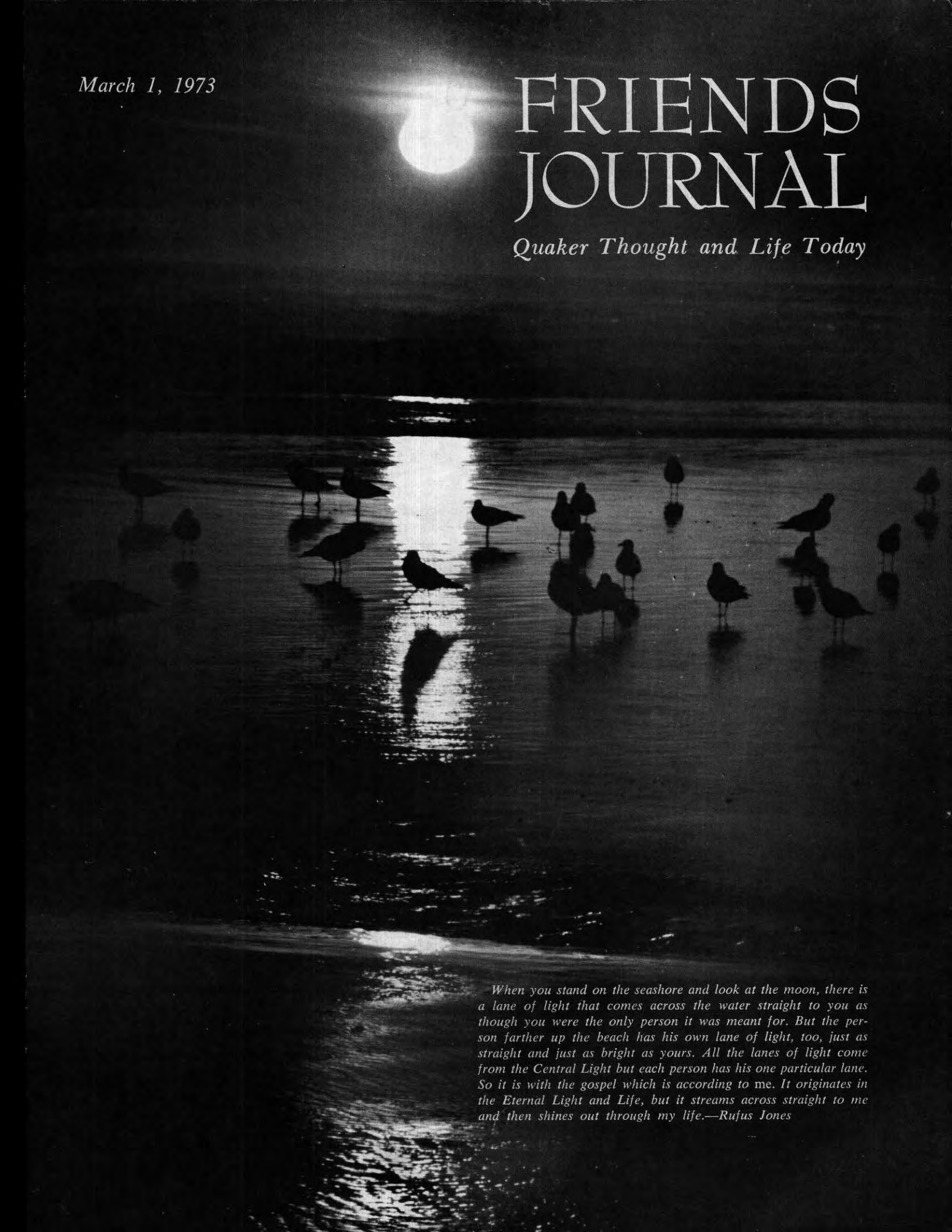


March 1, 1973

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



*When you stand on the seashore and look at the moon, there is a lane of light that comes across the water straight to you as though you were the only person it was meant for. But the person farther up the beach has his own lane of light, too, just as straight and just as bright as yours. All the lanes of light come from the Central Light but each person has his one particular lane. So it is with the gospel which is according to me. It originates in the Eternal Light and Life, but it streams across straight to me and then shines out through my life.—Rufus Jones*



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THE PHOTOGRAPH ON THE COVER was taken on the Quinault Indian Reservation in Washington State—the westernmost point in the United States—by Robert S. Johnson, Director of Information of the American Friends Service Committee.

## Some Friendly Tax Tips

THOUGH PEACE HAS COME to part of Southeast Asia, at least 60 percent of our current Federal budget will still be war-related. Any money saved is to be pumped into new programs of the Pentagon. Although we feel deep thanksgiving that at least some of the hostilities are over, tax resisters have no reason to think their money, if now paid, would be used to meet the long-neglected needs of America's cities, the inner cities, rural poverty, etc. With this in mind, many tax resisters agree that the reasons for resistance continue.

Fortunately for us there has been a dramatic change in tax resistance. The IRS itself has revised its forms to permit resistance without "falsifying" records, i.e. claiming more dependents than actually exist, a practice that even when done quite openly (with accompanying letters) left something to be desired. As Franklin Zahn points out in the account that follows this article, tax resistance has a long history among Friends.

The latest chapters in that history include Friends who paid IRS "as long as thou canst." After conscientiously being unable to continue, many of us have gone through a period of writing protest letters to enclose with the annual (or quarterly) return. Or refusing the surtax. The Federal excise tax on telephones has been refused by great numbers of us. Others have found life simplification another answer, particularly for members of intentional communities and communes, although many family units and single individuals find it too confining in these days of inflation. For many, however, the essential question continues to be how to refuse much larger amounts, so that we are not only protesting but actually removing our taxes from the syndrome of destruction our government seems committed to. How can we not only protest, but stop paying for, stop buying war? This is where IRS's revised W-4 helps.

For wage earners it is always possible to submit a new W-4 to the employer. The revised one does not even mention the word "dependents." Instead it asks how many allowances you claim. "Allowances" is not defined, but is used to indicate dependents, special conditions such as blindness, and also amounts of anticipated itemized deductions. If you decide you will itemize your deductions and claim a peace deduction for the amount that might otherwise go to military expenditures, you simply add these allowances to those you have taken for family members, etc. On the form you give your employer you enter only the total.

Another part of the IRS revision changes the statement you must sign. No longer does one "under the penalties of perjury" certify that the number is correct. Instead one certifies "to the best of my knowledge and belief" that the number is right.

To figure how many allowances to claim, divide your annual salary by \$750. This gives you the total number

(Continued on page 143)



## Borne on the Wind

EVEN THOUGH it is not yet March as I write this, the wind has been so noticeable to me on several occasions during the past few weeks that I feel moved to try to describe these occasions and see if they have meaning either separately or jointly. In the process, the thoughts may be worth sharing, even if they are a bit windy.

I first noticed the wind the day Lyndon Johnson died. It was cool and damp, and I felt it instantly on my face when I stepped off the bus after reading of the former President's life and death during my trip home from work. With the wind came remembrances once again of the only time I had seen LBJ—on one of the most memorable days of my life.

It was November 23, 1963, and I was in Washington as a newspaperman assigned to cover the tragic but historic events that had started with several rifle shots the day before in Dallas. Now I was standing on a flatbed truck across from the east side of the Capitol watching the caisson bearing the body of John Kennedy, the riderless horse, the honor guard and finally the big black sedans all slowly move and then stop in front of us. I remember watching the people get out of the cars and being surprised by how tall Lyndon Johnson was, and also by the concern he showed for Jacqueline Kennedy and her two children as they prepared to follow the body of their husband and father up the long steps and into the Capitol. I don't think it occurred to me then, but it certainly does now, that events on that unforgettable weekend and long afterwards often seemed to control Lyndon Johnson, not vice versa.

The wind also brought memories of how a nation that had united in tragic shock behind President Johnson when he first took office had been pulled so far apart before his first full term ended that he decided not to run again. And I thought of many of the other tragedies that he had not been responsible for and yet that had affected the nation's spirit while he was its leader. And of course I thought of Vietnam and how it had turned millions of Americans not only against their President but against each other. And I wondered if we—any of us—had learned anything from all the tragedy of all those long gone but never forgotten years.

The second wind-related incident occurred not in a dramatic setting such as Washington but in the living room of a commune in West Philadelphia. There were no famous persons there, just friends of Julie Forsythe who was leaving in a week or so for two years' service at the American Friends Service Committee's Quang Ngai Rehabilitation Center in Vietnam. It was a bittersweet time for us—we would miss Julie greatly, yet we all felt that it was right for her to do this.

After supper we gathered in the living room for meeting for worship. There were several children and it took the smaller ones quite some time to settle down. Their rest-

lessness did not bother the rest of us, though, and the silence felt warm and good. Then one of the women who lived in the house with Julie shared a message with us and suggested that we end it with a song—"It's a Long Road to Freedom." As we sang each verse and then repeated the chorus, I thought of wind again, but in an entirely different mood. These were the words to the chorus:

*It's a long road to freedom*

*A-winding steep and high,*

*But when you walk in love with the wind on your wing*

*And cover the earth with the songs you sing,*

*The miles fly by.*

The song, the silence, the sharing that followed made the meeting with Julie a memorable one for all of us. Even our 10-year-old daughter spoke up and told us it was the first time she realized that meeting could be filled with so much love that she could give it and receive it and feel it. She spoke for all of us, and yet I remember just as vividly one line from the song,

*But when you walk in love with the wind on your wing . . .*

I remember it because of the contrast it drew then and draws now in my mind between Lyndon Johnson and all the apparent power that once was at his disposal, and Julie Forsythe and all the others who have gone to Vietnam with little more than love and faith to support and sustain them.

And in the contrast—power tragically used on the one hand and service lovingly offered on the other—it seems that the words of William Penn once more stand out as a message for our times: "A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it . . . Let us then try what Love will do . . ."

Have we—all of us—learned anything? Will we now try what Love will do?

The answer, my friend, is blowin' in the wind . . .

The answer is blowin' in the wind.

J.D.L.

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## To Be a Friend Is . . .

TO BE A FRIEND is to be in tune! To be tuned with all the senses to the tangibles and intangibles of life, inside and outside the human spirit. To be a Friend is to meet conflict situations with a tune that demonstrates respect for and faith in others; to be tuned so we know what is our part, trusting others to know theirs; to be tuned into children crying, trying, absorbing, giving; to grownups guiding, being guided, living, dying; to the swishing mop, the klingling doorbell, the jangling telephone, the whirring machinery, the groaning world; to the singing, dancing, and all expressions that encourage sharing, opening and refreshing life.

But above all, to be a Friend is to be tuned in to God in the midst of all this.

JUDI VAUGHEN

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✓*"You cannot shake hands with a clenched fist."*—Prime Minister Indira Gandhi.

# What a Friend May Believe

by Robert R. Schutz

I DON'T THINK I look at "Soul," "God," and the "Universe" the way most Friends and/or Christians do. I do not like to be fooled, as I feel I was during my early youth, by good Christian hypocrites. They did not consciously tell me lies, of course, because they really believed what they impressed upon me. But scared by the awfulness of existence, and culturally conditioned to propagate a series of baseless beliefs which claim to be answers, they fobbed off a tissue of interconnected nonsense on me and on all of the other hapless waifs they came across in the name of saving us (from the various evil consequences of unbelief).

Furthermore, Christians (also Moslems, Jews, etc.) trap these unformed minds by poisoning the wells of independent inquiry from which might flow the pure waters of truth by insisting that one has to believe before he can know the truth. Brainwashing wasn't invented in recent times by the Russians or the Chinese. And this crime is conducted against children by the people whom helpless infants have to trust for their very lives—their parents.

These experiences are shared by millions of us, and it is no wonder that God has died a few million deaths in the 20th century as the spirit of science has finally begun to sink in. But He is unbelievably tougher than the proverbial cat. He has as many potential lives as there are people in the world. Now that technology seems to be doing us in, the kids are rearing Him right back on that pedestal again along with Jesus and Tarot and Magic and other forms of warm occultism including drugs. I leave it to others to predict the swings of this pendulum and its equilibrium position.

With a background like this it seems small wonder to me that I view the claims of God-enthusiasts with suspicion. In fact, I tend to explain almost everything they say, including accounts of revelation and "spiritual" experience by a simple, more rational causality than the mind-boggler they expect me to believe. I no longer accept the premise that you must poison the wells of truth by belief before you can know. My experience, dim and frugal as it is, leads me to believe (there's that word!) that the Universe is not constructed in that way. I grant that it may be.

I think that the proper stance for me, in the face of the Universe I know, and what I don't know, is to accept the possibility of God (transcends all, above and beyond, "out there") as one of several possibilities, and to continue to look for evidence. Now that those who claim to know have gotten off the punishment concept of God, one prop has been removed from under them who would poison

*Robert R. Schutz, editor-in-chief of Annual Reviews, Inc., is a member of Palo Alto, CA, Meeting. "As a convinced Friend," he writes, "I modestly suspect that we have the light of the world in our meetings, beliefs, history and practices. We have only to live up to our light."*

the wells. My proper stance, then, is not to believe before I know, but to look for further evidence which may help me to know. This, I believe, is an enlightened basis for faith, which is not thus diminished.

Such knowledge may come as a blinding bolt of "enlightenment," which will cause me to believe. But I will probably first attempt to explain any such expansion of consciousness in terms of pre-conditioning, hunger, meditation, self- and group-hypnosis, drugs, ESP, and other forms of ecstatic and conversion hallucination experience. If I can't explain my expansion of consciousness in these rational terms, I may then become a true believer.

Now, how does this stance square with the institution known as the Society of Friends, with its many true believers and slightly smaller number of outspoken worshippers of Jesus Christ? Friends often insist that they have no dogma or creed, while a couple of sentences later they will say to me that I must believe in God or worship Jesus in order to be a Friend. I accept such persiflage with a cheerful heart while I proceed to the three fixed tenets to which almost all Friends subscribe: that of God in every person, the Light within, and continuing revelation. These closely related tenets require explication within my framework.

The Light within does not draw distinctions between persons; once granted, continuous revelation flows inevitably from the Light. Any fool, saint, or ass may have a bit of it, so we listen to everyone—you or I or Jesus—with equal respect. Even if what I say seems to be nonsense, you may not say that it cannot be truth, or inspired.

This does not mean that we refuse to render judgment, the Book to the contrary notwithstanding. We continually judge each other, and our highest or best judgment resides in the group, or the meeting. We must also recognize mistakes the group may impose on us; thus, there is continual, healthy tension between individual leading and group perception.

Whether what a person says in meeting is inspired or part of a greater Light than he perceives, or is only the giving of an uninformed opinion from an irrational part of a limited intellect, we cannot tell. Friends often invoke the Spirit, speak in glowing terms of the gathered and the covered meeting as if this great ideal were a fact ("Didn't you feel it?" "Of course, I did."), but the argument implicit in these expressions of faith is moot.

Nevertheless, the Light Within is an operating principle of great merit. It insures respect for the utterance of the least among us; it stays the hands of those Friends who attempt recurrently to close the Society by membership requirements; and it raises the level of vocal ministry by providing an ideal toward which we may strive. Thus it is a tenet to which we can all subscribe gladly regardless of belief.

That of God in every person may be considered antecedent to or the same as the Light Within, but it activates a slightly different emphasis in me, a person who holds the existence of God as hypothesis. The word "God" is a contraction of the good, and as such is an idealization of the best that we can conceive.



Now if we say that some of this exists in every person, we are playing with a concept of extreme evocative power. Furthermore, if we really worship the modicum of God that we say resides in every person, we have within our grasp the most fantastic, creative change tool the world has ever seen. We usually ignore or forget this fact, which has been part of our heritage for some time.

This is enough for me: to explore the creative concept of seeking something of the highest good I can imagine in every person I encounter. Must I have the answer for the beginning of the world, the creation of the Universe? No, I need only curiosity, another creative force with which to face ultimate questions. Since there are no ultimate answers, the claim that they exist only tends to foreclose the truth.

I can live without pretending answers where none exist, without losing zest for finding out more and without presuming to tell others what to believe. In short, I am content to be a Friend.

## Loving Each Other

"QUAKERS worship together in silence, waiting for the Spirit to move, and afterwards they love each other."

Despite some of the possible interpretations of that statement, the fifth grader who gave it as her answer to a history test put her finger on one of the most important results of worship—this upwelling of love for one another. The question I'd like to try to pose is: how do we make love come about?

For a Quaker the answer lies in the silence. The simplification of all simplifications. At meeting nobody *has* to say anything for a whole hour! No need to make noises of meaningless, shallow conversation, to answer an insistent telephone. Just silence, shared with other people who also need it to gather themselves and to center down.

In the process, we begin to knit up the wispy ends of ourselves into something whole again. And just about the time we pull ourselves together, the miracle sometimes happens. When it does, love flows into us. For an instant we fill, wondering that the love doesn't spill right back out again at our new seams. But instead of spilling, it flows—and wonder of wonders, we have become a pipeline for a river of love flowing through us into the world.

And then the silence is over. But the stream is not turned off for those who've admitted that they, too, are tired of being caught in the superficial, who've shared the time of worship, and who now are sharing the love. We let the words come when they are ready, knowing they will be a little hallowed because they contain concern. "How are you?" now will mean, "I really want to know."

It seems appropriate, then, that Quakers traditionally close a meeting for worship with a handshake. That hand, stretching out in love to grasp the hand of a fellow human being, is a celebration of the rebirth—the resurrection—of love in our hearts. And after we "love one another," we sometimes can carry our love out from meeting to the rest of humanity, which doesn't share our form of worship, but certainly shares our need for love.

MARIELLEN O. GILPIN

## Food for Thought in Quaker Oats

### Letter from the Past—263

NEARLY 20 YEARS AGO one of these letters (No. 144) was called "The Quaker in Quaker Oats." Now my accent is on the Oats in Quaker Oats. Although "many people still regard Quaker Oats as a little old cereal maker, that is not close to the mark today. Chicago-based Quaker is on a binge that's vaulting it over competitors. It's into cookies, toys, needlecraft and restaurants among other things."

So begins a recent column by my fellow columnist Milton Moskowitz, some of which I reproduce with acknowledgement. What has happened to our commercial namesake might interest us Friends, too. Perhaps we would wish similar changes were happening to us.

The commercial company has had a remarkable expansion. Its earlier years were recorded in *History of the Quaker Oats Company*, published by Harrison Thornton in 1933. But the later development Milton M. illustrates from the lists of major manufacturers published in *Fortune* magazine. "In 1970 Quaker Oats ranked as the 195th largest U. S. manufacturer with sales of \$597 million. If the standings were refigured today Quaker would have to be lifted to 157th with sales of \$800 million. That means that in less than three years Quaker has passed Kellogg, Pet, Pillsbury and Del Monte.

"The food business is not responsible for Quaker's ascent. Quaker established a strong foothold in the toy manufacturing business in 1969 when it acquired Fisher-Price, a leading maker of educational toys. . . ."

"Quaker still dominates hot cereals but hardly anyone eats them any more. However, Quaker hasn't given up. It's now pushing an instant chocolate-flavored oatmeal. . . ."

"Quaker traces its history back to 1832, when a flour mill began operations in Akron, Ohio. Through a series of amalgamations the company became king of the oatmeal business at the turn of the century. It introduced Puffed Rice in 1905," etc.

I make these quotations without checking the figures. They give a picture of commercial enterprise rarely equalled in more spiritual concerns. No one can say that the Society of Friends has had of late a parallel ambition and growth. A few years ago, the cereal makers brought out a new product called Quaker Life, and at precisely the same time, by strange coincidence, *The American Friend* changed its name to *Quaker Life*. I don't hear so much now of the former as of the latter. Perhaps the serial of that name was bound to outlive the cereal. It may be true that Quakerism has had some increase in variety of concerns. I am impressed by evidences of diversification whenever I try to make a picture of present-day Quakerism. We are a pluralistic society. Like the Quaker Oats Company we produce a variety of products. But for some reason the total volume does not seem to escalate like the totals of the formerly modest cereal company.

NOW AND THEN



## A Lovely Flame Was Extinguished

by Terry Schuckman

ABOUT A QUARTER OF A CENTURY AGO, my husband, Roy, and I came to Earlham College. Here we met more Quakers than we had known existed. We were led to attend the Meetings, held at that time, in the Faculty Parlor. It was about this time that the Vice-president of Earlham, Paul Furnas, and his wife, Betty, were working to establish a new monthly meeting, to be called Clear Creek Meeting. First I joined this group and, later, Roy did, too.

Typical of many Quakers, both Paul and Betty Furnas gave of themselves generously. Roy, working as Assistant to the Vice-president, learned of him how a Quaker lives and thinks. And Betty took me under her wing. Many times she would come to our home on the campus in what was then called Vetville. Each visit was a notable one, for she always came bringing gifts.

Once it was a lined clothes basket, complete with clothes pins. Another time it was a small flour sifter. Then a pair of lovely candlesticks. Again a sturdy livingroom chair with real down cushions was brought over. What delighted me most was the small lustrous blue tea-set. "Terrydear" she said (It was never just "Terry" but she ran the two words together with much tenderness) "I have brought you the little teaset I used while I was at Vassar. I thought you might like it." Such a sweet set it was, too,—delicate, Japanese-decorated iridescent porcelain. We used it for years, then upon leaving for Florida, it was returned with "It's too fragile to make the voyage, Betty. Perhaps some

*Terry Schuckman, a member of Clear Creek, IN, Meeting is a free-lance writer, with a special interest in writing on drug abuse.*

one else might enjoy it?" "Yes, Terrydear, so thoughtful of you."

In Meeting she would rise to make some poignant comment. She could M.C. a Human Relations Council Meeting with verve and authority. In the kitchen she could swing a mean roast with all the trimmings. Many a Sunday night was spent by the four of us sharing the delicious waffles and tea, in front of the open fire. We talked much. Sometimes we were quiet. But we were always in good communion.

So many sides there were to this delightful lady! There was, for instance, a no-nonsense aspect to her. "Terrydear, we missed you at Meeting last week." A subtle rebuke. The iron hand in the velvet glove.

Of all the phrases used in describing Betty, the words "gracious lady" most often appear. She was never anything but gracious and never less than a lady.

Later, as Tom Jones' second wife, she found new ways of bringing joy not only to him, but to the twenty-one grandchildren they shared together. Mother, wife, philanthropist, leader, encourager, joy-bringer! She left this sphere as silently as she had entered it. She was sweet to know, sweet to cherish, and sweet to remember. Now that that lovely flame is extinguished, will God find it in his heart to send us another? Surely He will want to, because of the beautiful pattern He established in the person of Betty Furnas Jones. Long will she remain in our memory.

### The Slow Mind

O God, bear with my inarticulacy  
In search of Thee;  
Forbear to be impatient with a mind  
Left far behind  
Even by reason's halting, faltering path;  
Abstain from wrath  
Though slow by my perception of the right,  
And Thy glad light  
Dawn only dimly to my wondering eyes.

I cannot rise  
Boldly to rarer spheres to look for Thee;  
I cannot see  
The way to leave the earth I love behind,  
Trusting to find  
Thee first, and then the narrow, dubious track  
To lead me back.  
The heavens are Thine, as all the prophets tell,  
But earth as well  
Is part of Thy domain. This poplar tree  
Whispers to me  
The sacred, secret syllables of Thy name,  
Which is the same  
In the dim mazes of the Pleiades.  
The least of these  
Thy works is far more eloquent to me  
Than all the phrases of theology,  
So, God bear with my inarticulacy.

BEATRICE LIU



# Helping with Human Problems

by Thomas F. Johnson

EVERYONE at one time or another needs help—at times of special emotional stress, for example, or after a severe blow to one's self-esteem. Perhaps one feels discouraged, or there are marriage problems. Or an adolescent may need help in dealing with parents. Where might such a person turn?

Individuals who face severe personal crises seldom turn, at least initially, to social agencies or to professional counselors, even though such help might be desirable, even necessary. Instead one turns to friends, to meeting elders, to volunteer counselors.

What the troubled person describes to his confidante may appear to be an individual problem involving anxiety, inner conflict, depression, secret drinking, etc., or a marital problem based upon misunderstanding. Most frequently the confidante will offer solace or comfort or suggest new ways to act. But things are not always what they seem. Not only may the helpful advisor be seeing a fuzzy picture, but he or she may be overlooking some basic aspects of human problems. If, for example, the seeker has a family, the probability is very great that other family members are contributing to and being affected by the distress. A person is never an island within a family.

Thus, a sound principle to follow is to presume that someone seeking help actually is sending distress signals for a larger group, namely the family. Therefore, when would-be helpers with the best of intentions conclude that problems are simple and straightforward, and try to deal with them by logic, goodwill and "sound" advice, they are guaranteeing that little help will be received. Indeed, there is serious risk of doing harm.

At the very least, the one who is asking for help will feel misunderstood or puzzled or letdown. More likely, the unilateral treatment of a marriage by counseling only one of the persons, however informally, will result in a divorce unless the counselor or therapist knows how to skillfully deal with the whole marriage although working with only one partner. To take a more extreme example, responding to a depressed person by reassurance and "words of comfort" is apt to precipitate deeper depression if not suicide.

To be truly helpful, one must have a keen awareness of the complexities of human emotions and of human relationships. It also is necessary to understand the risks and the realities of each individual situation because people's lives are being affected, and the result may well be a matter of life or death. Techniques acquired through reading, demonstrations or some other way are never

sufficient by themselves. They must be buttressed by an understanding of the context in which the problem is being presented. This is difficult to do without either special training or authority. The professional therapist can detect and evade the games some people want to play, but a lay person is far more vulnerable. Because of the ongoing relationship as a friend or member of the same meeting, it also is difficult to retain objectivity and to separate this special relationship as something apart from normal relations. The person in crisis will recognize this inability and use it as a defense to control what happens. In addition, one's natural sympathy and feelings for a friend or a neighbor may all too easily become a trap.

Nowhere is personal counseling more important than when there is infidelity or bereavement. Yet it is precisely at that time when being neutral and encouraging painful talk may be most difficult, unless the helper is aware of what is needed and can keep his or her own feelings from interfering. Some persons seem to have a knack for perceiving nuances and responding appropriately, but it is a rare gift. For most of us who lack it, the way is long and hard and demanding.

The single most important asset helpful persons need is a knowledge of their own limitations. To know when one is out of his or her depth is a priceless gift. It is natural to tend to simplify matters and to make life more manageable by diminishing its complexities. This very human tendency often leads to greater immediate efficiency, but it also may produce enormous long-range complications. It is important that everyone in a helping role be sensitive to and aware of the potentially intricate way human emotions often are integrally related to social and familial systems that are causing the distress.

The more formal the helping role, the more necessary it is for the helper to know when the problem should be referred to someone else. Persons offering counseling services or overseers of the meeting would do well to develop a resource file. Some yearly meetings have Family Relations Committees as a first line resource. Committee members usually are professionals who are available to the local meetings for consultations and services. Where they exist, these committees are the logical place to turn. Other helpers need to know what social agencies are available and what each has to offer. A resource file obviously is necessary. It also is important to keep in touch with the resource person after the referral has been made. An overseer who has sent a woman to someone about her marriage, for example, needs to know if there is an agreement to work on the problem with the resource person. If so, and the woman comes back to the overseer, she is referred back to the counselor. This not only keeps the lines of communication clear, but helps provide the most help for the individual who needs it.

It is strongly urged that committees of overseers or others in a meeting from whom help is likely to be sought, establish a resource file and withstand the temptation, however strong, to provide amateur help when professional assistance is needed.

*Thomas F. Johnson is Court Psychologist and director of Family Intervention Services in Delaware County, PA.*

# His Words Are Spirit and Life...

by Carl Davidson

EVERY SO OFTEN one reads of conferences where Friends ask, why aren't the poor, the blacks, the Chicanos in our midst? Why are they so conspicuously absent? Implicit in the questioning are two assumptions.

First is that the Society of Friends ought to be an inclusive fellowship with a message of spiritual wholeness that speaks to the needs of every condition of human-kind and welcomes persons of great cultural, racial and economic diversity. This is essentially the vision of George Fox, who believed that there was a great people to be gathered out of all nations and conditions of life to be the witnesses of the restored Gospel order. It also is a vision that has been largely discredited by succeeding generations of Quakers and is distasteful to many contemporary Friends.

The second assumption is that the poor whites, blacks, Indians, Chicanos, ethnics etc. should be drawn to the Society of Friends because of our intellectually liberal sympathies with them and because of Friends' work for their well-being in past generations. In essence, Quakerism is supposed to be attractive because it is a neatly packaged system of liberal humanitarian religio-mysticism. It is a package that most people, especially the "underprivileged" minorities, do not buy.

The sad fact is that there are probably more black Jews in Harlem and black Unitarians in Boston than there are Friends of color in Philadelphia Yearly Meeting. So Friends call conferences to ask, "Why do we lack the universality of even the Jehovah's Witnesses or the qualities of Baha'is that draw into warm and accepting fellowship peoples of all races, classes and conditions?" The rational answers are interesting: "Our peace testimony, weak as it is, limits our appeal to minority groups" or "our mode of worship based on almost absolute passivity doesn't appeal to certain groups with expressive drives" or "our system of thought limits understanding of Quakerism to those who are educated and refined."

All this boils down to a very illiberal conclusion that reveals the insularity and smugness that non-Quakers quickly detect in their contacts with Friends—"they" can never really be like "us." Friends are very special, and only a select few can qualify or feel comfortable in our midst. This conclusion leads to the real questions we should be asking. Namely, what is the deficiency in our approach to life and religious community? Maybe Quakers should stop feeling special and become more like blacks, Indians, poorer whites. Maybe in matters of religion we could learn something very sacred and beautiful from them.

*Carl Davidson, a teacher, is vice-president of the Evangelical Friends Association of Detroit and editor of the Pentecostal Friend, 11118 E. Jefferson Ave., Detroit, Michigan 48214.*

This kind of reappraisal of the Quaker message and style means that certain kinds of intellectual idols would have to be cast out of our quaint and half-empty meeting-houses and that we could not just engage in the groovier kinds of religious dilettantism. Instead, we would have to get down to something real that would transform individual lives. When a large sector of Quakerism begins to probe these matters then there can be a renewal and rebirth of the over-venerated but nevertheless very powerful faith of the first generation of Spirit-baptized Friends.

Friends may need to search for new models of religious community worship, and the search may lead to a new openness to the evangelical branch of the Society of Friends. Evangelical Friends themselves are undergoing penetrating self-criticism and an institutional crisis in a search for new direction. Liberal Friends will find they are not alone in their attempts to recover the vitality and wholeness of the faith of Fox, Barclay and Penn. In the past few years a new "Quaker consensus" is emerging from the dialog among the long-separated groups of Friends. The cleavages in the Society of Friends are not only theological but also geographic and socioeconomic. The farmers, shopkeepers and working class Quakers who are the backbone of evangelical Quakerdom are still largely convinced that there is One who can speak to all conditions—Jesus Christ. But they and their younger people are no longer persuaded that pastoralized orthodoxy and pseudo-Calvinist fundamentalism are the channels of His expression in this generation. Those who are in the leadership of both branches of orthodox Quakerdom are fully aware that many of the culturally conditioned patterns of church worship and ministry will not survive or meet the demands of the 21st century. They along with growing numbers of Friends realize that there must be a time of openness and humility and a common waiting on the Holy Spirit for renewal and regeneration, which they feel is coming soon.

One witty and perceptive Friend has said that the real divisions in the Society of Friends are not in traditional categories—Hicksite, Wilburite, Gurneyite—but among those who simply vote Democratic, Republican or don't vote at all any more. The racism, and illiberality which outsiders can and often do detect among Friends are the result of mindsets conditioned by socioeconomic factors that need to be brought into the healing Light. When Friends begin to sort out "that of God" from "that of the world, the flesh and the devil" in every man, and at the same time bring the sadly divided and weakened condition of the Society of Friends to the feet of the One—Jesus Christ, the love of God Incarnate—then He will speak true words of Spirit and Life.

When that begins to happen the blacks, the Indians, the poor whites, et al. will say yes, the Friends acknowledge that they don't know all the answers and they suffer, laugh and weep like us, too. But there is something about them that is different. They have found an answer in God that makes them happy and victorious in tribulation and we want to find out what it is. We want to quake too. They have Spirit and Life and "Soul."



# Impressions of an Extended Life

by George Emerson Haynes

ABOUT A YEAR AGO, at the age of eighty, I was carried from my home with a heart attack. In Doylestown Hospital my heart stopped beating and was restored to its normal function only after two applications of electric shock at the hands of a skilled physician. During this experience I was completely conscious. I fully expected and was prepared for death. Now I feel that my life has been extended and that I am truly living on borrowed time. It has taken a considerable mental and emotional adjustment to the fact that I am now expected to resume a normal life with my family and friends.

This time of adjustment and recovery has been slow and sometimes painful in a spiritual as well as in a physical sense. I must have surgery when my heart has recovered sufficiently. But any and all distress has been overshadowed by sustenance and encouragement through the loving attention and the prayers of my family and my many friends who have almost overwhelmed me with their loving concern. I had little dreamed there were so many who cared so much. This has given me a wonderful new perspective on human relations. Each meeting with another person has become something to be cherished as uniquely precious. It is intolerable to think it might not have been. To be able to enjoy it is a gift of God's grace precious beyond measure.

Based on this experience is my conviction that to be encompassed with such loving concern justifies the faith that the whole fabric of the universe is sustained by a Power whose essence is creative love. Whatever may happen to us, we can never fall out of the hands of this Power.

In all candor, these months have had their burden of recurrent pain, and of frustration over disability and dependence upon others for things I have been used to doing myself. These seem to be the inevitable accompaniments of declining years, at least at the level of our present skills in treating such handicaps. As yet the only justification I can see for these elements in the spiritual economy of the universe is that they serve to impress upon us our basic need for mutual ministry and our organic unity in what Walter Rauschenbusch has called "the sacred body of humanity." Without such reminders, we could become intolerably isolated and self-centered. At present they constitute challenges to both the inventive skills of the human mind to find palliative and remedial recourses, and to the human spirit to reach out beyond the material and the physical to discover resources in the world of the spirit which holds as yet undiscovered and not yet applied therapeutic methods.

*George Emerson Haynes, who enjoys speaking and writing on religious and social concerns, is a member of Newtown, PA, Meeting.*

In these months has also come a deeper appreciation of the ministry of Jesus. His words and his life penetrate the mists of our limited knowledge, our doubts, fears, suspicions, resentments and hostilities, all of which serve to hide the face of the boundless potential of goodness which inheres in that universal Power that Jesus called "Our Father in Heaven." Is not Heaven the realm of the infinite possibility of goodness always being progressively realized in the here and now?

It is our common human failing to look at the present stage of any situation or person and judge it as if it were fixed and final just as we see it now. This habit underlies our proneness to classify things and persons as evil, whereas in the Creator's view they are simply unfinished and in the process of becoming. Each creature in the universe has been given an endowment of divine potential which is destined to a growing realization. Jesus inspires us to look through the outer and present aspect of the world to the possibility and the promise of growing goodness, to an eternity of progressing realization. He supports us in the conviction that the whole creation is good at heart and he leads us into the faith that each soul, no matter how vile it seems, in the endless years of eternity when God has finished with it shall be redeemed.

From this perspective the practice of prayer is no longer of doubtful use, but rather becomes the joining of our minds and hearts and wills with the great stream of God's will moving irresistibly through every atom and galaxy to an ever increasing realization of its utter goodness.

LET US BE GRATEFUL FOR THIS DAY, for health we are privileged to possess; may we be mindful of the needs of others and let us reason together. All Greatness Divine Spirit give us wisdom, strength, and guidance that we may live each day with purpose, honorably and safely. Direct our judgments, our actions, our desires in all undertakings and sustain us in our frailties; enable us to dispel ingrained rigidities, the illusions of tradition, the erosion of truth, the deception of doubletalk with positive involvement for justice and respect for one another. Dissuade the transgressive intent of negative persuasion; exalt the soul, mind-spirit consciousness to perceive the invisible guardian—the "Divine Existence" ennobling the dignity, the honor, the beauty of Man's New Worth, personified in Christ, implanting in us the "Light of Truth," love, reverence, joy in the living, wonderful greatness of all life, bestowing upon us Divine healing power and always descending into our Being intuitive sensitivities of the eternal creative potentialities of the vast unknown. Universal Mind-Spirit, God Omnipotent, Divinity, as it shall be.—ELMER REID

# Metaphysics and Sex

by Peter Fingesten

THERE IS A MYSTICISM of the spirit. There also is a mysticism of the body.

Sex has been considered at great length from moral, social, medical, and psychological viewpoints, but almost nothing has been said about its metaphysical aspects.

Psychoanalysis has made important contributions to our understanding of the nature of the sexual drive, but it also has undermined attempts to view sex from a higher vantage point. To a biologist, sex is a physical phenomenon; to a psychoanalyst, it is an expression of libido; to a person in love, it is esthetic; and to a poet, it leads to increased awareness.

The sexual expression of love is the most realistic experience the body is capable of—a self-transcending act. We do not love if we do not reach out to another human being, and we become more fully human in interaction with other persons.

During the sexual act, the partners prove their existence to themselves in mutual giving and receiving. There follows an enlarged sense of self-awareness, of being alive, of being enveloped in a higher awareness. The shock of sexual fulfillment is analogous to a deep intellectual or spiritual experience, but, whereas the latter is rare, the former is universal.

Many persons never experience the full potential of their own creativity and their own sensibilities except in the sexual act. It is an experience of the self through the self. Those who cannot achieve a spiritual ecstasy can at least achieve a physical one and, through it, experience untapped depths of feeling. This potential is given to all human beings, and, at moments, some will experience intimations of higher powers sweeping through them.

The sexual act is physical, social, and metaphysical at the same time. We intermingle with another human being, and we communicate what cannot be communicated in any other way. Just as we cannot put in words the emotions of a deep esthetic experience, we cannot verbalize a sexual experience, which reaches and explores sensations not otherwise accessible to us and is the most direct communication between two persons.

Sexual love brings us in contact with the creativity of nature—perhaps of the cosmos. During the sexual act one experiences a feeling of harmony and completeness, as if reunited with the creative forces of nature. It is the experience of an immanent power, linked to a transcendent

*Peter Fingesten is chairman of the Art and Music Department of Pace College. A member of Fifteenth Street Preparative Meeting, New York, he has written East is East and The Eclipse of Symbolism.*

power. When the creativity of the individual is identified with that of the cosmos, it becomes transcending, or metaphysical.

Linking the strongest instinct of man with his highest spiritual aspirations can result in an experience that is nearest to those of mystics in their union with the divine. Sex in this sense can be spiritual, for it results in an ecstasy that is an enlargement of one's self-awareness. The sexual act is an affirmation of the self. It is the mysticism of the body, inasmuch as it is its ultimate experience.

The higher evolved a being may be, the more profound become the implications of the sexual act, regardless of its form. Friends ought to consider this point before they commit themselves to the traditional morality or the new morality. It may not be a question of *eros* versus *agapé*, but of *eros* with *agapé*—for where there is love there is freedom.

## Salute to Youth

Hermann Hesse is a favorite writer among today's college students, and I came upon some sentences in *Steppenwolf* which seemed to me to speak straight to their condition:

"Every age, every culture, every custom and tradition has its own character, its own weakness and its own strength, its beauties and cruelties; it accepts certain sufferings as matters of course, puts up patiently with certain evils. Human life is reduced to real suffering, to hell, only when two ages, two cultures and religions overlap. . . . Now there are times when a whole generation is caught in this way between two ages, between two modes of life and thus loses the feeling for itself, for the self-evident, for all morals, for being safe and innocent."

Today's generation is surely caught between—or among—modes of life, among changes more rapid than the world has ever seen. And yet their innocence is striking; their earnestness in seeking the truth and their unwillingness to accept easy answers, to by-pass difficult questions, to reject labels are extraordinary. They look for spiritual guidance in new ways. They are seekers in every true and good sense—seekers for valid moral guidelines, for honest answers, for ways to ease human suffering, for ways to expand their own human and spiritual dimensions.

I do believe that if you have the opportunity to share yourself with today's young people you are fortunate indeed. My hope for the future they will create is very bright.

LYNNE D. MIFFLIN

"HAVE YOU LEARNED lessons only of those who admired you, and were tender with you, and stood aside for you? Have you not learned great lessons from those who rejected you, and brace themselves against you, or who treat you with contempt, or dispute the passage with you?"—WALT WHITMAN



## Reviews of Books

**Armed and Alone: The American Security Dilemma.** By DEAN WILLIAM RUDOLY. With an introduction by SENATOR EDWARD M. KENNEDY. George Braziller. 96 pages. \$1.95 (paperback)

THIS STIMULATING ESSAY is based on the proceedings of the Citizens Hearings on National Security, held on February 2 and 3, 1972 in Washington, D.C. and sponsored by the Coalition on National Priorities and National Security. The Coalition, of which former Senator Joseph S. Clark is Chairman, includes some 39 organizations, among them the American Friends Service Committee and Friends Committee on National Legislation.

*Armed and Alone* is an essay by Dean William Rudoly in which quotations from 17 papers considered at the hearing are used to emphasize points. To avoid confusion, the book must be read as an independent paper, not as a summary of the papers presented at the hearings. Read in this way, *Armed and Alone* is a concentration of thought-provoking ideas.

The main theme is that present U.S. policy is based on a 25-year-old notion, now disproved by experience, that the Communist world is a monolithic bloc automatically hostile to the rest. Based on this outworn idea the U.S. has sacrificed thousands of lives; has spent billions of dollars badly needed to restore and develop the life of this country; has come to oppose all changes and thus has lost its reputation for freedom and its attractiveness as an example for the developing nations; has undermined instead of aiding the development of multilateral (including U.N.) means of dealing with multilateral problems; and has tried to impose a spurious American-

ism on countries to whose backgrounds and circumstances it is unsuited.

Instead of seeking in-depth solutions to complex problems, the U.S. has tried to impose oversimplified solutions by military force. The Presidency has become separated, not only from the people and from the Congress, but also from the Executive Departments—with the result that policies are increasingly dictatorial and increasingly inadequate.

The essay points out that remedies will take several forms and will require time. Congress is beginning to resume its proper function of constructively criticizing policies. Behind Congress, public opinion is beginning to stir. Citizens must strive to get into the intellectual climate of our times the idea that unilateral U.S. military action is ineffective and is undermining the moral and economic foundations of our country's life; that multilateral, and peaceful, means of seeking peace are possible; and that patriotism demands of people and government persistent efforts to develop alternatives to armed force for supporting national policies and seeking national security. Armed force can in fact do neither.

RICHARD R. WOOD

**The Nixon Theology.** By CHARLES P. HENDERSON, JR. Harper & Row. 210 pages. \$6.95

THIS BOOK is an account of how Richard Nixon has consistently employed religious sentiment and leaders to back policies primarily dedicated to a worldwide anticommunist crusade.

Through successive Nixon campaigns and crises we are led ploddingly from speech to speech dripping with empty rhetoric about American ideals. After



Jim Osborne

three-fourths of the book we arrive at the chapter titled "A Man of Peace," in which a composite portrait is unsurprisingly glimpsed, revealing the deep division between Nixon belief and practice. Had the plodding always been sure, we might have felt more horror and less honor in the Nixonian pieties that Henderson selects. But we knew all along the platitudes were hollow, and when we are told that "... the Quaker pacifism of his mother was pitted against the crusader's mentality of his father..." (thereby causing Nixon's deepest crisis, one of his own spirit), we wonder if the author is discussing real human beings or cartoon characters.

The last three chapters are worth the journey, however, for they bring together the serious considerations we face in dealing with Nixon, not the least of which is his insistence that he is a dedicated Quaker pacifist. Moreover the book does go a little way in explaining what we Quakers have contributed to this claim, a contribution worthy of the fullest examination in Quaker conferences, books and journals.

ROGER WEAVER

*Together we are a beloved community, a "dome of many-colored glass" reflecting the white radiance of the inner light in many-faceted, many-splendored, living kaleidoscope patterns. We agree to disagree on theology, politics, economics, morals and how to balance the meeting budget, but we are "written in one another's hearts."*

Elizabeth Watson shared these and other beautifully-worded thoughts with Journal readers in the December 15 issue. On March 29 at the Arch Street Meetinghouse in Philadelphia, Elizabeth will share supper and more Friendly thoughts with everyone attending this year's annual meeting of Friends Publishing Corporation and Friends Journal Associates. Won't you join us? Supper will be at six.

(To help in the planning, please make reservations no later than March 19.)

Friends Journal, Desk 3/29.  
152-A N. 15th St.,  
Philadelphia 19102:

Yes, I will join Elizabeth Watson and other Friends on March 29. Please reserve \_\_\_\_\_ place(s) at \$2.00 each for the soup and sandwich supper.

I enclose \$ \_\_\_\_\_

I will pay at the door.

Name and address:

**Guru.** By SWAMI MUKTANANDA. Harper and Row. 175 pages. \$5.95

**You Are the World.** By J. KRISHNAMURTI. Harper and Row. Paperback. 175 pages. \$1.95

**Stories of the Hindus.** By JAMES A. KIRK. The Macmillan Company. 255 pages. \$7.95

THESE three books complement one another as expressions of Indian thought. Hinduism is the most ancient of the existing major religions. From the arts and letters of the rich Indian culture there emerges a basic concept of cosmic indivisibility within which is supported a fragmentation into myriads of phenomena. Only the One, the absolute Brahman, God, is real and permanent. All else is illusory and ephemeral. Yet, because there is truly nothing except Brahman, the entire multiplicity of seeming forms, when stripped of their appearances, are in their true essence nothing other than Brahman. The individual must turn his consciousness inward to find release from the burdens and uncertainties of false belief in the reality of transitory life. He can find his true identity by concentrating upon the desire to unite with the Self beyond all selves.

In *Guru*, the spiritual story of Swami Muktananda, the reader is given a very

specific, step-by-step account of one soul's inner evolution, which culminates in that soul's realization of its oneness with God. Up to that ultimate experience, which cannot be shared, the reader is permitted to glimpse the Swami's various, often strange, sometimes repulsive, stages of physical sensations, emotional excesses (both horrifying and ecstatic), and times of unattached-to-this-world bliss. The process of gaining inner purity and super-consciousness requires single-minded concentration, not merely for hours, but for days, months, and years. Well may one ask, "What has this to do with 20th century problems?" Inner peace is fundamental to outer peace and world unity, but can it lead to these if it does not extend itself in action to the world of all humanity?

*You are the World* by J. Krishnamurti is a collection of talks given by the author at four universities. Krishnamurti claims to represent no system of conceptual thinking, no ideology, religious or otherwise, Indian or western. Yet, to this reader, his style and the content of his writing seem very Indian. His lectures, sophisticated and detached compared to Swami Muktananda's personal story, still emphasize the inner world of the individual. Krishnamurti tells his listeners that a psychological

revolution is more important than an economic or social revolution and states that "understanding will bring about its own action." One is left wondering how this comes about and in what form. How is a psychological revolution to be implemented in a world so complicated as ours? Perhaps more perceptive readers than this reviewer may find answers in Krishnamurti's fascinating statements. The reasoning mind is, indeed, challenged to stretch beyond its limitations and the far-eastern sense of cosmic wholeness is always present. The very title, *You are the World*, suggests the yogi's assertion "I am He (Brahman); He is I." Everything is One. One warning: this is not a book for the intellectually indolent or complacent.

*Stories of the Hindus* by James A. Kirk might be very helpful if read as a prelude to the two works discussed above. The excellent introduction to this collection of folkstories, legends and myths, the tales themselves, and the lucid commentaries accompanying each group of stories, make clear the lack of historicity in the Indian consciousness and the difficulty of applying historical methods when attempting to understand the far east. If all is one, it might be said, then history is circular and timeless, not linear and progressive.

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Folk tales and myths embody the personality of a people. The Indian heritage is unbelievably rich in imaginative material in which logic and consistency have little importance. These delightful legends and stories recall the child's inner world of timelessness in which most things are *felt* rather than thought about. Is it, perhaps, significant that in encountering the writings of the oldest of the world's living religious traditions there is revived in the reader something of a child's identity with the whole of experience in contrast with the adult's self-aware observance of himself and his experiences? The singleness of the Swami's inner search and Krishnamurti's sophisticated desire to reach beyond intellect surely are both rooted in their common Indian heritage, part of which is revealed in *Stories of the Hindus*.

RACHEL FORT WELLER

**Hope for the Flowers.** Written and illustrated by TRINA PAULUS. Newman Press. 144 pages. paperback. \$4.95

THIS IS A CHARMING SATIRICAL STORY about caterpillars who seem to have human foibles. Stripe and a lady caterpillar named Yellow struggle together to get to the top of a caterpillar pillar in their search to find out if there isn't more to life than eating and crawling.

When the effort becomes unbearable they return to the ground where they eat and grow fat and love each other, but only for a short time. Inevitably Stripe succumbs to his curiosity about what is at the top of the pillar and he begs Yellow to go back with him to find out, but she refuses and he sadly returns without her.

Yellow, of course, is desolate without him but even in her anguish she wonders what it is she really wants. She notices a little grey caterpillar hanging upside down from a branch. He seems to be caught in some hairy stuff but when she offers to help he tells her that he has to do this to become a butterfly. And he explains, "A butterfly is what you are meant to become. It drinks nectar from the flowers and carries the seeds of love from one flower to another. Without butterflies the world would soon have few flowers."

The rest of the book is about Yellow's struggle and joy in becoming a butterfly and about Stripe who has a more difficult time. If you happen to pick it up you will race through it chuckling at the text and pictures and cherishing its artistry all the way.

WINIFRED HEALEY

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—THORNTON WILDER



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## CALENDAR OF EVENTS

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A Retreat with Douglas and Dorothy Steere.

April 2-June 4

*"Live in the life and power that takes away the occasions of war."* Lawrence Scott.  
A series of ten public lectures given without charge.  
Monday evenings at 8:00 in the Barn.

April 5-June 7

*Counseling Workshop.* Bob Blood.  
A ten-week course for non-residents.

April 13-15

*Spiritual Retreat Weekend.* Robert Scholz.

April 27-29

*Growing Older: Threat and Blessing.*  
Emily Wilson, Coordinator.

May 5-6

*Images for Growth through Art, Movement, and Meditation.*  
Virginia Davis, Margaret Blood, Joyce Terwilliger.

May 11-13

*Controversial Issues in Interpersonal Relationships.*  
Robert Scholz, chairman.

May 18-20

*Exploring Nature with Euell Gibbons.*

May 25-27

*Awareness Workshop.* Bob Blood and Jean Feinberg.

Write or call: Dorothy Rodgers, Pendle Hill, Wallingford, Pa. 19086.  
(215) 566-4507



*The Swiss Yokefellow Retreat House and Conference Center*

## **A Swiss Island of Healing in a Bruising World**

by Douglas V. Steere

WHAT A satisfying thing it is to cross a threshold and come into a room that seems at peace with itself and with its surroundings. We had such an experience on a recent visit to Switzerland when we walked into a livingroom of the new retreat and conference center at Lützelflüh, which our Swiss Friends, Hans and Ursula Schuppli, have brought into being in 1971.

The plain but comfortable furniture, the exposed beams of this centuries-old farmhouse, the view of the meadow from the windows, the soothing sound of the heavy Swiss cowbells thudding away in the distance, and the striking of the village clock at the appropriate intervals, all seemed to belong together. They seemed, too, to invite the visitor to lay off his wrap of drivenness and to be at leisure in the truest sense of the word.

This welcoming peasant house has come to its present use out of a concern which over several years had been growing in Hans Schuppli, a concern which Ursula was willing to share. Their lives as Swiss Friends living in Basel had never been conventional ones. Although Hans was trained as a teacher, he and Ursula had chosen to take difficult children into their own home and to raise them with their own family and had helped to bring the Basel City government to acknowledge this form of foster-home care and to make provision for it.

In 1967, Hans Schuppli, who had in his earlier youth lived in the United States with his Swiss parents, came to America for the Friends World Conference and returned six months later as a student at the Earlham School of Religion. Ursula and their youngest son joined him in 1969 in a one-and-a-half-year term of service in Fort Wayne, Indiana, where they lived in a partially black section and worked with a small group of Friends United Meeting families in exploring fresh dimensions in worship and service.

Under a strong concern to return to Europe and to set up a retreat and conference center in German-speaking Switzerland, they left Fort Wayne in May, 1971. By putting a substantial portion of his own inheritance into the purchase of this authentic peasant

house (which has been officially declared a "National Treasure") the Schupplis were able by late autumn of 1971 to have the renovations to make it possible for the house to accommodate up to 18 or 19 guests (renovations that Hans personally participated in making) sufficiently advanced to commence operations. Their Earlham Friends in the Yokefellow Movement, encouraged by Elton Trueblood, have given most generous help in this first year of the center's existence and the center has taken on the name of a Swiss Yokefellow House.

The House is under a guiding committee which meets monthly and which includes a number of Swiss Friends as well as other concerned persons who see the essential importance of sustaining such a place in these times. Nearly every weekend a retreat or a conference is held. A recent conference was host to the Israeli reconciler, Abileah, and brought Arabs, Jews and Swiss together, with the overflow of guests living in other accommodations in the village. Another conference brought representatives of the Swiss military and conscientious objectors together for a weekend of dialogue. One is projected on spiritual guidance and decision-making through corporate silence. Dorothy and I attended a moving gathering of 16 Friends, plus the Schuppli family, on "the uses of silence" that was held over the third weekend of October. A stream of individual persons come during the week for times of retreat and reflection. The simplicity of the family running of the house at this stage of its existence has the effect of encouraging guests to lend a hand and to make them feel at home.

It is not easy to estimate what these quiet centers of communication on varying levels can mean to men and women in our time. But of all the Quaker ministries, this particular ministry of loving hospitality and of offering an island of healing in a bruised and bruising world is of high priority.

It is easily accessible by car. If Friends propose to stay at the Center, arrangements would obviously need to be made in advance. If they come by train, transport can be arranged from Burgdorf to Lützelflüh.

History is made by men and women who, following the bird in their bosoms, meet some elemental need in their generation. Hans and Ursula Schuppli seem to have come to the right place at the right time and to be meeting such a need.

### **MAN AND HIS ENVIRONMENT.**

Co-ed, 18-22.

#### **Spring term, March 22—May 30.**

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Jan F. Klotz,

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# FRIENDS JOURNAL

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Bob Newick

## Some Friendly Tax Tips

(Continued from page 130)

of allowances in your salary. You then add the number of allowances you have for family members, etc., to the number of allowances that correspond to the percentage of the remainder that you want to refuse. With \$15,000 salary you have 20 allowances. If with a family of four (4) you wish to refuse 66 percent, subtract 4 from 20 (16 allowances left) and take 66 percent of 16 (13 allowances). Adding 13 to 4, you take 17 allowances. For more accuracy and less arithmetic you can use the Employers Tax Guide, Circular E, which is available free at IRS if you can't borrow it from your employer.

This brings up the question of what to tell your employer. Obviously individual decisions vary from complete candor to no discussion at all. IRS regulations are clear in making the wage earner, not the employer, responsible for the accuracy of the W-4.

One thing that should be understood is that if you take allowances for anticipated peace deductions (or Gandhian deductions or Woolman witnesses or name your own) you are committing yourself to filling out the regular 1040 Form the following April. Unless you have this intention you are misrepresenting your allowances on the W-4. Prosecution seems unlikely, according to tax resistance lawyers, but is a possibility. IRS has strengthened our claim of legality by actually returning money to surprising numbers of persons claiming war crimes deductions. There are even instances of individuals receiving refunds two years in a row.

A frequent question from those who have given tax refusal some thought concerns IRS's collection. Doesn't the government always get the money?

Many who refused the phone tax found it was taken from their bank accounts (with hefty bank charges added sometimes) and felt too little had been accomplished by the action. The change in this situation lies not with IRS but with the development of creative ways to use the refused funds. Alternative funds have proliferated over the country, some giving the interest from the accounts to worthwhile projects, some using the whole amount to offer short-term loans to peace and community-oriented groups. The Philadelphia People's Bail Fund is in large part using refused taxes for their contingency fund.

Collection can be delayed through a series of routine conferences, usually a total of four or five in a period of a couple years. These not only allow dialog with IRS people but keep your funds in the service of peace longer. The culmination of these can be a petitioning of tax court in your own behalf, thus contesting the constitutionality of various factors involved in taxes and military power.

Tax Resistance may seem complicated, but it is really a very simple concept: finding the ways you support war and removing them from your life. It is hard indeed to live in such a way as to take away the occasion for all war, but harder still to do it while helping to pay for the Pentagon's program.

MEG DICKINSON

## Friends vs. War Taxes— A Historical Summary

by Franklin Zahn

WITH WAR TAXES as with slavery, John Woolman stands out as the pioneer in getting the Society of Friends to face the issue. His motivation in bringing the concern to Philadelphia Yearly Meeting in 1755 came from the increasing willingness of the Quaker government of the colony of Pennsylvania to vote money for war.

The Quaker Assembly had begun to weaken in its peace testimony in 1709. First it had refused to vote £4000 for an expedition into Canada, forthrightly saying, "It was contrary to their religious principles to hire men to kill one another." But later they voted £500 "for the Queen" as a token of their respect, with a rider saying, "The money should be put into a safe hand till they were satisfied from England it should not be employed for the use of war." But in 1711 a similar request resulted in £2000 being voted, with Isaac Norris echoing Fox in explaining:

"We did not see it to be inconsistent with our principles to give the Queen money notwithstanding any use she might put it to, *that* not being our part but hers."

That same year William Penn reputedly wrote the Queen (I have not found historical verification): "Our civil obedience is only due to Christ, not to confound the things of God with Caesar's; for no man can be true to Him that's false to his own conscience, nor can he extort from it a tribute to carry on any war, nor ought true Christians to pay it."

Whatever influence the letter may have had, the fact seems to be that none of the £2000 voted "for the Queen's use" was spent on the military expedition. But the principle of passing the buck for war seems to have been established in the Assembly, which took the view that while Quakers refused to bear arms themselves they did not condemn it in others. In 1737 the Assembly told the Governor it could not vote money for war, but acknowledged that on the other hand it had obligations to aid the government. The crisis, however, came in the French and Indian War in 1755, when individual taxpayers decided they could no longer pass the war buck to the Assembly.

In November of that year John Churchman and other Friends met with Assembly Friends, and about twenty of them said, in part:

"... As the raising sums of money, and putting them into the hands of committees, who may apply them to purposes inconsistent with the peaceable testimony we profess, ... appears to us in its consequences, to be destructive of our religious liberties; we apprehend many among us will be under the necessity of suffering, rather than consenting thereto, by the payment of a tax for such purposes; and thus the fundamental part of our constitution may be essentially affected, and that free enjoyment of conscience by degrees be violated;..."

The setting for this ultimatum is of interest: Quaker tax-payers, one-third of the population of the colony, Quaker Assemblymen a majority in a legislature which had non-Quakers like Benjamin Franklin—the most important person in the colony.

The Assembly, when the vote came, said it could not give money for munitions but that, as a "tribute to Caesar," it was voting £4000 for "bread, beef, pork, flour, wheat, or other grain." The Governor who had received the request

from New England for a grant to buy a different granular material, told the Assembly that their term "other grain" meant gunpowder and so spent the money.

Woolman's thoughts about war taxes and his journeying to Philadelphia Yearly Meeting that year with his concern are familiar in his *Journal*. One passage, however, seems pertinent to 1973 as Friends urge a divided Congress to cut off war funds:

"Some of our members who are officers in civil government are . . . called upon in their respective stations to assist in things relative to the wars . . . if they see their brethren united in payment of a tax to carry on the said wars, may think their case not much different, and so might quench the tender movings of the Holy Spirit in their minds."

On December 12, 1755, he, Churchman and others drew up an Epistle to Pennsylvania Friends:

" . . . The large sum granted . . . is principally intended for purposes inconsistent with our peaceable testimony; we therefore think that as we cannot be concerned in wars and fightings, so neither ought we to contribute thereto, by paying the tax directed by said act, though suffering be the consequence of our refusal. . . . Though some part of the money to be raised . . . is said to be for such benevolent purposes as supporting our friendship with our Indian Neighbors and relieving the distresses of our fellow-subjects, who have suffered in the present calamities, . . . we could most cheerfully contribute to those purposes, if they were not so mixed, that we cannot . . . show our hearty concurrence therewith without at the same time assenting to . . . practices which we apprehend contrary to the testimony which the Lord hath given us to bear. . . ."

The "tax" committee of Yearly Meeting decided that refusal should be an individual matter, and in 1756 we find Friends like Joshua Evans conscious there was no solid front: "I found it best for me to refuse paying demands on my estate which went to pay the expenses of war, and although my part might appear at best as a drop in the ocean, yet the ocean, I considered, was made of many drops."

The effect of such witness was not to stop the war but, as Woolman may have felt of even greater importance, to help Quaker legislators to be true to their own "tender movings." In that year the last of the Quaker Assembly-

men had resigned and no more ran for the office—in Franklin's approving words, "choosing rather to quit their power than their principle." The 70-year experiment of a Quaker government came to an end over the question of war taxes. By 1757, according to James Pemberton, it was clear the war-makers were extracting their toll: "The tax in this country [is] pretty well collected and many in this city particularly suffered by distraint of their goods and some being near cast into jail."

Two decades later, when the bigger test of the Revolutionary War came and the "fighting" Free Quakers separated, tax refusal was so well established that some Quakers appear almost to have over-reacted. In *The Quakers in the American Colonies*, Rufus Jones writes:

"There was plenty for the overseers to do in these early days of the war. . . . Shutting their hearts against the pleadings of mercy for their brothers' and sons who had joined the 'associators'

#### Poems by Rocky

If you are going to worry  
you might as well pray instead  
I never heard of anyone  
answering  
a worry

Here I sit smoking marijuana  
disguised as a poem  
so no one can arrest me.

or paid war taxes, or placed guns for defence upon their vessels, or paid fines for refusing to collect military taxes, or in any way aided the war on either side, they cleared the Society of all open complicity with it. The offense was reported to one Monthly Meeting, and at the next the testimony of disownment would go out."

While by today's permissive standards of the Society such peace witness seems more hysterical than historical, we need to be aware that in this period as in the Civil War, "tax" sometimes meant the substitutionary amount paid in lieu of military service by COs.

In New England the question of paying war taxes to the rebelling colonial governments was the precipitating cause for the split-off of Free Quakers. There, as elsewhere, when the Revolutionary War broke out, Friends generally agreed they should not pay specific war taxes but on "mixed" taxes—the subject of the 1755 Epistle in Pennsylvania—there was no consensus.

Job Scott in New England Yearly Meeting was the most erudite and detailed advocate of not paying mixed taxes. In his essay, subtitled "A truly conscientious scruple with respect to the payment of such taxes as are in part demanded for and applied to the support of war and fighting," and addressed to "Friendly reader," he reasoned in 1780:

"Now then, if a collector of taxes comes to me and in Caesar's name demands a tax of £20 which I am persuaded is so far mixed, part for war and part for other charges, that my conscience forbids my paying it . . . I am not to blame for not paying it: if Caesar pleaseth to separate them I can gladly pay the one part and refuse the other. . . . though magistracy be a divine ordinance, yet it does not follow that every requisition of the civil magistrate ought to be actively obeyed, any more than because it is a duty indispensable and incumbent on all mankind to pay all their just debts, that therefore we must pay all demands however unjust."

Tradition-minded Friends who used the Caesar argument sometimes pointed to George Fox who in 1667, paying a specific war tax for the Dutch war, made a distinction between this and direct military service. But the homeland of Quakerdom by the end of the 18th century had also moved towards tax refusal; in 1796 London Yearly Meeting minuted its censure on "the active compliance of some members with the rate (tax) for raising men for the Navy" and directed local Friends to have such cases under their care. Those who paid war taxes without even waiting for the process of distraint were considered to have acted "inconsistently."

In the 19th century less material on taxes was published by Friends. Perhaps there is here a fruitful field awaiting some researcher of yearly and quarterly minutes. Was there less interest in the problems, or was refusal taken for granted? Did non-Friend Thoreau's ringing call to refusal in the Mexican-American War preempt the field? Whatever the reasons, as Friends face today's violence with its automated battlefields and nuclear missiles—where the conscription of human bodies for mass armies may become less important—and conscription of money for sophisticated technology more important—the relevancy of the tax question to a modern, effective peace testimony has reached an all-time high.



# Letters to the Editor

## More Fellowship

ELIZABETH KIRK'S REPORT on the Wider Quaker Fellowship and Ebbe Sandeen's letter (both FJ 12/15) call for immediate response. Have not Friends a tool at hand, which should be much better used than it is, for the support of people like Ebbe Sandeen, for ecumenical contact, and for advancement.

WQF in a limited way provides valued contact with Quaker ideas. But the actual *fellowship* is thin and tenuous, expressed chiefly through the letter accompanying the quarterly pamphlet mailing. I have always read this as a personal message, and appreciated its warmth. But the *Society* ought to take a hard look at the opportunity, as well as the responsibility, provided by the Fellowship.

Sometime in the late '40's, Emma Cadbury (then secretary of the Fellowship, but near the end of her time of activity) shaped a Pendle Hill weekend for WQF-ers. I suppose the 50 or 60 who attended were a small proportion of the membership—then about 4,000—but it was truly a vitalizing experience for those of us who could be there. We met people who were interested in ideas—not only weighty Quakers like the Brintons who lent their inspiration to the weekend, but also formerly nameless, faceless "Fellows."

The group letter that some of us wrote was sent to the absent members, and about 80 more responded. Their ideas—along with their names and a line of identification—were excerpted and correlated into a newsletter by one of the members, and the WQF office disseminated this. I guess the "WQF Round Robin" ran only two or three issues. The time required for editing was too burdensome for anyone otherwise fully employed, and there seemed to be nobody but volunteers available for the job.

I believe Emma Cadbury arranged another meeting—perhaps in Richmond, IN—before she retired. And that was the end of this flight into personal relatedness.

The world needs *fellowship*—and in more than name. Ebbe Sandeen, for all his brave new resolution, needs contact with Quakerly *persons*. Readers of Friends pamphlets need to discuss them—or at least to have a chance to hear a voice not just their own or that of an institutional office. Cannot Friends put more fellowship into the Wider Quaker

## Fellowship?

Some ways which occur to me:

1. Give the Advancement Committee of each Yearly Meeting a list of the WQF members in their region. These people should meet a real live Quaker. If possible, they should be personally invited to attend a meeting for worship.

2. Friends traveling under concern should carry lists of WQF members as well as of the Quaker meetings along their line of march, and should try to visit some of these individuals.

Fellowship weekends, specifically planned for WQF-ers and other non-aligned but interested persons, might be regular features of all conference centers—at least biennially.

Finally, cannot the FGC and the FUM spare a *little* more money to nourish this instrument of outreach?

KATHRYN PARKE  
Cobleskill, N. Y.

## Quoting the Bible

TWO LETTERS in the January 15 Friends Journal, both referring back to Morgan Harris' letter "Opposing War Vs. Building Peace" in the November 15 Journal, sent me to find what I had missed.

Is there evidence that Jesus said "Resist not evil, but overcome evil with good"? I assume that the Bible, with all its deficiencies, is the nearest thing we have to a record of what Jesus said. I cannot find this quotation in the Bible.

Matthew does report that Jesus said "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.'" (Matthew 5:38-39, King James version) The passage goes on with giving the cloak also, going the second mile, giving to him that asks, loving your enemies.

And Paul wrote, in his letter to the Christians in Rome, "... if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Romans 12:20-21, KJV)

Garbling and combining these quotations does not do justice either to Paul or to Jesus. "Resist not evil" is a far cry from Paul's "Be not overcome of evil." And Jesus' admonition to personal non-resistance to violence (the Revised Standard Version translates it "Do not resist one who is evil"...) hardly connotes toleration of violence as a mode

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of social or personal behavior.

I am in wholehearted agreement with what I take to be the point of Morgan Harris' letter: that we ought to be working passionately on designing and building the instruments of peace. Surely, for instance, the institutions directly serving peace ought to claim at least as large a share of our national energies and national budget as do the institutions directly serving war. Developing the peace system may well be the best, the most practical, method of resisting war. But I wonder if either Jesus or Paul would have advised nonresistance to institutionalized evil. It seems inconsistent with the body of their teaching out of character.

I find it very useful, when I want to use a Bible quotation, to verify the passage, and its context, directly from the Bible itself. I learn a lot that way. A Concordance makes this easy.

**ELEANOR B. WEBB**  
Baltimore



**Friendsville Academy**

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**FRIENDSVILLE ACADEMY**  
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**Two Concerns**

TWO ITEMS in recent issues of Friends Journal have concerned me.

The first is the inclusion of Psalm 136 (FJ 11/1). I cannot visualize how any Quaker can find inspiration from such a brutal psalm. As for myself, this psalm points up vividly the callousness of biblical fundamentalism and will explain why classical Quakerism and fundamentalism simply are not and never were compatible. Thank God for liberal Quakerism's enlightened view of the Bible!

The second item is the dogmatic and highly debatable generalization by Marinus Van Weele that "homosexuality is to be considered biologically abnormal." (FJ 10/15). Nonsense! Anyone who has done even a minimum amount of research on this subject is aware that such stereotyping is erroneous. Unfortunately, we are often blinded by our own particular professional discipline, and further revelation or insight is thereby thwarted. Some schools of psychology, for instance, would have us believe that homosexuality/bisexuality is a "psychological" abnormality. Others (perhaps the truly enlightened!) say that one's orientation may simply reflect an alternate lifestyle. Many questions could (and should) be put to the false assumption that because one is homosexual/bisexual he or she is therefore "abnormal"—biologically or psychologically. Would Marinus Van Weele, for instance, have us regard all of the ancient Greeks as "biologically abnormal"?

Friends, with their long history of humanitarian social concerns, have for too long avoided this area of human misunderstanding and exploitation. Love, it must be remembered, takes many forms!

**JAMES B. PASSER**  
Rome, NY

**Profits for All**

ROBERT F. TATMAN (FJ 1/1) falls into a common error. He says, "... One small group," accumulates "... huge profits at the expense of everybody else ..." "Huge profits" generally flow from conferring great benefits on "everybody else."

A few men grew rich from developing harvesting machinery, but their fortunes were infinitesimal compared to the benefit accruing to the public. How much bread would we have and what would it cost if wheat had to be sown, harvested, transported, milled and made into bread by hand?



A few men grew rich from the steel industry, but what would be our condition of life if it had not been developed? Their take is infinitesimal compared with the benefits for the public.

Almost the same words that Friend Tatman uses were said to me by a top Communist official in Prague. I said, "You are mistaken. Some men in our country grow rich because they create much wealth for the benefit of the people." He laughed, but I replied, "I will prove it by an example taken right here in Prague. You used to have a shoe manufacturer named Bata. He became a multimillionaire, but he did not injure anyone, for you had more shoes, better shoes and cheaper shoes during his regime than at any time before or after. How did he hurt anyone? He helped everyone who wore shoes, and the total benefits they enjoyed were hundreds of times greater than the small commission Bata took for his efforts."

Then I took a cheap pen from my pocket and said, "I paid one dollar for this pen. If you could find a way to make it for ninety cents, you would become very rich. In so doing you would not hurt anybody, but help everybody who used a pen."

Then I added, "The trouble is, you do not understand the nature of profit. Profit, generally speaking, is not something gouged out of consumers by higher prices or held back from workers by low wages, but rather something that is taken out of costs."

Generally speaking and in spite of exceptions, that is the fundamental nature of profit. Because able men in our country have earned profit, the standard of living is immensely higher elsewhere. Take away the profit which makes possible good wages and mass production and we would revert to the handicraft age of existence, with all of us, rich and poor alike, living on a much lower level.

HOWARD E. KERSHNER  
Buena Park, CA

### Crime In the Streets

I AM WRITING a book about healthy, creative attitudes for individuals now frightened and nervous about "crime in the streets." Any true anecdotes from readers who have met these dangers and come away whole would be very helpful in illustrating attitudes. Names will not be used. Thank you.

DOROTHY T. SAMUEL  
2809 Southern Ave.  
Baltimore 21214

### Transcendental Meditation

WE AS FRIENDS are constantly concerned with enriching the person, whatever his religion, outlook, etc. Transcendental meditation can help Friends be more peaceful themselves and able to serve more effectively. It also can help the same people that Friends help. As a Friend I can certify that transcendental meditation enlivens the Inner Light and enables one to give more to life.

I'm a teacher of transcendental meditation and will be glad to hold courses in the San Francisco Bay Area. Others can contact me, and I'll refer them to the nearest center.

NANCY FOX  
5324 College Ave.  
Oakland, CA 94618

### A Correction

THE ITEM in your January 15 issue regarding the death of my husband was incorrect in that he was listed as "a former member of Swarthmore, Pa., Meeting." It was I who was a member there, not Jess.

ESTHER REED  
Great Falls, Mt.

### THE SIDWELL FRIENDS SCHOOL

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Robert L. Smith, Headmaster



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C. Thornton Brown, Jr.,  
Headmaster

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

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

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

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

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

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

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

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

David Harley, A.C.S.W., Lehigh Valley,  
215-437-1396

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

## **In Brief:**

### **38 Years Later . . .**

THE UNITED STATES Supreme Court, in ruling capital punishment unconstitutional, stated that statistics show that the deterrent effect of capital punishment is no greater in those communities where executions take place than in other communities. The court supported its statement by citing a 1935 study by the Committee on Philanthropic Labor and Philadelphia Yearly Meeting entitled "The Deterrent Effect of Capital Punishment." (Bulletin No. 29, Friends Social Service Series.)

"Let's hope," the Friend who submitted the above information commented, "the studies we make today will be implemented in less than 38 years." But better late than never—except for the hundreds of people executed in those 38 years.

### **A Friendly Film**

"A MEETING of Friends" is the title of a film being prepared by Tom Weidlinger for Multnomah Monthly Meeting in Oregon. The film, which will probably be completed in April, centers around several members of the meeting and the meeting itself.

### **Headmaster Elect for Wilmington Friends**

WILLIAM JOHNSON GOULDING will replace Charles W. Hutton as Headmaster of Wilmington Friends School on July 1.

Bill Goulding, a member of Gwynedd (PA) Meeting, graduated from Westtown School in 1961. He studied history, mathematics and education at Bucknell University and received his MS in Education from the University of Pennsylvania.

On the staff of Wilmington Friends since 1968, he is active in intra-school committees, inter-scholastic projects and community services.

### **Calling Friendly Shutterbugs!**

PHOTOGRAPHS of all kinds—landscapes, abstracts, groups of people, wildlife, etc.—would be welcomed for use in Friends Journal. The requirements? High-quality, black and white prints at least 4x5 inches that we can hold for several months but eventually will be returned. The reward? Seeing the photos reproduced in these pages and receiving free copies of the issue in which your work appears. And knowing that you're helping to make the Journal a more appealing publication.

### **YFNA Plans**

THE 1973 CONFERENCE of Young Friends of North America will be held at the Calfax Interfaith Center in central Iowa from August 25 to September 2. Friends between 18 and 30 years of age from all varieties of Quaker experience will be invited. The theme of the conference will be "The Personal Basis of Faith. How God has Acted in Our Lives."

The week will include programmed, semiprogramed, and unprogramed worship services, recreation, spiritual enrichment groups, business meetings, speakers and interest groups. Tentative topics include Seekings, Approaches to Worship, Daily Quaker Life, Radical Discipleship, Evangelism, God and Women, and the Jesus Movement.

For further information contact Ron Lord, Earlham College, Richmond, IN 47374.

### **A Constructive Alternative**

TWENTY-SEVEN MEMBERS of Baltimore Monthly Meeting (Stony Run), whose names were listed in its newsletter, expressed their Christmas greetings and hopes for peace in the new year to members of the meeting by making a special contribution to the AFSC instead of sending out Christmas cards.

1799

# **WESTTOWN SCHOOL**

1973

**EARL G. HARRISON, JR., Headmaster**

**A FRIENDS COEDUCATIONAL BOARDING AND DAY SCHOOL**

**BOARDING: 9-12**

**DAY: Pre-First-10**



Applications are being accepted for the fall of 1973. Scholarships for Friends and Alumni children are on the basis of the need involved as determined by the School Scholarship Service financial statements. The Secondary School Admission Tests are also required of all Middle and Upper School applicants. Forms for the above are furnished upon request.

*For further information please write or call:*

**J. KIRK RUSSELL, Director of Admissions**  
**WESTTOWN SCHOOL**  
Westtown, Pennsylvania 19395  
Telephone: 215-399-0123



### A Cry of Desperation

QUOTED by the Princeton (NJ) Monthly Meeting Newsletter was part of a Trenton Workhouse prisoner's letter to the Mercer County Freeholder in Charge of Correctional Institutions:

"I don't ever want to come back to prison again in life . . . for by my being in here, I have lost everything I had in the world. . . . I am asking you for a chance to live a good life, for I never had a chance before, for every-time I left a prison, I had nothing to start a new life with, for I had no job to go to and no money. And now, sir, I only ask you for enough money to house and clothe as well as feed myself for one month, for it will take me at least two weeks to find a job, and another two weeks before I can get my first pay. And sir, for you not to help me will be putting a gun in my hand and the death of me, for before I let myself to be confined again I will die in the street. . . ."

Princeton Meeting is cooperating with the Unitarian Church and others to see that this prisoner and others like him, to whom a "half-way house" is only an extension of prison confinement, get support enough to start them afresh.

### X Marks the Spot

MEMBERS of Horsham (PA) Meeting have been taking action to improve the quality of television broadcasts by writing to Dr. Frank Stanton, President of CBS Network, 51 West 52nd St., New York, N.Y. 10019, and hope that others will follow their example. The action was initiated following an announcement that in the New Year, x-rated movies will be shown on the late shows and if there are not enough protests, they will be shown at earlier hours.

### A Star Student

KEVIN HOOKS, who plays the starring role of David Lee in the movie, *Sounder*, is a student in the 9th grade at Friends' Central School. He is also the star of the annual Christmas TV show, "J.T.," which was made when he was ten years old.

### Historic Site

THE FRIENDS MEETINGHOUSE in Sandy Spring, MD, has been selected by the Maryland Historical Trust for inclusion in the United States Interior Department's National Register of Historical Places.

### Hoist High the Banner

BARBARA MC GARRAH, a member of the United Nations Association as well as of Mt. Toby Meeting, Amherst, MA, has been obtaining signatures on a petition to the town of Amherst, requesting that the U.N. flag be permanently flown on the town common. If Amherst approves, it will be the third city in the United States to fly the U.N. flag permanently—the others being New York and Los Angeles.

### Camp CHOCONUT

*Friendsville, Pennsylvania*

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

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### SEVENTEEN OR ENTERING TWELFTH GRADE?

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**John F. Hunter**

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## Classified Advertisements

### Wanted

**FREE PIANO** for enthusiastic musicians. Any size or type. Write Box D-562, Friends Journal.

A **JAPANESE** studying **Flavius Josephus** would like to have any old editions of his works and literature about his works. Donations welcomed but willing to purchase at minimum price. Gohei Hata, 5337 Knox St., Phila., Pa. 19144.

**WISH TO BUY** new or used copy of Emily Cooper's **Under Quaker Appointment**. Please mail C.O.D. to R. Hromnysky, 70 Emerson St., Toronto 4, Ontario, Canada. Your price (no more than \$10.).

### Schools

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

**LEARN SPANISH IN MEXICO**. If you really want to learn Spanish intensively and economically, start any Monday at **CIDOC**. For catalog on language school and de-schooled academy, write: **CIDOC**, APDO 479, Cuernavaca, Mexico.

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

**THE LEARNING TRIBE**. An alternate year in three communities, Nova Scotia, Mexico, West Virginia. Field work, study, travel, outdoor program. For a few, 16-18. Box 57, Fitzwilliam, NH 03447.

### Positions Wanted

**TECHNICAL COMMUNICATOR**, Friend, now employed. Past six years in publications unit of consulting R&D. Diversified experience includes industrial advertising, technical sales literature, radio broadcasting, educational TV. Desire publications or administrative position in academic community or socially significant organization. Prefer New England or northern New Jersey. Box 560, Friends Journal.

**NEWLY-MARRIED COUPLE**, 26 and 24, seek summer employment anywhere. Jan and George, Box 212E, Earlham College, Richmond, IN 47374.

### Opportunities

**GIVING FOR INCOME**. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

**PENDLE HILL** offers a managed retained income plan which can speak to your present needs and its future needs. Contact: Brett White, Pendle Hill, Wallingford, PA 19086.

### Travel

**FOR AGES 13-15**: expedition in rural Greece: small, coed group tours back-roads Greece this summer by horse-drawn cart. Learn ancient history, Greek language, primitive culture, the good gypsy life. Write: Grassroots Educational Expeditions, Freedom, ME 04941.

### For Sale

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

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

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### Personal

**MISSION OF THE DIVINE WORD**, 6406 S. Carpenter St., Chicago. Worship, 2nd, 4th, 5th Sundays, 4 p.m.; prayer and Bible reading, 7 p.m. every Saturday. Charles F. White, Minister. For further information, call HU 7-3158 after 3 p.m.

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## MEETING ANNOUNCEMENTS

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

### Alaska

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

### Argentina

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

### Arizona

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

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

**TUCSON**—Friends Meeting, 129 N. Warren; Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

### California

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

**CLAREMONT**—Worship, 9:30 a.m.; discussion, 11. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711. Clerk: Aimee Elsbree.

**DAVIS**—First-day School and adult discussion, 9:45 a.m., 345 L St. Visitors call 753-5890.

**FRESNO**—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

**HAYWARD**—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

**LONG BEACH**—Meeting for worship, 10:00 a.m., religious education, 11:30 a.m. 647 Locust. 431-4015 or 430-3981.

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

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

**ORANGE COUNTY**—Orange County Friends Meeting. Worship 10:30 a.m. Call 548-8082 or 644-7202.

**PALO ALTO**—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

**REDLANDS**—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7440.

**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 a.m.

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

**SANTA MONICA**—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

**VISTA**—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

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

**WHITTIER**—Whitleaf Monthly Meeting, Administration Building, 13405 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: 776-7369.

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



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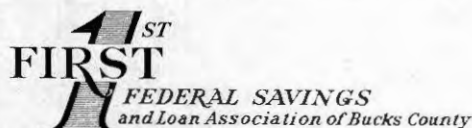
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**NEW MILFORD—HOUSATONIC MEETING:** Worship 11 a.m. Route 7 at Lanesville Road.

**STAMFORD-GREENWICH—**Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

**STORRS—**Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

**WATERTOWN—**Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

**WILTON—**Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

### Delaware

**CAMDEN—**2 miles south of Dover. Meeting and First-day School 11 a.m.

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

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

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

**ODESSA—**Worship, 1st Sundays, 11 a.m.

**REHOBOTH BEACH—**5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

**WILMINGTON—**4th & West Sts., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 a.m. Phone 652-4491 or 475-3060.

### District of Columbia

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

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

### Florida

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

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

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

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

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

**MIAMI-CORAL GABLES—**Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

**ORLANDO-WINTER PARK—**Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

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

**SARASOTA—**Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

**ST. PETERSBURG—**Meeting 10:30 a.m. 130 19th Avenue, S. E.

### Georgia

**ATLANTA—**Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

**AUGUSTA—**Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

### Hawaii

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

### Illinois

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

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

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

**CHICAGO—**Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

**DECATUR—**Worship 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

**DEKALB—**Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

**DOWNERS GROVE—**(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

**EVANSTON—**1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

**LAKE FOREST—**Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 234-0366.

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

**QUINCY—**Unprogrammed meeting, 10:30 a.m. Phone: 223-3902 or 222-6704 for location.

**ROCKFORD—**Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 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.

**FORT WAYNE—**Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

**HOPEWELL—**20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

**RICHMOND—**Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

**WEST LAFAYETTE—**Meeting for worship 9:45 a.m., 176 E. Stadium Avenue. Clerk, Merritt S. Webster; phone: 743-4772.

### Iowa

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

### Kansas

**WICHITA—**University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

### Kentucky

**LEXINGTON—**Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

**LOUISVILLE—**Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

### Louisiana

**BATON ROUGE—**Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore, telephone: 766-4704.

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

### Maine

**MID-COAST AREA—**Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

**PORTLAND—**Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 839-3288. Adult discussion, 11:00.

### Maryland

**ADELPHI—**Near University of Maryland. 2303 Metzroff Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

**ANNAPOLIS—**Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

**BALTIMORE—**Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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

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

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

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

### Massachusetts

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

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

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

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

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

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

**WELLESLEY—**Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 235-9782.

**WEST FALMOUTH, CAPE COD—**Rt. 28 A, meeting for worship, Sunday 11 a.m.

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

**WORCESTER—**Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887.

### Michigan

**ANN ARBOR—**Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).



**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

**DETROIT**—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

**EAST LANSING**—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

## Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

**ST. LOUIS**—Meeting, 2539 Rockford Ave. Rock Hill, 11 a.m. Phone: 721-0915.

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

## Nevada

**LAS VEGAS**—Unprogrammed meeting for worship, 11:00 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

## New Hampshire

**CONCORD**—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

**DOVER**—Dover Preparative Meeting—Worship 10:30 a.m. Central Ave. at Traque St. Lydia Willets, clerk. Phone: 868-2629 (Durham).

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

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

## New Jersey

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

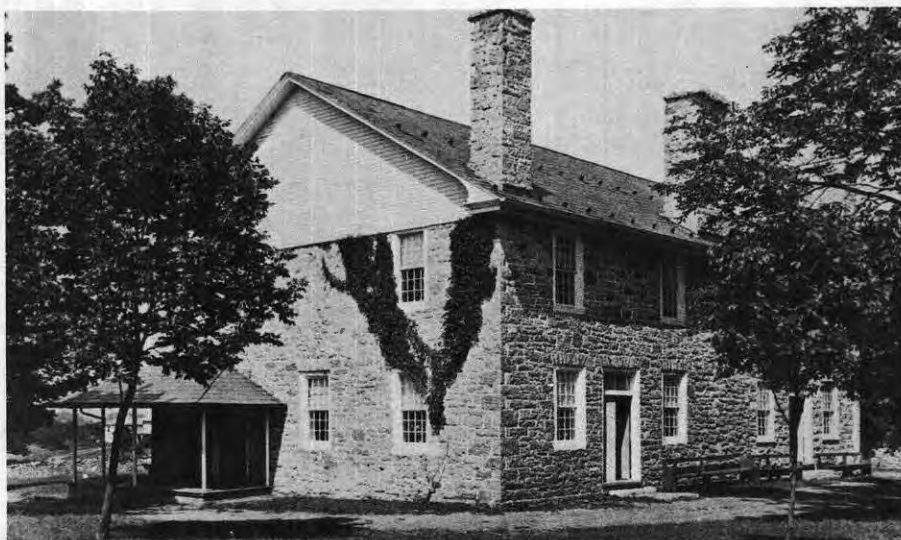
**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

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

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

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

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



*Hopewell Meetinghouse, Frederick County, VA*

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

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

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

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

**MONTCLAIR**—Park Street and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

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

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

**NEW BRUNSWICK**—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

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

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

**QUAKERTOWN**—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

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

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

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2651 or 431-0637.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

**TRENTON**—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**WOODSTOWN**—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

## New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian Hoge, clerk. Phone 255-9011.

**GALLUP**—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

**WEST LAS VEGAS**—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

## New York

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

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

**CHAPPAQUA**—Quaker Road (Rt. 120). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

**CORNWALL**—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

**ELMIRA**—10:30 a.m. Sundays. 155 West 6th Street.

**FLUSHING**—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

**GRAHAMSVILLE**—Greenfield & Neversink. Worship, 10:30, Sundays, at homes of Friends.

**HAMILTON**—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

**ITHACA**—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

**JERICHO, LONG ISLAND**—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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

**MANHASSET, LONG ISLAND**—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

**NEW PALTZ**—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

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

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

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

**ONEONTA**—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

**POUGHKEEPSIE**—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

**QUAKER STREET**—Mid-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

**ROCHESTER**—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

**RYE**—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

**SOUTH GLENS FALLS**—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

**ST. JAMES, LONG ISLAND**—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

**WESTBURY, LONG ISLAND**—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

### North Carolina

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

**CHARLOTTE**—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

**FAYETTEVILLE**—Meeting, 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

**GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING**: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Martha G. Meredith, Clerk, David W. Bills, Pastor.

**RALEIGH**—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

### Ohio

**CINCINNATI**—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr. 791-2220.

**CLEVELAND**—Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

**DELAWARE**—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

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

**N. COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., 299-2728.

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

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

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

**WILMINGTON**—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

**WILMINGTON**—Friends Meeting, Mulberry and Locust Sts.: 10:10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

### Oregon

**PORTLAND-MULTNOMAH MONTHLY MEETING**, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

### Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

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

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

**CONCORD**—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

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

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

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

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

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile W. of 662 and 562 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD**—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

**HARRISBURG**—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

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

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

**LANSDOWNE**—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

**LEWISBURG**—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

**MEDIA**—Providence Meeting, Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby sitting 10:15.

**MIDDLETOWN**—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

**MILLVILLE**—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

**NEWTOWN**—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

**NORRISTOWN**—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

**OLD HAVERFORD MEETING**—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 4th & Arch Sts.

Cheltenham, Jeanes Hospital Grounds. Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth month.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

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

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

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

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

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

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

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

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

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

**STROUDSBURG**—Meeting for worship at the Stroud Community House, 9th and Main Sts., first and third Sundays, 10 a.m.



**SUMNEYTOWN-GREEN LANE AREA**—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

**SWARTHMORE**—Whittier Place, College campus. Adult Forum and First-day School, 9:45 a.m. Worship, 11 a.m.

**UNIONTOWN**—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

**UPPER DUBLIN**—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

**VALLEY**—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

**WILKES-BARRE**—Lackawanna-Wyoming Meeting, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

**WILLISTOWN**—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m.; Forum, 11 a.m.

**WRIGHTSTOWN**—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

**YARDLEY**—North Main St. Meeting for worship 10 a.m.; First-day School follows meeting during winter months.

## South Dakota

**SIOUX FALLS**—Unprogramed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

## Tennessee

**NASHVILLE**—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

**WEST KNOXVILLE**—First-day School, 10 a.m.; worship, 11 a.m. D. W. Newton. Phone: 588-0876.

## Texas

**AMARILLO**—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

**AUSTIN**—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jeffreys, clerk, 476-1375.

**DALLAS**—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Silesta Dr. FE 1-1348.

**EL PASO**—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

**HOUSTON**—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

**LUBBOCK**—Worship, Sunday, 4 p.m., 2412 13th St., Harold Milnes, clerk.

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

## Vermont

**BENNINGTON**—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street, P.O. Box 221, Bennington, Vt. 05201.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

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

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

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

## Virginia

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

**LINCOLN**—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

**McLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

**ROANOKE-BLACKSBURG**—Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

**WINCHESTER**—Centre Meeting—203 N. Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

## Washington

**CHENEY**—Meeting for worship, Sunday, 11 a.m. Koinonia House.

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

**MADISON**—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

**MILWAUKEE**—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100. Call for alternative time June-August.

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

## Wyoming

**LARAMIE**—Unprogramed worship each first and third Sunday, 11 a.m. 1406 Custer. Call 745-7596.

## Announcements

### Marriages

**JAQUETTE-SEYMOUR**—On January 13, under the care of Palo Alto (CA) Meeting, STRATTON JAQUETTE, son of John and Margaret Jaquette, and MAUREEN SEYMOUR. The bridegroom is a member of the meeting and chairman of the Pacific Yearly Meeting Ministry and Oversight Committee. The father is a former clerk of Honolulu Meeting.

**OLMSTED-WOODWARD**—On December 29, in Providence Meetinghouse, Media, PA, SUSAN LEE WOODWARD of Silver Spring, MD, daughter of Katherine and Theodore Woodward, and ERIC RANDOLPH OLSTED of Rydal, PA, son of Polly Comegys Olmsted Fine and the late Peter Scott Olmsted.

**SATTERTHWAITE-GAFFNEY**—On October 7, at Wellesley Friends Meeting House, Wellesley, MA, SARAH ANN SATTERTHWAITE, daughter of Franklin Eves and Ruth Llewellyn Satterthwaite, and ROBERT LEE GAFFNEY, son of George and Amy MacIntyre Gaffney.

**VALENTINE-STICKNEY**—On June 17, under the auspices of the Evangelical Covenant Church, Woodstock, CT, ROBERT A. VALENTINE and ALTHEA J. STICKNEY. The bridegroom and family are members of Brooklyn Preparative Meeting.

### Deaths

**HUMPHREYS**—On December 26, in the Salem Nursing Home, Salem, New Jersey,

SUZANNE ANDREE HUMPHREYS, aged 87, a long time member of Woodstown Meeting. She was regular in attendance at all meetings and faithful in the discharge of assigned duties. "She will be missed by a large circle of friends."

**LEWIS**—On January 19, BARBARA S. LEWIS, aged 82, a resident of Riverton, NJ. She is survived by her husband, Clement B. Lewis.

**ROWE**—On January 16, at Pickering Manor Home, Newtown, PA, CHARLES ALLEN ROWE, aged 88, a member of Makefield Friends Meeting, Dolington. Charles Rowe was the husband of the late Jessie Walton Rowe. He is survived by two sons: George W. of Leesport and Joseph K. of Guadalajara, Mexico; three daughters: Mrs. Marjorie R. Marshall of Newtown, NJ, and Mrs. Esther R. Wasson of Greenwich, NJ; two sisters: Mrs. Mabel Briggs of St. Petersburg, FL, and Mrs. Sara Smith of Newtown; seven grandchildren and six great-grandchildren. Charles Rowe, a retired dairy farmer, was a 60-year member of Edgewood Grange 688; a member of the Newtown Cooperative Association; a former member of the Newtown Rotary Club; and served on many committees of Philadelphia Yearly Meeting.

**SELLECK**—In October, FRANCES SHEPARD SELLECK. A note accompanying the notice said, "Frances graduated from Earlham, taught Latin and German at Fairmont Friends Academy, and served as Dean of Girls at Oakwood School. She was an active member of Glens Falls Meeting for over sixty years. [She] was a Friend who, by her own enthusiastic and deep spiritual commitment, kindled and rekindled the Light within those whom she met."

## Coming Events

### March

2—Memorial Service for Leroy Shendoah, an Onondaga Indian shot by police in Philadelphia, Arch Street Meetinghouse, Philadelphia 8 p.m. Service conducted by Onondagas in their own language and then translated. All welcome.

11—Tribute to Arthur and Helen Berthoff, Arch Street Meetinghouse. Worship 10:30 a.m., light refreshments 11:30, meet and talk with Arthur and Helen 11:45. All welcome.

23—31—Philadelphia Yearly Meeting, Arch Street Meetinghouse, Philadelphia. For information write Charles K. Brown, III, 1515 Cherry St. Philadelphia 19102.

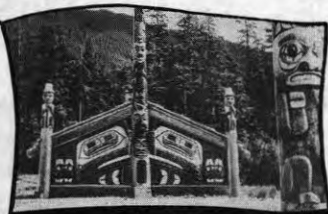
29—Annual meeting and supper of Friends Publishing Corporation and Friends Journal Associates. Arch Street Meetinghouse. 6 p.m.; talk by Elizabeth Watson, 7:30. (Reservations required for supper; see page 139.)

### April

1—Frankford Friends Forum, Unity and Waln Sts., Philadelphia, 3 p.m. "The World-Wide Revolution," Scott Nearing. 17-19—Friends Committee on National Legislation Legislative Seminar, Central City, NB.

23-24—FCNL Legislative Seminar, Denver, CO. Write to FCNL, 245 2nd St., N.E., Washington, D. C. 20002.

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Our experienced 49th State leader, John Fields is a member of the Central Philadelphia Monthly Meeting of Philadelphia Yearly Meeting of the Religious Society of Friends; chairman of several committees and an Overseer of the Meeting.

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