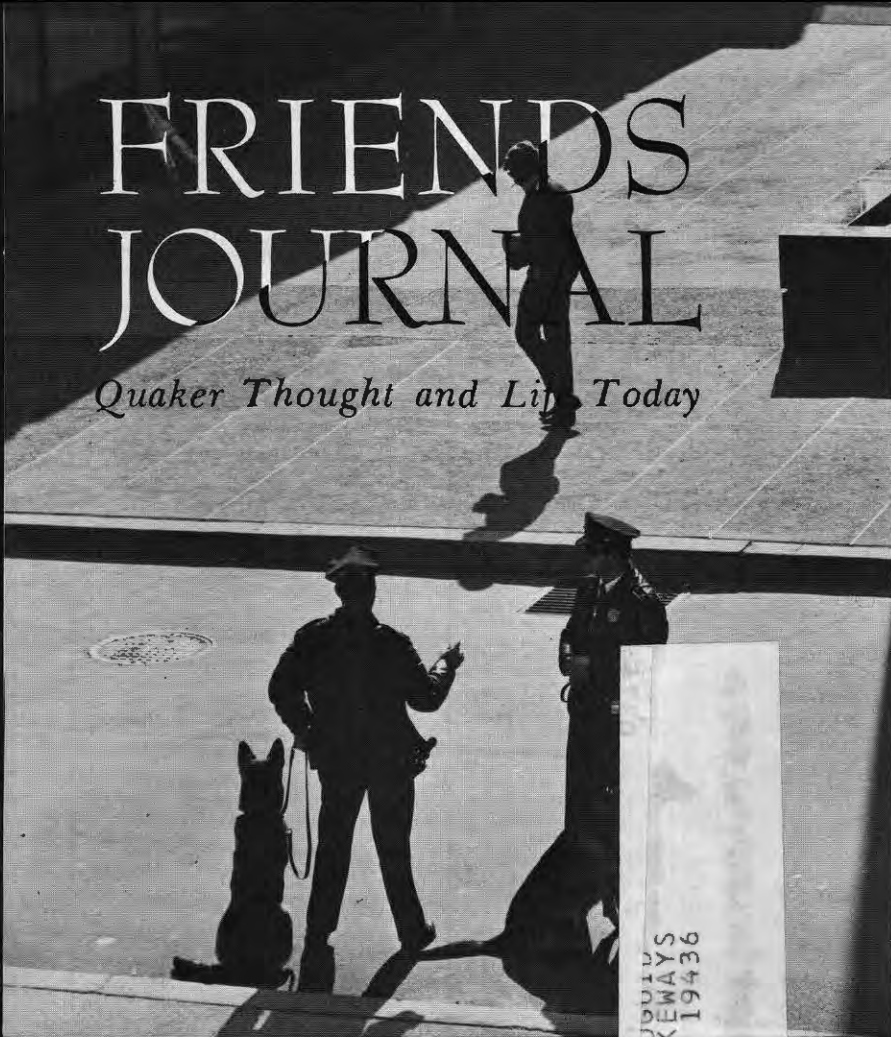





April 1, 1974



FRIENDS JOURNAL

Quaker Thought and Life Today

ISABEL V. DUBOIS
D. 102 FOULKEWAYS
GWYNEDD PA 19436



The
Truth
Will
Set
You
Free
A
Photo
Essay

page 197



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Roland Freeman is a Washington-based, free-lance journalistic, industrial and commercial photographer. The photographs on the cover and on pages 197-201 are from a self-assigned, on-going project on Black America, for which he is now seeking funds to compete for the Bicentennial Celebration.

Sowing Seeds

Pendle Hill—My Vision

by Gene Knudsen Hoffman

PENDLE HILL is a seed bed—germinating giants.

And the plants (we people here) are cracking through our shells. And we are trembling before our song. And we dare to speak of the Spirit. And we dare to brood darkly. And we dare to shine, sometime.

And we joy (sometime) in our existence, and we joy in the existence of one another. And that we are various. And that we are come together at this moment.

And we are come together to liberate one another, to redeem for one another our divinities. I have come to redeem the divinity in you; you have come to redeem the divinity in me. And we are all redeeming that golden-sparkle+water-falling-dark-and-purple-and-flaming-out-divinity-in-each-other.

Fear and Hurt

But we are in the darkness of fear and hurt, too, and we have to come out of that darkness in a safe place. And here is a safe place.

And we need this safe place, for we must go forth from this safe place and know all places are safe. And we must go out from being loved here, and know there is love in every place.

And in this safe place we blossom. For here is Brooke who is light who is water who is flowing who is lovely who is beautiful who is Brooke. And here is Christie who is green, who is gold, who is hope. And here is Bruce of the radiant red-gold wings who can fly, even though they be broken. And here is Pat, the coming crescendo, who will pour forth in torrent of song. And here is Tom, Thomas who doubts does not doubt knows triumphantly and takes Giant strides. And here is Dorothy who is whole who is holy who is rest who is peace who is pure light. And here is Betty—purple-glowing-morning-pain-glory, climbing Jacob's ladder—or maybe it's her own ladder—all her own. And here is John, wrestling with the historical Jesus, maybe hearing: "You, John, are the way—You must be the Giant."

And oh, in the kitchen the cook sings songs about Jesus. And in the kitchen was Peter standing there opening wide the gates of his golden being, and in the kitchen was Peter of the golden being all shining and singing his own, hisveryownsong (about Jesus). And in the kitchen all sorts of love is bound into the bread and poured into the pudding.

And here are the children and they are bells, all silver and ringing and singing. And the children are the bells and they are calling us to heaven—and—oh, listen to their Ministry!

And here is Gail who is bright, translucent flame—who

Continued on page 203

The First Word

Do We Dare?

ALMOST TEN YEARS have passed since Martin Luther King, Jr., accepted the 1964 Nobel Peace Prize "on behalf of all men who love peace and brotherhood." Last year the same prize was awarded to Henry Kissinger and Le Duc Tho for ending a war which still continues and for negotiating a treaty for a peace which has not been achieved.

After the announcement was made about Kissinger and Tho, the American Friends Service Committee protested the award and seriously considered returning the money it received when it won the prize in 1947. Henry Cadbury who accepted the award on behalf of AFSC shares his unique perspective on the prize on page 202.

With these dates and developments occurring about the same time that the photographic essay by Roland Freeman (page 197) arrived at the Journal, it seemed natural to try to write an introduction that might tie all of it together for this issue.

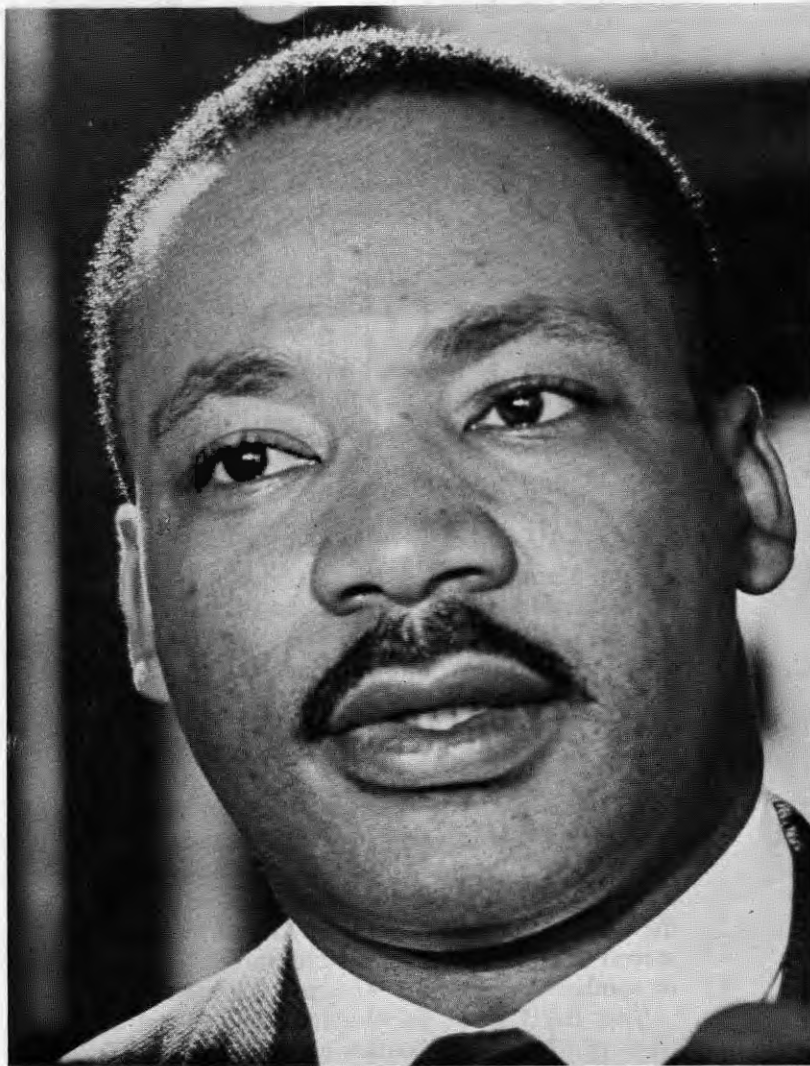
About the same time, I attended a memorial service on Dr. King's birthday and heard George Harris of Lansdowne Monthly Meeting and others remind us that ten years ago Quakers called upon themselves "to activate anew our fundamental testimony on race relations with increased dedication and intensity" in response to what Dr. King described as "the fierce urgency of now" as opposed to the "tranquilizing drugs of gradualism." As I listened, I was caught up in a swirl of emotions, memories, faded hopes, inflated expectations and above all, a sense of failure for my race, my nation, my religion and myself.

Share the Dream

Yet when the memorial service ended and worship was introduced with a recording of Dr. King's immortal "I have a dream" speech delivered to 250,000 people August 23, 1963 at the climax of the March on Washington, and the words rolled out in that rich, vibrant voice, it was possible more than a decade later to *still* share that dream.

I decided to try to reproduce some of that dream as a way to introduce this issue. I also took George Harris' advice that "nothing captures the real spiritual essence of Martin Luther King nearly so well as the words of Martin Luther King." Here are some of those words from his book, *Where Do We Go From Here: Chaos or Community?*, published in 1967:

"Let us hope that this spirit (of God's love perfected in us) will become the order of the day . . . History is cluttered with the wreckage of nations and individuals who pursued (the) self-defeating path of hate . . . In this unfolding conundrum of life and history there is such a thing as being too late . . . There is an invisible book of life that faithfully records our vigilance or our neglect. We still have a choice today: nonviolent coexistence or



violent coannihilation. This may well be mankind's last chance to choose between chaos and community."

Earlier in the same book Dr. King had written, "Our hope for creative living in this world house that we have inherited lies in our ability to re-establish the moral ends of our lives in personal character and social justice. Without this spiritual and moral re-awakening we shall destroy ourselves in the misuse of our own instruments."

Have only seven years passed since that was written, I asked myself. Or have Vietnam and Watergate and impoundment and urban decay and increasing crime and energy crises of various kinds and yet another eight-billion-dollar increase in our military budget to offset Soviet increases and Wounded Knee and Junior ROTC in high schools and more and more violence everywhere and more and more apathy and more and more quantity and less and less quality just made it seem so much longer?

Put another way, where is the national voice to call us to "a dream that one day this nation will rise up, live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal' . . . a faith that "we will be able to hew out of the mountains

of despair the stone of hope. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing we will be free one day”?

Not only how much time but how much hope has vanished since that day more than a decade ago when a black man stood in the shadow of the Washington Monument and struck a responsive chord throughout this nation and in the hearts of millions of its citizens by reminding each of us, “When we allow freedom to ring from every town and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black and white, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, ‘Free at last! Free at last! Great God a-mighty, we are free at last!’”

Those were a few of the quotations from Dr. King’s writings and speeches that I wanted to share with others to mark on April 4 the sixth anniversary of his assassination in Memphis, to provide a framework for Roland Freeman’s essay, and to reflect the respect and the spirit that Friends feel for a man whose noble words were exceeded only by his nonviolent deeds.

Nobel Prize

And I would have stopped with that except for two other things that happened to me. One was that I stumbled across the 10th anniversary of the Nobel Peace Prize award to Dr. King and saw a connection between it and the dismay many Friends feel over last year’s prize. The second thing occurred on the birthday this past February of another emancipator, Abraham Lincoln.

That day I spoke at Westtown School and mentioned some of what I have written here. After I had finished a young black student came up to the stage, waited until I was through talking to someone else, and then asked me what my opinion was of the response of Friends to the social dilemma that continues to plague America.

My answer was that they had responded as much as they comfortably could, but that they had not as a group always been able to reach consensus when they were asked to stretch themselves or to go the second mile.

“It is a very difficult question that is filled with emotion,” I told the young man, “and Friends, like everyone else, prefer not to deal with those kinds of issues.

“But sooner or later,” I said, “we are going to have to deal with it because it is still there and all you have to do is to go into North or West Philadelphia or Germantown or many other parts of the city to see that conditions have become worse, not better.

“And it is still an issue over which Friends are divided. For that, all I can honestly say to you is that I am truly sorry—for you and for us.”

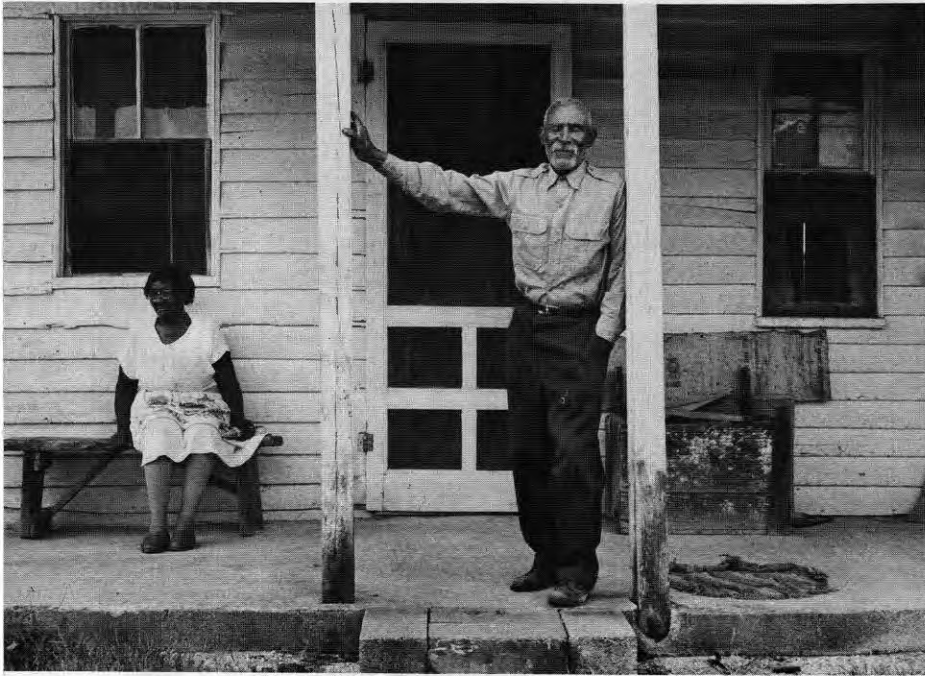
Most of all, I am sorry that all of us—myself, my fellow Friends, my fellow Americans and my fellow members of the white race—have allowed the absence of a man like Martin Luther King to dull our consciences and

distract our attention from this major concern.

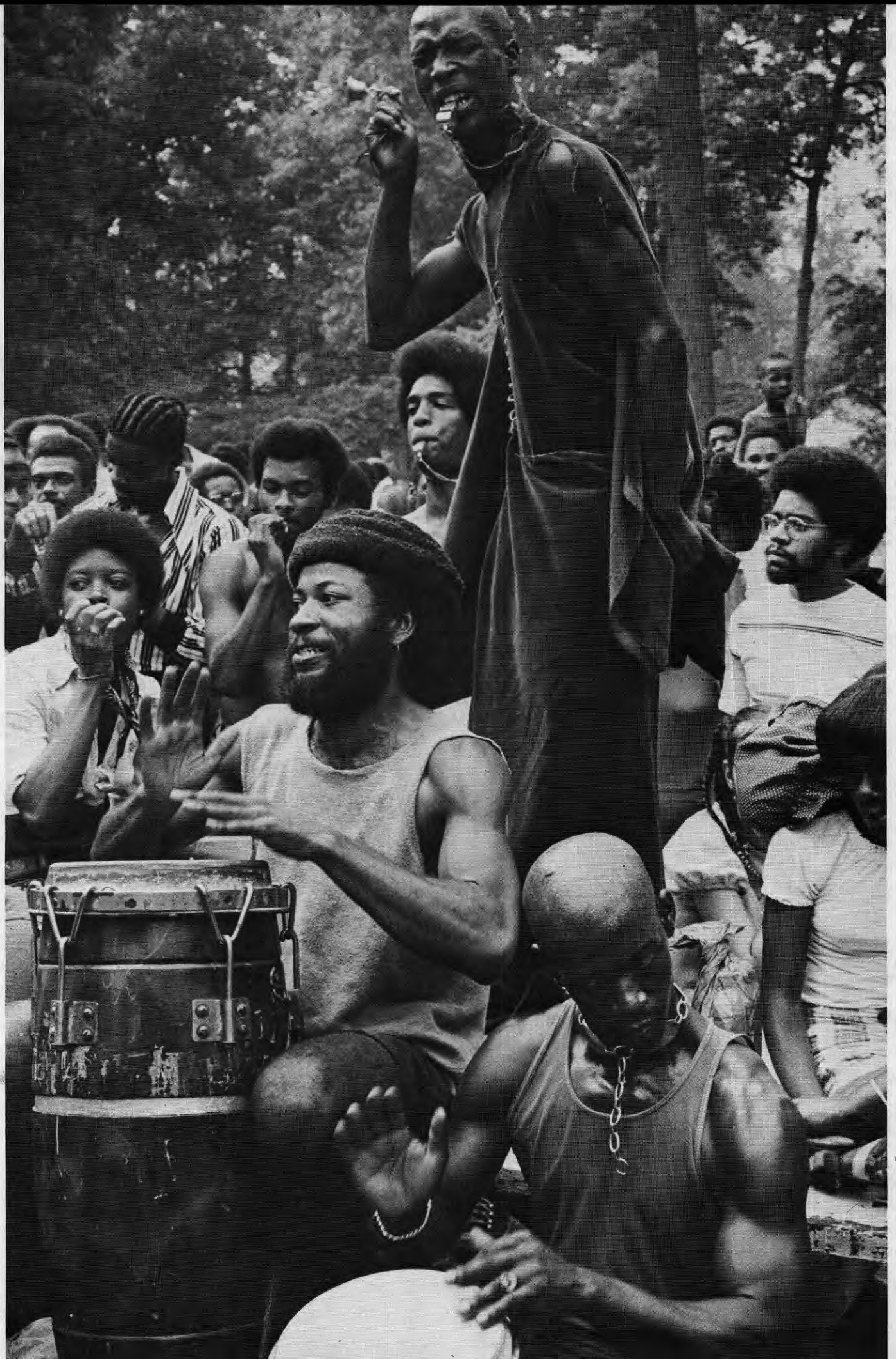
But what lies beyond sorrow? Perhaps Dr. King in his Nobel Peace Prize acceptance speech suggested an answer.

“Here and there an individual or group dares to love, and rises to the majestic heights of moral maturity. So in a real sense this is a great time to be alive. Therefore, I am not yet discouraged about the future. Granted that the easygoing optimism of yesterday is impossible. Granted that those who pioneer in the struggle for peace and freedom will still face uncomfortable jail terms, painful threats of death; they will still be battered by the storms of persecution, leading them to the nagging feeling that they can no longer bear such a heavy burden, and the temptation of wanting to retreat to a more quiet and serene life. Granted that we face a world crisis which leaves us standing so often amid the surging murmur of life’s restless sea. But every crisis has both its dangers and its opportunities. It can spell either salvation or doom. In a dark, confused world the kingdom of God may yet reign in the hearts of men.”

“Here and there, an individual or group dares to love . . .” Do I dare? Do we dare, Friends? JDL



The Truth . . .



... Will Set You Free

by Roland L. Freeman

I BELIEVE that all the people who make up American society were made different by our Creator so that there would be variety in all our cultures. Having been born and raised in the black culture, I became aware at an early age of these differences. But I also sensed something deeper and more subtle than differences, and I spent much of my adolescent and young adult years trying to discover and understand it.

I still had the same question in mind several years ago when I began a self-assigned, ongoing project to photographically explore and record the differences in American cultures. I set out to describe a way of life peculiar to black people so that I could more clearly see what its values are, how it holds itself together, where it really is in relation to the larger culture that surrounds it.

As I moved around the country photographing mine and other cultures — Latinos, Orientals, Indians, poor whites and the newest one, the young white dropouts— I began to see some of the things they all had in common. In the process, I also began to understand some of what had puzzled me most of my life. I saw that many members of the dominant white culture believed that *they* were created different in order to be better. And I came to understand that *every* other culture was being persecuted and treated as inferior not because it was inferior, but only because it was different.

For me, this was a tremendous enlightenment. It helped me better understand why, in Black America, many persons were and still are angry over wrongs that may have been done generations ago but whose frustrations are still with us. I could also understand why some blacks were ashamed because they had been complacent for too long.

As I traveled I felt something else that was there with not only the anger and shame in black America but throughout all of America. It was a sense of bewilderment, of confusion. How, I asked myself, could a nation so proud of its traditions of liberty and justice have so systematically denied those very things to a huge segment of its population since the very beginning of its history, yet pretended not to have been aware of it until recent years? I realize that a few have always raised their voices against this colossal inequity but most Americans, black and white, have been proud of, indeed have fought and died for, what they truly believed the greatest democracy on earth. How could this contradiction be explained?

The answer I gradually developed is that for many years the white man in this country looked at his fellow black man and saw a poor, subservient, ignorant man who had no authority at work and perhaps none at home, either. Based on his values, the white man saw an inferior. When the black man looked at himself, even when he was urged to reject his role as inferior, he saw the same thing. No one then raised the question that seems to hold the mystery of our national blindness and the hope for a solution to our greatest problem: Did you see that man as a boy?

Systematically, the child born into a black home in America was, and too often still is, deprived of the very



nourishment needed to grow into healthy, productive manhood. This not only tragically prevented the development of human resources but also insidiously suggested that this cultured inferiority was a natural and inevitable condition. This false belief that the black man was basically inferior created a mentality which dictated that equality of opportunity in education and employment, justice before law, and the very dignity on which the individual rights of man are based could be denied to him because in his own eyes he had not been created equal.

As I understood all this something else became clearer, too. The child as he was once believed to be and the man he was thought to become may still be there in some cases, but for many the child and the man have changed. Somewhere in the young years between teenhood and adulthood a gap has developed, thank God. These young blacks are growing into different men. At the same time, America also has changed. As a result, I see black America in a critical, exciting period of exploration and discovery. Some call it soul—I call it self. These black men are in the process of developing a life with a qualitative difference between what they once would have become and the strange, uncharted terrain that they have before them. It is pregnant with possibility.

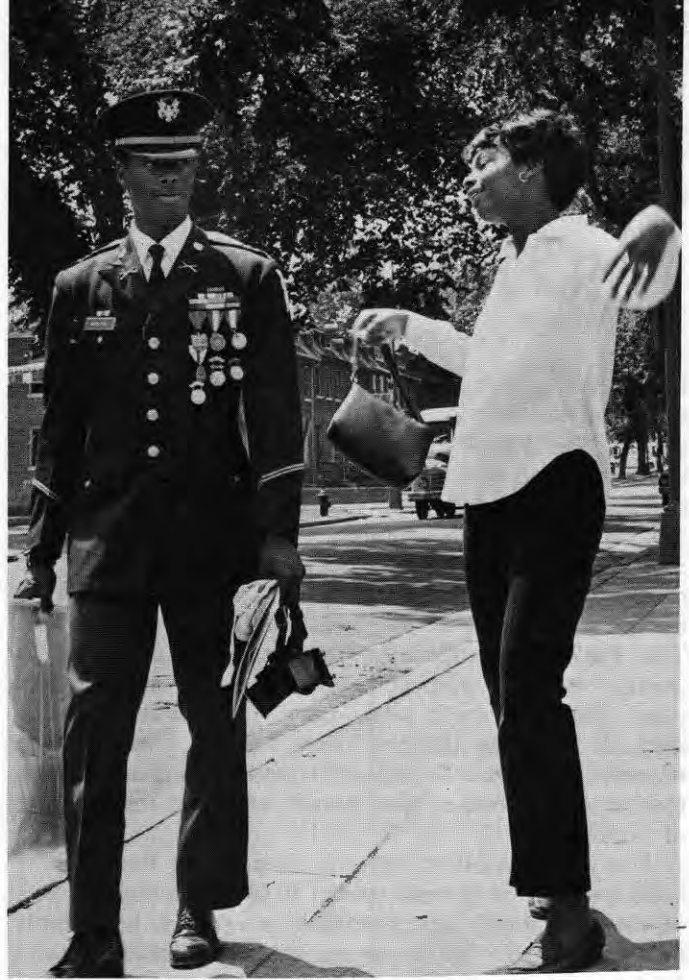
Black youths have moved out and away from the prison that the white world and unwittingly their own parents locked them into. They come into their new world filled with enormous strength, courage, humor and love—qualities that develop best in adversity. They also come with an appreciation of dignified human values that have survived the indignities of sickness, poverty, hunger and oppression in the midst of health, riches, food and opportunity. They are the stronger for it.

Ironically, they are taking their freedom and entering the American mainstream at a time when that most self-satisfied of cultures is crumbling before its own white-dominated mirror. But what of the white child? He has grown in a world where many adult white Americans have been defeated. His economic security, the enormous cushion that no black child in this country ever had, is no provider of strength, courage, dignity or love. It provides only comfort, and that comfort has become a weakness when what is most needed is the courage and strength to build new values. But the white child is showing some of these qualities anyway. He is looking toward the very things that matter and away from the ones that do not.

Is it possible that he and his black brother are both drawing from some deep, innate source and discovering qualities that are neither black nor white but given to all humans by God? Could we be witnessing the realization, not just the enunciation, that indeed "all men are created equal"?

Among the other basic American ideals was once the right to be different, the freedom to live as each person wished. When did those ideals disappear? Where and how and why did it become impossible to be different from the dominant culture in America without also becoming inferior? Before we can rectify the tragedy of America today, I believe we must understand the answers to those questions. But even before that, we must be humble enough to see the need to ask ourselves the questions. So I ask myself; Does America's spiritual, moral and political weakness lie in something as simple as false pride? Can our ultimate answer to contemporary problems be found in a passage two thousand years old . . . "And you will know the truth and the truth will set you free"?





A Personal Perspective

The Nobel Peace Prize

by Henry J. Cadbury

LIKE MANY OTHER Friends I am not very happy with the award of the 1973 Nobel Peace Prize to Henry Kissinger and Le Duc Tho. Perhaps the experience of Friends with the prize which was awarded jointly to the Friends Service Council and the American Friends Service Committee in 1947 has a lesson for us today.

The peace prize, unlike the other Nobel prizes in science or literature, was entrusted by the Swedish founder to the parliament not of his own country but of Norway. That Parliament, called the Storting, appoints five of its number on a rotating committee to select annually the prize winner. A much larger number of persons has the right to nominate the candidates for the prize. Former winners are included, and as a matter of fact, the two Quaker service bodies have usually exercised the privilege of nominating.

This award is taken seriously both within the selecting body and by the general public. It is an interesting mark of the committee's restraint that so often it has simply made no award. That happened a dozen times during and between the World Wars, in years when no one seemed worthy. But in the other years those selected commanded the approval of the committee and I think of the general public. Last year was the first time, I believe, that the choice has not been approved by the committee and by the general public, including our own Society of Friends. It will be recalled that two of the individual winners have been Friends, Emily Greene Balch in 1946 and Phillip Noel-Baker in 1959.

Satisfactory Record

The generally satisfactory record of the award cannot be denied. This year two members of the committee have resigned in protest and Le Duc Tho himself has declined so far to accept it. One does not usually know the inside record of such a proceeding, though I have been told that when Friends were selected in 1947 the nomination came from a member of the Storting, not a Friend, nor on the committee, that there were 20 other nominees considered that year, and that the decision on Friends was so far as the committee was concerned, unanimous.

That does not mean that everybody else approved of it. Notes of disapproval would not be likely to come to attention of Friends, but both in Sweden and Norway I know there was some dissent. Myrtle Wright (now Radley), an English Friend living in Oslo, informed us of this fact even before we went to accept the prize. In Oslo a Communist paper objected to giving it to Friends when it might have been given to people "willing to fight for peace, like Churchill or Stalin." The simple ceremony takes place in the Aula, or auditorium of the University,



Henry Cadbury and Margaret Backhouse, representing Friends Service Council, receive leather case containing Nobel Prize scroll from Gunnar Jahn, then chairman of the Nobel Committee.

and the diplomats of all countries are invited. In 1947 it was noticed that no representatives from behind the Iron Curtain were present at the ceremony. Speaking as I did on behalf of the AFSC, I was severely elbowed by the ranking American diplomat present, a *charge d'affaires*, who did not like my suggestion that Norwegians should take a neutral stand in the cold war, as Friends were inclined to do. What I said to the largely Norwegian audience was:

Share Ministry

"All Europe is rightly anxious about the relations between the United States and the Soviet Union. Here is a place where you can help. Norway, your well-loved country, and the other nations of Europe must be the bridges of understanding. You must not take sides with either of us, you must help both of us to cooperate. You must have faith to do this—faith in all men, even in Americans and Russians. We earnestly invite you to share in this way our ministry of reconciliation."

Obviously this prize can be a delicate matter to keep relevant. People differ so about how to focus peace efforts. I understand the Norwegian Parliament expects to give the problem some new consideration. I hope they can see their way to a standard nearer to what they have generally observed in the past, but I expect they have new political problems right at home.

Sowing Seeds: Pendle Hill—My Vision

Continued from page 149

is candle standing, frail candle who will not gutter out because she *will* take the turning . . .

And Pendle Hill can help them turn, turn, turn. And those who are open will turn—and the young in Spirit are open and new-aborning: FOR, they have leapt off the car, the train, the carriage of Reason. They have left it and are shaking and quaking because the world still says reason is theonetheonlyGOD.

And they are scared (and I'm scared—because I, too, have leapt beyond reason. And everybody always tried to lock me into reason, make me sweetreasonable. And now I'm in the rationality beyond reason—divine non-reason!)

And this divine non-reason sees us all unreasonably locked. All our sweet beauty and sensuousness and feelingtouchsensing—all imprisoned . . . waiting to be released, to be redeemed.

And I hear—from somewhere—"Redeem all that sweetness. It's really safe and beautiful, if you stay low and close to your Spirit: for all of you, ALL of YOU blends and mixes together in a marvelous way. And it's the way of salvation!—the way of getting it all together, all back, all those castaway parts of yourself. Take them all back. Redeem them. Hallow them. GET WHOLE! Take back your birthrights!"

And Pendle Hill is a place for the redemption of all our blessed gifts. And we can redeem all the lost parts of each other—in this holy place.

And now I (me, Gene) stand before you: the trembling question. The trembling question I ask you: Who are you? And do you dare take the flame and carry it unhidden? Do you dare flame-out? I will flame-out. Will you?

And now, I hear the fear again—and it starts low and

begins humming; this fear I hear and it starts: "I'm not good enough. Who me? Not me!" That's how it starts, then, it gets a little louder. "He, that Guy in the Sky didn't put His finger on me—not me, little teeny weeny me. He didn't. (you say he did?) He'd better not; I get to choose myself." (Oh, what did I say!) I get to choose . . . I mean—(LISTENS) 'IT'S OKAY FOR ME TO CHOOSE TO BE THE CHOSEN . . . (oh hide) . . . ONE' (Oh, God, I'm scared). What's that you say? You there—in the sky—or—maybe in me? There's more to that sentence? I've got to listen to it? . . . Alright, I'll listen to the rest (Oh hideme; Ohhideme; oh hide me) 'SO . . . LONG . . . AS . . . I . . . ALSO . . . KNOW . . . EVERY . . . ONE . . . ELSE . . . CAN . . . CHOOSE . . . TO . . . BE . . . THE . . . CHOSEN . . . ONE . . . TOO. EVERYBODY, ALL ROUND THE WHOLE . . . WIDE . . . WORLD!"

Well, that's a dancin' thing, oh my Lord—that's a real gone dancin' thing. So I'm dancin' and I'm bowin' and I'm prayin' and I'm holdin' on real tight—oh my Lord.

So—what am I supposed to do now?

(Listens) "'GO OUT', you say 'GO OUT OF THIS PLACE AND . . . ' what? What's that you say? Didn't quite get it—doesn't sound right, coming from you Lord. I mean—sounds like too much fun . . . 'GO OUT INTO THAT WORLD AND MAKE LOVE.' You really mean *that*? Make love? 'GO . . . OUT . . . INTO . . . THAT . . . WORLD . . . AND . . . BE . . . FRUITFUL . . . AND MULTIPLY . . . LOVING . . . ' Right out there in front of you, God, and everybody? Really?"

'REALLY'.

"Well—you said it Lord—and I hear it Lord—and I guess it's time for me (Oh Lord) to be—on my way.

Fey

There was a once
When stars shone clear
Before the glass splinter
Had blinded our eye
And the crystal slivers
Shot at random.
There was a once
When hope itself was real
And, in the dim unreal
The stone flower grew
And shaped itself in perfect form.
That hour is passed
Let us, in silent requiem
Observe, though not in mourning,
This most inevitable
Passing.

—JOY N. HUMES—

Listen to the Aborigines

by Charlotte Meacham

AT THE INVITATION of Australian Yearly Meeting I went to that country in August of 1972 for a six week's tour to study the situation of the Aborigines. My purpose was not to provide another survey of that over-surveyed group, but to seek what Quakers could do to support Aboriginal aspirations at a critical time.

The tour included visits to all six Australian states and the Northern Territories. I flew thousands of miles and interviewed hundreds of people in cities, the "outback," mission stations, and reserves; Aborigines, government officials, missionaries, academicians, physicians, lawyers, social workers, and groups concerned with Aboriginal rights. I spoke at public meetings and answered questions on phone-in radio

shows. No one can hope to become an "instant expert" in six weeks, but it is possible to sense attitudes and values. Here follow some impressions that flow from them.

It was an exciting time to be visiting Australia. After 200 years of white colonialism the first Australians, making up about one percent of the population, were finding their voices and demanding land rights and civil rights. Their efforts had culminated in the setting up of a tent as an Aboriginal Embassy on the lawn of Parliament House on Australian Day, January 26, 1972, as a symbol of the land rights struggle. When the government decided, some six months later, to have the tent pulled down, several hundred Aborigines and their white supporters came to the

capital to defend their Embassy, singing "We shall overcome." The ensuing struggle galvanized Aboriginal feelings of both grievance and pride.

I first heard their grievances the night I landed at Perth. Outside a tent erected as an Aboriginal "consulate" in that city, we drank mugs of steaming tea, while a spokesman told me of the dreadful infant mortality rate (200 per 1000 in the first year of life), the many health problems rooted in malnutrition and the despair of drink, the shortage of decent housing in the cities. While the Aborigines were mistreated, the government helped to subsidize white immigration, bringing white workers into the country and training them for the better jobs, at the rate of 140,000 per year.

Raising Voices

"The Aborigines inhabited the land for 30,000 years. He never denuded or exploited it," the spokesman told us. "Through the Spirits he tied himself forever to the land—the very ground of his existence. Aborigines moved back as the sheep and cattle interests took over the land. Aboriginal culture was practically wiped out—through loss of culture we lost our identity, our selfhood, our link with the land . . . unless white Australia takes care of its race relations policy now, we'll have a worse situation than the United States ever had . . . Being the people we are, we were horrified by the violence of the U.S. (He and four other Aborigines visited there in 1970.) However, we saw that any group of poor people could raise the living standard of their people by standing up and raising their voices. You can help by publishing the plight of the Aborigines worldwide."

From Perth I flew across the "outback" to Alice Springs, and from there was taken ninety miles to a mission among the Arunta people. Here I learned more about the dreaded upper respiratory disease, the curse and killer of many Aboriginal youngsters, and was privileged to meet with some of the Arunta elders. "We must control our own lives," these men told me. "The people must come together as

Woodcut
by Peter Fingesten

Black
Beauty

one power. We want this to happen now."

It is a policy of the Australian government to request that a visitor ask permission before entering one of the Aboriginal reserves, I learned. "But don't ask permission — it's degrading to us. Just go. Welfare don't own our souls," the Aborigines told me. So go I did to the Bagot Reserve, where I talked with the women, some of them deserted heads of families. They told me of their fear that their children would be taken away to institutions, or be assimilated into white families. Later I met men and women who had actually been removed from their homes by the Welfare Department, and had never found their families again. Such placements are no longer made, but the fear lingers.

Assimilation

In Brisbane, I met with government officials who described their policy of assimilation of the Aborigines. My impression after visiting the Department, and one of the sixteen reserves, was of a closed system, with all the temptations and dilemmas that situation imposes on even the most well-intentioned administrator. Our meeting was like visiting the benevolent administration of an institution which is convinced it is "rehabilitating" its clients and cannot understand why the results are so disappointing because of course the administration "knows best."

Black Consciousness

Moving on to the inner-Sydney area of Redfern, I visited the Aboriginal Medical Service, the National Black Theatre, the Legal Aid Service, and the Aboriginal Family Education Center, a sort of head start program. In all these projects, dedicated Aborigines were working to create a black consciousness and pride to overcome the effects of white racism.

In Redfern I was taken to dilapidated housing comparable to the worst slums I have visited in urban ghettos in the United States. Housing discrimination in Sydney seems to be as prevalent, too, and works the same hardships on those who are poor and from a minority group. Twenty-eight to thirty Aborigines live crowded into some of the crumbling buildings for which rents may be as high as \$48 a week for three rooms. There is other, cheaper housing


available elsewhere in the city to be sure, but not for Aborigines. Racial discrimination imposes a hidden "color tax" on Aborigine families.

At the end of my tour I met with Australian Friends and more than thirty Aborigines at the Friends Meeting House in Sydney for a consultation on action for Aboriginal rights. Aborigines stressed that Friends could help them demand land rights, and interpret their need to rediscover and support their own identity. "Listen, but don't try to be directive" one man from Brisbane warned. "We know our own problems far better than outsiders can, and if we make mistakes, they are our mistakes."

Since I left Australia, the new Labor Government has apparently opened the door to a new era in Aboriginal-white relationships. It is significant that this far-reaching reversal of previous policy was, according to the new Prime Minister, "demanded by the conscience of the Australian people." The Labor government needs all the support it can get to carry forward its improved race policies.

Aborigines in US

To help the Aborigines publish their plight to the world as well as learn more about race relations and community organizing techniques in North America, the Society of Friends has brought three Australian Aborigines to the United States and Canada for a six-month visit that began in March. Friends interested in supporting and learning more about this trip should contact William Shields, Friends World Committee, 152-A N. 15th St., Philadelphia 19102.



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Bisexuality Group Forms

THE EXTENSIVE DISCUSSION of bisexuality at the 1972 General Conference in Ithaca and the 1973 General Conference in Richmond has now led to the formation of an ongoing Committee of Friends on Bisexuality.

The committee, which is not connected with any Friends meeting or organization, will prepare informative programs on bisexuality for the general conferences and provide information at yearly and monthly meeting levels and within Quaker organizations. It also provides a means by which bisexual

Friends can discuss their lifestyles and the application of Quaker principles to them.

Friends interested in correspondence, membership, or financial support are asked to write to POB 284, Hearndon, VA 22070. Membership is not limited to bisexuals or General Conference Friends. Other groups working with sexuality issues are also urged to contact the committee.

BOB MARTIN

Taking Small Steps

"STARK POVERTY," "unfair housing and employment practices," and "prison and judicial injustice" in that order were listed by Stony Run Meeting, Baltimore, MD, through its reactivated Social Order Committee as the most serious social problems with which the committee could hope to cope. It decided, after experiencing "much frustration," that it could not hope "to make great strides against massive injustices" but must be satisfied with taking small steps. These, however, have included such activities as writing to the governor of the state opposing reinstatement of capital punishment, urging reinstatement of self-help programs in Maryland Penitentiary, and interceding for house of detention prisoners with long sentences for minor offenses whose families are dependent on their care. The committee has also attempted to foster social awareness within the meeting.

Argenta School "Looms"

JOHN STEVENSON, having returned to the principalship of Argenta Friends School in British Columbia after an absence of two years, writes of the new building which was "merely a hole in the ground" when he left . . . "it looms two stories high, with a roof completed and the walls almost completely covered with rough cedar boards which were first oiled, then nailed horizontally, in ship-lap fashion." The interior remains "just a shell, with no electricity nor plumbing nor insulation." Lest any potential contributor imagine that this building aspires to luxurious equipment, he mentions that it will house two standard classrooms, a small seminar room and the school office, print shop and darkroom. Present facilities have been "limping along in a tiny cabin and a larger building, each of which were (sic) built in the last century during a gold-rush."

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Quakers Win Custody

THROUGH THE WORK of the Quaker House (Washington, D.C.) community release program, 82 people have been assigned by the courts to third party custody. "Of these 82," says the Quaker House annual report, "35 have subsequently been placed on probation, found not guilty, had charges dropped, or had cases dismissed. In other words, 35 people did not spend time in jail while awaiting court action that would release them from jail. Twenty are still under third party custody."

Peace Tax Support Urged

FRIENDS ARE URGED to support the World Peace Tax Fund Act (H.R. 7053) which provides an alternative for taxpayers who are conscientiously opposed to participation in war. The bill would establish a fund to receive and distribute to qualified peace-related activities tax payments that now go to military purposes. The remainder of the taxes would go to the general fund of the U. S. Treasury for non-military purposes.

Leah Felton, World Peace Tax Fund Steering Committee coordinator, sees a long educational process needed to accomplish the eventual passage of this bill. Friends can help in the following ways:

Write to your Senators and Repre-

sentative before April 15 urging support of the World Peace Tax Fund Act.

If you live in Pennsylvania, write Senator Richard Schweiker soon and urge his support. (Representatives of the Steering Committee and of peace churches have already met with assistants to Senator Schweiker because of the large representation of three peace churches among his constituents.)

Contribute financially to the W.P.T.F. — World Peace Tax Fund, Steering Committee, Box 1447, Ann Arbor, MI 48106.

Obtain and disperse information about the W.P.T.F. Ideas and information are available from the Steering Committee.

LOIS S. ADDRESS

A Friendly Approach to Indians

WE HAVE BEEN privileged to live among Indians in Arizona during the past eight years, with the intent to experience the motives of John Woolman when he felt a "motion to spend some time with the Indians that I might feel and understand their life and the spirit they live in . . ."

From our experiences (with Hopis, Navajos, Cocopas and Apaches) we have "learned" the satisfactions in uncumbered living! "A little with contentment is great gain." The Indians, however, have been oppressed and restricted into a small area and bear their life on the reservations with

resignation.

Now a concern arises for the natives of Alaska, aboriginal occupants and rightful possessors whose rights to live on, hunt on and own their lands have been restricted by Congress. Further limitations and encroachment will result from the oil pipeline, from opening up the interior for exploration and "development," and from the establishment of large areas as "National Interest Lands."

The natives have not been allowed to select the lands they want, nor consulted in matters affecting their lives. They have opposed this treatment, just as the Indians did in our Western expansion. Now they need someone to plead their rights and not leave their fate up to the greedy Alaskans.

If Friends would write to their Congressmen and to the Department of the Interior, it might help the helpless.

SAMUEL COOPER
Camp Verde, AZ

Equal Employment Stressed

HARRISBURG, PA, MEETING "put its money where its mouth is" recently by requesting all of its suppliers of goods and services to reaffirm their commitment to equal employment opportunities.

"Our Society has long supported and endorsed equality of opportunity in the social, economic and political aspects of American life," a letter to suppliers read. "We trust you and your firm will join with us wholeheartedly in this commitment—a loving demonstration of your concern for the rights of all Americans . . ."

Working with a group called Project Equality, the meeting had suppliers formalize their commitment by requesting a "commitment form," which is held in a regional Project Equality office.

Camp CHOCONUT

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

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(914-462-4200).



FCNL Annual Meeting Exhaustion and Exhilaration

THE ANNUAL MEETING of Friends Committee on National Legislation January 24-27 at the 4-H Center in Washington left one feeling both exhausted and exhilarated. The exhaustion came from such a concentrated program and long discussions; the exhilaration from being part of such a remarkable operation and sharing so much with so many Friends from all over the country.

A primary concern that we shared with the guidance of Executive Secretary Ed Snyder was integrity in government, including campaign financing and the possibility of impeachment. After long hours of discussion in an effort to reach a sense of the meeting and issue a statement, we agreed that the FCNL support action by the House Judiciary Committee to examine whether grounds exist for impeachment of the President and to report its findings to Congress and the public.

Frances Neely suggested that Friends might more effectively encourage Congress to substantially cut the defense budget if they spelled out what it costs to keep large numbers of troops abroad and to provide schools, houses, hospitals, radio and TV stations, service clubs, libraries, theaters, swimming pools, gymnasiums, golf courses, etc.

Harold Confer is the newest lobbyist, handling domestic legislation. He has been working with the Policy Committee to prepare a statement on "Principles of Health Care in the U.S." The statement was agreed upon and will be used by staff as a basis to judge legislation. Harold Confer has had an uphill struggle to keep domestic legislation from sliding too far backward because of the Administration's drastic cuts of funds for domestic needs.

Bob Cory, part-time lobbyist on U.N., matters urged Friends to work on issues such as ratification of the Genocide Convention and a more positive approach for world development funds.

Sam and Miriam Levering reported intense activity in advance of the Law of the Sea conference coming up in Caracas, Venezuela, in June. Pressure recently has increased to change the U.S. position that now supports both a UN Authority for the Seas and

sharing of resources beyond territorial limits as the common inheritance of mankind. Friends were encouraged to urge their representatives to resist this pressure.

Another "Friend-in-Washington," Richard Post, has been working intensively this year on our relations with Cuba and on problems that surround the military takeover in Chile.

A major item of business was approval by the General Committee of two statements: "Principles of Health Care in the U.S." and "Taxation and the Distribution of Wealth and Income in the U.S." These timely and comprehensive documents will help staff to judge various bills and provide assistance for Friends working at other levels. The FCNL has long felt that its work in Washington is very much limited by what happens at the grass-roots level, and that activities in Wash-

ington must be augmented by local efforts. Workshops for District and Meeting Contact representatives were helpful but there is need for many more people willing to make their concerns known where they live.

In response to a concern voiced by Clarence Cunningham about the energy crisis, Friends were urged to keep the "spaceship earth" concept in mind. Friends with expertise in environmental and ecological matters were invited to offer their services to the FCNL staff.

The general atmosphere of the FCNL meetings was caring, loving and gentle. Daily worship periods included quotations read from letters from Rick Thompson, a recent FCNL intern who was killed in Vietnam where he was serving with the American Friends Service Committee team.

HELEN M. CARROLL

Major Priorities

THE FCNL's 1974 major priorities, approved at the annual meeting, include integrity in government—campaign financing, disclosure of assets and income, and examination of presidential impeachment.

The other areas of principal FCNL action in the year are:

Provision of jobs and assured income* (especially public service employment, minimum wage legislation, unemployment compensation, welfare).

Adequate health care program for all Americans.

Reduction in military spending and military aid* (especially in Indochina, Mideast and deactivation of U. S. troops in Europe).

Building multinational alternatives (international peacekeeping,

United Nations, arms control agreements).

Other priority areas, not on the major list, include alleviation of hunger at home and abroad*; amnesty, draft, detente with Cuba; economic and social development abroad,* criminal justice, and funds for social services and programs at home.

*The energy crisis affects a broad range of FCNL priorities. It is related to fundamental Friends concerns for the right sharing of the world's resources, national priorities and the waste of war, and simplicity in style and standard of living. FCNL will try to suggest these perspectives in these and other priority items as time and expertise permit.

Native Americans: New Directions and Issues

"NATIVE AMERICANS: Current Issues and New Direction" was the focus of a conference, sponsored among others by the Fellowship of Reconciliation, the Peace, Social Concerns and Indian Committees of Philadelphia Yearly Meeting, and the Women's International League for Peace and Freedom, held in the Arch Street Meetinghouse, Philadelphia, on January 24-25.

The gathering, intended as a consciousness-raising experience and as a means of increasing popular understanding of Native American life, drew people from many backgrounds and areas of the nation.

The keynote speaker on Friday evening was Ramon Roubideaux, a lawyer with the American Indian Movement presently engaged in the defense of people brought to trial for actions taken in the Wounded Knee, Custer and Rapid City demonstrations. He described the post-Revolutionary history of American Indians, the treaty and reservation systems, current issues and the development of solutions to the injustices suffered by American Indian peoples under our present system. Roubideaux advocated political involvement, consciousness raising among non-Indian American citizens and work aimed toward gaining civil rights.

Saturday morning activities consisted of a panel discussion on "Current Issues Facing Indians" in which Native Americans working with such groups as the Indian Historians Press, the Menominee Committee, the Institute for the Development of Indian Law, the American Indian Press and the

Smithsonian Institute presented summaries of their efforts and their opinions of goals to be sought. This was followed, after lunch, by discussion groups and workshops dealing with a vast number of interests and concerns, including Indian religion and culture, reservation life, treaties, the Bureau of Indian Affairs, the aftermath of Wounded Knee, means of organizing support groups, legislation, nonviolent action, and sources of information. The evening session, a presentation by Bill Tayak of the American Indian Movement, focused upon the unique plight of Eastern Indians who, unlike most Western peoples, are not covered by post-Revolutionary treaties and hence have been more wholly stripped of their cultural and religious heritage, but not more fully accepted into the white world.

Now a few impressions from a Friend who went with only cursory knowledge of Native American life and concerns. It was a very moving, informative experience. The mood of the conference to me centered upon things of the spirit, harking back to the Indian religious vision of a sacred and harmonious world (one in which humanity is not alienated or remote from, but an intrinsic aspect of nature) as the source of inner strength which has enabled Native American cultures to remain in existence even after decades (centuries) of adverse conditions. The consensus of the small groups in which I participated was that this vision will give Indians the strength to survive in future times. (In this vein lies the deep tragedy

of Eastern Indians who, having undergone a process which could rightly be called cultural genocide, have lost this unifying vision and, hence, are in many ways left without identity, without a ground for inner strength and resilience.)

I entered into this experience quite blind to the issues at hand; I left it a little less blind, if only through having glimpsed the vast body of knowledge I had yet to explore. I was and still am troubled by my relative inaction and by my uncertainty as to what works would be most constructive without being paternalistic. It is clear, however, that Friends can do much initially on one level—that of educating *ourselves* to the issues, of raising our own awareness by making use of resources offered by such groups as the American Indian Movement. In the Society of Friends, as in my own life, it would seem that the most constructive actions arise after a time of listening, of "getting the facts straight," followed by coming to clarity concerning the best path of action to choose.

One more theme of the conference affected me deeply. Despite all our differences and diversities, we, whites, Indians, Blacks or whatever, are human beings, sharing in one world community. It is up to us to make that community a just and loving one, to realize, in the words of one conference speaker, that "each of the Creator's children—by whatever name you call god—has something to offer each other one."

JENNIFER S. TIFFANY

Co-chairmen of fundraising for the new Friends Center in Philadelphia are Dr. Charles C. Price (left) and Dr. Jonathan E. Rhoads, professors at the University of Pennsylvania and active members of Philadelphia Yearly Meeting. They will seek to raise slightly more than \$1 million to finance construction of a new office building that will complete the three-building complex at 15th and Race Streets and provide permanent quarters for a number of Quaker organizations including the American Friends Service Committee, Friends General Conference, Friends Council on Education, American Section of Friends World Committee, Friends Journal and the Yearly Meeting.



Classified Advertisements

Positions Vacant

LIVE-IN STAFF for Quaker House, Fayetteville, NC, to provide military counseling and a witness for peace to G.I.s at Fort Bragg. A good understanding of and appreciation for Quakerism and nonviolence required. Contact Lyle Snider, 1004 Buchanan Blvd., Durham, NC 27701.

Services Offered

RE-UPHOLSTERY—SLIPCOVERS Serving Delaware County (PA), Westchester area, Germantown-Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience. Thom Seremba.

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MAINE COTTAGE RETREAT, Penobscot Bay. Six rooms, baths, walk to store, sailing, swimming, golf. Utilities included. Box H-590, Friends Journal.

FURNISHED APARTMENT FOR SUMMER. Washington, D. C. DuPont Circle area. Near Florida-Avenue Meeting House. Available Fifth through Eighth Months. Living room with fireplace, dining area, kitchen (disposal and dishwasher), two bedrooms (one double and one single), and bath. Furnished with antiques and fully equipped. No children or pets. References required. \$300 per month. Box G-587, Friends Journal.

Books and Publications

EXTRA CRANKS FREE—Quakerana in Pictures, by Candida Palmer. "... this little picture book ... pokes gentle fun at our Quaker foibles, beliefs and practices by transforming them into Rube Goldberg type devices ..." Friends Journal review. \$1.50 each, 4 for \$5.00 ppd., from Quaker Independent Publishing, P.O. Box 176, Rio Grande, Ohio 45674; also from Friends Book Stores.

AN INSPIRATION for many seekers: Meditations on the Advice 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.

FRIENDS FELLOWSHIPS INTERNATIONAL: A new direction in Quakerism. Order training manual from International Friends, P.O. Box 7166, Richmond, VA 23221. Donation \$3.

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STAND-IN MOTHERS, INC. Career women and widowers: Relax in the knowledge that your children are happy in the care of Stand-In Mothers, carefully chosen to suit each particular family's needs. P.O. Box 72, Cornwall Bridge, CT 06754.

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JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Grades 9-12. Located in the foothills of the Sierra Nevada. Maximum, 65 students. Accredited by WASC. 916-273-3183.

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

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

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$7.50. With private bath \$10.00. Other meals if required. Pleasant garden, TV room. Convenient theatres and shops. Tel: 01 286 9665.

Camps

MAINE WILDERNESS PROGRAM. Canoeing. Mountain climbing. Fishing. Farming. Animals. Discover and practice environmental alternatives. Small group. Coed. Base camp in mountain country on beautiful 600 acre private nature preserve. Contact: Kris & Donna Kamys, Colby Hewitt Lane, Careswell St., Marshfield, MA. Tel. 617 834-7534.

WOOLMAN HILL EDUCATIONAL WORK-CAMP July 1-August 10. Animal husbandry, organic gardening, carpentry. For 20 good people 14-18 who want to teach their hands and hearts something cooperatively. Write: Work-camp, Woolman Hill, Deerfield, MA 01342.

For Sale

NON-COMPETITIVE games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

FARM IN TWENTY-THREE-YEAR-OLD QUAKER COMMUNITY. Highlands of Costa Rica. Temperature range 60° to 80° F. About 65 acres adjoining wildlife preserve, approximately two-thirds in year-round pasture and one-third in virgin timber. Mountain streams. Young fruit trees. New four-room stucco cottage. Utter privacy, yet on road to dairy plant, general store and the outside world. \$40,000. Terms: \$10,000 down, balance over ten years at 5%. Box G-586, Friends Journal.

Opportunities

WEEKEND WORKSHOPS for single men and women, separated and divorced persons, couples, and for anyone on awareness, expressive movement, and life planning. Write Bob and Margaret Blood, 2005 Pennacraft, Ann Arbor, Michigan 48103 for details.

Wanted

FRIENDS HOUSE RESIDENT COUPLE in Des Moines. Basic light housekeeping for AFSC office/Friends Meeting House complex, including care of yard, lock up responsibilities, minor repair and maintenance work. Variety of possible supplemental assignments. Lodging provided; additional remuneration based on final definition of responsibilities. Contact: Lou Kubicka, AFSC, 4211 Grand Avenue, Des Moines, IA 50312. Phone 515-274-0453.

SECRETARY (typing) and **REGISTERED NURSE** for July and August to live at Camp Choconut (see advertisement this issue). May exchange services for son's tuition. Other children welcome. A working vacation in the mountains of rural Pennsylvania. Also, **WATERFRONT counselor**, WSL Box 33F, Gladwyne, PA 19035. Telephone: LA 5-4140.

MARRIED COUPLE to live with and care for ten learning disabled students. Many rewards and frustrations. Write: Howard Heller, The Training School, Vineland, NJ 08360.

MOTHER'S HELPER. Girl, 14-15, needed June, July, August for two young children. Write: Box 113, North Wales, PA 19454.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in geometry and algebra. Contact The Meeting School, Rindge, N.H. 03461.

Positions Wanted

COMPETENT WESTTOWN GRADUATE desires summer job caring for children, either traveling or at own family's farm near Philadelphia. References. Olivia Brown, Brown Ave., Downingtown, PA 19335. 215-269-2899.

FRIEND, B.A., 30, T.V. news photographer for past six years, seeks simpler life style for self, wife and son. Will consider any job anywhere. Interested in woodworking. Box B-595, Friends Journal.

YOUNG MAN, SINGLE, B.A. Haverford, M.A. University of Pennsylvania, School of International Relations, with completed academic requirements for Ph.D., desires teaching position in secondary school or college in Russia, German, political science, history, Soviet affairs. Can coach some sports. Box Z-596, Friends Journal.

LIBRARIAN, MSL, wishes position using creative energies. Originator of unique bookmobile program. Former assistant editor of national children's magazine. Currently employed as school librarian. Especially interested in Friends school or overseas assignment. Friend Box S-583, Friends Journal.

FORMER ORDAINED MINISTER, now Quaker, teacher, lower school head, seeks headmaster, administrative and/or teaching position. A.B. (History); M. Divinity; M. Education this summer. Wife, B.S.; M. Nursing Education; elementary certification. Three children. LeRoy Curtis, 2426 14th St. Cuyahoga Falls, OH 44223.

Too Late to Classify

MOTHER'S HELPER. Assist with four children, 8, 7, 5 and 1. Room, board, small salary. Lovely home atmosphere, swimming pool, tennis court. Close to Doylestown Meeting. Gail Snyder, 97 Willow Lane, Warrington, PA 18976. 215-343-2423.

Announcements

Adoptions

DEWEES—A son, DANIEL HAI DEWEES, by Donald J. and Martha P. Dewees of Downingtown, members of Middletown Meeting, Lima, PA. The father is a member of Middletown Meeting.

Marriages

HILLES-GAUNT — On November 10, under the care of Haverford, PA, Meeting, WENDY A. HILLES, daughter of R. Webster Hilles, Jr., and WILLIAM L. GAUNT. Wendy and her father are members of Haverford Meeting.

VAN GARSEL-HAINES—On June 23, at Bonita Springs, FL, under the care of Middletown Meeting, Lima, PA,

Coming Events

April

5-7—Quaker Writers' Conference, Quaker Hill, Richmond, IN

22-25—The Peace Churches Confront the Military, Robert H. Cory, Jr., William Penn House.

At Frankford Friends Forum, Unity and Waln Sts., Philadelphia, PA, 19124.

7—The Socialist Century, Scott Nearing, 3 p.m.

At Pendle Hill, Wallingford, Pa. 19086.

5-7—Conflict and Cooperation

26-28—Fairy Tales and Clay

Monday Lecture Series, 8p.m., the Barn. Racial Developments in Southern Africa and America, John Yungblut, Moderator.

1—The Violence of Racism, Canaan Banana, African National Council, Rhodesia

8—Twenty-six Years of Apartheid and its Prospects, Kenneth Carsons, Defense and Aid Fund, S. Africa

15—Black Theatre as an Instrument of Non-Violent Social Change: Edythe Bagley, Professor Drama, Cheyney State College, PA

22—Current Attitudes among Black Youth: Jeri Traylor, Public School Teacher, Washington, DC

29—From Protest to Political Power, Andrew Young, Congressman from Atlanta

At Powell House, Old Chatham, New York 12136.

19-21—Seminar for Inner Growth

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KATHRYN LELAH HAINES, daughter of T. Harvey and L. Fern Haines, and RON VAN GARSEL, son of Peter and Margaret Van Garsel. The bride and her parents are members of Middletown Meeting.

WALDNER-TRIMBLE—On July 21, at Middletown Meeting, Lima, Pa, JUDITH L. TRIMBLE, daughter of Stephen M. and Ruth B. Trimble, and GEORGE WALDNER, son of Robert E. and Margaret Waldner. The bride and her parents are members of Middletown Meeting.

Deaths

BARROWS — On January 16, 1974, GERTRUDE MARY BUFFUM BARROWS, a member of Haverford, PA, Meeting, aged 91. She is survived by two daughters.

BYRD—On February 15, PHILL G. BYRD, JR., a member of Gwynedd, PA, Meeting, aged 80. Phill Byrd worked on the building of the Panama Canal. He was a retired aviation mechanic and was a member of the American Legion, the Forty-and-Eight and the Center Square Fire Company. He is survived by a son, Phill Byrd III of Lakewood, CA; a sister, Margaret Rawson, Frederick, MD; four grandchildren and three great grandchildren.

GRISCOM — On August 22, HELEN THORNE GRISCOM, a member of Medford, NJ, United Meeting, aged 72. Helen Griscom was a graduate of George School and Swarthmore College. She served on numerous committees within the Society of Friends, most recently as a member of the board of directors of the Greenleaf Boarding Home, Moorestown, NJ. She is survived by three children and 11 grandchildren.

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Reviews of Books

Edward Hicks, A Peaceable Season. Introduction by ELEANORE PRICE MATHER. Pyne Press, Princeton, NJ. 14 Color Plates. \$4.95

"BEAUTY IS the radiance of Truth"—this remark by St. Augustine expresses perfectly the intent of the work of Edward Hicks, the well-known Quaker painter of the early 19th century. The young coachmaker's apprentice went to sign painting, and finally, to easel painting, as so many primitive American painters before and after him. What distinguishes Hicks from other primitive artists was his Quaker faith, so deep that he was a traveling minister.

Hicks, self-taught, used as sources for his compositions engravings of Benjamin West and other well-known artists, but he infused them with a new spirit, naive, yet infinitely sincere. It is that personal purity of vision that makes his art so appealing and personal.

This little book has an excellent and authoritative introduction, beautiful reproductions, each with a pertinent commentary, some of which are based upon Hicks' own Memoirs. It contains the well-known "William Penn's Treatise with the Indians," and several versions of his most famous painting, "The Peaceable Kingdom" of which there are more than fifty variations. Hicks has done a great service to the

Society in acquainting millions not only with his charming art but with his Quaker beliefs as well. He has set another precedent for there are now hundreds of artists in the Society, including this reviewer. This book is exceedingly elegant and makes an ideal gift for all lovers of art and peace.

PETER FINGESTEN

The Responsive Chord. By TONY SCHWARTZ. Doubleday. 173 pages. \$6.95

ACCORDING TO THE AUTHOR teachers have to learn that in today's electronic world "to acquire knowledge, reading is no longer essential," that in addition to teaching reading, they must teach listening, and how does one do that? "The child now enters the classroom with the world stored in him." The teacher must use that world knowledge as a resource, otherwise dropout rates increase, schools deteriorate and education fails to educate. There is much more in this remarkable but not easy to understand book.

BESS LANE

Briefly Noted

Greater Light on Nantucket. By HANNA D. MONAGHAN. Hill House, Philadelphia. 120 pages. \$4.00

A COLLECTION of reminiscences associated with the recent past of Nantucket, written by a Friend whose concern about the Quakers is skillfully woven into the text. Interesting photographs by Samuel Kissel.

Late Call, A Variety of Verses. By FREDERICK J. NICHOLSON. Published as Reynard Occasional, Number One, The Quaker Fellowship of the Arts, Guilford, Surrey, England, 16 pages. 15 pence

THIS IS the first publication of the occasional numbers of Reynard, the British periodical of The Quaker Fellowship of the Arts. The author of these poems was formerly a headmaster of schools in England and Scotland and is the author of an important study entitled *Quakers and the Arts*.

M. C. MORRIS



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FRED A. WERNER, Chairman of the Board



Creation Continues. By FRITZ KUNKEL, M.D. Word Book, Waco, Texas. 277 pages. Paperback, \$5.95

IN THE BEGINNING there was creation. When Dr. Fritz Kunkel became known all over the United States to generations of university and college students, not many believed in creation. Dr. Kunkel was the first psychoanalyst of stature to challenge student thinking about religion on a new frontier: their own inner psyches. *Creation Continues* was Dr. Kunkel's last book. It is a beguilingly simple approach to the New Testament. Dr. Kunkel, a psychiatrist, explores Matthew by looking at the people in this gospel, and presenting them as living, groping individuals, involved in a mighty unfolding drama.

The impact of *Creation Continues* is personal. No one who takes the time to read and study this book will go unchallenged in mind or spirit. Many will be "called" by *Creation Continues*—not just to "do their own thing" but to find ways, religious and other, to confront the world. In the process, they may build bridges over which many kinds of "Christians" will cross to a new faith.

Creation Continues for any group will make a superb discussion text. The book has a quiet, compelling dynamic that may open the eyes of the sleepy; renew the tired; inspire the wilted to run again. *Creation continues!*

CHARLES SCHWIESO

The Man Who Planted Hope and Grew Happiness. By JEAN GIONO. Translated from the French. Friends of Nature, Brooksville, Maine 04617. 15 pages. 75¢ a copy. 5-24 copies 60¢ each. 25-49 copies 50¢ each. 50 and over, 45¢ each. All postpaid.

THE ENTIRE LIFE, here described, of Elzéard Bouffier who "died peacefully in 1947 at the hospice in Banon," represented one long productive communion with his native soil. It was one man's quiet, persistent, dedicated and, in the end, effective answer to the heritage of the ravages of pollution and neglect others had left him.

What posterity has inherited from him, however, is reflected in this quotation: "Peasant civilization possesses as a gift human qualities which philosophical civilizations spend centuries first defining, then desiring, and finally losing." If more attention were paid to such thumbnail biographies as this,

(which fortunately do appear from time to time) our civilization might have greater hope of not losing those human qualities which only an unlettered, perspicacious peasant philosophy can contribute.

"I wish," writes Senator Gaylord Nelson in the Foreword to this booklet, "that everyone would read of Elzéard Bouffier's accomplishment. If one man can plant a forest, why can't we at least maintain one?"

M. C. MORRIS

Jesus For A No-God World. By NEILL Q. HAMILTON. Westminster Press. 203 pages. \$6.50

NEILL HAMILTON STUDIES how each of the synoptic gospels understands Jesus, particularly his resurrection. Hamilton's thesis is that the world view and the needs of audience and writer determine the way the facts of history are understood. This insight leads to fertile reflections upon the shapes of contemporary belief. While modern faith on the surface appears to be a radical departure from traditional faith, it emerges in Hamilton's study in continuity with the faith of the early Christian community.

One is left wondering for whom this book is written. Hamilton is a popularizer and does not assume a scholarly audience. Yet the topic and its rather specialized treatment suggest the book may appeal only to a handful of educated liberals with leisure to read widely. Also one feels his assumptions about faith in today's world rise out of a world some decades back: modern man, this reader feels, is a good deal more open to mystery than Hamilton allows.

FRANK J. CULLEY

CREMATION

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Letters to the Editor

Equality of Sexes

I APPRECIATED a great deal of W. Fay Luder's article, *Can Females Be Citizens of God's Kingdom* (FJ 9/1) and hope that some of my responses to the questions he raises may contribute to a serious consideration of the article.

First, it is clear to any reader of the gospels that Jesus broke some of the Jewish laws. However, he claimed that he was in reality fulfilling them. In other words, the tradition was not done away with but brought to a new flowering. For one thing, Jesus was nurtured in that tradition and even his apparent flouting of one aspect of the tradition was in the tradition of the prophets who represent God as despising the feasts, sacrifices, and even the solemn assemblies (read: meetings for worship) in favor of justice and mercy. We may ask, then, which Jewish tradition?

There is both a harmony and a contrast in Hosea's making God speak of himself—in his grief and anger over his erring people—as a mother bear de-

prived of her cubs and Jesus' speaking of himself as a hen gathering her chicks under his wings. In the Judeo-Christian tradition, the divine is motherly as well as fatherly.

My second response is in regard to W. Fay Luder's teaching of the superiority of women and the inferiority of men. Quite aside from the questions: superior in what? inferior in what? I believe that this generality is destructive of all good relationships between men and women. A woman convinced of her superiority will not be able to sympathize with or learn from men. A man convinced of his inferiority will be resentful. What kind of parents will they make?

A third question concerns the definition in the English language of man as both an adult male person and as an abbreviation for mankind. Perhaps one can extend Martin Buber's: "He" is a metaphor, but "Thou" is not". Although Buber is speaking about God, is there not some truth in it for men and women? We can know little of the other except in relation.

MADGE I. SEAVER
Auckland, NZ



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St. Anthony Offends

I WAS SHOCKED and offended by the cartoon, "The Temptation of St. Anthony" by Fritz Eichenberg (FJ 2/1). As a woman, I find the depiction of women as devils/whores with tails and horns disgustingly sexist. As a Friend I would remind you that women have always taken an equal part in the Society of Friends and that our concept of the Inner Light makes no differentiation as to sex any more than it does to race or class. I, for one, am proud of our non-sexist history.

Furthermore, the Christian concept of original sin which places woman "in league with the Devil" (i.e. identifies her with evil) is a particularly degrading theological concept. If you have not yet examined this philosophy, I urge you to do so.

MIRIAM PALMER
Woolwich, ME

Prospects for Peace

NO MATTER to what political party Friends may belong as individuals, as a Society all Quakers may well be profoundly grateful to God that our main objective of peace in world affairs has been brought so very much nearer realization than seemed possible a few years ago.

Let us also be thankful that despite unprecedented criticism by the media, the smoldering time bomb in the Near East has largely been defused.

As a result, there is now a prospect of peace in the world for the first time in twenty years. Why begrudge acknowledgment of the progress already made?

We know there is a multitude of other problems awaiting solution, but, first let us not hesitate to give praise and express our thanks for unparalleled blessings already received.

OLIVER K. WHITING
Tarrytown, NY

One Minded View

I AM GRATEFUL to Thomas E. Drake and to Friends Journal for bringing to Friends attention the writings of Theodore Roszak (FJ 1/1). There is room and need for all to be aware of the "religious dimensions of human life." Friend Drake cites Roszak as saying "the enemy is simply the single-minded advocacy of Reason." It is convincing that single-minded advocacy is very wrong; be it for or against reason.

The writing and doing of George Fox, William Penn, John Woolman, etc. can be interpreted in different ways, but I learned from each (and many others) that the goal is full use of life towards the full development of human ability to "come nearer to God." This means a balance everywhere, including a balance between creaturely and spiritual development.

May I interpret the sentence "Our cult of material progress must give way to progress towards God" as advice to end single-minded materialism and advocacy of balance?

Buddha's eightfold path includes, I was told, due consideration of creaturely needs without exaggerations. The goal there—and everywhere—is the "whole" human being.

The generous pictorial presentation of misery and wrongs in the wasteland appears also an exaggeration, a single-mindedness, which illustrates

more our technical inabilities to cope with population growth than the lack of our sound orientations.

The above is the reaction to the article from an engineer and manager—and an old man. One of those who according to Roszak misled the world.

RICHARD B. BLASS
Deal, NJ

Reality

REALITY has strange dimensions. There was a day one time when a man spent the evenings in the Kennedy Center hobnobbing and the next day was broke, his car wouldn't work, and he walked a mile and a half to his low-paying job.

Then there was the day he realized that the anti-war, long-haired, dope smoker days were over without his being in the status quo but more in line with the anti-abortion, forgive Nixon, trucker freaks.

Of course there was always the memory of the day when the fraternization with car thieves, dopers, rapists, J. W.'s, Indians, bank robbers, pimps, and you name it was over and the man had to brave the shock of facing the real world. Some say he hasn't recovered yet.

Then there was the time when the only people that were there in this man's time of dark helplessness were those people whose brains were not functioning properly. God, damn-it-all, what is Reality?

JAY HARKER
Washington, DC

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On October 19, Fr. Daniel Berrigan spoke on the Middle East crisis before a group of American university graduates of Arab descent. While highly critical of both the Arab states and Israel, the talk has since been particularly attacked for its views on Israel. Still others have found the talk, however, a beginning point for dialogue on the route to peace.

Contained in this 36-page booklet is the text of Fr. Berrigan's original essay ("The Middle East: Sane Conduct?"), with responses by Rabbi Balfour Brickner, Rabbi Arthur Hertzberg, Robert Hoyt, June Stillman, William Novak and Allan Solomonow. Also included is the transcript of the televised discussion between Prof. Hans Morgenthau and Fr. Berrigan.

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LET ME OFFER some observations re Kenneth Barnes' article on "Communicating Our Experience" (FJ 10/15, 11/1, 11/15) to show that practice of communication is not a one-way event, but a two-way dialog. "Communicating our *spiritual* experience" is comparable to "communicating our *sexual* experience." Both experiences may have isolated expression, but communicating either experience involves others.

"We must not suppose that we are to communicate because we have something superior"—but why not? We cannot communicate about the weather! Communication begins with something superior you have to offer me. I respond with something superior to offer you. The superior offers do not cancel but complement each other and together bring a broader view.

There is "the fact of *isolation*." Such as the isolation experience called sexual masturbation. But there is also spiritual masturbation. It is the obsession of a constant concern for one's own spiritual condition, to the exclusion of the needs of others. The spiritual part of personality is scrutinized and exercised, but the whole of personality is overlooked and neglected. Communicating spiritual experience is more than talking to oneself, it is relating oneself to others for their approval, acceptance, and appreciation. Only then do we begin to know our whole personality and it takes a lifetime to learn all.

"The purpose of communication is not only to show what really happens



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to us." In fact, it means to open ourselves and to learn from others what we do not know about ourselves. "All constructive communication is a two-way encounter." Exactly. But it is more than a preliminary encounter. The first exchange is only a declaration of positions. To this point we have come. Then there is the explanation of the positions, the comparison of the positions, and the advance to a better and common position.

"The experience . . . we know . . . to be true," he wrote: "For most of us marriage; for all of us friendship." But, too many marriages go to pieces over failure of communication. In sex? rarely; but in spirit, nearly always. And all the violence and wars of history have come through failure of communication and the consequent terrible misunderstanding. Nor has the Society of Friends been a success in communication. No matter how faithful they may be to their traditions, Friends can be rigidly uncommunicative among themselves, so that non-Quakers are repelled by them.

Communication is more than having a bridge to "say hello to our fellow human beings." Communication begins only *after* we say hello, if we dare to speak our minds, and expose our personality to others, and to receive what they say, and accept the contact with their personality. It works both ways or not at all.

Have we so conditioned ourselves to our own definitions of words that the meaning others intend through those words is not communicated to us? "Understanding" is the ability to get beyond the idolatry of our own opinions. Jesus understood His fellowmen. He was able to discern the information that they would silently withhold about themselves. Can we attain that penetration of understanding? "You don't understand anything passively. You take what is given you"—AND you ask the one who gave, *HIS meaning!* You persist in asking, until his meaning comes through.

There is no easy way to achieve communication. Making pronouncements, defining positions, delineating viewpoints, expressing opinions,—are all one-way traffic that gets nowhere. Only the interview enquiry of dialog keeps on seeking, leads to understanding, reconciliation, and appreciation. "We not only accept our differences but value them." And only as we communicate through numerous exchange

of views, we may eventually see that our differences complement one another.

I could write much more on this subject, for communication is not possible in a brief presentation of its elements. What I do write is not to criticize but to enlarge on the concern offered by Kenneth Barnes, that we might advance to further discussion and realize the truth that we can and must communicate our spiritual experience, if our life continues to further generations.

THOMAS D. HERSEY
Moravia, IA

Life of My Own?

REACTION TO BARBARA DEMING, as quoted by "Another Mother" in "Thank You, Friend" (FJ 1/15) "... I had ... made an instinctive decision not to marry. Given the obvious power relationship between the two sexes, I was afraid that my life would never be my own if I lived with a man—as his would be his own."

His life would not be his own either! In most respects our culture emphasizes and glorifies the individual; properly so, I think. But in marriage both partners relinquish some measure of "a life of my own" in exchange for profound relatedness to another individual, union — one-ness — with another, a maturing of individuality, a new being; a step toward responsibility for humankind. The difference between women and men in the sacrifice of "a life of my own" for marriage is perhaps a matter of degree; but for any person living with another, life is not entirely one's own.

Many people perceive their relatedness to humankind without the experience of particular relatedness to another one; and adolescents of course mature out of the womb of the family into the sense of "a life of my own." But do most people, over most of lifetime, really want "a life of my own?"

ELEANOR B. WEBB
Baltimore, MD

One Small Correction

Thanks for publishing the account of Swiss Y.M. One small correction. We were 85 attenders instead of the normal 100.

ROBERT J. LEACH
Geneva, Switzerland

Spiritually Sufficient

It is jolting to have an attender say (FJ 1/15) what Jack Cady said in his article: "On that happy day when I feel myself morally and spiritually sufficient I will doubtless ask to join." This forces me to examine me, and consider whether I am fully aware of the need to be sufficient in the ongoing struggle to "Love God and listen well," or have I, after twenty-five years of membership in the Quaker meeting, become complacent and replaced struggle with ritual? Jack Cady wrote a good and needed epistle. We need to be brought back to the basic truth any Do-gooder knew once and too easily loses sight of—that "Godly being" is the source and the means of good.

JUDITH D. MCCOY
Chicago

Enjoys Art

I HAVE BEEN enjoying the illustrations in the Journal very much—both the photographs and the drawings. I hope it will be possible to continue having them as part of the Journal, though they must add to the expense of each issue.

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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.

Canada

VICTORIA, B.C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

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.

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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.

Delaware

CAMDEN—2 miles south of Dover. Meeting, and First-day School 11 a.m. 697-6910; 697-6642.

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—Worship 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

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. Darden Asbury Pylon, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK — Meeting, 10:30 a.m., 316 E. Marks St., Orlando. 32803. Phone: 843-2631.

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. Sue Kenworthy, Clerk. Phone: 288-1490. 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 and First-day School. Overnight inquiries welcomed. 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 852-9561.

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, 724-3975.

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, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship 10 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.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. 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 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 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. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKELTON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

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 Ramson Ave. Phone: 545-8283.

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

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

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

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

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

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, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

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.

HUDSON—Meeting for worship, 10 a.m. Union St between 3rd and 4th Sts. Margarita G. Moeschl, clerk. 518-943-4105.

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.

LYDD 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.

MT. KISCO—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

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.

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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. Unprogramed 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.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, 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 Crossman, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO-BOWLING GREEN AREA — Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, 419-878-6641.

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

WILMINGTON — Campus Meeting (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.

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.

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

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

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

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:30 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 Wain Streets, 11 a.m.

Germantown Meeting. Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

SUMNEYTOWN-PENNSBURG AREA — Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

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

South Carolina

COLUMBIA — Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

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: 693-8540

Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

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.

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

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

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—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

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.

Some Friendly Tax Alternatives

FCNL Contributor's Income Tax Work Sheet

1973

(For use with Internal Revenue Service Form 1040 or 1040A)

A. 1973 Personal Income Tax				A					
Caution: For Line A use only that figure on Line 16 Form 1040 or Line 17 Form 1040 A. Instructions: To determine your contributions to the following government programs through your personal income taxes, multiply line A above by percentages on lines B through G.									
Military and Defense Related Components¹	B. Military manpower ²	12.8%					B		
	C. Military operation and maintenance ²	12.1%					C		
	D. Procurement and related matters ²	10.6%					D		
	E. Other military appropriations ¹	10.7%					E		
	F. 75% of public debt interest ⁴	9.3%					F		
	G. Approximate total in 1973.....	55.5%		G					
My personal 1973 income tax bill for present and past wars (insert line G)				\$					
¹ In 1973 Congress appropriated \$210.7 billion, including permanent funds (such as public debt interest). Of this the amount of \$117.2 billion was either directly or indirectly related to the costs of present and past wars. ² Department of Defense Appropriation PL 93-245. ³ Military aspect of Food for Peace, PL 93-135; Maritime				Component, PL 93-162; Military Construction, PL 93-194; Coast Guard, PL 93-98; Veterans' Programs, PL 93-137; Civil Defense, Public Debt Administration, Defense Mobilization, PL 93-143; 50% of Atomic Energy Commission, PL 93-97; Military Component of Foreign Assistance, PL 93-240. ⁴ Total interest on public debt, \$26.1 billion.					

IN 1974 THE FRIENDS COMMITTEE ON NATIONAL LEGISLATION WILL CONTINUE TO EXPRESS CHRISTIAN CONSCIENCE IN ACTION, WORKING TO:

- Reduce military spending
- Restore integrity in government
- Provide information on Congressional candidates
- Encourage legislation to provide good health care, proper housing, and nutrition for all our nation's people.

MY CONTRIBUTION IN 1974 WILL BE \$ _____

or

Urge your Congressmen to support the World Peace Tax Fund Act (H.R.7053) that would provide alternatives to military spending for taxpayers conscientiously opposed to war . . .

or

Think up alternatives of your own. The point is that by not coming up with alternatives we are supporting the present tax system and what it finances. And no one can afford *that* much longer!