

October 15, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today



"This is a time for prayer and thought and action; it is a time for strength and courage. It is not a time to wait and hope that things get better; it is not a time for timidity or fear of public opinion; it is not a time to cling to our respectability—most of us are perhaps anyway too respectable; it is not a time for leaving things to somebody else. It is a time for dedication, a time for worship, a time for each of us to take up our cross and prepare inwardly for possible crucifixion."

Adam Curle



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Volume 21, Number 17

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

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 and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year 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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Centering Down...

THAT WHICH we all (and not just Quakers) experience, we may call God: but some dare not even give it a title let alone a name. It is quite incredible and therefore beyond belief. Only experience, which is open to all, can manifest it; and this is why statements of belief ensure that the door which must be left open is closed to those who make them. When we say "Credo" we slam shut the door on openings freely available to us all.

So, Quakers do not believe in belief, nor yet in unbelief. What we say is simply this: "Seek out Truth and tell it out! This you may do because when you find Truth there is no mistaking it." Are we true Seekers still? And do we still tell it out?

Joseph R. Sandy in
The Friend

I GRUMBLED, as my hands were slashed and torn;
In cultivating near a thorny bush, methought
Why is it true that roses must have thorns?

Then, in a time of quiet hush,
A spirit answer seemed to me to say—
As God once spoke to Moses from a bush—
"My child, I'd have you understand My deepest ways;
The truth is—thorns have roses."

George R. Hutchinson
Portland Friends Meeting

...And Witnessing

THE MEETING [Lake Forest, IL] reaffirmed its intention to decline payment of the war tax levied on the meetinghouse phone. It was suggested that the latter be applied to relief work in Vietnam or to an alternative tax fund that supposedly exists in Chicago.

Among Friends, publication of
Illinois Yearly Meeting

WHEN THE Honolulu defense sirens sound," writes the Palo Alto Friends Meeting Newsletter, "AFSC urges Friends to stand silent with folded arms as a suggestion that warring cease and that people have a power greater than bombs." — To which the Honolulu Friends Meeting Newsletter adds: "Our Folded Arms campaign, urging people to stand silent with folded arms during the monthly CD siren test, has moved AFSC Philadelphia to encourage the practice in places with regularly scheduled siren tests."

THERE ARE approximately four billion people in this world of ours. Two billion live in underdeveloped countries. One billion of them are undernourished. In fact, one quarter billion or 250,000,000 are facing starvation.

Max Stewart in the
Solebury (PA) Sentinel

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The First Word

Editor's note: Adam Curle, professor of Peace Studies at the University of Bradford in England, was the third of three speakers at the 1975 sessions of London Yearly Meeting. He was asked to tie those talks into the themes discussed by the Friends Peace and International Relations Committee at a conference at Swanwick and to "offer some kind of integrative interpretation" under the title...

A Word for This Time

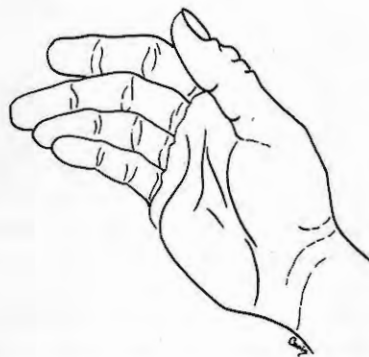
By Adam Curle

ON SATURDAY I admired the comprehensiveness, precision and speed with which the Minutes were written, and the felicitousness of their language. This, however, made me all the more apprehensive of my task, which I approach with diffidence and humility, for the Friends who have spoken earlier—not only Joseph Hutchinson and Leslie Stephens but so many who contributed—are much wiser and more experienced than myself.

In some respects, however, my job is less difficult than it might have been. Many of the questions raised at Swanwick were raised again here, and as I visited some of the follow-up groups on Saturday I might have imagined myself back at Swanwick. In addition, I was delighted to find that my own much lesser experience of the Third World had led me to many of the same conclusions as Joseph Hutchinson speaking on "When did we see you hungry?" as well as in his Eddington Lectures, most importantly that anything we can do for the Third World begins here, at home. With the motive of rapacious self-interest which he identified, we have been and are still responsible for what has been called the de-development of the Third World. We have pillaged its resources to feed the insatiable appetite for consumption upon which our socio-economic system has been built. We must therefore change ourselves.

The session on strikes, introduced so judiciously by Leslie Stephens, was, for me, a fascinating period of learning. The diverse views and the wealth of experience of Friends who spoke were, to a complete amateur like myself, both confusing and absorbing. The Minute lucidly captured the confusions and contradictions of the subject. I will only enlarge on one topic because, it seems to me, it may help us to draw connections between the first and the second session. Some Friends noted that while the theme of Joseph Hutchinson's talk was that we must make do with less, the purpose of many strikes—which could often be justified on the grounds of correcting injustices—was to give some people more. There are complexities here to which I shall return in a slightly different context. Now, I simply wish to say this:

Strikes, it seems to me, are an inevitable consequence



of the socio-economic system described by Joseph Hutchinson. It is a system—I hope I interpret him correctly—which has been a great material success—for the rich, but not the poor. The rich, as he said, have sinned by giving in to the incentive of self-interest. No wonder that the poor, when they had created, after much suffering, the means to redress the balance, used the strike. No wonder that on occasion force was wrongfully employed. No wonder that we have seen violence and counter-violence, anger and bitterness. No wonder that the middle classes are now going on strike to re-redress the balance. Good and bad, justified or unjustified, these seem to me to be inevitable consequences of a socio-economic system built upon self-interest.

When we recognize, as we must do, that we live in such a system, indeed are creatures of it, we have to think of alternatives, and in the follow-up groups I visited, many alternatives were pondered.

Much the same happened at Swanwick. We discussed the socio-economic system, and if we did not employ quite the same terms or analytical approach as Joseph Hutchinson, the general tenor of debate was very similar.

So here we are. We live in a society which, whatever nuance of diagnosis we favour, is in jeopardy. Moreover it forms part of a global system which is in jeopardy, whether it be from famine, spiralling armaments and the danger of war, pollution, or the violence which could easily arise from the poverty and desperation which grips so much of the world. What are we to do, both as Friends and citizens; how do we respond?

The problem is compounded because I believe that for many of us these dangers, and the evils and injustice from which they arise, are academic. We *know* they are there, but we do not really *feel* them. We talk about them, form committees about them, write cheques about them, but don't quite believe in them.

The other great difficulty is the enormity of the problems. They generate the despairing question: "What can I do? I know things are bad, but what can I do?"

Discussions I have listened to or taken part in here, at Swanwick and indeed in many other places, have thrown up many interesting and constructive suggestions. We should, for example, eat less meat, as Joseph Hutchinson emphasized; or use less energy; or spend less. But these things in themselves do little to change the system which has created our problems.

Let us try, then, to suggest the outline, the barest bones, of an approach. This is in no sense a blueprint or a plan, though I shall refer to a plan for a plan, but an attempt to break down the question of what to do into its component parts.

I begin with ourselves as individuals. I have come to

realize how much I am dominated, not only by materialism in its more obvious forms, but by a pernicious philosophy derived, if we follow R. H. Tawney, from the teachings of Calvin, that there is some connection between a person's worth as a human being and her or his material success. We all know it to be wrong; we all somehow feel it to be true. This philosophy has been a most successful export to the Third World. Thirty or more years ago people whom I knew, if asked whom they most respected, would indicate, not the landlord or the wealthy trader, but a man, dressed perhaps in rags, because of the purity of his life or the fervour of his prayer. Now it is the person with a Mercedes Benz or an air-conditioned house. So we cling to our life styles, not only because they are comfortable but because, ambiguously and ambivalently, we *feel* they are good—even if we *know* they are not.

We need a new social philosophy. One which proclaims that *enough* is right—enough food, shelter and so on for us to function efficiently—and that too much is as bad as too little—overeating is, in fact, as harmful as undernourishment. I am reminded of an old song, "The Best Things in Life Are Free." And so they are—love, companionship, laughter, singing, dancing, the sight of a tree, the smell of a flower, using our bodies as they should be used. But these wonderful free gifts of God have been tarnished for most of us because we have other criteria for enjoyment. These are constantly promoted by the advertising agencies, and we cannot help being influenced by them. And others cannot enjoy these free things because we have so damaged their societies and economies to satisfy our material desires.

I was surprised on Saturday that I heard only one direct reference to the ancient Quaker testimony of simplicity. We need to revive and preach and practice it, not just because it is economically and ecologically sound, or even because it is spiritually desirable, but because it is also the most delightful way to live. It is not just a matter of doing without, but of living quite differently.

But I fear I am still talking platitudinously about what I think we *ought* to do, rather than *how* to do it. That's the rub. How do we change inwardly, feel differently, perceive differently, live differently? These are not things which happen because we want them to: indeed self-will can get in the way. I believe we must make a complete surrender of our lives and selves to God, trusting, with prayer and fasting, that He will work *His* will through us, making us, in the words of St. Francis, "Instruments of His peace." We must keep ourselves open to the working of the Holy Spirit. I know that in my own life the significant changes—not nearly significant enough, alas—have come as a result of strain and suffering when, against all the prompting of human frailty, I have tried to follow the course which I felt was indicated by God.

I hope Friends will forgive me for speaking personally, but that is the best way in which I can illustrate parts of my theme.

It is only when we have become different inwardly that we really behave differently—before that, the most we can do is to do different things in the same old way. It is

at this stage that the answer to the question, "What can I do?" becomes clearer.

Let me discuss this first at a small, personal level. The quality of our human relations changes. There is a new dimension in the commerce of our daily lives. We work differently. We find we no longer need the gratifications which our egos formerly demanded. These microcosmic changes are very significant. The world is composed of a vast network of interacting relationships, some big, some small. The good or the harm which we do to each other on a personal level has an imponderable ripple effect. We do not have to be directly involved in great issues to have some impact upon them. Our education and our position are irrelevant. All we have to do is to make a commitment to Our Lord and let ourselves be led where He will. We will find then that everything changes in the most inexplicable ways—we think, feel and act differently; we do our everyday jobs differently. This is one reason why all the efforts to plot our course in a purely intellectual way are so unsatisfactory; when we ask, "What should I do?", no one can answer. It is not that there is any lack of things to do, but that we cannot know at one stage of growth what is appropriate or possible at another.

It is a sad fact that one of the prices we have paid for our affluence and success is the destruction of some very ancient human social inventions, the great range of community and family institutions which in general enabled us to live together without excessive friction, which provided care, protection, companionship and the opportunity to share in a common culture. These have mostly been superseded by the institutions of the nation-state, while the communities have been physically split and sundered by the processes of industrialization and urbanization. We live very much alone—indeed, some social scientists believe there is a correlation between affluence and loneliness—and suffer from an often unformulated sense of loss.

"We need a new social philosophy. One which proclaims that *enough* is right. . ."

I suggest that it is in the capacity of us all to do something to restore the lost sense of community. We do this, of course, in our meetings, but I am speaking of something which should spread beyond the community of Friends. It is, however, something which Friends, from their secure base of fellowship, could do much to initiate. There is an infinite amount we can do to share, to help, to comfort, or simply to enjoy ourselves with those around us. From such small groupings could grow larger and more formal things—play groups, nursery schools, co-operatives and collectives of various sorts, counselling services—still animated by the sense of community and sharing.

And now I come to the larger issues, some of the issues raised yesterday such as pay differentials, rationing, re-

distribution of resources, the widening gap between the rich and the poor, the balance between the need for liberty on the one hand and the misuse of liberty to exploit and manipulate on the other. What can we do about these things? Well, most of us can do very little directly, although the indirect effects of well-lived lives are immeasurable—Joseph Hutchinson spoke wisely about “permeating the whole social structure from the bottom.” Some people find an occasional issue with which they are deeply concerned and to which they can make a contribution. Much depends on opportunity or specialized knowledge. Others, because of their position or profession, are more or less constantly involved. But there is no generalization that I can see. It depends upon the use to which God sees fit to put our God-given faculties and on our receptivity to Divine command.

I am not suggesting however, that we should simply wait passively for the right moment. We can prepare ourselves, and I believe that the first thing is, once again, to re-forge our social philosophy. Let me give an example of the sort of issue to be examined. As a university teacher I do a job which is interesting and exciting. I have a great deal of freedom, excellent holidays, pleasant working conditions and stimulating colleagues. By what quirk of logic was I paid, until recently, very much more than people doing hard or boring jobs having none of these advantages? Why should it not be the other way round? And why do the university teachers now feel that they must struggle to regain their lost financial status? The answer is simple: there is an elitist, inequitable quality to our society in which certain castes have thrived at the expense of others. They were treated as, and thought themselves to be, more valuable human beings than those they could take advantage of. Now that things are evening out somewhat, they are struggling to regain their lost position. In this case not only money, but also social status and hence self-esteem are involved. Until we feel deeply within ourselves what we profess—that there is that of God in every man and woman, and that in God’s eyes we are all equal—our society will be riven by these insoluble clashes of interest.

To recognize this is not, of course, to solve all the problems—but it lays the basis of a solution, for only in the light of a different philosophy will they be solved with justice, and an unjust settlement cannot lead to lasting peace—only to an ominous lull. When we approach the problems properly they are, in fact, already half solved. The conflict between the need for liberty and the need to control abuses of liberty will disappear when we can apply the checks upon ourselves, as we would if we truly loved our neighbour as ourselves.

I am being somewhat Utopian, but I do not really envisage a great and sudden reform. Nevertheless it is always possible to move slightly towards or slightly away from a particular position. I think we can move towards an outlook, a state of mind, which will enable us to deal with those involved and often highly technical problems in a fashion at once wiser and more humane. Then we shall know how, as our Friend put it on Saturday, to tackle the basic problem of how to divide the national

cake in terms of both morality and justice.

As I say, we can all study these issues and some of us will be able, on occasion, to take effective action on them. I would stress that we must understand the nature of justice, which has been described as *love distributed*. It is in this context that we must look for solutions, and if we find injustice we are bound to oppose it, whether it comes from the state, from bad laws, from employers, great corporations or whatever. But we must always, in so doing, act in love and openness, not against people but against practices.

“I am not suggesting, however, that we should simply wait passively for the right moment. We can prepare ourselves. . .”

We must act in this way in the attempt to move towards a condition of society in which there is no violence, either in the overt physical sense or the more subtle sense of injustice, or—to return to the subject of strikes for a moment—in the form of strikes insofar as they may lead to the improper use of force. We do *not* want a society in which strikes are needed to correct injustices, but are prohibited: such a prohibition would simply be another form of violence. We want a society in which the level of justice and the conditions of work make strikes unnecessary.

I have spoken of the development which may take place within the individual and enable him or her to act differently; of the manifestation of this capacity for different behaviour in community life; and of the development of an approach to the great problems of our age.

Does all this amount to the plan of which a Friend spoke eloquently? No, it does not—it is no more than a set of broad, strategic principles. There remains the task of transforming the philosophy into a set of carefully elaborated, detailed, workable proposals for the economy, agriculture, industry, rationing, differentials and other vital issues. Friends have long been noted for their practical ability. From among their numbers it should be possible to draw a group of wise experts in these fields who could devise a plan for the redemption of society, a plan which would make more possible the process of evolution of which Joseph Hutchinson spoke, and supplement the subtle process of transformation by permeation. We all know that the interlocking complexities are great, but surely they are not insoluble.

I imagine this plan would be aimed at two levels. It should provide guidelines for individual Meetings, which might adapt them to their own circumstances and make their own smaller plan. It should also present proposals for implementation by those in authority.

Would such proposals be implemented nationally? Possibly. More probably a few would, but most would



Parkerville Meeting

Photograph by Ted Hetzel

not. Some might be rejected for good reason; but I fear that most would be turned down because they conflicted with powerful economic interests. And then what do we do?

Friends, that must be the time when we make ourselves ready to speak truth to power. Our civilization has for too long squandered its resources of wealth, raw materials, intellect and energy on useless things which in no way contributed to human well-being—armaments, technological toys, needless and corrupting luxuries. Now we have overreached ourselves. Although we have also done good and fine things, built a system of social service based on caring and responsibility, we have over-reached ourselves in our profligacy. We are near the end of the road. If our civilization falls, many great things worth preserving will go with it. Many people will suffer, particularly the poor, the weak and the powerless.

We must act while we can to preserve what is good and transform what is bad. Friends have never flinched from jeopardizing themselves when great moral issues were at stake. At stake now are the wrong practices which are eroding our society and much of the rest of the world. If the voice of reason and charity is not heeded, then we must resist these things with quiet, open and loving determination. We shall be unpopular, for the more the system cracks the more harshly will those who oppose it be treated. We may, as so often happened in the past to Friends who defied what they held to be wrong, be prosecuted and persecuted.

This is a time for prayer and thought and action; it is a

time for strength and courage. It is *not* a time to wait and hope that things get better; it is *not* a time for timidity or fear of public opinion; it is *not* a time to cling to our respectability—most of us are perhaps anyway too respectable; it is *not* a time for leaving things to somebody else. It is a time for dedication, a time for worship, a time for each of us to take up our cross and prepare inwardly for possible crucifixion. Two thousand years ago the Founder of our faith was crucified for us. When our test comes, shall we deny Him? May God give us strength to follow Him, if need be, to the end.



WITH THE development of new means of communication we are back in the state of horizontal compartments, just as in the Middle Ages the Western world was united by the Latin language and Christianity. Our present-day religion is the bank, and our language publicity. The keyword is output, by which we produce more. When the world market is saturated we start another war to get new customers....

*Jean Renoir in
Ma Vie et Mes Films*

A

Time

Rejoicing

for

by Mary Dee

MAKE A JOYFUL noise unto the Lord! For behold, a victory is ours; one battle has been won!

For Elmira Friends Charles and Neva James and their four daughters, the ordeal is finally over. The school board in Addison, New York, which five and a half years ago fired Charles from his job as an English teacher for wearing a black armband during the Vietnam moratoriums, has capitulated. The lawsuits waged on James' behalf by the American Civil Liberties Union and carried from the lowest to the highest court in the land, have ended with a \$56,000 settlement.

According to Burt Neuborne, the ACLU lawyer who represented Charles, the courts through these cases greatly expanded the area of protected speech for public employees in general and teachers in particular. "There are several decisions involved in the James case," Neuborne said. "Two of them are cited as landmark cases in the area of freedom of speech."

What began as a simple Quaker expression—"I am against killing"—became the focus of a widely-known struggle which engulfed the James family, and which touched the lives of many others. Richard Harris wrote eloquently and at length of the first four years of controversy in *The New Yorker* (June 17 and 24, 1974 issues) in a two-part article entitled "Annals of the Law—A Scrap of Black Cloth." The court fight was reported in *The National Observer*, *The New York Times*, and newspapers across the country.

How often do Quaker sufferings for a cause—acts which seem to interlace the fabric of our religious life and experience—know such a moment of recognition and good result? Just looking over the past decade, how many of our young men went to Canada or prison rather than to war? How many faced cow prods and fire hoses in their stand against racial injustice; how many have been harassed, threatened, impoverished, imprisoned for their refusal to pay war taxes? And who can forget the suffering of the White House Seven for holding prayer vigil on the White House lawn (FJ 10/1/74)? Many have suffered for a cause, but not every cause stood for has had its visible effect or its moment of victory.

As Dan Berrigan suggested by his own liturgical acts, the real battlefield is the human soul and it is there the battle is won or lost. Many brave Friends have been diminished, embittered, overwhelmed by the price exacted from them for an idealistic act. Some have thrown themselves upon the sacrificial altars not realizing

that even good guys can be burned alive. Standing up for a cause is no glory road, and no cause should be championed unless it is accompanied by a force within that leaves no choice in the matter.

Thus it was with Charles James—not in wearing the black arm band, which was an unimportant act of pacifism, but in refusing when so requested by his school principal to take it off. Here is how Charles earlier described this action (FJ 4/15/72): "When I was summoned unexpectedly to the high school principal's office during second period and asked why I was wearing 'that armband,' I heard myself replying, 'because I am against killing.' This reason was unacceptable, and I was told that the armband was an act against the President of the United States.

"I knew this was untrue. I knew that I had worn it, hoping. Hoping someone might share my disbelief in man's premeditated annihilation—murder—of his brother. But I sensed that further words would be useless.

"I was asked to remove the armband. I requested a period in which to consider.

"No," was the response. 'If you know what you want, you should know right now.' The words of that statement I do not understand to this day. Its implications and tone were all too clear.

"I have a wife and four children to think of."

"He proceeded, rejecting my appeal for time, but my mind stopped on my children. I knew they would stand in disappointed wonder if I let a man take from me my statement of belief, my protest against killing. And after the thought of my children, there were images of sermons I preached, prayers offered for such as St. Joan, Socrates, Daniel Berrigan, George Fox, and Nicholas Berdyaev. Where was the reality? What could possibly be real at this hour?

"I choose to leave it on," I said."

As with so many others, suffering for a cause has radically altered the Jameses' way of life, and for them there is no turning back, nor do they want to. They are weary of notoriety, of endless testifying, of courtrooms and witness stands, hostility and anxiety over how they would eat while they were considered untouchables in the teaching field.

But for them the battle of the soul was also won. Both agree that despite the hardships they don't regret the

fight. Neva speaks wonderingly of the love and support that came to them. "Our lives," she said, "will never be the same."

In their little farm, without central heat, which they moved into five years ago almost in preparation for the long siege, Charles and Neva have hand-cultivated a simple way of life. It is rich in growing things, beautiful children, tall trees, a barn, a brook, and a ceaseless flow of stray kids and pups, and people with problems. And at its center is the freedom, the warmth, the security of tested and tempered souls.

It is truly a time for rejoicing, for this and every stand for a cause whether it was won or lost. We cannot begin to reckon the cost of all such acts of conscience, but with our remembrance and our gratitude we can consecrate the ground.



Mary Dee, a member of Elmira, New York, Meeting with Charles and Neva James, now lives in Florida. She writes that Neva "I think recognized before anyone else that this kind of a battle must be won or lost alone. But all of us can rejoice with them." A summary of the entire case has been published in the August 18 issue of The New Yorker.

Friends Meeting

Bare room, brown wood floor
Sunlight streaming in open windows.
Circle of chairs,
Friends: white heads, brown beards
Faces grow more beautiful
Centering down to silence.

A quiet look at my life,
Holding up the little pieces
Stained by experience
Seeing the cracks of disappointment
Cloudy colors of fear.

The light begins its healing work
Cleansing the dull colors
Revealing the patches of clearness
Slowly working the shattered pieces
Into a pattern.

And I emerge, whole
Back into the bare room
Heads raise, eyes meet
Hands touch, smiling.
Miracle of silence.

Lynn Johnson Tritton

A Vision of Hope

by Betty-Jean Seeger

EVER SINCE the development of nation-states and the emergence of nationalism, attempts have been made to maintain sufficient political order among States to prevent disintegration of whatever progress civilization had advanced.

There is no greater evidence to attest to the thwarting of such attempts than this "century of total war" that has witnessed the horrors of two world wars, the emergence of nuclear weapons, and a series of mini-crises which, though not global, contained within them the seeds for such a global conflict.

The end of the Second World War witnessed the beginning of still another attempt to establish and maintain peace in the world community. The aborted seed of the League of Nations was to flourish with renewed vigor and dedication and give birth to the United Nations, a world forum and peace-keeping organization unprecedented in scale and purpose.

Although it has survived for thirty years, the United Nations cannot be judged merely by its longevity—its effectiveness can be truly determined only by examining the extreme complexity of the problems inherent in such

an organization, and evaluating its effect on the world community up to the present time.

To begin with, it might be useful to recognize just what the United Nations is as an entity. It is a body composed of the nations of the world, whose viability is possible only by the consent and cooperation of those nations. In other words, the United Nations is a body whose sum is greater than all of its valuable parts, even though without those parts it would cease to exist. It was created in times of war by nations "united" to prevent another world war. From its inception, the United Nations has been burdened by the paradox that the sovereign nations comprising it and making its decisions and laws would have to allow this international order they were creating to control them. The only way to fully uphold the sovereignty of the United Nations was to have each member nation willingly relinquish a piece of its national sovereignty, a concept countries, understandably, find extremely difficult to adopt.

Two major problems can develop from such a situation: 1) a "tug-of-war" is likely to arise between the pull of loyalty to one's own nation and the pull of loyalty to the United Nations, and 2) decision-making tends to involve responses that reflect the views of the "least common denominator," bringing about a general leveling-down process, or a sort of watered-down morality.

Knowing how difficult it is for even two people to agree or compromise, if we extrapolate this example and increase the number involved to 138 nations, we can surely realize the enormity of this experiment in order-building and peace-keeping.

It might perhaps be useful to review the structure of the United Nations. The organization is equipped with six major organs. The Security Council was conceived to be the actual decision-maker and international guardian of peace, the General Assembly the world's debating arena where dialogues and disputes were to be exchanged between nations, the Economic and Social Council the organ concerned with human welfare and its betterment; the Trusteeship Council was established to ease the transition into independence of all the remaining colonial territories with as little turmoil and bloodshed as possible; the World Court was to lead in the creation of a uniform international legal system and handle international disputes; and to head this impressive structure, the post of Secretary-General of the United Nations was created, a post which has evolved into one of the most important peace-keeping instruments of the organization.

Some people tend to think of the United Nations as a "do-nothing" organization, remembering only its ineffectiveness in altering or stopping an existing grievous situation. We must remember, however, that the United Nations is paralyzed in dealing with conflict situations involving any super-power sitting as a member of the Security Council which might have troops committed in a war, if that super-power chooses not to bring up the matter before the United Nations and abide by its decisions. Even if an issue is brought up before the Security Council, there is the "veto power" of the permanent

members to deal with. This veto power was meant to apply to the admission of new members to the United Nations, enforcement action to meet a threat to the peace, proposals for the peaceful settlement of disputes, amendments to the Charter, and the election of a Secretary-General.

A brief review of the Security Council's handling of some actual disputes placed before it seems to reveal with reasonable accuracy a constructive and adept, if not entirely unblemished, record.

The General Assembly, the "talking organ" of the United Nations where each nation, large or small, has one vote, is organized into committees. Its seven standing committees reveal the vast scope of its responsibilities: two committees on Political and Security Questions, an Economic and Financial Committee, a Social, Humanitarian and Cultural Committee, a Trusteeship Committee, an Administrative and Budgetary Committee, and a Legal Committee. The Assembly was given the power to discuss almost anything within the purview of the U. N. Charter: the maintenance of peace and security, the fin-

"... people tend to think of the United Nations as a 'do-nothing' organization, remembering only its ineffectiveness in altering or stopping an existing grievous situation."

ancial contributions of Member States, the raising of economic, social, educational and health standards, the disposition of former colonies, the promotion of human rights, and the development of international law.

During the past few years, extremely significant changes have occurred in the voting pattern of the General Assembly as the United Nations has become more democratized. There has been a good deal of bloc voting by the Afro-Asian bloc, the Latin American bloc, the Atlantic Community, the British Commonwealth and the increasingly important Arab bloc. It would seem, however, that bloc voting is too simplistic a mechanism to consistently maintain in dealing with the extremely complicated and diverse issues affecting the international community, and "ruptures" in such former bloc voting are already evident.

During the same period of time, the voice of the Third World has steadily insisted in pressing its influence in international politics. In addition, both developed and developing nations have become increasingly aware of the problems of poverty and energy shortages facing the entire world, and of the necessity for all nations to cooperate and collaborate in measures to alleviate them.

All of these forces seemed to come to a climax at the 29th session of the General Assembly in 1974. The "group of 77" or the non-aligned group sponsored the move, supported by the Arab group of oil producing countries of the Middle East, to oust South Africa as a voting member of the General Assembly, after the Security Council had already decided against doing so.

The clamorous 29th session also witnessed the controversial appearance of the Palestine Liberation Organization representative, Yasir Arafat, who addressed the General Assembly on November 13th, and the curtailment of Israel's right to reply in the Assembly by the Assembly's President Abdelaziz Bouteflika.

These unprecedented and somewhat questionable events have brought the one-nation one-vote rule of the United Nations under heavy scrutiny. Ambassador Scali of the United States responded most vociferously and, perhaps, too precipitously, when he spoke at the United Nations about the "tyranny of the majority." The question has been raised, however, whether it is reasonable to expect the United States or the U.S.S.R. to accept decisions by a body in which any nation with a small and largely illiterate population and an undeveloped economy should have the same voice as a super power. This leads to the question of what would constitute an objective criterion for weighting—population, military strength, literacy, wealth or other more intangible factors?

The great concern this question arouses in the international community was evident at the close of the 29th session when the Assembly decided to call for a special conference now in progress where proposals to revise the United Nations Charter are being discussed.

All of these well-publicized events, however, were overshadowed by a truly remarkable achievement at the last session of the General Assembly when a definition of aggression was adopted by consensus. In addition, 21 disarmament resolutions were approved by the General Assembly, with the most important new element being the emphasis placed on the need to control "peaceful" nuclear explosions, approved over the strenuous opposition of India. Eighty-three governments accepted a pact committing themselves not to acquire nuclear arms, but some with a developing technology, such as India, Argentina and Brazil, have held back.

It may be reasonable to assume that, while certainly not completely dispelling grave concern about future international relations, these events do offer the world a vision of great hope. The gradual but compelling realization among nations of global interdependence has greatly facilitated collaboration and cooperation in such areas as outer space and the sea-bed.

The United Nations has adopted the Outer Space Treaty, which lays down basic principles governing space activities, and the Outer Space Committee is now considering a draft treaty concerning activities on the moon and other celestial bodies, and a draft convention on the registration of space objects.

Last summer, the third United Nations Law of the Sea Conference met in Caracas, Venezuela, from June 20th to August 29th, the largest international conference in history. Representatives from 148 lands began to grapple with the question of how to reconcile the conflicting interests of many nations in the oceans—the rich and the poor, the landlocked and the coastal states with rich marine resources, the industrialized and the marginal countries dependent on fisheries.

Since its inception, the United Nations also has sought,

THERE'S THIS primary America of free-ways and jet flights and TV and movie spectacles. And people caught up in this primary America seem to go through huge portions of their lives without much consciousness of what's immediately around them. The media have convinced them that what's right around them is unimportant. And that's why they're lonely. You see it in their faces....

"But in the secondary America... of back roads,...sweeping mountain ranges and meditative thoughts...kids with pinecones and bumblebees and open sky above us mile after mile after mile...what was real, what was around us dominated. And so there wasn't much feeling of loneliness....

"Technology is blamed for a lot of this loneliness, since the loneliness is certainly associated with the newer technological devices—TV, jets, freeways and so on—but...the real evil isn't the objects of technology but the tendency of technology to isolate people into lonely attitudes of objectivity....

"If [a person] starts...making an art out of what he's doing, he's likely to discover that he becomes a much more interesting person and much less of an object to the people around him....

"My personal feeling is that this is how any further improvement of the world will be done: by individuals making Quality decisions and that's all."

Robert M. Pirsig

Zen and the Art of Motorcycle Maintenance

with considerable success, to promote the welfare of all the peoples of the world, and has attempted to relieve food shortages and alleviate human suffering and misery in disaster-ridden areas.

The Population Conference held in Bucharest, Romania, and the World Food Conference in Rome, Italy last year made important steps in establishing a number of short-term as well as long-term measures aimed at contributing to the solution of the world's food shortage.

One of the principal organs of the United Nations is the Economic and Social Council. It was meant to function under the premise that the bonds of international political order could be strengthened by concentrating on specific common problems in the economic, social and cultural spheres, with the hope that the cooperation and collaboration of nations which this engendered and the mutual respect and trust that might develop would slowly begin

to reveal themselves in the political arena as well. Unfortunately, such insulation from political controversies has been nearly impossible to accomplish and the organization has suffered from becoming embroiled in colonial-anti-colonial and East-West struggles.

All of this immensely valuable work of the United Nations, though laboring under imperfections and inadequacies, is made possible only through the willingness of its international constituency to support it financially.

The deplorable financial situation of the United Nations is, undoubtedly, familiar to all of us. In spite of this, the United Nations has embarked on another exciting and history-making project. On December 6, 1973, the United Nations General Assembly, by a vote of 118 member governments, with 10 abstentions from the Eastern Socialist Republics and Cuba, voted to establish a United Nations University with headquarters in Tokyo. The future of the University will depend for its success on the amount of financial support given to it through voluntary contributions by United Nations member governments, foundations and individuals. Until now, Japan has been the only country to pledge a contribution: \$100 million to the University Endowment Fund, plus the full costs of establishing the world headquarters in Tokyo, and the intention to establish a regional research center somewhere in Japan. However, several countries, including Canada, India, Italy, Egypt, West Germany and Austria, have indicated serious interest and the intention to contribute.

This is a phenomenal opportunity. The establishment of the University can be seen as the first time in the history of the human race that the organized intelligence of the race has been put to work on basic questions having to do with the survival and security of this planet and its various forms of civilization.

Although the United Nations needs strong financial bolstering from the international community, what is

even more important is for each person to realize the unique and truly indispensable value of the United Nations in the world today.

The United Nations is a remarkable step in the evolutionary process of the ascent of all human beings to a level of peaceful cooperation and global interdependence, and it has made admirable attempts in dealing with the diverse, complicated and subtle processes of human relations among the nations of the world. This evolutionary process is ready to be built upon, for a further realization of its vast potential for human good. More than on any financial support, the United Nations is dependent on the spiritual commitment of the entire world for the achievement of its goals, and it can only be strengthened by its active utilization by all the nations that comprise it.

Shall we abandon all this hope for good?

Or shall we mirror the words of Banquo in *Macbeth*—

*If we can look into the seeds of time,
And say which grain will grow and which will not...*

Let us all help in planting and cultivating this Planet Earth and make the United Nations the much-needed preventive medicine for the ills of the world.



Betty-Jean Seeger, a member of Montclair Meeting in New Jersey, is on the staff of the Permanent Mission of Japan to the United Nations and a member of the Quaker UN Committee. This article is presented in observance of the 30th anniversary of the founding of the UN.

Letters

from

Cadmus

DEAR SIR:

I note in the *Corinthian Bugle* that a man known as Paul, who calls himself a Christian, has been speaking in our city. I believe the people of Corinth are entitled to know the background of this notorious agitator and his subversive doctrines.

First of all, there is reliable evidence to show that "Paul" is only his current alias, probably his Christian name. He is actually Saul of Tarsus, a tent maker. He may have taken his alias from Sergius Paulus, a Roman proconsul who became a Chrisymp (Christian sympathizer).

As an agitator this man is in a class by

himself. He sends couriers into numerous areas with written instructions on how to carry on propaganda and revolutionary activity. So typical is this pattern that the Christians are frequently said to be trying to "turn the world upside down." Saul and his henchmen decry our customs, criticize our diet, undermine family life, subvert public order and even attack our gods. Saul has openly said: "An idol has no existence."

He leaves a trail of violence wherever he goes. To avoid assassination, his followers smuggled him out of Damascus by lowering him over the wall in a basket. He so outraged the Hellenists in Jerusalem that he had to

flee the city in peril of his life. He has fomented riots and violence in Antioch, Iconium, Thessalonica and Beroea. He was stoned out of Lystra.

At Philippi his agitation backfired. Saul and a fellow conspirator named Silas were arrested for disturbing the peace and advocating unlawful practices. They had their clothes torn off, were beaten with rods, thrown into prison and put into stocks. However, after some mysterious disturbances in the prison—one of the guards was driven close to suicide—they were released.

It should come as no surprise that a man so intimately associated with violence and agitation should preach "peace" and such radical doctrines as "overcoming evil with good." Such an idea is so contrary to human nature and common sense that it must be considered a cloak for subversion, reminiscent of the fable told by the slave Aesop about a "wolf in sheep's clothing."

Wherever Saul shows up, disputes abound. He argues with local leaders constantly, and soon the whole city is in turmoil. Acknowledged as clever with words, he has apparently trained himself to take the point of view of his opponent and then twist the argument around in favor of his Christian ideas. For example, in Athens when he spoke in the Areopagus, rather than openly attack the Athenian gods he said he worshipped the "Unknown God" to whom they had already built an altar. (Note Phaedra's recent oration "I Was An Undercover Christian for Six Months.") In instructing his followers in his methods, Saul explicitly points out it is necessary to be "all things to all men."

Christians themselves might well wonder about this man. Do they know he has been known to ridicule and persecute numerous Christians, going into house after house to drag them off to prison? He has laid waste their churches and, when the Christian Stephen was stoned to death, the perpetrators took the clothes of the victim and gave them to Saul.

A man so persistently associated with violence, whether as a Christian or anti-Christian, who incites to riot while preaching forgiveness, whose avowed loyalty is to the Kingdom of God and His Son Jesus Christ, should not be permitted to spread his dangerous doctrines in the market place of Corinth.

Dear Sir:

True to form, Saul (still calling himself Paul) has brought violence to this city, as I foretold. Ironically, when local Jews sought justice from Proconsul Gallio, Saul got off free but an innocent man, Sosthenes the synagogue ruler, was beaten up right in front of the tribunal.

Rumor has it that Saul plans to sail for Syria. Good! As one who boasts of his citizenship in the Empire, why doesn't he go tell it to the Romans? I predict that he and his kind will not succeed in their attempt to destroy the Hellenist way of life.

Translated by *Charles C. Walker*

Logos

to Eric, almost four

In morningbrightness
Alive
Your words burst out newshining,
Me daring not to breathe,
Wondering at transformations
Of my old words
Fused wondrous in your visions.

I can only watch them
Like the bits of memory
In my dreams.

Anne G. Toensmeier

FORUM: Freedom

Freedom: At What Cost?

by Peggy Champney

fo-rum (fôr'əm, fôr'-) n., pl. -rums or fori (fôr'ə, fôr'ə). 1. The public square or marketplace of an ancient Roman city that was the assembly place for judicial and other public activity. 2. a. Any public meeting place for open discussion. b. Any medium for open discussion, as a radio or television program. 3. A court of law; a tribunal. 4. Capital F. The forum in ancient Rome.

I'VE HEARD much talk among Friends these days about how we should address God: He or She? God or the Goddess? Great Spirit? I wonder if Friends (in particular, liberal, young, growing edge-type Friends) are aware they are already worshipping a new Supreme Authority—; and His/Her name is Freedom.

I treasure freedom, of course: the freedoms guaranteed in the Bill of Rights, which I accept as almost a basic assumption of existence. I've personally enjoyed the freedom to choose career, religion, mate, place to live. And I will join, and have joined, with others to resist many forms of oppression: the oppression of the military and the war tax system in our country; the oppression of imperialist governments around the world.

I do think that in some quarters of modern Quakerdom, Freedom-worship and resistance to oppression are carried too far, and in ways that are unnecessary and harmful.

We are told not to oppress our children, to free them from guilt feelings and negative self-images. I have yet to meet the modern, liberal Quaker child overly burdened with guilt feelings! Male Friends are warned to get off their sisters' backs. We are all warned to seek out those areas, no matter how subtle, where we are the oppressed or the oppressor, and to rid ourselves of them. In some instances, good leadership qualities are discouraged. One must not become too domineering! We are told that Quakers have long taken on the cause of others oppressed by slavery, prison, class or creed; now we must think foremost about throwing off our own oppressions.

All in the name of the new God(dess) Freedom-At-All-Costs!

Peggy Champney writes of herself: "I'm a birthright FGC Quaker, wife and mother of numerous biological, foster and adopted children; my husband, Ken, and I are presently co-clerks of Yellow Springs (OH) Meeting. Our special 'things': living on a below-the-taxable-level income, gardening, co-founders and long-time teacher in the Vale School... the Yellow Springs News smalltown printshop, our livelihood, and where every one of the family has held a job."

Freedom at the cost of our Sunday School program: little Quakers now prefer to go swimming or just sleep in on Sunday mornings. Little Quakers must not be oppressed by being *forced* to attend Sunday School! The original response of the Religious Education Committee—I speak from experience, twenty-one years of it—was to make Sunday School "more challenging." More challenging, more exciting it became; in fact, I've staged a good many three-ring circus type Sunday Schools and Yearly Meeting children's programs in my time, always sandwiching in a little bit of "content" where I could. But even three-ring circuses fail to hold the attention of small fry Quakers after a while.

Freedom at the cost of a strong support community for marriage and family. We must support gay folk, have Meetings for Worship to celebrate divorce, lest we oppress and load guilt upon some of our once-considered-straying brothers and sisters. This to the point that a young married mother in our Meeting recently pleaded for support from the Meeting. In this case, she addressed herself particularly to young Quaker feminists. "Do I have to apologize for choosing to be involved in marriage and family?" she anguished.

Freedom at the cost of religious or parental authority, at the cost of passing on what once seemed a noble tradition. The very mention of authority of any sort will strike sparks in many liberal Quaker meetings. During the course of a parents' and teenagers' meeting to thrash out the differing viewpoints on drug use, one sixteen-year-old young man threw out to the adult Friends, "But haven't you always taught us that each Friend decides for himself what is right and wrong?"

Friends, precious Friends, have you ever considered that Freedom is more than throwing off oppression, that throwing off oppression may not even be highly relevant to the present needs of our membership? Freedom can mean competence, inner discipline, faith—all qualities which are acquired in many other ways in addition to throwing off the shackles.

Have you ever considered that a religious group which feels it has something to offer the world in terms of mak-

ing that world a better place, of bringing about the Kingdom of God, will feel that passing on tradition and bringing up the young is of utmost importance and concern?

Responsible people are feeling now that they must produce fewer children. It does not follow from this that bringing up those children is any less of a challenging and heavy, albeit joyful, responsibility.

So what would I envision? Steps to end the situation which encourages some of our most sensitive and deeply seeking young Friends to reject marriage and parenthood.



Photograph by Ted Hetzel

I would like to see some Friends joining together in community. I picture this community as a kind of "Life Center-Bruderhof" with the simple living, radical social action emphasis of the Life Centers, with a monogamous marriage pattern in what I'll call the David Mace style (companionship-type marriage as the ideal, sought for as the most rewarding of human relationships), with much support for marriage and the raising of children from the extended family and the neighborhood. Child-raising would be carried on in a relatively sheltered situation, such as is done at the Bruderhof, with Quaker Meeting and school dominant influences.

Why monogamous marriage? I look around for examples of sub-cultures which are successfully raising children who reach adulthood equipped with the freedom to lead very effective lives, in the context of a worthwhile tradition. I see this happening in the Bruderhof, among the Amish, the Hutterites, in some of the Chinatown and Jewish communities. In each case, monogamous marriage, with strong reinforcements from the group and the extended family, is practiced. If one should worry about being stuck with a dead tradition (some might consider the Amish so, for instance) under such a system, the Quaker tradition itself is the safeguard: the Quaker tradition with its emphasis on the Inner Light, social innovation, continuous and direct revelation.

Furthermore, community such as I envision would be only one strand of Quakerism. It would represent great

strength, but at the same time it would be necessarily narrow in one sense. (Still, remember, "Straight is the gate and *narrow* is the way...") A healthy Quakerism will have many strands which check and challenge each other.

For those who do not favor the more or less closed community but wish to remain "in the world," I would envision simply a much greater emphasis on relating to a Meeting community, hopefully one including other families who shared the dream. Regular attendance at Meeting functions and an active religious education program would figure in this scheme. "But my child isn't turned on by Sunday School," would be replaced by, "Quaker Meeting is important to us and we will see that our children attend its happenings regularly." Remember, every time we decide to allow our children to make the decision *not* to attend Quaker happenings, we're making the decision to *let* them be influenced by television, peers or whatever else takes up their time.

Of course, if we get the children and ourselves to these Quaker activities, we must look to the quality of those activities. This means high expectations and stretching experiences. We need not be afraid of content. Sometimes we will need to tell children, "Sure, we'll play soccer (go swimming, etc.), but not now, maybe this afternoon. Right now we're starting a unit on George Fox."

We did see to it that our children attended Quaker conferences, seminars and such for a number of years, but perhaps without a sufficient look at what was happening there. Nowadays our teenagers attend summer music camps instead. At Quaker teen-age happenings our kids experienced fun, joy, fellowship, marijuana, LSD, alcohol and staying up so late each night that attendance at morning programs was mostly sacrificed. We heard, "But since youth will do these things anyway, aren't you

"At Quaker teen-age happenings our kids experienced fun, joy, fellowship, marijuana, LSD, alcohol..."

glad they're doing them with Friends?" At music camp our children experience challenge, joy, fun and fellowship, a strictly imposed program of activities, including fairly constant chaperonage and enforced bedtimes. They chafe a bit at the rules, then come promptly home and start saving up so they can attend again next year. Growth in music is a visible—should I say audible—result of camp attendance.

Could we dare to be as exacting and demanding of our children through Quaker educational activities?



Friends

Around the World



Upper Missouri Valley

APPROXIMATELY FIFTY persons from Nebraska, South Dakota, Colorado, Iowa and Minnesota attended the third annual meeting of Upper Missouri Valley Scattered Friends, held on the Augustana College campus, Sioux Falls, South Dakota, Sunday, July 13. Following a meeting for worship, Margaret Stanley Tesdell told of a May Peace Churches Conference at William Penn House, Washington, D. C.; Olive Wilson described the history and work of Friends Committee on National Legislation; and Gordon Harris, pastor of Central City Meeting, reported on the Wounded Knee trials.

The fourth meeting of this group will be Sunday, July 18, 1976, on the Augustana College campus.

Horace and Mary Autenrieth

Denmark

100th Yearly Meeting

IT WAS with happy expectation and some excitement that I left England to go to my native country for a reunion and retreat weekend as part of Denmark's 100th Yearly Meeting.

We met at Whitsuntide 16th-19th May at Smoghoej. In 1875 six Friends at Vejle in Jutland signed an agreement on their Quaker beliefs and thus the Society of Friends "Vennernes Samfund" in Denmark became a reality. This time 72 Friends from seven countries, using five languages, brought us joy and inspiration for the weekend.

Smoghoej is a 50-year-old Folk High School near the first Lillebaeltsbridge in Jutland with open views across the sea to Fyn. The yellow school building has a chapel in the centre with a green spire, thus signifying the coming together of education and religion.

Irene and Frank Taylor and Myrtle Radley gave valuable support to the gathering as they, like Heinrich Carstens from Germany and other visitors, were able to communicate in Norwegian, Danish or Swedish and in the true Quaker spirit (the language common to all).

A group of Young Friends made my heart leap with joy, hope, love and faith. This budding branch is sure to grow and spread its leaves and fruits into the future.

Whit Sunday was set aside for devotion, retreat, renewal of friendships and worship sharing in small groups. We were reminded of the first Whitsuntide, where the disciples of Jesus realized that they were not left alone—His Divine Power was with them as with us today.

On Monday, our last day together, a panel of four helped us to face the future. We knew that changes were necessary as world problems pressed upon us. It was obvious to the visitors that the value of work done by Danish Friends is out of all proportion to their numbers. Our future depends on the true BEING of each of us and on our spiritual support the one of the other, wherever we may be. Our Danish Friends need our support and we value their continued loyalty and witness.

Gudrun McCowen

Ohio Valley Yearly Meeting

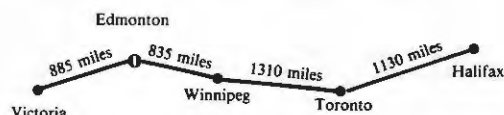
AMERICAN INDIAN concerns, adult and juvenile justice, and Middle East peace prospects were three of the topics highlighting this year's Ohio Valley Yearly Meeting (formerly Indiana Yearly Meeting—FGC) at Wilmington College, Wilmington, Ohio, eighth month.

Speakers included Paul Goulding of the Friends General Conference staff, who gave the first evening address on "Glimpses of New Horizons," and has been attending trials of Indians as a Friendly court-watcher.

At another session, Indians from the nearby Tecumseh Confederation spoke of their efforts to revive Indian pride in their culture. A museum and an Indian dictionary are two projects they have started.

Esther Farquhar and Rena Van Nuys

Canadian Yearly Meeting



SOME FRIENDS may be weary of hearing about distances in Canada. However, since distance is one of the basic features in all of our considerations, I have drawn the sketch above to give an idea of difficulties in that regard. It is somewhat as if all of the contiguous United States were one Yearly Meeting

Ohio Valley Yearly Meeting

Panel on Adult and Juvenile Justice



Photograph by Rena Van Nuys

and this year it had been decided to hold its sessions in Salt Lake City.

The 142nd annual meeting of Canadian Yearly Meeting took place August 11-17 at Concordia College in Edmonton, Alberta. Please note that this means a gathering lasting six and one-half days with many Friends staying for the full time. Although Edmonton Meeting has a recorded membership of only twelve adult resident members, they spared no effort to make our stay enjoyable, furnishing a vast amount of transportation to and from trains, buses, and two airports, providing extra bedding for cold campers, and much useful information (even where we could find the lowest-priced gasoline).

I don't mean to dwell over-much on statistics, but how else can I give you the flavor of a Canadian Yearly Meeting? We lived in dormitories, a variety of vans and campers, and I counted twenty-two tents decorating the landscape. Each family which had registered before the deadline had been sent a 76-page set of documents in advance. Our programs called for twenty-one hours of business meeting time in addition to the information we had supposedly already absorbed. Philip Martin as clerk did an excellent job of starting meetings on time and restricting participants to one opportunity per person to speak on any one topic. Even so, the twenty-one hours proved insufficient for 210 attendees to complete the agenda, so some sessions, as usual, had to be prolonged. Surely those who label us "silent

Friends" have never attended CYM!

But business meetings were far from being the whole story of CYM.

There was the Sunderland P. Gardiner Lecture on "The Truth of Poetry" given by George Johnston of Ottawa. He made a variety of points concerning poetry and illustrated them by his own poems and those of others.

Many of us were greatly impressed by the report of the Ad Hoc Indian Committee set up a year ago as a result of a concern laid on Yearly Meeting at that time. During the year a large number of people has become involved in the committee's work, particularly in the concern about mercury poisoning of fish in polluted lakes and streams where the chief livelihood of the surrounding Indians depends on such fish. Mercury poisoning in humans is a slow and cumulative disease, so Indians continue to eat fish in spite of governmental warning (especially when no other food is available!). Peter Newberry has spent much of the past year as a doctor on two Indian reservations. He, along with five Canadian Indians, had just returned from a visit to Japan where they had seen cases of truly horrible deterioration resulting from eating mercury-poisoned fish as much as twenty years ago. The Japanese experience not only impresses on Indians and Whites alike the dangers involved but helps in Canadian efforts to determine how much mercury can be tolerated without serious damage.

Another very interesting report came from Betty Polster. (Some American

readers will remember Betty and Norman as part of the "brain-drain" from the United States to Canada during the Vietnamese conflict.) The Union of Vietnamese Women had invited Canada to send two women representatives to visit North Vietnam as part of Women's Year there and had stipulated that one be a Quaker. Betty was chosen to fill that request and had returned only shortly before Yearly Meeting. She used colored slides to illustrate her report on North Vietnam, Japan, Hong Kong and Laos.

Of course there were many other special-interest groups, and all who wished to do so participated in four periods of assigned worship-fellowship groups, some of which were especially meaningful. There were the usual discussions on membership, which began on a divisive note and ended, for most of us at least, with a great feeling of "We are one in the Spirit." In fact, that feeling of love and unity was surely an outstanding feature of Canadian Yearly Meeting, 1975.

Evelyn Moorman

Evelyn Moorman is a member of Argenta Monthly Meeting in British Columbia. Attendance there requires 180 mountain miles of travel (one-way), part of which is over a logging road (not to mention a long ferry ride). Fortunately for her and her husband Albert, Vernon Preparative Meeting is a mere 65 miles distant.

New York

"All Needing Each Other"

THE 280th session of New York Yearly Meeting held at Silver Bay, NY, from July 26 to August 2 with more than 700 attending, opened with Rufus Jones' reminder that George Fox founded a society which in every aspect recognized the fundamentally spiritual nature of humanity and which was made a unity not from without but by the living presence of one Spirit. Margaret Bacon of the AFSC, in her opening night address, spoke of the interrelationship of Friends faith and works and this became sort of a keynote.

Friends also heard talks by George Boobyer, Bible scholar from London Yearly Meeting, and by Kenneth Boulding whose closing address on "Holy Doubt" urged Friends to be "honest but

not timid" with themselves in testing their convictions.

In business meetings, Friends found unity on a wide range of matters, including proposed changes in the governing structure of Friends World College that would broaden the college's ties with worldwide Friends groups; proposals for streamlining the committee structure of the Yearly Meeting; and releasing a constituent Monthly Meeting to join Evangelical Friends Church, Eastern Region.

The most exciting news for many was the work in prisons by the Peace and Social Action Program and the Advancement Committee. Nonviolent training sessions have been held in two prisons and two meetings for worship

have been started. Three prison inmates on religious furlough and one on parole enriched our lives by sharing with us the depth and meaning of their experience. The Advancement Committee also reported the starting of a programmed meeting in New York City as well as new meetings at the State University at Stony Brook and on the campus of the University of Buffalo at Amherst, NY.

In the spirit of the opening address, the closing epistle of this 280th Yearly Meeting pointed out, "Many interlocking relationships of a kind that is often identified as examples of the Yin-Yang principle have been rediscovered and reaffirmed: men and women, black and white, those in prison and those out all needing each other."

Thomas Tornquist



Mexico City

NYYM

Women's Rights Committee

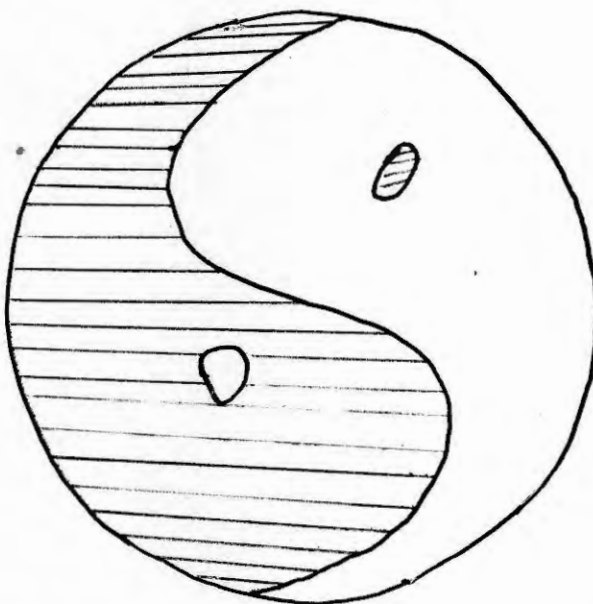
The United Nations has designated 1975 as International Women's Year, and there were two Mexico City conferences. The official government representatives met at one conference site. The second site gathered the Tribune participants who numbered 5,912 (including 200 men) from 90 nations. The languages used at the Tribune were Spanish, French, and English. Tribune participants came from a great variety of non-governmental organizations.

Mexico City 1975 was the first time women from all nations gathered to talk together about women's situation, status and needs. Most conferences at all levels have been planned and attended by men and a few women to consider national issues, politics, science, technology, and a host of other topics. Mexico City was a real first for all world women.

Panel presentations morning and afternoon brought forward health, education, attitudes and concepts about women, racism and sexism, women in public life, and many other areas and their relationship to women's lives. Panel participants were balanced to represent five continents and a broad variety of cultures and political-economic-social systems.

There were several times when disruptions occurred in the audience, one of which was the "bad scene" of the total Tribune experience. There was angry shouting, grabbing for the microphone, and hooting and booing from the larger audience. Less than 1 per cent of the Tribune participants caused this disruption just before and after a speech by Mrs. Helvi Sipila, Secretary-General of the UN International Women's Year. During all this confusion, I felt as a Quaker the ability to sit quietly without becoming confused and anxious and to wait until the way opened to continue the scheduled panel presentation on "Peace and Disarmament."

The message of Mexico City's Tribune was: 1) we *can* disregard political and national differences and unite as world women; 2) we must be committed to improving the status of all women—*emphasis on commitment*—as the task is absolutely enormous; and 3) the world



as it is run by men now is an incomplete and unbalanced society; when women share equally in decision-making, conditions will improve. Because the female experience is excluded from decision-making, and even held in contempt by many men and women, we have an incomplete wisdom making most of the important and far-reaching decisions not only in governments and institutions but also within our Quaker groups as well. Women's special expertise as women must be valued and included in all decision-making processes, from the personal and family level up to the global level. In the United Nations, women are used mostly in clerical functions and as pretty tourguides; a clear call for advancement of women in all levels of United Nations functioning was a call of Mexico City. There was also a call for a World Disarmament Conference to be set by the United Nations; many petitions were signed. In 1966 the UN agreed there was a clear need for such a disarmament conference, but now it is 1975 and still there has been no date nor place set.

From Mexico City, women must go back to their local areas, gather together, survey needs, pinpoint targets for change, and then work patiently to achieve them. A Tribune for American women will be held in 1976, and before then regional meetings are planned all over America. Women's Centers, defined by local need, will be set up across the land.

A personal result of Mexico City for me was that I printed the book of poems and insights which came out of my Hiroshima experience. Soo Ho Han's experience as a Korean in Japan and my experience as a white American in post-war Japan are different.

Some other women are interested in compiling a book of poems and writings reflecting the female experience of women in New York Yearly Meeting, and this would be finished by the time of next Yearly Meeting. Please send any contributions to me, Box 566, Collins, NY 14034.

In addition to visiting meetings to give a more detailed report of Mexico City with slides during the coming year, we are planning a regional meeting in the Buffalo area for United Nations Day in October with an emphasis on women in other cultures. (Perhaps a Powell House conference may be arranged at the Youth Center.) Some of us feel it might be timely and useful for women in the liberation process to have non-violent training. Work in New York, Oregon and Philadelphia has already been done on this.

The Women's Rights Committee of NYYM would like to make itself available to other Yearly Meeting committees. We can try to find women with a concern and experience which they can offer to a committee. We need more women, especially black and minority women, serving on all Yearly Meeting committees, especially on the Financial Services Committee and the Advancement Committee. Emphasis is on *more* women.

Perhaps we need to have some marriage expectations workshops for teens and pre-teens in order to more fully prepare our youth for the difficulties and challenges existing in the marriage-lifestyle. Along with this we need to emphasize the free choice of staying single and not being classified as somehow abnormal. Marriage should not be held as the normal state for everyone, as it is now. There are other

lifestyles, other options.

It is hard to categorize women's needs within the existing structure of Yearly Meeting committees. Women do have special situations that do not apply to men, yet we insist on our equal ability to make decisions in all areas of life.

I want to show graphically the goal of wholeness and completeness that the women's movement is holding as its goal. Here is the yin-yang principle as developed by centuries of oriental living. Yang represents the positive principle—the male principle—red (white area in illustration) like fire. Yin represents the negative principle—blue (shaded area) like water and sky—the female principle. They are each half of the whole. This yin-yang principle we do not understand very well in the West, but it represents a profound truth about life and our existence. Men without women are incomplete, and their wisdom and experience do not have enough power and strength to represent the whole. And women without men are incomplete, and their wisdom and experience do not have enough power and strength to represent the whole. But together, yin-yang represent Tranquility, Equal-

ity and Balance. This is the message of Mexico City and the women's movement. Men and women are denying the half of the heavens to which women's female and unique experience can contribute and must contribute to human development. We need to change the old traditions and false ideas which continue to teach an inferior status for women. Men, women and children together must work to design a plan for the future which enables the humanity and potential of every person to be freely and fully expressed. This shared decision-making will bring peace, equality and mutual development by working through the tensions. It will be a growing experience for all. Men and women and children all have the right to nurture, the right to be nurtured, and the equal responsibility to nurture one another. Children do nurture their parents.

Why do we need to be afraid of a future we are free to design? Do we have the courage to risk loss of those stereotyped roles and behavioral responses if we can have a more tranquil, equal and balanced life?

Grace Jacob-Han

News Notes

Deborah and James Fine have been named to head the American Friends Service Committee's Community Information and Legal Aid Center in East Jerusalem for the next two years, succeeding Michael and Sabra Price who have returned to the United States. The AFSC's East Jerusalem Center helps Arab residents there who, although continuing to hold Jordanian citizenship, now fall under Israeli law because Israel annexed the area after the 1967 war. The center gives information and legal help to people requesting assistance on problems concerning family, health, employment, housing and legal questions.

Four young people from as many countries make up the Quaker United Nations Fellows Team for 1975. They will work in New York on questions of economic development and disarmament. The four, who have gathered at

the Quaker United Nations Office in time to start work at the UN's Seventh Special Session which began September 1, are from Australia, Kenya, Japan and the United States. The team will collaborate with the regular QUNO staff during its four-month work-study period at the world organization's headquarters. The new team members: Rosalie Foreman, 28, a physiotherapist from Ashgrove, Queensland; David Kikaya, 28, Nairobi, Kenya; Eiko Nagasue, 28, Hiroshima, Japan; and Chris Rosene, 22, presently residing in Brooklyn, New York.

The American Friends Service Committee announces the appointment of Clara Sinclair Hurn to be Field Administrator of its Pre-Schools Centers Program in the Gaza Strip in the Middle East. Clara Hurn brings an extensive career in education and teaching to the

Philadelphia

AFSC Annual Meeting

Reports from field staff recently returned from Vietnam and Chile, and a panel discussion on experiences in the struggle for every child's right to learn, will be featured at the American Friends Service Committee annual public meeting, to be held on November 8 at Friends Center, 1501 Cherry Street in Philadelphia, from 10:00 a.m. to 4:30 p.m.

The general sessions begin in the Race Street Meeting Room at 1:30 p.m. (entrance through Cherry Street only). In the morning, tours of the new Friends Center leave from the Cherry Street room at 9:00 a.m. At 10:00 a.m. participants are invited to choose one of eight interest groups meeting in the Friends Center or at Hahnemann Medical College. A second set of such groups meets at 11:00 a.m.

The theme for this year's annual meeting is "We Stand Before A New Beginning," taken from a quotation from A. J. Muste: "The world we have known is passing. Humankind has to become a new humanity or perish... If we are true at such a juncture to the seed of love which is in us... we shall be loose and experimental... We shall be aware that we stand at the end of an era, but more basically that we stand before a new beginning."

work of the AFSC. Now in the fifth year, the Quaker Service Kindergartens in Gaza serve 1,550 five-year-olds in sixteen play centers. Over seventy young refugee women have been trained. Currently, forty-four teach in the various centers, under the supervision of head teachers and three regional supervisors—all women trained by Quaker Service.

Ninfa and Edgar Krueger of Edinburg, Texas, have been named Representatives in Chile of the American Friends Service Committee, succeeding Dr. Arthur and Natalie Warner who are returning to the United States after a two-year assignment.

The AFSC Representatives in Chile help individuals and groups in need, in addition to cooperating with community organizations and leaders in shantytown areas to develop essential health, feeding and educational services.



It's a SMALL World

Variations on a Theme of Peace

MANY ACTIVISTS apparently have become disheartened and given up hope of changing our institutions and national policies. Many young people have become enamored of gurus and all manner of religious and philosophical cults. Some of these may have ideas of value, but we must not be led away from reason and reality. There is still no substitute for thinking and hard work to improve ourselves and conditions around us. Jesus did not say that peace would be handed humankind on a silver platter. He said, "Blessed are the peacemakers, for they shall be called the children of God."

Excerpted from an article submitted by Joseph S. Carter of Glen Mills, PA.

NEITHER ISAIAH nor William Penn saw their dreams for peace under law fulfilled. Our generations, however, have seen an international organization created for the express purpose of making peace a reality. To fulfill this purpose, the United Nations must have the power to enact and enforce world law. This power can only come from nations willing to transfer their portion of it. Is it not time for Friends to call for such a transfer so that right, at last, can replace might?

Adapted from a short article by John Arnett, member of Chestnut Hill Meeting in Philadelphia.

THE MAN of power (Henry Kissinger) strode from the assembled peoples of the world. They drew back as he left.

"Then the little man (from Cambodia) rose and spoke. 'We have not submitted. We do not want to be like them. We must be ourselves.'

"The people of the world embraced

him, kissed him on both cheeks and gathered close, minds and hearts responding.

"Power is not the way, nor force against force. Only understanding love, all peoples working together for the right of self-determination, can lead to the Peaceable Kingdom. Power leads to death and destruction; love to green pastures.

"The valley or the shadow—which are we for?"

Insights of a Friend from Hartford, Connecticut after visiting the United Nations.

THE DEPTHS of our own emotions were stirred when we (members of an AFSC Middle East Travel Seminar) visited Yad Vashem—the memorial to Jewish victims of the Holocaust—and the Ramallah Friends Meeting in Palestine the same day. Some shed tears as they passed through the gloomy halls of the memorial; others questioned the psychological validity of preserving this bitter memory. Later the same day those who attended the Friends Meeting in occupied Ramallah joined hands and sang one of the few permitted protest songs—"We Shall Overcome." All of us were shaken, some to open weeping, by the experience. Perhaps these two memorial services emphasized for us the depth of human emotions and feelings in the Arab-Israeli conflict. Some of us thought: until the Palestinians can shed tears for the Jewish victims of the Holocaust, and until the Israelis can feel the weight under which the Palestinians live, there will be no peace.

From the Seminar report prepared by Don Peretz.

WASHINGTON—Board Chairman Wallace Collett of the American Friends

Service Committee called today (9/9) for the United States to lift its embargo against Vietnam and to start direct contacts with representatives of the governments there in order to normalize relations. He testified before the House International Trade Subcommittee against the Administration's refusal to allow the Quaker group to send fishing nets and agricultural equipment and to help equip hospital and handicapped workshops in Vietnam. Earlier, AFSC announced it would send the articles without approval, if necessary, because "The United States should provide relief and reconstruction aid through international agencies and thus reassert its traditions of humanitarian concern for people in need, and for reconciliation among nations. And it should abandon any efforts to prevent their representation in the United Nations. However, current policy is clearly the reverse."

I HAVE been thinking about my own reaction and the reaction of others to the ending of the war. There is actually a great deal of joy, not only that the killing has ceased but almost as if 'our side won.' This reaction raises disturbing questions for those of us who hold to the Quaker Peace Testimony against all wars and for a sound and good and right way for human beings to live. To me, the Quaker Peace Testimony has always *told me what to do* rather than extending admonitions to my enemies, especially when I am top dog and my enemies are suffering because of my exploitation of them. I keep thinking of Joseph Hoag, a Quaker preaching in a London public square in the early 1880's and urging peace upon his listeners. Interrupted by a man in the crowd who cried out, 'That would be all right if our enemies would do it, too,' Joseph Hoag replied: 'Friend, thee may have a mind to be amongst the last to be

good. I would rather be amongst the first, and set the rest an example.' To me, the Peace Testimony has always stressed the urgency of starting with myself and my own. Is it then immoral while my nation is laying waste the villages and countryside of Indochina for me to urge nonviolence upon the Indochinese? I will answer that one question: I think it is immoral.

Jim Bristol, member of Germantown Friends Meeting and the staff of AFSC, speaking at a meeting for worship after the Vietnam War ended.

WE CAN no longer assume that because a man is 'sane' he is therefore in his 'right mind.' The whole concept of sanity in a society where spiritual values have lost their meaning is itself meaningless. . . . And so I ask myself: what is the meaning of a concept of sanity that excludes love, considers it irrelevant, and destroys our capacity to love other human beings, to respond to their needs and their sufferings, to recognize them also as persons, to apprehend their pain as one's own? Evidently this is not necessary for 'sanity' at all. It is a religious notion, a spiritual notion, a Christian notion. . . . The worst error is to imagine that a Christian must try to be 'sane' like everybody else, that we belong in our kind of society, that we must be 'realistic' about it. . . . Those who have invented and developed atomic bombs, thermonuclear missiles; who have planned the strategy of the next war; who have evaluated the various possibilities of using bacterial and chemical agents; these are not the crazy people, they are the sane people. . . . On the other hand, you will probably find that the pacifists and the ban-the-bomb people are, quite seriously, a little crazy. . . . perhaps we must say that in a society like ours the worst insanity is to be totally without anxiety, totally 'sane.'

Thomas Merton in Raids on the Unspeakable.



Give Me Liberty: America's Colonial Heritage. By Franklin Folsom. *Rand McNally and Co.* 1974. 230 pages. \$19.95.

This skillful coordination of historical, biographical and cultural material about American colonial struggles for freedom in the two hundred years leading up to the Declaration of Independence, with its reproductions of famous pictures, its lists of historical landmarks, is especially relevant to Bicentennial celebrations. It should be carried about as a guidebook by tourists, made known to the general reader, and be available in libraries.

Franklin Folsom has organized his fascinating essays under the following headings: The European Background of Colonial North America; The Search for Economic and Religious Freedom; Toward Self-Expression and Self-Government; Final Steps Toward Independence. Of special interest to Quakers will be the chapters on Quakers vs. Theocrats, centering about the Puritans and Mary Dyer in Boston; on William Penn and the Holy Experiment in Pennsylvania; other sections on the place of Boston and Philadelphia in bringing order out of anarchy in 1775; and the various responses that Ben Franklin and Thomas Jefferson got from Quakers toward the Declaration of Independence. Much of this material is familiar to Quaker scholars, but here we have it related to other events and movements in colonial life, and it is written with great clarity for the general reader. It should familiarize a wide public with the significance of Quaker history.

Everett Hunt

Neighborhood Power—The New Localism. By David Morris and Karl Hess. *Beacon Press.* \$8.95 Hardcover, \$3.45 Paperback.

Recently, I have found people whom I have met in several cities feeling either manipulated or apathetic and frustrated with their social/political impotence. They take their frustrations out on themselves, their families and their neighbors or sit back in front of the

Reviews of Books

boob tube waiting for the millennium or Armageddon. One answer to this state of mind is more government, more bureaucracy, more control using civilian militarism. Another answer is *Neighborhood Power*, people taking charge of their own environment, their food and nutrition, their health, their financial institutions and government and their means of production through decentralized industries.

According to the authors, "This book is an attempt to pull together many of those widely varying experiences and synthesize them into some coherent form that will at least begin to show the who, what, why, when, where and only then the how of the changes taking place." In an easily read narrative style the authors have succeeded in giving the reader a sense of national movement and encouragement. I caught myself many times a day dreaming how an example in the book could be applied to my neighborhood.

But this is also a highly political, subversive and revolutionary book in that it presents a realistic analysis of the present oppressive social climate, and the solution: that people in neighborhoods *take* control of their own affairs.

A cynic might ask, "Given the present state of affairs is *Neighborhood Power* even possible? Can people govern themselves?" A Friendly answer might be "What's the alternative?" I recommend *Neighborhood Power* for those who hope for social change but don't believe it is happening and also for those already doing their best and needing encouragement.

Perry Treadwell

Sex After Sixty-five. By Norman M. Lobsenz. *Public Affairs Pamphlet No. 519, 381 Park Avenue South, New York, NY 10016.* 24 pages. 35 cents.

It is perhaps unfortunate that the artist chosen to illustrate this pamphlet should have portrayed the idealized, conventional concept of the "senior citizen" so realistically—complete with spectacles, wrinkles, jowls and dewlaps, dancing the fox-trot with forced smiles, or worrying alone about the future. This picture tends to perpetuate the very

cultural myths which the pamphlet seeks to explode: "the dirty-old-man, sexless-old-woman" syndrome.

As Norman Lobsenz puts the problem: "Some older people are made to feel that, at their age, sex is neither necessary nor possible. Or, if it *does* occur, it is not 'normal.' Or, even if it *can* be considered normal, it is still not 'nice' for a senior citizen to be indulging in it." He then proceeds to show that "the facts are quite opposite." In other words, old people (along with school teachers, dentists and policemen) are really human.

Two anecdotes from the pamphlet illustrate the same point. The first is told of Dr. Mary Calderone, executive director of the Sex Information and Education Council of the United States (SIECUS). "(She) was asked by a teenage boy in the high-school audience she was addressing, 'How old are you, are you married, and are you still doing it?' When the students' embarrassed laughter died down, Dr. Calderone replied: 'The answer to the first part of that question is 64, and the answer to the other two is yes. You see, young people do not have a monopoly on sexuality. It is with you all your life.'" The other anecdote concerns Jacob Reingold, executive director of a 600-guest old-age home in New York City and a member of the American Association of Homes for the Aging. "Reingold tells how he once shocked a staff nurse who came running into his office to whisper that an elderly couple were making love in the woman's room. 'What should I do?' the nurse asked frantically. Answered Reingold: 'Tiptoe out gently so you don't disturb them.'"

This pamphlet gives a very detailed, practicable and fair answer to the question it asks: "In a time when Americans are increasingly tolerant of sexual self-determination for virtually every segment of the population—young people, single adults, married couples, homosexuals—why do we cling to puritanical moralities and outdated ideas in our approach toward sex for older men and women?"

M. C. Morris

The Massacre at Fall Creek. By Jessamyn West. Harcourt Brace Jovanovich, N.Y. 373 pages. \$8.95.

Until a century and a half ago the killing by white men of Indians who stood

in the path of the whites' relentless expansion of territory was taken for granted, and when four white men in Indiana were actually sentenced to death in 1824 for murdering nine Indians (seven of them women and children), the general consternation among white settlers was immense. That the killing of an Indian could be considered murder was inconceivable to most red-blooded whites, single-mindedly bent on their manifest destiny.

So far so good. That Jessamyn West should exhume from obscurity this forgotten bit of America's racist past could be a contribution worthy to rank with (or perhaps above) the deft presentations in *The Friendly Persuasion* and *Except for Me and Thee* of the warm-blooded Quakeriana on which is primarily based her reputation as one of the most popular of contemporary Quaker writers. But unfortunately the author is not content merely to tell the story of the horrendous massacre at Fall Creek and of the ensuing precedent-setting trial. Because most of the court's records have been destroyed by fire, the actual historical documents she could find were severely limited, so she has resorted to fictionizing to flesh out her tale. A little fictional alloy can go a long way toward ruining a historical narrative, particularly when the fictionizing takes on such an obsession with sex as it does here. To be sure, the nonhistorical sections are not *all* sex; sandwiched in among the detailed descriptions of carnal encounters there are, for instance, a number of moralizing passages wherein a saintly Seneca Indian who had been influenced in childhood by Quakers opposes capital punishment and proclaims the gospel of nonviolence.

A curious mixture, and a disappointing one. The reader with serious concern for the historical theme is bound to lose interest when history is forced to make way for lusty embroidery, while it is safe to assume that those whose delight it is to read about passionate trysts will find the book's historical and ethical passages an awful bore. Too bad this is so, for it *might* have been a valuable presentation.

Frances Williams Brown

Aging is not for Sissies. By Terry Schuckman. The Westminster Press. Philadelphia. 1975. 117 pages. \$2.95.

The last third of life can be the very best, if one has the courage to face its

problems and its challenges. The author of *Aging is not for Sissies*, Terry Schuckman, herself in her later years, has had the courage to tackle all aspects of aging—mental and physical health, housing, work, sex, fear of death, finances—in an informative and spritely style.

In such a short book there obviously is not room to go into these problems in great depth. Nor is there scope to discuss some of the more profound dilemmas which face society as a whole—for example, how much separation of generations can we afford without jeopardizing the transmission of values? Nevertheless, for the person in her late fifties who is beginning to think ahead, and for the 65's and over who are actually face to face with some decisions to make, this is a helpful overview of the field, written with warmth and gaiety.

Marge Bacon



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Letters to the Editor

Tender with New Initiatives

Let me say first that I am not shocked by Eleanor Yeatman's "Indeed the Truth," nor do I feel that her separation from her husband was necessarily wrong, evil, unQuakerly or unChristian. Theirs was a private decision made, obviously, in affection; a great deal of awkwardness and speculation was undoubtedly saved by being open with the members of their meeting.

What I do question, however, is a modern tendency not limited to this couple but well illustrated by this couple—a tendency observable wherever people decide to do things they know will be disturbing to most of the Friends with whom they live and worship. This is the assumption that all tenderness, consideration, carefulness of speech, and tact of reaction must be required of the old-view holder, and none of the new-view holder.

I find this particularly crude in the description of the Quaker woman speaking in meeting of Christ until, Eleanor Yeatman says, "It began to hurt me." She then interrupted and cried rejection of the woman's "message."

This woman may have been tedious, tactless, and inexcusably (I guess this is the one accepted use of that adjective) old-fashioned, but she was undoubtedly both as sincere and as moved as the Yeatmans. Perhaps they had "hurt" her. Perhaps she had wanted to cry out "I can't die to the Gospel (as she saw it)." Her pain deserved as much consideration—her description of truth as she saw it as much of a hearing—as the Yeatmans' pain and their vision of truth.

I believe we must be tender with new initiatives—so often they are what we all come to in time anyway. But I believe this tenderness can only be achieved when it is met by tenderness. There is no health or growth in sharing one's distress and seeking with a whole meeting unless one wants to open the door to a sharing, in return, of the distress and seeking of others in the meeting. No individual finds ultimate Truth—despite Yeatman's title. The Quaker genius is that, if we truly share all our glimpses of truth, listen to one another, we may all approach more nearly to the Truth. We must never demand for ourselves a consideration that we are not eager to extend to those who see things differently. Indeed, when we are plowing new ground, we would do well to seek out Friends who do not agree, test our inspirations against theirs, rather than try to find those who can readily accept our new views.

Dorothy T. Samuel
Homewood, Baltimore

Even-handed Presentation

I write at the request of Friends General Conference Religious Education Committee's "working party on human sexuality," to thank you for the service you have done in publishing the pieces in your "Final Forum on Sexuality" (FJ 7/1-15), and the other articles and letters on this subject you have used over the last year.

What is truly wonderful is that such a range of points of view—including severe criticism—has been presented even-handedly, with equal respect. Surely we understand each other better... surely the air is clearer... surely we are more free to talk to each other and



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Thank you.

And—how long is “final”?

Eleanor B. Webb
Baltimore, MD

Heathens

Much of what Martin Cobin (FJ 9/1) says speaks to long ponderings of mine, but I am particularly grateful for the words about cherishing our Christian tradition “as a means rather than an end.”

I was about sixteen when a missionary, on furlough from China, stayed overnight in my Methodist parsonage home. At breakfast she talked—and talked and talked—about all the hideous, cruel, wicked things that went on in China. (That was 1913, long before Communist devils.) At last I could stand no more and burst out in the only words I could find for my horror: “But isn’t there anything *nice* in China? Don’t the mothers even love their babies?”

The woman turned and glared at me. “They’re *heathens*,” she hissed.

That was one beginning of the long and not easy search for communion. Being a Friend (for two decades now) helps me find it more frequently. But I owe at least as much to what I have learned from non-Christian friends-of-the-spirit.

The sheer poetry of Christmas that my parents created and re-created for me, and kept central in my adolescent confusions, helped me to be a friend to the lonely, smelly girl in my eighth grade class, and to spend my tithe for others even when I could no longer accept “church” as the only “salvation.” The rich Christian lore of God-is-love has been and remains a precious means of experiencing that-of-God in every person—in my CIA neighbor, in the black bus driver, in the Pahari woman bringing her head-basket of oranges to a Himalayan marketplace.

But I had to move beyond even that lore before I could know, in my guts and bones, there are no “heathens,” and to accept the responsibility (so bravely set forth in The First Word in this issue) to “carry the light into man’s inward darkness”—into my own darkness first—and release there “a power that enables us to change history.” My own history first, but I see confident stirrings of that power increasingly in the people

I know. We need not reject our Christian heritage, but it grows newly rich in transforming power when we use it as means—one among many means available to us—to the great end of communion.

Margaret Snyder
Arlington, VA

I Am Not a Paid Publicist

Kenneth Ives (FJ 4/15) is wrong. I was not the “paid publicist for Christian Economics Foundation.” (The proper name is Christian Freedom Foundation.) I was never paid either by the Christian Freedom Foundation nor its journal, *Christian Economics*. My services were on a voluntary basis.

As for being an “apostle of discord,” I was a failure. I never achieved jail as did many ancient and modern Friends, stripes like Paul and Silas, crucifixion like Peter and Jesus, nor assassination like Lincoln.

The concept of Christian economics is simply the ten commandments and the golden rule. To be free and prosperous, men [and women] must be fair, honest, just, generous and confine their profit seeking to such activities as are beneficial to their fellows. That is, or would be if practiced, the most productive economic system ever devised.

Howard E. Kershner
Houston, TX

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For further information contact the Friends Council on Education, 1507 Cherry Street, Philadelphia, PA 19102.

Coming Events

October

17-19—A Weekend with Lewis Benson in Cambridge, Mass. Theme: "What was the Gospel that George Fox Preached?" Meetings: Fri., Oct. 17, 7:30 p.m.; Sat., Oct. 18, 2:00 p.m.; Sun., Oct. 19, 7:30 p.m. Place: Radcliffe Graduate Center, Brattle and Ash Sts. Contact persons: Larry and Lisa Kuenning, 26 Boylston St., Cambridge, Mass. 02138; (617) 864-4874.

24—Friends of William Penn will observe his birthday with worship, music and brief talks, 2 p.m. Kennedy Plaza, Philadelphia. The group also has produced a slide and tape program and illustrated pamphlet on William Penn. Information is available by writing Friends of William Penn, 2124 N. 50th St., Philadelphia 19131.

31-11/2—Friends Committee on Economic Responsibility will hold its annual conference at Quaker Hill Conference Center in Richmond, IN. The keynote speaker will be Elliott J. Weiss of the Investor Responsibility Research Center, Washington, DC. For further information, contact FCER, 3720 Barling St., Philadelphia, PA (215) 349-6959.

Douglas Baker, Ed Howard and Dorothy Batchelder in the Walton Auditorium at George School, Newtown, PA at 7:30 p.m. Sponsored by the Peace and Service Committee of Bucks Quarterly Meeting, Common Cause, Bucks County chapter of WILPF, Bucks County Audubon Society, Environmental Coalition on Nuclear Power. Donation: \$1.00 for the partial benefit of Friends Military Counseling in Wrightstown, NJ.

8—The Annual Public Meeting of the American Friends Service Committee will be held from 10 a.m. to 4:30 p.m. at the Friends Center, 1501 Cherry St., Philadelphia, PA. Among featured speakers will be staff members recently returned from Chile and from Vietnam.

11-13—United Society of Friends Women Seminar, William Penn House, Washington, DC. Theme: Which Way Toward Peace? Alternatives to the Arms Race. Registration: \$10.00. Contact person: Margaret Rumsey, 1104 Ridgewood Drive, Plainfield, IN 46168.

19—Panel discussion on Junior ROTC: Fears, Beliefs and Humanistic Options. 2-5 and 7-10 p.m., with buffet dinner (\$2) between sessions. University Museum, 33rd and Spruce Sts., Philadelphia. Contact Marilyn Roper, EV 6-7400.

November

2—"Lovejoy's Nuclear War" followed by a panel discussion of nuclear power by William Steigelman,



THE COURAGEOUS Korean Quaker, Ham Sok Hon, in a special message "To Friends all over the World" gives a shattering picture of what students, Christian leaders and others are up against under the repressive regime in his country. At the end he replies to the question asked of him by Friends abroad: "What should we do for Korea?" by this appeal: "Please, staunchly defend your country's democracy. That will help the struggle of the Korean people for freedom."

The whole eloquent message can be read in number 3 of "Korea Quaker News" which may be obtained by writing to Janice Clevenger, 717 S. Henderson St., Bloomington, Indiana 47401.

Announcements

Birth

Elkinton—On August 19, *Christopher Neil Elkinton*, to Thomas D. and Eleanor M. Elkinton, members of Germantown Meeting. He is the grandson of David C. and Marian D. Elkinton of Media Meeting, and of Neil and Peggy Macneale of Cincinnati, OH.

Marriages

Barash-Engel—On August 23, *Phoebe Barash* and *Jordan Engel*, under the care of Wrightstown Meeting. Phoebe and her parents, Elise and Theodore Barash, are members of Wrightstown Monthly Meeting.

Klapproth-Monego—On July 5, in the Newlonsburg Unite Presbyterian Church, Murrysville, PA, *Sarah Ann Klapproth*, daughter of William J. and Mildred Klapproth, and *Thomas C. Monego*, son of Constantin J. and Rebecca B. Monego of Sherborn, MA. Thomas and his parents are members of Wellesley Friends Meeting.

McBeth-Comly—On May 31, at New Hope (PA) Catholic Church, *Dawn McBeth* and *Newtown Rowland Comly*. Newtown and his mother, Louise Morrison, are members of Wrightstown Monthly Meeting.

Miller-Griffen—On August 10, in Old Meeting House at George School, Newtown, PA, *Elizabeth Pusey Miller* and *William R. Griffin*. Elizabeth and her parents are members of Wrightstown Monthly Meeting.

Deaths

Bowles—On July 25, *Luanna Bowles*, retired from a long career in education and living at Sandy Spring, Maryland, died at the age of 82.

After graduating from Olney Boarding School in 1912, Luanna taught at various Friends schools and at Fisk Uni-

versity where she also directed public relations and helped raise funds. During World War II she was an associate editor at the U.S. Office of Education in Washington.

After the war, she worked in Japan for four years as a specialist in secondary education before joining the "Point Four" program, which eventually became the Agency for International Development. Under those auspices, she went to Iran and then Nepal to work as a consultant to the ministries of education in those countries, helping them set up programs to establish universal literacy. Recognizing her success, AID asked her to remain past the usual retirement time; Luanna retired officially at 72, and then, two years later, was asked to undertake a special mission for a few months in Afghanistan.

Just before Luanna's retirement, as she was finishing her work in Nepal, the United States government gave her its distinguished Service Award for her work with AID, praising her for her "refusal to settle for mediocrity." Perhaps this would be a fitting summary of her entire life.

Eves—On September 12, *James P. Eves*, aged 80, a member of Millville Monthly Meeting, PA, and husband of Mary V. Eves, who died in May.



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Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

Rachel T. Hare-Mustin, Ph.D.,
Wayne, 215-687-1130
(Also has office in Delaware.)

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

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

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

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

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

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Accommodations Abroad

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, 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, theater, British Museum, university, and excursions. Telephone 01-636 4718.

Books and Publications

Wider Quaker Fellowship, 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers 3/year mailings of Quaker-oriented literature.

For Rent

Why drive on snow or ice this winter? Come to Orlando and take an apartment in Cisney House next to the beautiful Orlando Meeting House. One or two bedroom apartments available. Heat/air coolers furnished. You pay other utilities. Some units can be furnished. Year-round dwellers desired. We who live here all the year enjoy all the months. 316 E. Marks Street, Orlando, FL 32803.

In Barbados. Comfortable house on South Shore on fine bathing beach; three double bedrooms, two baths; walking distance to stores. Ideal for two couples or a family. Cook, maid and all utilities included in rent. \$200 per week, minimum rental, two weeks. Available now through Christmas holidays. Telephone Burdall, (413) 528-5232, or write Realtors, Limited, Coleridge St., Bridgetown, Barbados.

Retirement apartments for couples, dinner and some services provided. For more information and appointment call: Marianne Longstreet, New York Yearly Meeting Friends Home, 21 Rockview Ave., N. Plainfield, NJ 07060. Telephone number (201) 755-8600.

For Sale

Island for sale. Must sell. Forty miles from NYC. 55' x 220'. Two bedroom house good condition. Gas lights, gas heat, fireplace. Destroylet, 1400 watt generator. Boat, boat landing, parking lot included. All reasonable offers considered. Owner financed. Lake Oswegana, Putnam Valley, NY. Call Mr. Martell (212) 861-6110; Albert Yarusso (914) 526-2387 for appointment.

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Friends Journal office needs small refrigerator. Please call LO 4-4779 if you have one we could use.

Positions Vacant

Teaching positions for women in Japan. See page 536, this issue of Friends Journal.

Bookkeeper, handposted realty and security investment accounts, supervise payroll clerk, Manhattan church. Salary \$13,000. Resume. Box W-656 FJ.

Needed: A physician to staff the Gallup Community Health Clinic serving primarily low income families with a variety of ethnic backgrounds. Approximately 400 people are served per month in a family practice setting. Back-up personnel includes a Nurse Practitioner, administrative assistant and receptionist. The physician has complete leadership and in this setting will be able to implement unique and innovative family-oriented care. Hospital privileges are through McKinley General Hospital and Rehoboth Christian Hospital. Continuing education and consultation are offered through the County Medical Society and the Public Health Service Hospital which serves the Indian segment of the community. Inquiries should be sent to: Gallup Community Health Clinic, P.O. Box 1708, Gallup, NM 87301. Attention: Liz Baca, Administrative Assistant.

Schools

The Meeting School, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—Studio Art—Weaving. For information write Dorothy Hagar Albright.

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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 courses 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.

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Travel

Family of Man Seminar planned with UNICEF invites thirty adults, escorted tours: Africa, Eastern Europe, Around-the-World. Write Harold Kuebler, Director. 639 Park, Huntington, NY 11743.

Wanted

Ten or more families interested in organizing Quaker oriented cooperative recreation community on 120 plus acres undeveloped mountain woods near Romney, West Virginia. For details write: "Quaker Woods" c/o AFSC, 317 E. 25th St., Baltimore, MD 21218.

Apartment, comparable rental, within 10 miles of Edison, NJ. Young professional couple needs by November, early December. Call evenings (201) 464-1442.

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Caribbean vacation apartments, Simson Bay Beach—good swimming—St. Maarten, by airport. Completely furnished, full kitchens, charming, the most for the price. Maid service, dishwashing—except Sunday. One-bedroom apartment for two, \$100/week to October 31, then \$120/week to December 14, then \$150/week to March 31, reduced rates longer stays, 10% extra Christmas/New Years. Add 5% government tax. Living room couches can sleep extra people—\$20/week additional for third person/child, \$15/week additional fourth person/child. Write: Aambeeld Guest House, T. Walton Westlake, Mgr., Box 256, St. Maarten, Netherlands Antilles, or telephone St. Maarten 3269.

A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, space reservations for camera-ready display ads, meeting notices and announcements of coming events at least five weeks in advance of publication date; other material, including display ads for which type is to be set, at least six weeks in advance.

Meeting Announcements

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 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. Phone: 944-8923.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk, Phone 889-0491.

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 Woodroge 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.

MALIBU—Worship Group. Call (213) 457-3041.

MARIN—Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

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, First-day school, 10:30. Phones: 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. Phone: (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 St. Phone: 752-7440.

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

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 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—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: (203) 775-1861.

STAMFORD—GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich, CT 06870. Phone: (203) 637-0645.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 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. Phones: 697-6910; 697-6642.

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts. 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

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

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Florida

CLEARWATER--Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 447-4907.

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. Phone: 696-1380.

MELBOURNE--Meeting and First-day School, 11 a.m. Discussion follows. 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 St., Orlando 32803. Phone: 843-2631.

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

SARASOTA--Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. Mary Margaret McAdoo, clerk. Phone: 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: 939-4717. Quaker House. Phone: 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. Over-night inquiries welcomed. Phone: 988-2714.

Illinois

CARBONDALE--Unprogrammed worship, Sundays, 10 a.m. Phone: 549-4010 or 457-6542.

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. Phones: HI 5-8949 or BE 3-2715. Worship 11 a.m.

CHICAGO--Northside (unprogrammed). Worship 10:30 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 10:30 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.

McNABB--Clear Creek Meeting. Unprogrammed worship 11 a.m. First-day school 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Phone: (815) 882-2381.

PEORIA--GALESBURG--Unprogrammed meeting 11 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 I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 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 East Stadium Ave. Clerk, Merrit S. Webster. Phone: 743-4772. Other times in summer.

Iowa

CEDAR RAPIDS--Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

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

DUBUQUE--Meetings in members' homes. Write: 1810 Grandview Ave. or telephone 556-3685.

IOWA CITY--Unprogrammed Meeting for Worship, 11 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

MARSHALLTOWN--Worship 10 a.m., Farm Bureau Bldg., S. 6th St. 752-3824.

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

LAWRENCE--Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m.; discussion 11 a.m. Phone 843-8926.

WICHITA--University Friends Meeting, 1840 University Ave. 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 266-2653.

LOUISVILLE--Meeting for worship 10:30 a.m. Children's classes 11:30 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: phone, 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, Orland, 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, clerk, 5209 Eliot Oak Rd. 21044. 596-5212.

EASTON--Third Haven Meeting and First-day School, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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 11 a.m. First-day school 10 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 Edmonds 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.

WORCHESTER--Pleasant Street Friends Meeting and Worcester Monthly Meeting. Unprogrammed meeting for worship and First-day school, 11 a.m., 901 Pleasant St. 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR--Meeting for worship, 10; adult discussion, 11:30. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hildale Dr., 48105. Phone: 769-3354.

BIRMINGHAM--Phone: 646-7022.

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, 10:00 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 12:30 p.m. All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

KALAMAZOO--Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

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 Building., First and 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., 3451 Middlebury, 458-5817.

RENO--Meeting for worship and First-day school, 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 and First-day school 10:30 a.m. IOOF Hall, West Peterborough. Children welcome.

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 227-8210.

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 Street.

MICKLETON--Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: (609) 468-5359 or 423-0300.

MONTCLAIR--Park Street and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. (201) 744-8320. Visitors welcome.

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

MOUNT HOLLY--High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL--First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill, NJ.

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 10 to 12 noon.

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: (201) 782-0256.

RANOCAS--First-day school, 10 a.m., meeting for worship, 11:00 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, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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, NJ. Phone: 769-1836.

New Mexico

ALBUQUERQUE--Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone: 265-0569.

GALLUP--Sunday, 10 a.m., worship at 1715 Helena. Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

SANTA FE--Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Lella Smith Candea, clerk.

New York

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

AUBURN--Unprogrammed meeting. 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantaneu, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

BROOKLYN--110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; adult discussion 10 a.m.; coffee hour noon. Child care provided. Pay phone: MAin 5-8705.

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) 628-8127.

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 St. Phone: (607) 733-7972.

GRAHAMSVILLE--Greenfield and 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. Phone: (518) 943-4105.

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

LONG ISLAND (Queens, Nassau, Suffolk Counties) -- Unprogrammed Meetings for Worship, 11 a.m. First Days, unless otherwise noted:

FARMINGDALE--BETHPAGE--Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING--137-16 Northern Blvd. Discussion group 10 a.m. First-day School 11 a.m. Open house 2-4 p.m. 1st and 3rd First Days except 1st, 2nd, 8th and 12th Months.

HUNTINGTON-LLOYD HARBOR--Friends World College, Plover Lane. Phone: (516) 423-3672.

JERICHO--Old Jericho Tpk. off Rte. 106 near junction with 25A.

LOCUST VALLEY-MATINECOCK--Duck Pond and Piping Rock Rds.

MANHASSET--Northern Blvd. at Shelter Rock Rd. First-day School 9:45 a.m.

ST. JAMES--CONSCIENCE BAY--W. of 50 Acre Rd. near Moriches Rd. First-day School 11:15 a.m. Phone (516) 751-2048.

SOUTHAMPTON--EASTERN L. I.--Administration Bldg., Southampton College, 1st and 3rd First-days.

SOUTHOLD--Custer Institute, Main Bayview Rd., 10:30 a.m.

WESTBURY--Post Ave. and Jericho Turnpike. First-day School (Primary) 11 a.m. (516) ED 3-3178.

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

NEW PALTZ--Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 255-7532.

NEW YORK--First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (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. Phone: 433-2367.

ORCHARD PARK--Meeting for worship and First-day School, 11 a.m. East Quaker Street at Freeman Road. Phone: 662-3105.

POUGHKEEPSIE--249 Hooker Ave. 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer 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 Locker, Sunset Drive, Thornwood, NY 10594. Phone: (914) 769-4494.

QUAKER STREET--Unprogrammed. 11 a.m. Sun-

days 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. Sept. 7 to June 14; 10 a.m. June 15 to September 6. 41 Westminster Rd.

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

RYE--Milton Rd., one-half mile south of Playland Parkway, 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 Huntly Drive, Ardsley, NY 10502.

SCHENECTADY--Meeting for worship, 11 a.m. Union College Day Care Center. 858 Nott St. Jeanne Schwarz, clerk. Galway, NY 10274.

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

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--First-day school, 10 a.m. Meeting for worship, 11 a.m. 2327 Remount Road. Phone: (704) 399-8465 or 537-5450.

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, 223 Hillside Ave. Phone: 485-3213.

GREENSBORO--Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

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--Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

WINSTON--SALEM--Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, (919) 723-4528.

WOODLAND--Cedar Grove Meeting: Sabbath School, 10:00; meeting for worship, 11:00 a.m. Janie O. Sams, clerk.

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 Drive. 791-2220.

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.

HUDSON--Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church of the Green, 1 East Main St., Hudson. (216) 653-9595.

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

N. COLUMBUS--Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO--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 Kally Center. T. Canby Jones, clerk. (513) 382-0107.

WOOSTER--Unprogrammed meeting & First-day School, 10:30 a.m., SW corner College & Pine Sts. Phone: 264-8661.

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 Street. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. 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. TU 4-2865.

BIRMINGHAM--1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. 1/4 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. Phone: 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.

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

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

EXETER--Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 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. Phone: 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 11:15 a.m.

HARRISBURG--6th and Herr Sts. Worship and First-day School 10 a.m.; Adult Forum 11 a.m. Sunday. Midweek worship 8 p.m. Wednesday.

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

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.

LANSLOWNE—Lansdowne 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, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:30 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; phone: 241-7221 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 Sts., 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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—W. 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 Rd. Meeting for worship, 10 a.m. First-day School and Forum (Sept. through May) 11 a.m.

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.

YORK—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

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 a.m., 2300 S. Summit (57105). Phone: (605) 334-7894.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, Bob Lough. Phone: (615) 269-0225.

WEST KNOXVILLE—Worship and First-day School, 10 a.m. D. W. Newton, Phone: 693-8540.

Texas

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 YWCA, 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. Phone: 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 10:30 a.m., 1540 Sul Ross. Clerk, Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central YWCA. 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. Phone: 399-5895.

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 for worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone: 492-3431.

Virginia

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

LINCOLN—Goose Creek United Meeting for Worship and First-day School 10 a.m.

McCLEAN—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: 262-9062.

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.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. First-day discussion 10 a.m., unprogrammed worship, 11. Phone: 759-1910.

West Virginia

CHARLESTON—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 336-0988.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—10 a.m. YWCA 610 N. Jackson, (Rm. 406). Phone: 278-0850 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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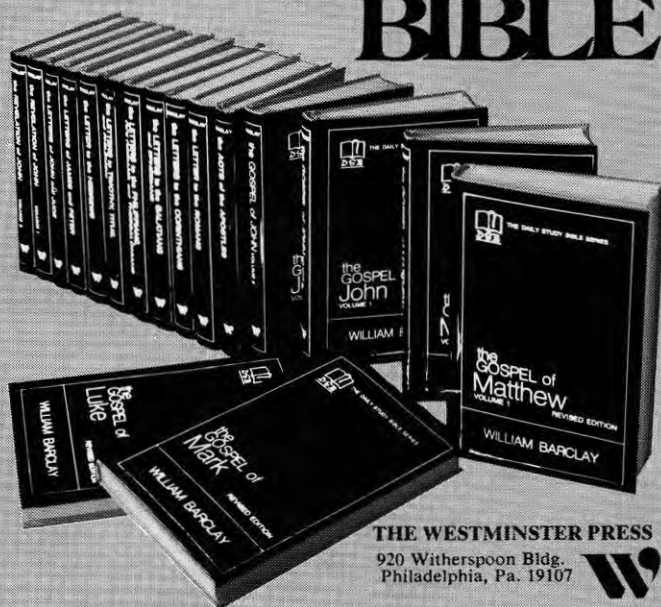
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