

November 1, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today



"We have done away with, and we do without, all the trappings of accustomed religious expression: at Meeting there are no robes, no candles, no stained glass windows, no offering, no anthems or hymns, no prepared prayers, no sacraments. All is gone; in its place is everything!"

JEANNE BOHN

PAGE 548



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November 1, 1974
Volume 20, Number 18

Friends Journal is published the first and fifteenth of each month (except in June, July and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.)

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 for postage. Single copies: 40 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Second Class Postage paid at Philadelphia, PA and additional offices.

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Quips & Quotes

Scarnell Lean, who has made many thoughtful contributions to the *Southern Africa Quaker Newsletter* in the past, concerns himself in its May, 1974 number with such questions as "How are we to know when we are rightly guided?"—"What is the Quaker way when our ideas and plans affect the group?"—"How . . . can we know God's will?" Since "the majority isn't always right," Quakers are not satisfied with a majority vote but go further and insist on *consensus*, even if decisions must be postponed several times before it can be reached. Ardent spirits must learn to accept this discipline, hard though it may be to do so. In other words, apparent slower progress is the price of truer progress.

As for God's will, "... we must seek for it, I suppose, by the measure of the Light that is in each of us. But we can never be *sure* the insights we reach are true. There are so many impulses at work in us. So we submit our insights to the group. If they accept and endorse our findings, we are reassured. We feel we might be on the right lines. If not, we may do one of two things—we can say 'Well, maybe I was mistaken. There was much in what they said. I must modify my idea.'—or we can say, 'Well, I still think I am right. Maybe I didn't express myself well, I must try again.'"

QQ

Great Britain is the place of origin of another comment about Friends: "Quakers stand up to be counted . . . and then sit down so as not to rock the boat."

QQ

With a P.S.: "We still want you—even if you *are* late," the Ann Arbor (Michigan) Monthly Meeting newsletter asks its members:

"Why do we take our appointments with God less seriously than those with the dentist?"

"Why do we take pains to get to a concert promptly, but think nothing of being late for meeting for worship?"

"Why would we not miss the first half of a play, but willingly miss the first half of meeting for worship, the time we need to 'center down' our thoughts to the things of the Spirit?"

"Is meeting for worship a focal point in our lives, or merely a necessary prelude to coffee and chitchat? In other words, are we a Religious Society of Friends, or just another social organization?"

To meet requests for additional copies of the July 1/15 Women's issue of Friends Journal, 2,000 16-page reprints have been printed. They are available at 30 cents each (20 cents each for orders of 15 or more). Send payment with order to Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102.

The First Word

To Believe in God!

DURING THE TWO years and three months that I knew William Hubben personally, I came to appreciate his immense intelligence, his quick and droll sense of humor, his impeccable command of the English language and his almost encyclopedic knowledge of Quakers and Quakerism. It has been only since his death in early September, though, that I have begun to appreciate the vast depths and the great strength of his religious faith.

Other Friends who knew William longer have written about his life and work from their own perspectives, and these can be found on pages 555-557. My perspective is shorter because he had left the editorship of Friends Journal before I became a Friend, and I met him only after I had applied in 1972 for his former job. Since then, I have learned of the courses he taught, the books, pamphlets and brochures he wrote, the manuscripts he so meticulously edited. I also learned of the two lives he had led—one as a teacher-writer-editor-thinker in pre-Hitler Germany, and the second that followed his emigration with his wife and two sons to make a new life in the United States at the age of thirty-seven.

Much of that life became closely linked with Friends Journal. First he worked as editor; then as a member of the Journal's Board of Managers . . . as its Secretary . . . as coordinator of books reviews for the magazine . . . and as a loyal and always Friendly presence in the office at least once a week until his failing heart kept him from coming regularly.

But it is only since his death that I have come to fully realize and truly appreciate the essential and elemental foundation of his work and of his life. Let me share it with you in William's words from his autobiography, *Exiled Pilgrim*:

"One day (in one of William's early Quaker meetings for worship), Alfred Lowry rose and gave a brief message on faith in God. At first I thought I had heard similar sermons a thousand times, but when he closed saying, 'We may forget to do His will. We may resist. But we must never give up believing,' his words struck me with a peculiar force, and, as if by an invisible hand, the hundred parts of life's puzzle were moved together into a significant whole.

"To believe in God!

"It sounded like a shopworn phrase from the vocabulary of the catechism, but beneath its naïve expression was the secret of living. It was more than asking for an intellectual assent of reason; it touched upon the huge dislocation of man away from the center of life to the periphery of his own self. It meant to live in the awareness of God's existence and to keep one's faculties tuned to His presence.

It raised the trivialities of home, work and recreation to a new dignity, and a strange term like George Fox's 'The earth took on a new smell' became meaningful. Indeed, everything took on a new sense of clarity and scope when belief was practiced. More than that: realizing God's presence called for unconditional surrender. Jesus' petition in the Lord's Prayer stood out like a completely novel message. 'Thy Will be done.' How relieving! . . . To follow God's voice might entail wandering into the Unknown . . . but this Unknown would not be darkness. No more generous advice could be given than to discard our self-made burdens and to accept the light and easy yoke."

It was to foster and to nurture, to interpret and to communicate, to practice and yes, in his own way to preach the ongoing relevancy and vitality of those two groups of four words: "To believe in God" and "Thy will be done" that William Hubben made his life work from that day forward.

It was a lifework of a man able to assimilate the thoughts and theories of the world's great thinkers into a faith that in one of his last pieces of writing proclaimed:

"Yet above these currents of thought and emotion there is the everarching sky of God's love. . ."

It was a lifework that followed the Friends' way because William had seen in Quakerism the opportunity for Friends to "once more offer their silences as one fitting milieu to catch a few sounds from 'above' if their silence is charged with true searching."

It was a lifework that touched thousands of other lives and left every one of them the better for being touched.

And at the end it was a lifework that produced a good, positive, uplifting—indeed, a joyous—feeling among all who knew him for having known him. I, for one, am immensely grateful. JDL

Henry J. Cadbury

The long and remarkable 90-year physical life of Henry Joel Cadbury is over.

His death resulted from a fall at his Haverford home on October 7. He suffered a concussion, never regained consciousness, and died later that same day.

He is survived by his wife, the former Lydia C. Brown; two daughters, Elizabeth Musgrave of Ann Arbor and Winifred Beer of Haddonfield, New Jersey; two sons, Christopher Joel of Clinton Corners, New York and Warder Henry of Albany, New York; and nine grandchildren.

A number of American and British Friends have been asked to write about their particular perspectives of Henry Cadbury in order to help put into focus his unique contributions to religion, to history, to the American Friends Service Committee, to education, to this magazine for which he wrote a total of 277 Letters From the Past, to his beloved Society of Friends and, in general, to humanity. Their articles will be offered in a future issue.

"As Many Candles Lighted..."

by Jeanne Bohn

NOTHING IN THE experience of the average man or woman quite prepares them for the job of serving as clerk of a non-pastoral Quaker meeting. A clerk is not a minister. No non-pastoral meeting would have that. Nor is the clerk a "president" of a debating society or a do-good group. Clerking, so far as I have been able to determine, simply means that you are responsible for "keeping the store."

At Charlotte Friends Meeting we look to the clerk to be that person who knows *most* of the time what the meeting-house is being used for; the resource person to whom strangers may come to ask if they can use the meetinghouse or to inquire about Friends' literature, or perhaps the person who answers questions of anyone who wants to make a special appeal to the meeting. In these capacities, the clerk serves as a clearing-house, seeing that traffic control is maintained inside the building and that the house and grounds are in order. These are the sole responsibilities, in addition to guiding monthly meeting, for which the clerk assumes responsibility. But if that were *really* all, who would want to be clerk?

The most penetrating moment of visible holiness occurs on First-day mornings when the clerk stretches forth her hand to signal the closing of meeting for worship. I am continually impressed with that simple ritual—the shaking of hands to indicate that formal meeting, has, indeed, ended for the week.

I thought, having accepted the responsibility for clerking for a calendar year, that this would surely be one of the easier tasks: to reach over to my nearest neighbor at a time roughly one hour later than we had begun, extend the hand of Christian fellowship and rise, majestically and gracefully and with due decorum to signal that Meeting for Worship is over.

But after my first Sunday as clerk I felt more concerned about that handshake than presiding at monthly meeting or my clearing-house responsibilities. For the handshake is the way Friends say "Amen" to the group silence. It is a felt response on the clerk's part to the ending of the enriching silence around him.

Compared, of course, to the liturgy that needs to be learned for some religious leadership, or the sacramental responsibilities of others, what can a mere handshake be? But after that first Sunday I began to realize that I had assumed responsibility for that silence, as well as house and grounds, that it could not be richer or poorer, better or worse, than I, as its custodian was able to help it be. It is the clerk's job, then, to say when group communication with God is ended.

A Quaker meeting is radically different from other existing religious gatherings. I think we Friends forget sometimes how truly different we are. We have done away with, and we do without, all the trappings of accustomed religious expression: at Meeting there are no robes, no can-

dles, no stained glass windows, no offering, no anthem or hymns, no prepared prayers, no sacraments. All is gone; in its place is everything! We have separated ourselves from earthly visual distractions; we have cut ourselves off from artificial spiritual aids; we are *circumcised* by silence.

In a silent, non-pastoral meeting, all is stripped away that would cause us to love outward signs more than inward leadings. As in true circumcision, there is the cry of pain: so in Quakerism there is this same painful cry, for many Friends come to Quakerism along the route of Catholic vestments, Presbyterian robes, Methodist candles, and Baptist preaching. Who has not missed them once in awhile? Breathes there a Friend with soul so dead who has not once to himself said, "I miss the majesty of music" or "I miss the smell of incense." Now, in Quakerism, all is silence.

This was borne in on me when I first saw Friends through a clerk's eyes at the next meeting for worship. A clerk certainly is not in the "care of souls" business, especially among Friends who do not need such persons. But as clerk I *felt* the care of souls. Suddenly, in that first silence of responsibility, I realized these people were more than Friends and attenders. Seeing their bowed heads, the folded hands, the sometimes restless body, the troubled face, I felt an awakened awareness of what we Friends are involved in: a fantastic spiritual adventure which has cut us off from all known moorings and launched us on a sea whose depth we can only guess and toward a destination which is forever in doubt.

Each Friend enjoys the privilege of communing with himself or herself, and each Friend who attends meeting



Photograph by John Taylor

for worship in an unprogrammed meeting acknowledges that there can be no such communing with God until the group has gathered together. Anyone who thinks that private devotions in the home or at the office take the place of the group silence which non-pastoral meetings offer has not properly understood what authentic Quakerism is all about. Private devotion is the seed which is brought and planted at meeting. Without private, daily devotions, the Holy Spirit cannot work effectively on Sunday. If Quakerism is, as some have said, group mysticism, then it cannot rise above the group that is mystified. Sitting in silence and being with others who have been circumcised by silence is to experience absolute acceptance of oneself and others, absolute union with God and the Holy Spirit. It is to know profound humility. "Hush, hush, whisper who dares; somebody here is saying their prayers."

A clerk experiencing this silence in all its fullness is aware of all the individual failures of her life in a way that had seemed, only a week earlier, to be mere personality flaws: she has been too soon to speak in jest, perhaps, leaving the unmirthful recipient troubled behind her; too eager to push for progress in an area dear to the clerk's heart and impatient when this same vision does not belong to all; too prone to think the Spirit is enriching all, when, in truth, week after week, some are leaving meeting barren and distraught.

And so the clerk must pray: for each member of the meeting, naming each before God, petitioning that their prayers be heard, that the meeting be radiated with forgiveness and filled with Friends searching for more Light.

And what of other Friends? How seem they to the clerk now? When one is responsible for hearing all sides, one does, indeed, begin to hear all sides! Who would have thought that an issue which seemed crystal clear a week before is now not so clear? When the sensibilities of other Friends and not one's own ego must be scrutinized, how much more carefully we move through the thickets of personality. It is very easy to hold opinions: it is very hard to hold two opinions in equal loving care.

For, Friends, if we are to be peacemakers to the world, then we must be peacemakers first of all in our own meetinghouse. Here there can be no stomping out in rage, no leaving because everyone won't play our game with rules of our own invention! There is no place here for pontificating, or rude insistence; we can hardly be whole persons, filled—every nook and cranny—with Light, if we are not first witness to that Light in our own meeting. This is not easy. It is easy to be critical of the Friend we know so well. We sometimes even think we know how they came to be the way they are. Yet if Friends cannot hear the cry for understanding among Quakers in our own meeting, whether that cry is people-oriented or issue-oriented, how can we hope to interpret bitter exchanges among others in the world?

We are cut off and circumcised by silence. We also have broken long historical ties with the idea of human's essentially evil nature. Gone is original sin and in its place this unique vision: that there is something magnificently wonderful about each and every person, wherever s/he lives,



whatever s/he does, with whomever s/he moves among, however long s/he lives, pulse-beat by pulse-beat, something of God beating there. And so we approach each other and others whom we meet with a reverent attitude. This is perhaps asking us to be more different than we can be! It is hard—not only to be peculiar in the way we worship, but to live out that mystical experience in a way so different from others that our very lives themselves seem peculiar.

This is our great commission. We are not Friends because it is easy, nor simply because we don't like sermons and candles, nor because no offering is taken and the upkeep is cheap! We are Friends because we have willingly and intelligently taken on the responsibility of being a Light in a dark room somewhere. If our candle is dim, if our glow is a glimmer rather than a beacon, how can we hope to light the world? How can we reach out to others in loving kindness if we have not earned that muscle in worship at meeting and in flexing it among Friends? We meet weekly in Silence to renew that great commission: to sharpen our wicks, to sort out and cleanse the drawers of our souls, to prepare with new paper the shelves of our minds. If we do not do this on First Day, how can we be ready to speak love, peace, charity, humility, restraint, modesty and humbleness to others? And if we speak not these things, who will do it for us?

Someone has said to me that I make too much of Quakerism and not enough of Christianity. But Friends have struggled without creeds, dogma or tests of spiritual means for over three hundred years, admitting during that time Friends from many creeds who possessed many dogmas. The magnificence of Quakerism is that, in the Holy Silence in which we are known to God and God to us, each of these individual paths and persons can exist intact. No thought is censored; no mind stripped bare; there are no secret crannies of religious reservations to wallow through: all is silence. There can be no judgment. There is room in meeting for any spirit, any body, any person, any man or

woman, who is willing to be still and to know and be known.

And that, Friends, is all we are about. We are not in the business of making Friends, like making cakes and pies, but of becoming Friends: Not of imposing our will, but of being imposed upon. We are here to allow ourselves to be assaulted, day and night, on all sides, by the human condition, to hear it all, and to be whirled with others in life's tumult, and in that tumult to maintain with precious care that still, small voice within. We are not in the business of converting others, but of converting ourselves. God, in his Infinite mercy and loving kindness has seen fit, so far, to raise up anew in each generation, some small number of human beings who are here not to tell each other but to listen to Him.

So when we shake hands at the end of meeting, do not mistake it for symbolism. It means after meeting just what it means in the outside world, on the street and in our offices: "How are you? Glad to see you! May the week go well with you until we meet again!" And after that friendly handshake we go out into the world, small, weak, defenseless to the armor of evil about us, but cleansed, refreshed, strengthened, and in love with things beautiful, and holy.

Jeanne Bohn has just finished a two-year service as clerk of the Charlotte (NC) Friends Meeting. She is currently employed as Director of Community Relations at WSOC-TV in Charlotte.



ALLEGORY

a candle was lit in the darkness
and all who saw it marveled
for never before had such brilliance illumined their lives
but one there was who said It blinds me
another coughed with the smoke
a third said the fire would endanger their lives
and overcome by fear
they extinguished it
and returned to the darkness
which, at least, they had learned how to live with

—JENNIFER HAINES

Reflections on a Rainy Day Geebutits greattobea Quaker

by Noah Vail

A FRIEND for whom I have much respect recently remarked to me that she could stand to have the Quaker silence broken a little less often by messages on the beauty of the Quaker silence.

A Protestant minister once complained that every time he attended Quaker meeting, which was frequently, he had to sit through a preachment on the superior wisdom and spiritual vitality of the non-pastoral Quakers.

A while back, a Friend of my acquaintance publicly congratulated himself on belonging to the only religious fellowship in which nobody could tell him what to do. (He is a well-known foot-dragger on all the Quaker testimonies.)

In addition to the above-mentioned sources of information, I am also in (very infrequent) communication with another who takes a great interest in the Society of Friends. What *he* says is that God is not much concerned about what we is ain't; he is concerned about what we is *is*.

It seems to me that it is one thing to believe that worshipping "in spirit and in truth" requires us to do away with a lot of extraneous material; it is quite another thing to assume that having done away with the extraneous material we have therefore achieved perfect faith or true worship.

The fact is, it is doubtful even that we have indeed done away with all those externals. How many non-pastoral Meetings have you attended that did not have a hierarchy? How many silent Meetings that were not built around a ritual? How many meetinghouses whose members did not think of them *in cathedra*?

Of course, it is thriftier this way, and nobody has to learn to speak Latin. But I believe we Quakers are in serious danger of worshipping our own procedures, instead of using those procedures to worship God. This is simply idolatry. And the first sign of such a desperate piece of backsliding is the appearance of a rash of self-congratulatory messages, in Meeting or in print, that seems to imply that we, the particular Quakers of our time and generations, are somehow better *because of* our religious practices.

A long time ago I discovered that the standard message in the Meeting I was attending, repeated weekly with all sorts of variations, was "Lord, we thank thee that we are not as other men." (One week later I discovered to my distress that *my* standard message, usually not vocalized, was "Lord, I thank thee that I am not as these other men who keep getting up and saying 'Lord, I thank thee that . . .'" This disease is known as Spiritual Catch-22.)

Warning: If you can substitute the words "freedom, electric refrigerators, and the right to vote" for "Quaker silence and no hireling ministry" in your message without ruining the grammar, then all it adds up to psychologically is "I'm proud to be an American."

FOUR IMPERFECT ANGELS

by Mary L. R. O'Hara

FOUR ANGELS, seraphically attired in luminous folds and proper halos, lolled on a cloud near St. Peter's Gate. Adult, but very young in relation to Eternity, they still carried pale streaks of worldliness woven into their bright robes. Their worldliness, however, was not that of the flesh, but of the religions in which they had worshipped during their earth-bound days. Chris had been a Catholic, Eunice a Unitarian, and Brett a Baptist. Quentin, the latest addition to the group, had been a Quaker. As such, he had sat with other Friends in silence for an hour every First Day without music or ritual, their hearts and minds open (supposedly and sometimes actually) to God.

One of the first things Quentin learned in heaven was that the religions of earth were still being followed there. He saw Buddhists, Bahai's, and Hindus observing their days of total silence and meditation. He watched Catholics, Jews and Muslims continue to practice their respective rituals. He heard American Indians chant to the Great Spirit, Blacks poignantly sing their spirituals, ancients pay homage to their various gods and goddesses. He even listened to the howls and grunts of the Neanderthal and other early humans. It was obvious that there were no favorite religions in heaven.

During his wanderings, Quentin also had seen groups of famous people who were still concerned, as they had been on earth, with the wellbeing of humankind. He had recognized the spiritual countenances of John Woolman, Sir Thomas More, Mahatma Gandhi, Thomas Jefferson, Voltaire, Martin Luther King, Jr., Jane Addams, Ben Franklin and Albert Schweitzer.

As they discussed their concerns, Quentin heard them express anguish because the leaders of humanity who might have made a heaven of earth continued to be so victimized by power and trappings of wealth and arms that they in fact were oppressing and harming the people they pretended to serve.

Quentin remembered seeing in another place stooped, sad-looking men queued at the entrance to what he learned was the Chamber of Regrets. These men had not been evil, but their ideas and discoveries had been misused to inflict misery and death on living creatures.

Among those in line were Alfred B. Nobel, inventor of dynamite, Albert Einstein whose mind unlocked the atom . . . and the atomic bomb, Henry Ford and the Wright brothers. He watched as they entered the chamber in deep depression and then saw them emerge radiantly refreshed. But since the misuse of their ideas and inventions continued on earth, it would be only a matter of time until they again would become so depressed that they would need the purging relief of the ethereal chamber.

Quentin found a far happier group gathered around St. Francis of Assisi who was humbly rejoicing among the

lepers he had bathed, fed and sung to, and the poor whose work he had done when they were ill. Florence Nightingale was with him, surrounded by adoring soldiers whose wounds and illness she had treated. Now everyone was whole and well. Songs of joy continually arose from that blessed company of saints, nurses, doctors and healed patients of all races.

At this point in his reminiscences, Quentin's thoughts



were interrupted by Chris, the Catholic.

"I still haven't found the bishop of my diocese," he said. "I'm certain that he made total confession on his deathbed, and received Extreme Unction. So why isn't he here?"

"Don't ask me. Ask St. Peter," replied Eunice, the Unitarian. "But tell me, Chris, what's an unction? I've never heard of it. In fact, we Unitarians don't believe in heaven or hell, so how did I get here?"

"Probably an error in judgment," Chris snapped. "How can you be so ignorant of sacred rites?"

"Perhaps," Quentin said, "the bishops are in a special place, just as the saints seem to be. Just keep hunting. You may find him."

But Eunice had another comment. "It may be, Chris, that God resented your bishop taking upon himself too much Divine authority. What right did he have. . ."

"As much right as you Unitarians had to deny everything divine. You're in heaven, aren't you? So who's right?"

Before Eunice could respond Brett, the Baptist, entered the argument.

"What I can't abide," he said, "are all these heretics and infidels and pagans. Not one of them was saved by Jesus, so how can they get into heaven?"

"God made them," Eunice replied. "If God didn't make them, who did? A magician?"

"No, but . . ."

"If they are God's children, why shouldn't they be loved? Didn't your father and mother love you?"

"They did, but they also taught me correct religious beliefs."

"God must have found them worthy in spite of their religion," said Eunice. "Look at me. God let me in. If you were honest, you'd accept them for what they really are, the children of God."

"All creatures are." Quentin spoke gently. "God has no favorites. I believe God suffers when humans are cruel to each other, or to any living thing. Albert Schweitzer has reminded us of this great truth. When we injure one, we injure the Creator. It's so easy to be kind and just, that I wonder why anyone chooses any other way. Especially us. So let us be at peace with each other."

Quentin's words soothed them but they were still puzzled about why they were in Heaven. Hand in hand they strolled over to St. Peter, and watched as he operated the gate.

As person after person, creature after creature, was accepted, and none was turned away, the four wondered what made the newcomers acceptable to heaven, and what they themselves had done to deserve such bliss.

Eunice could not resist asking a woman who had just come through the heavenly gate, "I beg your pardon, but will you kindly tell me why you believe you came to heaven? I hope you don't mind my asking."

"Not at all. I never had the slightest doubt. You see, I am a Presbyterian. I knew it was *foreordained* by my faith that I should go to heaven."

After she drifted away, St. Peter smiled above his snowy beard, and said, "No religious belief, no ceremony, no rites have ever won entrance to heaven. As yet, no religion has ever fully comprehended the universal Love that is God.

"Indeed, few men and women have even appreciated the actual blessings of earth. Everything that is lovely in heaven existed on earth: the color and perfume of flowers, the grace and beauty of animals, songs of birds and voices, wind's coolness, sunlight, the 'canopy of stars' that adorn the night . . .

"But earth's greatest treasure is the nobility of the human soul. Too few have developed theirs. Among them perhaps little Francis of Assisi has come closest to understanding both the precious quality of earthly life and the heart of God—which is Love.

"Permission to enter heaven is earned only by love and peace—from the simplest, tender relationships at home to the wider complexities of cities and nations. Every unselfish kindness, every victory over suffering and hate, creates peace, and brings heaven close on earth.

"You are asking yourselves why you are here. I can see you have forgotten your many small good deeds. But *We* remember. What's more, God really *does* love you."



Photograph by John Taylor

For Sarah

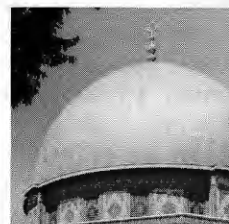
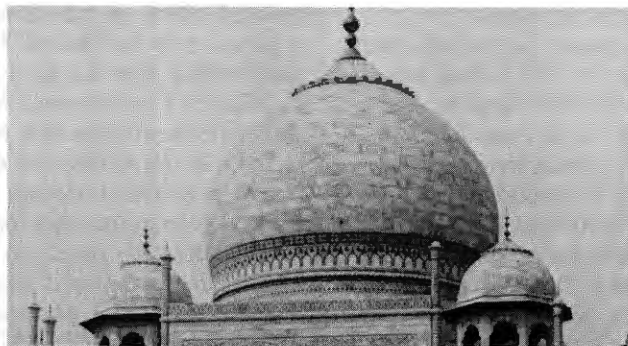
I have prayed Yeats' prayer for my daughter,
for a house where all's ordered, harmonious,
and know I reach among my private tangles
for the images in disorder, left in piles
upon tables, in corners, on the floor.

I have prayed with Yeats for harmony,
for the chords of aristocracy, and heritage,
and know I bring my daughter a shaggy stack
of bayou stories, a legacy of dreams like festival
balloons turned loose by a child.

PAT RABBY

Here's My Case, Uncle Melvin

by Marty Roebuck



MY UNCLE AND I had a "religious argument" recently that has remained in my mind. I insisted that religion hardly matters at all in the eyes of God . . . that all who believe in truth and love and try to live accordingly will join God's eternal family, whether Hindu, Moslem, Jewish or Ch'ondo Gyo. My uncle felt strongly that only persons who accepted Jesus Christ, as known historically to Christians, can be "saved" and "go to heaven." (I use quotes around those words because of my continuing uncertainty as to their real meaning.)

A little reading, and discussion of this question with other Friends has given me a firmer grip on my belief that salvation is not necessarily achieved solely through acceptance of Christ. I have personally known many who do indeed accept Christ, but show no sign of accepting or trying to live the kind of life he proscribed.

Let me then gather my brief arguments for a more universal attainment of God. This time I support them with quotations of well-expressed thought and even Bible verses!

My first is from "The Quaker Interpretation of the Significance of Christ" by Maurice Creasey:

"How are we to reconcile the supreme exaltation which Christian devotion and doctrine have ever accorded to Christ, with the fact that the great majority of men have lived and died in ignorance of him? If he is the sole Mediator between God and men, is his mediation confined to those who, in the providence of God, have heard and believed the historical knowledge of the Gospel? Or is it conceivable that he is, in fact, the Mediator for all everywhere, in every age, even though they may not have been given the privilege of knowing him explicitly?

" . . . The scholar Barclay says in his tract on "Universal Love," not that you and I and Jesus and all other men are enlightened in our different measures by the one Divine Light which shines upon us all. He is saying something much more profound—and, for us moderns, something much more difficult—that Jesus Christ IS in fact the Light

which enlightens in our differing measures you and me and everyone else!

" . . . By insisting as the early Quakers did that the Light is the Light of Christ, and not simply an undefined divine illumination, they were surely saying that what God showed himself to be in Jesus Christ he eternally is in relation to all men. The love and compassion, the challenge and the demand, which were embodied and expressed in Jesus as the Christ were thus apprehended as present and active in and toward all men everywhere at all times.

" . . . It is clear that the recognition of Christ as the eternal mode of being and activity of God in relation to the universe and to man, must warn us against an over-zealous attempt to confine his relationship to men within the bounds of any historical institution. If Christ has always had a people, and if the saving activity of Christ ranges more widely than the confines of the Christian Church in any of its historical forms, then it seems to follow that the idea of a latent Church must be taken seriously. Thus the Church must never be defined in such ways as would altogether ignore multitudes who, even without knowing it, are living under the patient and gentle discipline of the Spirit of Christ, but who, for one or other of a wide range of reasons, are unlikely ever to regard themselves or be regarded by others as being within the Christian Church."

The second is from "Kicked By God" by Sok Hon Ham:

"It is not the historical man Jesus whom I believe; rather I believe in Christ. He is the eternal Christ, who not only is in Jesus but who also by nature is in me. Atonement takes place through this Christ only when Jesus and I are no longer separate persons but experience oneness together. Thus I came to believe that gratitude to the historical man Jesus for bearing the burden of my sins amounts to nothing more than a sentimental feeling and that his act on the Cross cannot cleanse my sins.

" . . . What does it matter, whether or not I have become a (Christian)? In either case, there is no problem. Never-

theless, for those who do not understand me and who persist in asking, my reply is "yes, and no." If I have become, I have become. If not, so be it. Indeed what is it that becomes? I have nothing more or less to become than my own self. I am what I am. Thus there is no problem. It is not by my own effort that I have become. Rather, without having achieved, it has been given to me to be.

"Yet I struggle to be. He who possesses no goal or effort to be is not a man. Indeed man is he who strives relentlessly to become. To take what cannot be and to strain, moment by moment, to make it be, is this not life?"

Surely God has room in his many mansions for all his children, whether they approach him through Christ the son, or Christ the spirit and light. A simple Biblical illustration has occurred to me. It is from Luke 10:30-36:

"A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan, as he journeyed, came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back, will repay thee.' Which of these three, in thy opinion, proved himself neighbor to him who fell among the robbers?"

In this parable Jesus spoke of Jews, not Christians . . . of people who were still waiting for a Messiah. However, the message is clear. Surely a priest would be considered "saved." And surely a Levite, a high priestly assistant, would be "saved." But a Samaritan? Here was a person who disowned the Jerusalem Temple and priesthood and rejected much of traditional Jewish doctrine. Could such a person ever be "saved"? And yet of the three, only one knew within him the light which is the true Christ.

Maurice Creasey says, "Whereas the established Churches and denominations often appear content to embrace within the Church multitudes whose lives show no evidence of response to the discipline of discipleship, of being quickened into response and insight by Christ's Spirit, this line of interpretation points to the truth contained in the concept of the 'gathered' Church. Whatever sacramental privileges are received or credal professions are made, membership in Christ's Church belongs ultimately to all those—and only those—who hear and obey his voice and manifest his Spirit."

And that, Uncle Melvin, is my case.

Marty Roebuck attends Greensboro Friendship Meeting and will be studying for an R.N. degree next fall at Guilford Technical Institute in North Carolina.



Dawn in the Maine Wilderness

The mist appears from the cold,
gray lifegiving lake in slow, silent ascent.

A splendid mountain catches the
first brilliant rays of the morning.

The call of the loons shatters the silence
with mournful wails and eerie laughter.

Their wild, beautiful cries echo and
resound through the silent wilderness.

Cool breezes gently wake the aspens, and
their leaves quiver and whisper with delight.

A group of cautious deer quietly appear
from the forest at the water's edge.

Leading a V-shaped wake in the water,
a beaver swims wearily home.

Treetop squirrels scold a trespassing
black bear on the stony beach.

A majestic moose calmly surveys the scene
from the shallows at the edge of the lake.

Sparkling ripples now reflect an azure,
sky and the rising sun. A new day begins.

—RUSSELL M. SNYDER
AGE 14



William Hubben

1896—1974

political conditions in Germany, a factor which contributed to making him suspect to the German authorities in 1933.

After some studies at Pendle Hill, Wallingford, Pa., and at the University of Pennsylvania he became Director of Religious Interests at George School, Pennsylvania. In this position he served for 22 years, the last 10 years as part-time editor of the Quaker periodicals.

In 1962 he was delegated to represent American and British Quakers during part of the First Session of the Second Vatican Council in Rome. His activities in the ecumenical movement and in religious education were reflected in his publications, some under the auspices of the Friends General Conference in Philadelphia which he served for a time as chairman.

After his retirement from the editorship of the *Friends Journal* William Hubben taught from 1963-1973 at the William Penn Charter School in Philadelphia and lectured in evening adult schools in the area. He also wrote the history of Quakerism in Germany dating back to William Penn's time, the history of George School, a literary study on the "Existentialist Philosophy in Dostoevsky, Kierkegaard, Nietzsche and Kafka," and was co-author of a series of seven German textbooks. His brochures and pamphlets dealt with topics such as "The Miracles and their Meaning," "Church and Religion in Russia, Germany and Mexico," "The Christian Denominations," "Jesus-Art and Literature," and "The Nature of Quakerism."

William is survived by his wife, the former Trudy Baum; his two sons, Klaus of Wilmington, Delaware, and Herbert, of Cleveland, Ohio; and eleven grandchildren. A memorial service, which one participant said, "William would have enjoyed because it was so joyous and uplifting," was held at Chestnut Hill Meeting on September 14.

by Mildred Binns Young

SINCE WILLIAM HUBBEN's death, I find myself most often thinking of him not as an elder statesman of the Society of Friends as he was in late years, but as he was when he first visited America in 1931, exchanging for half a school year with Caroline Nicholson as Westtown's German teacher. He lived in an upstairs room in "Central" where his after-dinner cigar diffused an unfamiliar aura, though one never saw the cigar. His erect bearing and formal manner caused some people to murmur "Prussian" but William was a Rhinelander and had nothing "Prussian" in his makeup, though he had come to pacifism through the strait gate of the Kaiser's army. He, on his part, expressed some amaze-

ON SEPTEMBER 8, 1974, died in Philadelphia William Hubben, 78, a leading figure in American Quakerism, who was well known beyond the membership of his denomination as an educator, speaker, editor of the *Friends Intelligencer* and later the *Friends Journal*, and author of books in the field of religion and literature and articles and brochures. Before coming to the United States in 1933 as a result of the Hitler revolution in Germany he had been the editor of the German Quaker Monthly, *Der Quaker*.

William Hubben was instrumental in the re-union of the two Philadelphia Yearly Meetings of the Quakers that healed the 1827 schism in 1955. He joined the small but growing movement of German Quakers in 1923 and then participated in a number of international religious and peace conferences in England, France, Holland and Belgium. In 1924 he published the first collection of dialectal stories of the lower Rhine which became a school text.

His autobiography, *Exiled Pilgrim*, told in a humorous and colorful way the story of his life in Germany. After some experiences in the First World War as a medic he had his initial teaching experience in rural schools. Later he specialized in teaching of retarded children.

In 1928 he was appointed principal of one of Prussia's largest public schools in Magdeburg. His political activities in the Social Democratic Party made him suspect to the Hitler government which dismissed him early in 1933 as "politically unreliable." In 1931 he had spent six months as an exchange teacher at Westtown School, Pa., after which he gave a series of lectures from coast to coast on

ment at the casual postures of us American women and the loudness of the laughter of some of our nicest men.

We lived a hundred feet down the hall from him and our three children were near his own two in age. I remember with what tender amusement he told how, when he returned from some short journey, his wife Maria and little Heribert had met him at the station, and Heribert catching sight of his father had made a beeline for him through the crowd, calling out: "Look, Papa! at this overcoat Mutti has made me out of your old trousers."

Being a guest teacher, William had none of the evening duties most Westtown teachers have, so one evening a week a group of teachers, staff and wives gathered to learn German from him. We ranged from persons who could write, speak and understand but wanted to improve their accent, through persons (like me) who had a good grounding in the grammar but no ability to speak or to understand, right down to ones who didn't even know their "ich bin, du bist." We must have taxed the organizing ability of even so gifted a teacher as William. One evening we all alike bogged down over "Birne" between our ignorance that an electric light bulb is called a "pear" (logical enough!) and our poor ear for William's perfect uvular "r" which came through to us as a perfect American "l."

Often in the evening after my children were in bed and while Wilmer was on duty in the school, William came in and gave me practice in understanding spoken German by speaking slowly with many stops to translate and explain. What I know of the social provisions of the Weimar Republic, I learned from those *causeries*. Then when Wilmer came in we would turn back to English and discuss the political situation in Germany, which he thought might soon drive him and his family to emigrate, though he had not then lost hope.

He was the head of a school in Magdeburg, but he was also an editor and writer, and for a writer his native tongue is the stuff of life. Though gifted in other languages, he loved his own and could even show a certain snobbishness about it. After talking with another refugee from Europe, who said she was teaching German at Swarthmore, he commented to us that, in fact, she was "teaching Austrian" at Swarthmore.

When he returned to America in late 1933, with Maria and the boys, they lived for the academic year at Pendle Hill, and we saw them frequently, but it is my great regret that I never got to know Maria. She was naturally shy and at first her English was nearly as insufficient as my German. Then we moved south and were gone for nearly twenty years. When we went to see the Hubbens at Newtown soon after our return, Maria's English was no longer a barrier but her shyness remained. After the boys got older she had begun doing expert work in crafts and William wanted her to show it to us. But we did not see it until he brought out examples of her work himself, and showed them to us. I did not see her again. Two years later she died, still almost a stranger to me.

In 1931 William had started me not only on the modern German novelists but also on Stefan George and Rilke. After we returned from the South, Rilke was the main

subject of my study for the first five years we were at Pendle Hill; and William, with his interest in German literature and his eye ever out for material suitable for *Friends Journal*, asked to see the papers I had written. It was hard to excerpt anything suitable for the Journal without falsifying Rilke, and we agreed that Quakerism and Rilke are not comfortable together. Religious by nature as Rilke was, the religion of his early poetry is somewhat puerile, while his great late poetry, with all its piercing insights, is religious only in its own terms. His own friend, Kassner, said of him after his death: "His view of life was silly, but he was a great poet." I think that sentence contradicts itself and that Rilke's view of life was not "silly" but it was not sound by the measurement of the Inward Light.

William drew fairly definite limits as to what belonged in "our pages." He thought of the Journal as obligated to set standards rather than cater to every interest; he had many interests of his own that he did not express through the Journal. One day in discussing with the editorial committee a good theological article that had been submitted, he said: "Myself, I love theology and I daresay I know something about it, but it does not belong in our pages."

The editor of Pendle Hill pamphlets wanted to publish an essay by the Swiss philosopher, Max Picard, and I translated it, William kindly reading and criticizing the English version; but then he admitted that he did not like the essay. "It sounds to me like a querulous old man speaking," he said. Many current trends in society gave William great concern, but he strove not to view with the eye of, or ever speak with the voice of, a querulous old man.

His English, so nearly perfect, always kept a tang that wasn't quite colloquial, so that his sayings stick in one's mind. At an annual Journal meeting, speaking of editorial problems, he said: "All articles submitted to the Journal are always, without any exception, too long." Resisting much temptation, I end my endless recollections of William Hubben with those words from his own mouth.

by Eleanor Stabler Clarke

OUR COUNTRY WAS founded by many groups of people, important among them being our religious ancestors, the early Friends. They came to these shores in search of a home where they would be able to worship according to the leading of their own Inner Light.

These seekers after religious freedom did not cease to come three hundred years ago but have continued to arrive through the years. William Hubben was one of these.

It has always seemed remarkable to me that a person born and raised in one country with its own special history and culture and language, born into a family that followed the beliefs of the Catholic Church—one end of the Christian spectrum—would later become the editor of the magazine of a religious group in another land with a quite different history and culture and language, a paper published by and for members of the Society of Friends whose religious beliefs are at the other end of the Christian spectrum.

William Hubben was a brilliant person; no one of lesser ability could have accomplished such a remarkable transition.

William Hubben was editor first of *Friends Intelligencer* then, beginning in 1955 with the joining of the two Philadelphia Yearly Meetings, of *Friends Journal*. A magazine reflects to some extent the interests of its editor, and during the twenty years of his editorship we read many articles on religion, philosophy and the ecumenical movement all of which were of great interest and concern to William Hubben. Among other things William was a linguist and a prolific reader so he kept in close touch with religious and philosophical thinking and experience on both sides of the Atlantic.

William Hubben brought to American Quakerism many gifts: his brilliant mind, his leadership ability, his challenge to youth as a fine teacher, his service and devotion to the Society of Friends. Few have enriched the lives of so many Friends of all ages. How fortunate we have been that he came to live among us!

by Felix E. Hirsch

FOR MORE THAN A quarter-century I enjoyed William Hubben's friendship. When I first met him in the late 1940's I was immediately impressed by his wide intellectual horizons, his humane outlook, his moral courage, and his gentle humor, the last a heritage from his native Rhineland in Germany. This first impression was confirmed through the years as he told of his rich life, that included meeting a number of remarkable people (most fascinating among them Pope John XXIII at the second Vatican Council) and exploring deeply and without prejudice many modern religious and philosophical trends.

William Hubben combined three talents seldom found in one person. He was a born teacher, first in the Rhineland, then for twenty-two years at George School. Always he was enthusiastic and eager to understand young people, as I know from my older son whom he taught. In later years when he was far beyond the normal retirement age, William taught part-time at the William Penn Charter School with similar success.

His second talent, that of an editor, also began in his German days with *Der Quaker*. Readers of *Friends Journal*, which owes so much to his inspiration and his painstaking labors, hardly need to be reminded of his accomplishments. Nor do readers of the *Friends Intelligencer*. Even after he had retired as editor, the *Journal's* welfare was always on his mind. In our last conversation he spoke of it. Closely tied to his editorial skills were other functions he performed in and for the Society of Friends, including Pendle Hill and Friends General Conference.

Perhaps fewer Friends know of his third talent. As an author, William wrote two noteworthy books. He also left behind an unpublished work on Russian religious thought that embodies some of the wisdom of his later years and should not be buried. His lucid study *Four Prophets of our Destiny* (Dostoevsky, Kierkegaard, Nietzsche and

Kafka) shows the unusually wide range of his philosophical and literary concerns; the slender volume has remained a favorite of college students. William's autobiography, *Exiled Pilgrim* (1943) is now, unfortunately, out of print. It would be a worthy effort to republish it in order not only to keep his memory alive, but to transmit the essence of his undying spirit. In the words of William's mother with which he concludes his memoirs: "It is the future that counts! Only the Future!"



The Temple Gong

A large bronze gong from far ago Japan
Rests on a table in an old New England home.
A temple bell to serve notice to the gods
That a worshipper has come to pay respect;
To pray, to offer incense and devotion.
All that was in another land, another century,
Not today and not in a Vermont home.

Yet still the gong sounds—
As pure a tone as it has ever rung.
A single note that ripples on the air
Out and out and farther still
Until it fades and merges with eternity,
As if it were a pebble tossed into a pool.

That single note—a talisman, perhaps.
Would that I could wear it, keep it ever near—
A symbol of clarity,
Of single-mindedness,
That I might always know
The beauty, truth and wisdom
Of great simplicity.

FRANCES J. ROSS

Friends Around the World

Lesson from Caracas

Law of the Sea

by Gordon C. Lange

HOW COULD ONE fail to answer with an unqualified and resounding "yes" when asked if the Third United Nations Law of the Sea Conference was worth holding? Even without the now famous book, *Limits of Growth*, which first alerted sleepyheads to the doomsday syndrome, the conference, held in July, August and September in Caracas, Venezuela, would have awakened all ostriches with heads still in the sand. To gather the largest group in world history of different countries' representatives (many of the 140 were highly technical experts) and have them talk together for ten weeks about who will manage and control the sea—when, where, and how—is nothing short of fantastic. "There is," as Robert M. Hallman, author of a booklet, "Towards An Environmentally Sound Law of The Sea," that was distributed to all delegates says in the preface,—"no evading the issue of the environment. It can be well handled. It can be badly handled. But there is no way of not handling it." His point, of course, is that ocean's viability will be determined by either acting or not acting, and governments really haven't the luxury of choosing. A decision not to send a representative and not to participate was itself a decision. Thankfully, most nations saw the light, and sent at least

one delegate to the conference. The U.S.A., of course, sent about 130, overwhelming others in numbers if not in quality.

As Barbara Ward indicates in her introduction of the same booklet, the five traditional uses of ocean space are defined as follows:

1. As a means of transport
2. As source of wealth (in the past, fishing and whaling)
3. As an area for fixed installations (piers, lighthouses, cables, etc.)
4. An area of recreation
5. As an ultimate dump or sink for all the wastes of human society and everything else.

That all these categories have speeded up is evident. When the sea's recreational activities were hampered or threatened, public outcry demanded adverse publicity. Beaches on many continents have been fouled by oil, dead fish, and birds. Sometimes super-tankers have been responsible; sometimes city garbage; often industrially manufactured poisons. But whatever increased the cause, ocean traffic has become a threat to man. Traffic control is therefore necessary. Exponential growth and demand for food or minerals or oil has encouraged technical methods, mass-producing factory models of oceanic industrialization. "Fish factories," like automatic mining for coal, pick up everything and then the problem becomes one of disposal of what you *don't* want. From all this accumulated waste there arises the specter of doom

because we do not know the extent of the sea's ability to absorb everything at such an accelerated rate, nor do we know what synergisms will operate to produce unforeseen and unknown results. And because points of no return are already noted among flora and fauna, we must minimize the chance of a dead ocean and avoid maximizing it, despite some necessary sacrifices required along the way.

The Law of the Sea Conference was supposed to keep its eye on one main ball (beside the globe we are all on): the fact that the sea is the "common heritage of all mankind." We recognize that the phrase, "freedom of the seas," is a dead ghost of what has gone forever. We have a mandate now to make machinery that will operate for the benefit of all humankind. This is what the sea conference was *supposed* to do. Did it? The answer is "no." After ten weeks of conferring, though, *something* was accomplished. What was it? Problems were outlined, defined and laid out in certain areas for negotiation. Countries with straits or isthmuses become special problems and are strait-jacketed to some extent by that fact. All parties, however, went back to their respective countries with new ideas, new slants, new perspective and new solutions to their own old problems. Said the chairman at the end, "The issues, or most of the key issues, have been identified and discussed exhaustively." Rich nations now realize that consortiums of United States, Germany, France and Japan may run into some difficulties despite their investments estimated at over \$1.5 billion in undersea-mining for rich nodules of minerals. Poor nations now know that only at the ministerial level can compromises be worked out. As one authority remarked, "A good deal of progress has been made and a sound foundation laid for further work." Finally, John Stevenson, head of the U.S. delegation, opined, "There is no cause for billing the conference a failure. Much technical work necessary for drafting a treaty has been virtually completed." In short, new foundations being added to old ones produced changed configurations more attune with the world today. If we have yet no treaty, we know more about how to write one.

But whether the necessary strategies were carried out to achieve needed



broad governmental principles as outlined by Robert Hallman in his booklet is another question. The main needs as he sees them, growing out of the previous Stockholm Conference are:

1. "The acceptance of the need to treat the marine environment as a common heritage of mankind.
2. Recognition of the need to halt the taking of unilateral actions which would foreclose the possibility of developing a responsible international system.
3. The necessity of establishing such a system in time to prevent the kind of acceleration of conflict and danger of abuse which must flow from man's violently increasing use and exploitation of the oceans."

Certainly one definite need for the U.S.A. became better defined: improved environmental relations with Canada on the north and Mexico on the south.

At Stockholm, I was made aware that although the United States often spoke with a loud voice, we weren't being listened to. For the United States to speak in the world today, we need cleaner hands, exemplified by better relations with our immediate neighbors. Education is the answer, of course. On September 1, 1974, the Boston Globe featured a story entitled, "Canadian Studies: An Idea Whose Time Has Finally Come." It was reported that all eleven Massachusetts state colleges have joined to set up a Council on Canadian Studies, ultimately to be expanded to the high school level. One reason for this is that the U.S. does about \$3 billion worth of business with Canada annually. But how much do we know about Mexico?

At the recently completed population conference conducted at Bucharest, it was reported that Sweden's experience indicated that when development went up, birth rates went down. Hence, in poorer and undeveloped countries, we *should* be concentrating on improving the people's lot along with birth control programs. Whatever the future may hold as a result of all these world conferences, we can rest assured that some of the winds blowing at Caracas were not just Trade Winds off her coast, but cross-currents. Some were the intoxicating fragrances from, as Indira Gandhi said the other day to her fellow Indians, "rising expectations"—a whiff from cooking pots. While we may realize that demand for more of anything presupposes more people, more food and more

energy, some have yet to appreciate that those demands *can only be met by the oceans.*

The lesson for the world is simply that we must all invest in each other via the sea, "our common heritage." Venezuela did it with oil, but there is more than oil available in the ocean now, and the whole world needs what the sea offers. But the whole world can get, and the whole world deserves, only what the sea can give if the proper machinery is set up as United Nations Secretary Waldheim emphasized. "The essential purpose of the Caracas Conference," said he, "is to establish a viable agreed legal basis for international cooperation without conflict and in the interest of all mankind."

If we didn't do it yet, at least now we know how. Let's get on with that job.

Washington

Vigil Account

A FIVE-PAGE MIMEOGRAPHED report on "The First Three Years" of "The White House Vigil for Peace" has been compiled by Bill Samuel of "The White House Daily Meeting," 120 Maryland Ave., N.E., Washington, DC 20002. It recounts, in condensed form, the courageous effort of varying numbers of dedicated people to maintain a 24-hour-a-day, "sort of eternal flame," witness for peace and against war in front of the White House. Started as a silent "Quaker Vigil for Peace," with participants even carrying blank signs (for "Quaker Silence"), it became more and more vocal as non-Friends and Vietnam veterans used songs and street drama to get their message across. Harassment and mass arrests became the order of the day—and night. Housing problems forced the participants onto newspapers and into sleeping bags during cold weather. But they persisted.

Copies of the report may presumably be obtained from Bill Samuel at the address given above.

Pennsylvania

An Eloquent Meeting House

Editor's note: This was excerpted from an article he wrote in conjunction with the dedication at George School of the reconstructed meetinghouse.

IT IS CUSTOMARY to consider the erection of a new building a sign of prog-

ress. What about the appearance of an old meetinghouse—some Friends might even call it venerable—in a new setting? Is it, too, a mark of progress? And if so, what kind of progress?

Those of us who have followed the life of George School for a generation or more might well consider the acquisition of the old 20 S. Twelfth St. meetinghouse an encouraging step forward.

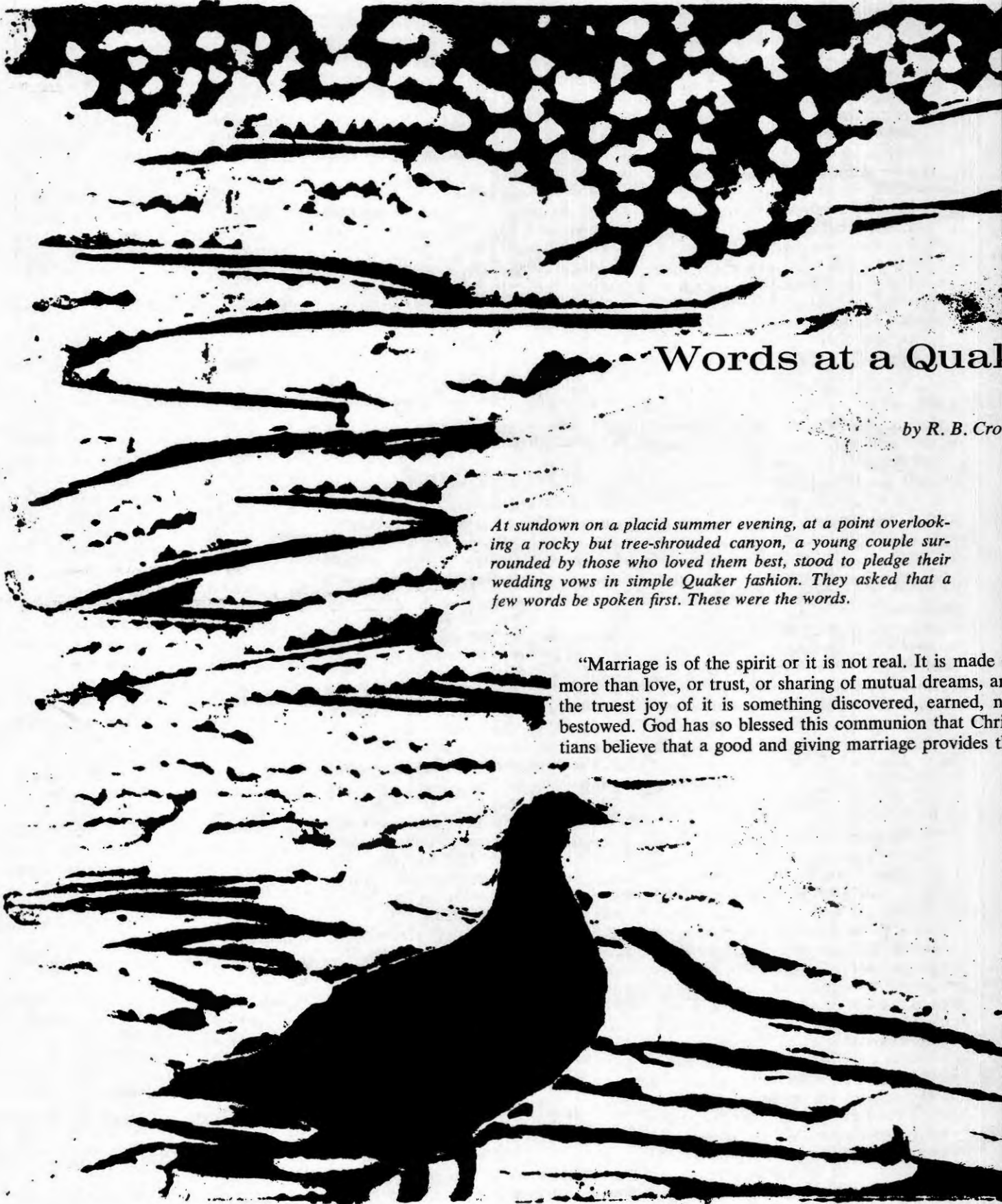
The meetinghouse for years sheltered the headquarters of American Friends Service Committee. And when this organization had to move, some stern voices spoke of the address as a "world address" by no means to be tampered with. Let it be said that the meetinghouse now on the George School campus is still a world address and that any place of worship all over the world deserves this designation.

Like any meetinghouse or church, this one may become a relic of lovely insignificance. But it also may harbor the sacred unrest of homesickness for eternity whose inaudible voices may touch us here. In the new constellation of world affairs a meetinghouse should be all this together at one and the same time. It should be the windy crossroads of the spirit as well as the setting for an exercise in silent modesty. It is precisely this confusion that comes close to the dynamics of Truth of which we no longer think in terms of Browning's serenity where "God's in His heaven and all's right with the world." Even a cathedral might be without a divine presence unless the worshipers shake the world out of the hopelessness of our rampant Christian atheism.

We see, then, the search for God and Truth as a universal longing, often expressed in outbursts of drama or seeming opposition to faith, often in the quiet manner that is traditional with Friends. Some churches may be empty but there is no dearth of religious debates across creedal lines, and the literature of theology echoes the most intimate stirrings of modern man's anguish in his search for a new religious identity.

Yet, above these currents of thought and emotion there is the overarching sky of God's love and His own decision about sharing Truth with us. In the quiet of our innermost conscience we know that Truth lives above the dimensions of eloquence and theology. We know that Truth will exclusively be imparted to those willing to pay the price of obedience to God.

WILLIAM HUBBEN



Words at a Qual

by R. B. Cro

At sundown on a placid summer evening, at a point overlooking a rocky but tree-shrouded canyon, a young couple surrounded by those who loved them best, stood to pledge their wedding vows in simple Quaker fashion. They asked that a few words be spoken first. These were the words.

"Marriage is of the spirit or it is not real. It is made more than love, or trust, or sharing of mutual dreams, and the truest joy of it is something discovered, earned, not bestowed. God has so blessed this communion that Christians believe that a good and giving marriage provides t



r Wedding

highest state of happiness to which our earthly dust may aspire.

"To become a husband and wife makes each of you responsible no longer for yourselves alone. It demands of each an increase, beyond all you now might think, of patience—patience to bear the enlarged responsibilities, and to bear with the incapacities, the weaknesses, the human failings which you are each aware of in yourself and will discover in the other. For God has created no man or women even nearly perfect. But we grow in both our virtue and our capacity to love by the testing, against the world and each other, of those weaknesses which by the grace of God we can convert into strengths; and by the finding of those strengths and beauties in each other which we hardly dared suspect were there. But these are the rewards of unfolding years; years, not weeks or months. The glory of

a great marriage lies in the surprises which loving support, acceptance, and graceful forgiveness can bring forth.

"You will henceforth blend your lives into a single hope, and yet done without violence to the essential mystery beating at the heart of each of you. You will share, and share profoundly; but you will learn also the necessity of privateness each from the other, enriching and surrounding that other by refusing to demand that every moment and every thought be open, be owned by the other. Let there always be private gardens of your soul that with God's help you tend alone, from which, from time to time, you may bring a grace to the other, something unknown before, unannounced. Let there never be an end to the rejoicing in the endless mystery of each other's possibilities. Let there never be a day when one can say of the other, 'I know you perfectly, like the inside of a watch.' For that will be the end of growth, and of truth. Love, true love, is not an invader but a protector, a cherisher. Preserve the sanctity of each other's selves; nourish, and foster, and respect that sanctity; and as you seek to bring joy to the other, to comfort, to heal, and to sustain, you will remain two persons but will create one unshakeable life."

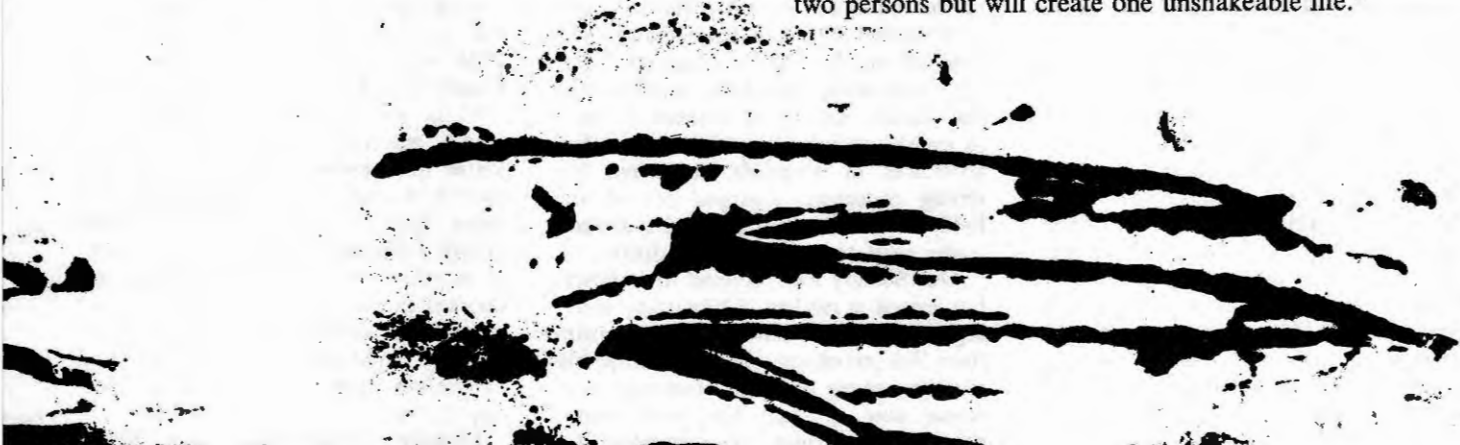


Illustration by Joseph Levenson

More Friends Around the World

New York

Humility, Fellowship and a Tornado

by Betsy Cazden

THE 279TH ANNUAL sessions of New York Yearly Meeting, held July 27 through August 3 at Silver Bay, New York, and marked by a humility-inspiring tornado, focused primarily on the spiritual basis of our fellowship, while carrying forward concerns in the areas of prison work, race relations and women's rights.

Elizabeth Watson opened our sessions with a message entitled "Here, Now, Always." She shared with us the poetry of T. S. Eliot, Thomas Merton, Martin Buber and Rainer Maria Rilke which has helped her transform inward suffering and grief into faith and joy.

A panel discussion Sunday afternoon drew on responses to a questionnaire to help us probe the condition of our meetings. More questions than answers were raised: What is the commitment we make as Friends? Is formal membership necessary? How can meetings nurture vocal ministry and other forms of service? How can we appeal—lovingly but firmly—to those who are members in name only?

The week's routine that began Monday morning with small worship-sharing groups, business sessions, and a variety of interest groups was disrupted that evening. As we listened to reports from various Quaker organizations, a thunderstorm and small tornado struck the Silver Bay campus. We were plunged into sudden darkness, humbled by the violent drama outside. Many large trees fell and windowpanes shattered. As the noise died down, we began to sing. Then candles were brought in and the reports resumed, though without the aid of microphones. Outside, volunteer rescue workers had arrived from nearby communities. Miraculously, there had been no serious injuries or property damage. The college-age Silver Bay staff kept the children calm and later led them in the dark, through mud and fallen branches, to be reunited with their parents. Campers were given makeshift housing on campus until the roads could be cleared. The next morning our regular program resumed, interrupted only by occasional

lapses in electrical power and the hum of buzzsaws at work on the crippled trees. The crisis was past, but our caring for one another seemed stronger than before. As the epistle stated, "The humility inspired by the violence of the storm affected us the rest of our sessions, somehow emphasizing the seriousness and urgency of the work to be done in the world."



Keith Esch of Earlham School of Religion presenting summary of responses to a Ministry & Counsel questionnaire at the NYYM.

Later in the week Vinie Burrows, a gifted actress, vividly portrayed for us the experience of black Americans in her program, "Walk Together Children." She dramatized the suffering of her people on the slave ships and in the streets of contemporary America, and the spiritual strength which they developed in response to suffering. We were humbled by our failures, as Friends and as Americans, to find ways to secure basic human dignity for all persons in our society.

Another high point for some was a joint open meeting of the Yearly Meeting's Women's Rights Committee and the United Society of Friends Women, on the theme of "Who Are We As Quaker Women?" About 60 women and a few men attended with the spectrum ranging from some who have worked with the United Society of Friends Women in traditional mission activities to active advocates of women's liberation. No strong consensus emerged out of the lively discussion, but plans are already under way to continue the dialog.

Our Society has declined in numbers but gained in vitality. While many meetings have been slowly pruning from their lists members who are completely inactive, some dormant meetings have found new spiritual life, and several new worship groups are flourishing on

college campuses and in homes. Recently groups of prisoners began meeting for worship after the manner of Friends, in Auburn and Watkill State Prisons, under the guidance of our yearly meeting Prisons and Advancement Committees and the Wider Quaker Fellowship.

In the past few years our yearly meeting has labored over a series of difficult social issues: amnesty, abortion, civil rights for homosexuals, impeachment and more. This year we focused on the love and trust of each other and of God within our community. We found that we not only can come through tornadoes, moral crises and political disagreement, but that our love is strengthened and increased in the process.

Wilmington

Long-Range Plans

by M. C. Morris

THE LONG-RANGE Study Committee of Wilmington (Delaware) Monthly Meeting of Friends has completed a report based on responses to a questionnaire and subsequent discussions up to June, 1974. The report, which should be read in its entirety together with some 14 supplementary supporting documents listed as appendices, reflects a ferment which many monthly meetings across the country have been through or are currently experiencing.

Of the six Friends meetings in the Wilmington area, three, which represent a rather typical development, are compared with regard to their attitudes toward a number of questions of common concern. The first, which may be called Meeting I, started in 1946 when the former Hicksite and Orthodox Monthly Meetings united. Meeting II, the "School Road Group," started meeting in Wilmington Friends School in 1958 when the facilities of Meeting I's Fourth and West Streets meetinghouse became overcrowded. A number of young married couples and families joined this group which, for many, was their first contact with Quakerism. Ten years later, Meeting III, the "Home Worship Group," started coming together in one another's homes and out-of-doors because its members felt they must protect the policies of Woodlawn Trustees and could only do so by separating themselves from the School Road Worship Group.

Grossly oversimplified and boiled

down, the report's comparison of several of the questionnaire topics as viewed by the three groups might look something like this if briefly tabulated:

1. Social Concerns
Testimonies
Outreach
Community problems

Meeting I

Properly emphasized

Meeting II

Important in attracting new members

Meeting III

Deserve first priority; not doing all we can to further them

2. Meetinghouse

Meeting I

Single center sufficient; city needs "visible symbol of Quakerism"

Meeting II

Location not of primary importance

Meeting III

Homes or out-of-doors adequate

3. Meeting for Business

Meeting I

Important, yet only half the respondents attend

Meeting II

One-third of respondents attend. Best results when members well acquainted.

Meeting III

Dull; concerned with trivia; irrelevant to its concerns; not involved in mutual search for truth.

4. Property

Meeting I

Important as responsibility. Money spent justified under proper conditions.

Meeting II

Receives too much emphasis, expenditures justified if funds can be raised

Meeting III

Greatly overemphasized. Spending money on it is wrong.

5. Committees

Meeting I

Functioning well; some may be too large.

Meeting II

Too large; Meeting overloaded with them.

Meeting III

Don't function well; too many; too large; not needed.

Despite such apparently wide divergencies, the Long-range Committee felt the study had not only been worthwhile but was already productive of major benefits. For example, "... members of all groups of the Meeting now seem to be speaking their feelings and listening to others to a greater degree than previously. All groups are looking for ways to vitalize their activities or the entire Monthly Meeting ... so that," as one member put it, "we can truly be a Religious Society of Friends."

The Long-range Study Committee made the definite proposal that a number of topics be referred by the Monthly Meeting to the appropriate standing committees or ad hoc committees, "with instructions that those committees develop recommendations for specific action by the Monthly Meeting." The topics were:

1. Relation of Yearly Meeting to Monthly Meeting:
 - a. The functions of Yearly Meeting
 - b. Involvement of Wilmington members with Yearly Meeting operations.
 - c. Assessment of Monthly Meeting—method of assessment and control of Yearly Meeting spending.
2. Formation of a Delaware Quarterly Meeting or an association of Delaware Meetings.
3. Ways to increase social activities for Meeting members.
4. Assistance to the Presiding Clerk of Monthly Meeting, as necessary for improving the Meeting for Business.
5. Reorganization of committee structure:
 - a. Combination of some committees
 - b. Reduction of committee sizes
 - c. Determination of members' interests in service
6. Means of meeting the yearly budgets, perhaps by the use of an every-member canvass.
7. Exploration of increased use of the Meetinghouse by Meeting and community groups.
8. Use of curricula for First-day School for children and adults in accord with members' wishes.
9. Exploration of means of outreach for growth of Meeting membership.

Louisville

Collective Housing

THE LOUISVILLE Meeting is exploring the possibility of opening a cooperative collective house to serve as a community for members with common concerns and to provide deeper support. We need practical advice, though, so we welcome hearing from anyone with experience in the acquisition/renovation of property and the management of a co-op/collective.

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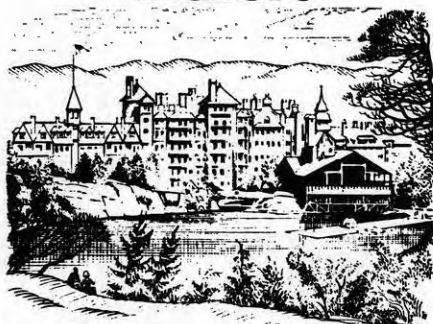
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Reviews of Books

The Alternate Christmas Catalogue. Published by **ALTERNATIVES**, 1500 Faragut St., N.W., Washington, D.C. 20011. \$2.00.

CHRISTMAS IS . . . a day of celebration . . . of reaffirmation of family ties . . . of plump turkeys reduced to soup bones . . . of living room floors knee-deep in discarded wrappings.

Or is it . . . a day of depression, of feeling down and out . . . another day of loneliness in the nursing home . . . another dinner of cornmeal mush . . . the discovery that Santa didn't get your letter?

The Alternate Christmas Catalogue encourages us to reexamine our attitudes towards Christmas and other celebrations and to give our gifts of energy and resources in life-supporting ways. "The alternatives of celebrating simply, making gifts, buying from self-help craft groups, diverting money to people-and-Earth oriented projects represents a new philosophy of giving. This is what the Catalogue is all about."

The *Catalogue* contains articles on fostering world community, on the American Indian's reverence for life, and on "creative deprivation" as well as helpful information and suggestions on buying toys and children's books, on making gifts, and on creative, enriching ways to celebrate holidays and special occasions. But the heart of the *Catalogue* is the compendium of people and Earth-oriented organizations and self-help cooperative crafts groups to whom we can divert some of the generosity we bestow on friends and family during Christmas and other holidays. Here is the opportunity to foster the spirit of

Christmas so that it shines in Vietnam, in the prisons, in Appalachia, in the Mississippi delta: wherever that spirit has been dimmed by hunger and need.

The Uses of a Liberal Education. By Brand Blanshard. Open Court Publishing Co. 407 pp. \$9.95

BRAND BLANSHARD, who taught philosophy at Michigan, Swarthmore, and Yale, has gathered in this volume a score and more of his baccalaureate addresses, convocation speeches, inaugural talks. Through them all runs the thread of his theme: how a liberal and humanistic education serves mankind best. Colleges which seek to define their goals can copy his definition of the sort of person universities and colleges ought to produce. The quotation will itself serve to show the clarity of style, the precision of his words which characterize and enhance whatever he says: Citing the distinction of the three men whom he has selected as best typifying what he means (they are, Gilbert Murray, Herbert Asquith, John Buchan—all classical scholars, by the way), he thus defines the ideal product:

"He is an intellectual without being a prig, a scholar undrowned in his own erudition, an academic who is, or can be, a man of the world, a mind that has not only contemplated in its ivory tower the subtleties of the philosophers, and the visions of artists and poets, but has allowed itself to be permeated down to the last fibers of its being by that love of reasonableness which is the most precious distillation of any study. A nation whose pattern of life was set by men of this stamp would be the model and envy of the world."

The book is a delight to read, something which may be kept at hand so that one may enjoy an essay at a time. All the case for liberal arts is so well set forth that one would wish it could be read, and appreciated by those who ought to be reached. But how many highschool principals whose major was physical education will come under its influence? Or, to put it another way, and to use a comparison which the author uses in his books and which I have often used, one asks how much meaning the first four notes of Beethoven's Fifth have for someone who is tone deaf or who knows nothing of music? Compare that with

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what they mean to somebody who knows some music, who has heard the Fifth played by the Philadelphia Orchestra, for example, who knows the movements well, who knows Beethoven and his work, and the works of other great composers?

One needs not so much convincement of the already convinced (to whose condition this book speaks with such satisfaction), but the education of those to whom the kaleidoscopic delights of a humanistic education have never been revealed. Let us prescribe essays in Brand Blanshard's book as essential reading.

JOHN F. GUMMERE

Dove at the Windows, Last Letters of Four Quaker Martyrs, with a Foreword by George Selleck & five woodcuts by Michael McCurdy. The Penmaean Press, Lincoln, Mass. \$25.

THE QUAKERS WHO, faithful to what they believed was God's command, gave up their lives on Boston Common in 1659 and 1661 still inspire us, not alone by their sacrifice but also by the records of those inward experiences that precipitated the grim, final event. "And this is given forth that all people may know," Marmaduke Stevenson wrote before his execution, "that we came not in our own wills, but in the will of God." William Robinson declared, "the think which the Lord had said unto me, still remains with me, that my life must accomplish this thing and by it must the power of darkness fall." In her memorable last statement to the General Court of Massachusetts, Mary Dyer claimed, "My life is not accepted, neither availeth me, in comparison of the lives and liberty of the Truth."

George Selleck, our authority on the history of Friends in Boston, has written an enlightening Foreword to this collection of letters. Referring to the martyrs' insistence on returning to Boston after they had been banished, he asks, "Why did they not stay away? They came in the first place to share the good news of their Quaker faith . . . they were confident God's Spirit was leading them to conquer the whole world."

Moved by the faithfulness of these seventeenth century Friends to a dazzling vision, Michael McCurdy has reprinted their last letters by hand and illustrated them with his own original engravings on wood, pulled directly from the block. The book, limited to an edition of two hundred signed copies,



Illustration by Michael McCurdy

is a fitting tribute to these heroes. It takes its title from part of William Leddra's last statement: "I have waited as a dove at the windows of the ark . . . that I might in the love and life of God speak a few words to you sealed with the spirit of promise. . . ."

DAISY NEWMAN

We Are All Healers. By SALLY HAMMOND. Harper and Row. 267 pages. \$5.95

WITH ALL ITS limitations this book, in view of the current interest in spiritual healing and other psychic matters, is timely, and probably one of the best ones yet to deal with these subjects.



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Letters to the Editor

Sincere Fools

I LIKE Noah Vail's reflections (FJ9/15). Three false gods of the Quakers, or, in Noah's words, three fossils, are sincerity, tolerance and moderation. The Society of Friends, like the rest of the world, is full of sincere fools who are tolerant of all kinds of beliefs because they have no real beliefs of their own and who have never done anything with the zeal or the zest which denies moderation.

LYLE TATUM
Cinnaminson, NJ

Technology—Good or Bad?

THIS FALL I asked our incoming engineering freshmen to write a brief essay about their career choice and about beneficial or harmful effects of technology. I was truly impressed by their idealism in wanting to make the world a better place and by their realism regarding the role of technology in today's society. Coming upon Peter Fingesten's statement (FJ 9/1) about young peo-

ple, "They are too keen to expect anything of value from technology. . . ." I felt it deserved some comment.

It is fashionable to blame technology for many of our ills, but few of the critics are willing to do without running water, electricity, telephone service or the printing press.

Millions of people die of starvation each year due to lack of the technology that can supply the necessary water or food. Our U.S. population now is several hundred times that of the Indians who had established a stable culture, and without mechanized agriculture, mass production and modern transportation, our civilization would collapse completely. Technology has enriched our lives. It has also made possible the most frightening war machinery, the large-scale destruction of our natural ecology, and the manufacture of a proliferation of stuff that quickly goes to the junk heap.

As one student put it: technology in itself is neither good nor bad; whether it is constructive or destructive depends on our wisdom in applying it, on our sense of values. Our hope for the future may well rest on another statement in the same issue, that of Weston A. Stevens: "We can rearrange the values in an upside-down world so that matter and flesh are thought of as the least of values, since they pass away, and spiritual values . . . are considered the greatest because they last and are immortal."

REINOUT P. KROON
University of Pennsylvania
Philadelphia, Pa.

Love and Wisdom

WILLIAM E. EDGERTON in his article on "Quakerism and Sex" (FJ 9/1) has very graciously expressed words of wisdom. Mankind is something more than merely a sexual animal. People are spiritual beings. In our Quaker approach to human problems love is always expected to dominate in human relations. Problems of sex will move toward solution only under humble seeking for divine guidance, but not by way of accommodation to the social practices of a few well meaning people.

These people may be disturbing but in the long run they need not be too



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| November 15-17 | A RETREAT: GETTING IN TOUCH WITH OUR DEEPEST SELVES. Leader: Helen G. Hole. |
| December 6-8 | THE CROSSING POINT
Leader: M. C. Richards. |
| December 29-
January 1 | NEW YEAR WEEKEND: GIFTS
Leader: Tom Swain. |
| January 10-12 | PERSONAL GROWTH
Leader: Jean Feinberg. |
| February 14-16 | MARRIED COUPLES WEEKEND
Leaders: Eleanor and Charles Perry. |
| February 28-
March 2 | DANCE WORKSHOP
Leader: Christopher Beck. |

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alarming. I am reassured when I consider the wholesome sexual relations of five married grandchildren and their friends with whom I associate. They bear witness to a stability that William Edgerton champions. Love and wisdom walk uphill together always with compassion.

LEVINUS K. PAINTER
Orchard Park, NY

Sex and Watergate?

I WARMLY APPROVE William Edgerton's article (FJ 9/1). It has concerned me for several years to see a strong trend among Friends to go sociological, for I believe this trend is nihilistic. Friends who disagree would profit, as I did, from reading *Social Sciences as Sorcery*, by a distinguished sociologist, Stanislaw Andreski (St. Martin's Press, New York, 1972). Andreski is convinced that "the denigration of the concept of responsibility, based on unwarranted dogma of psychological determinism, has contributed significantly to the undermining of our civilization."

I earnestly hope that sex does not become a Friends' Watergate. The relationship between men and women is more fundamental than a thousand Watergates. Much, maybe most, of Friends' wisdom, and all of its mysticism, comes from the past. I would hate to see them, in the name of that shadowy abstraction Progress, exchange mysticism for a pseudo-science.

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Coming Events

November

2—American Friends Service Com-
mittee's Annual Public Meeting, 4th
and Arch Street Meeting House, Phila-
delphia, PA.

4-8—Training workshop for simple
living organizers, designed for people
who believe that a simplified lifestyle is
a crucial ecological, political and eco-
nomic witness for our time. "Church-
mouse," 4719 Cedar, Philadelphia, PA
19143.

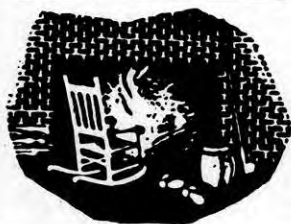
6—"Roots of Conflict in Northern
Ireland" by C. H. (Mike) and Margaret
Yarrow, just returned from one year
in Belfast. Talk begins at 8:00 p.m.
and is sponsored by Haverford Meeting
and Main Line Branch of WILPF. Haver-
ford Meeting, Buck Lane, Haverford,
PA. All welcome. Refreshments.

8-10—Friends Committee on Eco-
nomic Responsibility will hold its third
national conference at Quaker Hill,
Richmond, IN. The session will be an
action-oriented meeting and workshop
focusing on the HOW TO methods of
socially responsible and ethical invest-
ing. Individuals desiring to attend as
"at-large" participants, contact Harry
J. Tischbein, Conference Coordinator,
Wilmington College—1205, Wilming-
ton, OH 45177 or call (513) 382-
6661 (241).

9—The First Philadelphia Quaker
Workshop on Women, 9:30 a.m. to
3:30 p.m., 4th and Arch Street Meeting
House. In the morning plenary session,
Margaret Bacon will speak on the his-
tory of the Quaker women's contribu-
tion to the women's movement. After-
noon workshops will include the follow-
ing topics: Spirituality and Feminism
(Eleanor Perry, Discussion Leader); Re-
entry—The Working Mother (Esther
Leeds Cooperman, Discussion Leader);
Women and Social Change (Kay Camp,
Discussion Leader); The Single Mother;
Women and Anger; Non-Violence and
Children; Women and Self-Defense; A
Workshop for Men. Child care will be
provided with special programs for old-
er children and a discussion group for
teenagers, if desired. Registration fee:
\$3. For advanced registration and fur-
ther information, contact Nancy Wil-
liams, Friends Center Corporation, 1520
Race Street, Philadelphia, PA (215) LO
8-4111.

12-14—United Society of Friends
Women Seminar, William Penn House,
515 East Capitol Street, Washington,
DC 20003.

15-17—Annual Meeting of the
Friends World Committee for Consul-
tation, Section of the Americas, in
Greensboro, North Carolina. A Satur-
day Consultation on "Quakers and the
United Nations" featuring C. Lloyd
Bailey as keynote speaker is planned.



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News Notes

QUAKER YOUTH PILGRIMAGE—July and
August, 1975 for high school juniors
and seniors. Twenty-eight young Friends
from both sides of the Atlantic will
have an opportunity to explore his-
torical and contemporary Quakerism
and its meaning for them as they share
in a five week two-part adventure in
England and Germany. American, Brit-
ish and European Friends will provide
experienced leadership. The cost will be
approximately \$900 and the deadline
for applying is December 15, 1974. For
the application, please write to Friends
World Committee, 152-A North 15th
Street, Philadelphia, PA 19102 or 203
South East Street, Plainfield, IN 46168.

Announcements

Births

ANDERSON—On March 19, a son, **JESSE DAMON ANDERSON**, to Douglas and Linda Dewees Anderson. The mother, the maternal grandparents and great-grandparents, Herbert and Helen Barker, are members of Middletown Meeting, Lima, PA.

DEWEES—On June 16, a son, **ESA BARKER DEWEES**, to Herbert B. and Kathie C. Dewees. The father, the paternal grandparents and great-grandparents, Herbert and Helen Barker, are members of Middletown Meeting, Lima, PA.

MORRELL—On May 15, **AMISH CAREY MORRELL**, to Garrett N. Morrell Jr. and Anne Comfort Morrell. Anne and the maternal grandparents are members of Trenton (NJ) Meeting.

Marriages

MCCOY-MILLER—On August 11, under the care of Orange Grove Meeting, Pasadena, CA, **JENIFER JOY MILLER** and **KENNETH MCCOY**. Jenifer and her parents, Carolyn Pickett and G. Macculloch Miller 2nd, are members of Moorestown (NJ) Meeting.

BEAVER-HOWARD—On April 27, under the care of Columbia (MO) Meeting, **MARY ROBERTA HOWARD** and **EDGAR CHARLES BEAVER**, both members of Columbia Meeting.

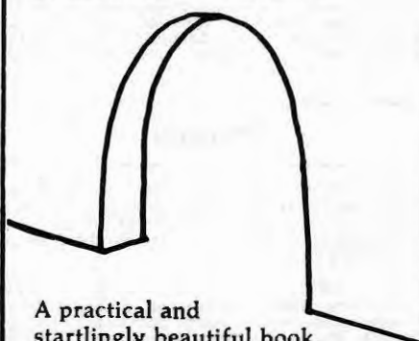
MUNDT-WISE—On June 30, at Olympia Fields, Illinois, under the care of Thorn Creek Meeting, Crete, **EMILY WISE** and **PHILIP A. MUNDT**, both members of the Meeting.

Deaths

KOCH—On August 27, **IRENE MERRILL KOCH**, aged 68, a former member of Homewood Friends Meeting, Baltimore, MD and a member of 57th Street Meeting, Chicago, IL. She had advocated non-violent social change by her involvement in civil rights marches, in Women for Peace, and Fellowship of Reconciliation witnessing, as well as in Gandhian and Koinonia goals to improve human relations.

RICHARDS—On August 6, in Tucson, AZ, **EDWARD C. M. RICHARDS**, aged 88, an active member of Concord Meeting and, after his retirement, Pima (AZ) Meeting. He made outstanding contributions in the fields of Christian pacifism, pioneer forestry, writing and championship swimming. He is survived by his wife, Elizabeth Coan Richards; four children: Frederick, William, Elizabeth and Annette Richards Parent; and eleven grandchildren.

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Classified Advertisements

Accommodations Abroad

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. Phone 535-27-52.

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.

Books and Publications

WIDER QUAKER FELLOWSHIP, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

COMPARATIVE RELIGIOUS STUDY: "The Eternal Voice—Down Through the Ages." Quality paperback builds bridges of understanding between people of all faiths. \$2.00 postpaid. Legacy Press, P. O. Box 783, Rhineland, WI 54501.

LIGHT TO HOLD, large print, easy to read. Give By Jesus, 48 Stories and Sayings by Jesus of Nazareth, an ideal present this Christmas to patients in your local old age home. 75¢ each, 2 for \$1, 12 for \$2.95, 100 for \$22.95 ppd. Friends General Conference, 1520 Race Street, Philadelphia, PA 19102.

SEVERAL QUAKER GENEALOGIES; many Quaker books (journals, history of the Friends, local histories, etc.) and miscellaneous books. John V. Hollingsworth, R.F.D., Chadds Ford, PA 19317. Phone: (215) 388-6969.

For Rent

HOUSE at Buck Hill Falls, PA. Six bedrooms, 4 baths, completely equipped. Oil heat, fireplace, adjacent all ski areas. Available Christmas-New Year's holidays or December 15-March 15. Write Box 306, Delhi, NY 13753.

ITHAN on Philadelphia's Main Line. Furnished house, January-August, 1975. Four bedrooms, study, recreation room, living and dining rooms, 2½ baths. Near small shopping center, public transportation, on private lane; estate country. \$450 month. Box H-623, Friends Journal. Telephone (215) 688-7013.

For Sale

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

HAVERFORD. One wooded acre near Haverford College, public transportation, estate country. All utilities. \$25,000. Box H-622, Friends Journal. Telephone (215) 688-7013.

ROCKY OR SANDY SHOREFRONT, 1¼-2 acre lots, southwest view of ocean and Bar Harbor, Maine area; part ownership surrounding wilderness preserve. If terms, \$23,000. Reduced for cash. Box H-621, Friends Journal, or telephone (215) 688-7013.

Personal

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Positions Vacant

GREENE STREET FRIENDS SCHOOL, a small elementary school in Germantown, seeks new principal, summer 1975. School strives to serve educational needs of lively heterogeneous community of which it has long been part. Qualifications for position include teaching and administrative experience, appreciation of Quaker values, and readiness for considerable involvement in the life of the school. Contact Katelore Guerin, 225 Winona St., Philadelphia, PA 19144.

ACCOUNTANT - CONTROLLER. Growing Philadelphia - Washington based housing company managing public limited partnership has growth opportunity for talented energetic accountant. Must have three years experience public accounting or housing development. Strong accounting background, working knowledge accounting principles, taxes, SEC, mortgages needed. Equal Opportunity Employer. Box R-625, Friends Journal.

REGISTERED NURSE or LPN to live in a therapeutic community-psychiatric halfway house. Housing, utilities, all food and medical insurance in addition to cash salary. Gould Farm, Monterey, MA 01245. (413) 528-1804.

Schools

COMMUNITY SCHOOL OF PHILADELPHIA. Alternative school, grades 8-12. Non-competitive learning. Tuition \$1,600 or less. 3510 Lancaster Avenue, Philadelphia, 19104. (215) EV 2-8599.

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

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic classes include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

Services Offered

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INNOVATIVE new conference center offers varied, stimulating program interesting to Friends. For brochure: Doug Wilson, Kings Highway, Rowe, MA 01367.

CANARY ISLES, SPAIN. Well-educated Spanish Friend, 27, PERFECTLY BILINGUAL English/Spanish, fluent French and Russian, wants to be of service to Americans living or doing business in Canaries. Inquiries welcome. Write: Mr. Pelaez, C/Puccini, 6, Las Palmas, Spain.

Wanted

APARTMENT OR HOUSE, New York City area, suitable for Quaker family of five, December 20-January 11. Write Carl Krummel, ILO, BP 500, Geneva, Switzerland.

WARDEN(S) REQUIRED for new Waterford Meeting House from February 1, 1975. Two bedroom flat rent free in return for service. Apply: Wardens' Committee, Friends' Meeting House, Waterford, Ireland.

AFSC PEACE EDUCATION/ACTION PROJECT on world interdependence, global crises, and pacifism needs full-time volunteers. March-May, 1975. Preferable qualifications: pacifist, Spanish speaking, experience with media or video tape. Work on Southeast coast and one Latin American city. Contact: "Mondcivitano '75," AFSC, P.O. Box 1791, High Point, NC 27661. Please send letter telling us what you've been doing.

A COPY OF *There is a Spirit*, a sonnet sequence by Kenneth Boulding. Write: Box G-626, Friends Journal, concerning condition and price of book.

EXECUTIVE SECRETARY for newly united Portland Friends Meeting. Should be able to provide spiritual guidance in worship, youth leadership and oversight of meeting-house reconconditioning. Contact Harold Burnham, clerk, 7 College Street, Gorham, ME 04038.

RETIRED MALE, 58, seeks permanent accommodations in quiet area near public transportation. Should be Equal Housing Opportunity. Write: Bill Dailey, 2400 Virginia Avenue, N.W., C-702, Washington, DC 20037.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of August 12, 1970: Section 3685. Title 39, United States Code):

1. Date of filing: October 1, 1974
2. Title of publication: FRIENDS JOURNAL
3. Frequency of issue: Semimonthly—exceptions: June, July, August one issue only (21 a year)
4. Location of known office of publication: 152-A North 15th Street, Philadelphia, Pa. 19102.
5. Location of the headquarters or general business offices of the publishers: 112 South 16th Street, Philadelphia 19102 (Temporary editorial office)
6. Names and addresses of the publisher, editor, and managing editor: Publisher, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102; Editor, James D. Lenhart, 152-A North 15th Street, Philadelphia, Pa. 19102; Managing Editor, Judith C. Breault, 152-A North 15th Street, Philadelphia, Pa. 19102.
7. Owner: Friends Publishing Corporation: 152-A North 15th Street, Philadelphia, Pa. 19102. Nonprofit Corporation—no stock.
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
9. Signature and title: James D. Lenhart, Editor.
10. The purpose, function, and nonprofit status of this organization and exempt status for federal income tax purposes: ☒ Have not changed during preceding 12 mos.

11. Extent and nature of circulation		Average no. copies each issue during nearest preceding 12 months	Single copies each issue during nearest preceding filing date
A. Total no. copies printed		7,855	7,900
B. Paid circulation:			
1. Sales through dealers, street vendors and counter sales	35	89	
2. Mail subscriptions	7,366	7,128	
C. Total paid circulation	7,401	7,217	
D. Free distribution (including samples) by mail or other means	166	205	
E. Total Distribution	7,567	7,422	
F. Office use, left-over, unaccounted, spoiled after printing	288	478	
G. Total	7,855	7,900	

I certify that the statements made by me are correct and complete.

JAMES D. LENHART, Editor

Meeting Announcements

Alaska

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

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

Argentina

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

Arizona

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

PHOENIX—Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont. Phoenix. Telephone 944-8923.

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

California

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

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

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

FRESNO—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 237-3030.

HAYWARD—Worship 10 a.m. 22502 Wood-roe St., 94541. Phone: (415) 651-1543.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

LONG BEACH—Meeting for worship, 10:00 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

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. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 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 DIEGO—Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

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

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 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 828-4069.

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

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—Whiteleaf 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.

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.

WILMINGTON—Wilmington Meeting, 4th and West Streets. 10 a.m., worship and children's First-day school; 11 a.m., adult First-day school and child care. Inquiries 652-4491 or 475-3060. Alapocas Meeting at Friends School. 9:15 a.m., worship and child care; 10:15 a.m., First-day school. Inquiries 792-1668.

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.

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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. 696-1380.

MELBOURNE—Unprogrammed meetings for worship, 11 a.m., 1st and 3rd First Days each month. Call 777-0418 or 724-1162 for information.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks Street, 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—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 355-2592.

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 664-1923.

CRETE—Thorn Creek meeting, (Chicago south suburban) 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 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads, Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-3395.

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

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—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. Phone 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 1-70, US 40; 1-70 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. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. 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

BAR HARBOR—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. Damariscotta library. Phone 882-7107 or 586-6155 for information.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

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. Donald Sillars, clerk, (301) 262-3581.

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.

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. 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., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

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

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

FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Phone 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. 28A, meeting for worship, Sunday 11 a.m.

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

WORCESTER—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: Thomas Taylor, 324 Hildale Dr. Phone 769-3354.

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., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

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 FL 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.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m., Ecumenical Center, 813 Maryland. Phone: 449-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

ROLLA—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

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.

MICKLETON—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—Meeting for worship, 10 a.m. Main St., Mullica Hill, N.J.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 463-9271.

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, 10:30 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 a.m. (July, August, 10 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.

SANTA 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.

ALFRED—Meeting for worship, 9:15 a.m. at The Gothic, cor. Ford and Sayles Sts.

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

CHAPPAQUA—Quaker Road (Route 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.

FARMINGDALE, LONG ISLAND—Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2-4 p.m., first and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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.

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

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

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. Northern Boulevard 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., Eiting Library, Main St. 658-2363.

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

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

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

ONEONTA—Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 433-2367.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. E. Quaker Street at Freeman Road. Phone: 662-5972.

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, Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. (914) 769-4494.

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

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 Road. 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.

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 967-6010.

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 688-4486 or John Stratton 383-5371.

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 Jane Stevenson, 919-723-4528.

Ohio

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Building, 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

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.

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., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. 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, ½ 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 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. 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.

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

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 and Herr Sts. meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Haver-town. First-day School 10 a.m., meeting for worship 11.

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 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) 998-2462 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.

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.

Powellton. 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 St. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

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, Betty Johnson. Phone: (615)-255-0332.

WEST KNOXVILLE—Worship and First-day school, 10 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.

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

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, Ruth W. Marsh, 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., CCF House, 1315 E. 7th North. Phone 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

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 North 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 or 962-2100.

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 502 N. Main St.

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

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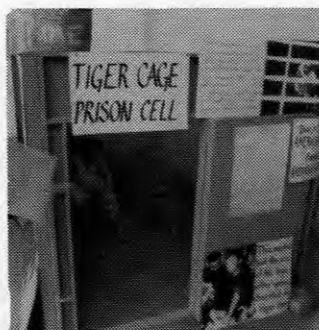
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