

June 1/15, 1973

THE FRIENDS SCHOOL -1 -76 G
BUCK LANE I
HAVERFORD PA 19041

FRIENDS JOURNAL

Quaker Thought and Life Today



Leadings of the Light



FRIENDS JOURNAL

June 1/15, 1973
Volume 19, Number 11

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

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

JAMES D. LENHART, *Editor*
JOYCE ROLLE ENNIS, *Managing Editor*
NINA I. SULLIVAN, *Circulation Manager*
JOHN F. HIMMELSTEIN, MARGUERITE L. HORLANDER, and
LOIS F. ONEAL, *Office Staff*

BOARD OF MANAGERS

1971-1974: Carol P. Brainerd, Miriam E. Brown, William Hubben, Margaret B. Richie, Daniel D. Test, Jr. (*Chairman*), Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young (*Secretary*).

1972-1975: Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Patricia McBee Sheeks, Ada C. Rose, James B. Shuman, Eileen B. Waring, Gordon D. Whitcraft.

1973-1976: Laura Lou Brookman, Helen Buckler, Mary Roberts Calhoun, Richard J. Crohn, A. Alexander Morisey, Eleanor Stabler Clarke, Opal Gooden, Francis Hortenstine, William B. Kriebel, Walter H. Partymiller.

CONTRIBUTING EDITORS: Alfred Stefferud, Frances Williams Brown, William Hubben, Richard R. Wood.

Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents; samples sent on request.

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

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

Copyright © 1973 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Contents

Black Separatism and the Future of Integration—

Cecil R. Smith, Jr.	324
Thoughts on Simplicity—Carl Thatcher	325
Commitment in Human Relationships—Rose Wardlaw	325
Wholehearted Seekers—Ruth Morris	326
Poetry by Betsy Wollaston, Frederic Vanson and William M. Jeffries	
With Charity for All—J. Stuart Innerst	327
Gladiators and Quakers Today—Roger K. Weaver	329
Patriotism in the Atomic Age—Stewart S. Kurtz, Jr.	329
On Membership in the Society of Friends—Stefano Barragato, Amy Weber, Dorothy T. Samuel	331
Plain or Simple—W. J. Shaffer	332
Reflections on a Rainy Day—Noah Vail	333
Reviews of Books	334
Letters to the Editor	337
Friends Around the World	340
Reports by Peter U'Ren, Barbara Houghton, Marion Dobbert and Jeannette Marquardt and Barbara Barnes	
Announcements and Coming Events	345

THE PHOTOGRAPH ON THE COVER was taken near Oskaloosa, IA, by Ken Miller, Conference Coordinator for Friends General Conference and a free-lance photographer. He is a member of Doylestown, PA, Meeting.

On the Growing Edge

Editor's Note: The following is a personal description of the efforts that a Wichita businessman, Wendell Hendricks, is making to bring about change. Wendell happens to be in the graphics business but what he is trying could be done anywhere by anyone willing to take the time and the chances required.

My introduction to an alternative management approach came during a workshop at Friends General Conference last year. Until then, I had never really questioned the morality of the traditional business system.

Two important ideas were revealed to me. First, every person has a right to participate in running those organizations that affect his or her happiness and destiny.

Second, unlimited economic growth is not the answer to the world's problems, but will rapidly lead to suicide.

So—after some research, I decided to bring participatory management to my small corporation.

No sweat, I thought. The concept is simple and the only possible obstacle could be with management not wanting to lay down its power. But since *I was* management and *I was* willing . . . EASY!

WRONG! After mulling it over a couple of days, the group voted that management was doing a good job and that they didn't want to be held accountable for any failures or take on other management responsibilities.

The decision really upset me at first. Then I reflected on the paths of most of the people and began to understand that they had not experienced the trust and confidence in people that I had.

So today, we're at a point of subliminal participation. We have group meetings occasionally where we share ideas and feelings. Out of these have come strong expressions about certain company policies like wages, sick leave, holiday pay, etc. As you can see, these concerns are mostly centered around the lower (maintenance) needs of man. Hopefully as *these* needs are satisfied the trend of the meetings will move up to higher things.

Two important decisions have occurred (with much *authoritarian* nudging from me.) First, we have adopted a flexible work week, counting on people's sense of the shop's needs to work when the work needs to be done. This is a new policy that has been in effect only a short time.

Second, each person sets his or her own wage. We believe that if a person knows the financial matters of the company and knows what others are getting paid, both inside and outside our company, they will have an accurate feel of what they should be paid. A statement that we use is "How much should you be paid to take away any unhappiness you feel about your wage?" What they say is what they get—with a smile!

With 13 people over a span of 6 months there have been extremely positive results. Our payroll took a large jump initially, but production increased more than enough

(continued on page 333)

The Same to You, Friend

WITH MY OWN yearly meeting just ended and those of most other Friends only a matter of days or weeks away—31 of the 51 yearly meetings listed in the calendar of the Friends World Committee for Consultation will hold their sessions during the next three months and a number of conferences are scheduled, too—here are a few thoughts as either prologue or preview.

For me, the meeting here in Philadelphia was a healing one compared to the last few when members had grappled with important but difficult and divisive issues. I jotted down such words as compassion, care, unity, co-operation, exchange, humility, patience and tenderness while I listened to Friends share ideas about a potentially disruptive question.

Later in the same session Robert Cox, clerk of Quakertown Meeting in New Jersey, offered these comments about unity, or lack thereof.

"Part of the problem," Bob said, "is that we like to talk with people with whom we agree. We prefer to remain critical, and often basically ignorant, of those whose ideas or work trouble us. But it is precisely people with whom we disagree, Bob continued, "whom we should invite to tell us about their beliefs and their concerns. If we would enter into true discussion with them we would not only gain greater appreciation for them as persons and for their insights, but we often would open areas within ourselves that could enlarge and enrich our entire lives.

"The Light Within best illuminates," Bob concluded, "when genuine dialog in areas of conflict is not simply allowed, but actively sought out as the essential part of our search for Truth."

Did we seek to have genuine dialog? It seemed to me that at times we did. At other times, we might not have been actively seeking dialog, but at least we were open enough to allow it to occur naturally.

Then just today The Friend arrived from London, where the parent of all yearly meetings was scheduled to be held May 25-28. As prelude, several paragraphs were quoted from the Foreword to Documents in Advance of the Meeting. Here are two of them.

"Seeking is a continuing process involving preparation, faithfulness, diligence and perception. We each have our individual strengths and weaknesses and because we are at different stages in our search, we have different contributions to make, but each has a part. 'The stillness in which every soul is turned to God may bring us together into new regions of experience such as we could not hope to explore as isolated units.' (Yearly Meeting Epistle, 1912)

"May we be sensitive in the stillness, ready to wait; willing to share, but recognising that our words should grow out of the stillness. 'When such words are truly spoken "in the Life," then when such words cease the *uninterrupted* silence and worship continue, for silence and words have been of one texture, one piece.' " (Chris-

tian Faith and Practice #245)

Friends with all their differences gathering together to seek and to share the Life and the Light, and then going forth renewed again by experiencing oneness with that of God within each and feeling recommitted to add their continuing contribution to the "one texture, one piece" that is life at its best—that is what yearly meeting as I see it can be. This year's was for me. I wish the same for you.

On the Outside, Looking In

"IT IS DIFFICULT to let others see the full psychological meaning of caste segregation. It is as though one, looking out from a dark cave in a side of an impending mountain, sees the world passing and speaks to it; speaks courteously and persuasively, showing them how these entombed souls are hindered in their natural movement, expression, and development; and how their loosening from prison would be a matter not simply of courtesy, sympathy, and help to them, but aid to all the world. One talks on evenly and logically in this way, but notices that the passing throng does not even turn its head, or if it does, glances curiously and walks on. It gradually penetrates the minds of the prisoners that the people passing do not hear; that some thick sheet of invisible but horribly tangible plate glass is between them and the world. They get excited; they talk louder; they gesticulate. Some of the passing world stops in curiosity; these gesticulations seem so pointless; they laugh and pass on. They still either do not hear at all, or hear but dimly, and even what they hear they do not understand. Then the people within may become hysterical. They may scream and hurl themselves against the barriers, hardly realizing in their bewilderment that they are screaming in a vacuum unheard and that their antics may actually seem funny to those outside looking in. They may even, here and there, break through in blood and disfigurement, and find themselves faced by a horrified, implacable, and quite overwhelming mob of people frightened for their own very existence."—W.E.B. DuBois as quoted in *The Friendly Agitator* and elsewhere.

The Vulnerability of Truth

"It's like being able to retire earlier. That's what's wrong with the notion of 'speaking truth to power,' as it applies to intellectuals, to social scientists, to researchers who work for the government, of officials, bureaucrats. How much truth can you expect to be spoken by people who see themselves as prisoners, and who see their 'good time'—which is to say this retirement period, that date on which they'll be free of what they see as a prison—is dependent on whether they say the right things or the wrong things? You don't influence power that way. You share in the crimes of power that way. You become an accomplice totally. You live the life not of an intellectual but of an informer. This war is not going to be ended ever by people who see themselves in their official capacity as powerless except as they do the bidding of their powerful superiors, who see themselves as nothing unless they have a direct dependence upon and relation to these powerful people. It will have to be ended by free men."—DANIEL ELLSBERG



Photograph by Steve Anderson

Black Separatism and the Future of Integration

by Cecil R. Smith, Jr.

These thoughts and reflections about the future of racial integration in America stem generally from a long period of interest in civil rights and particularly from a two-year special assignment with a predominantly black university in Louisiana. It would be realistic to describe this sojourn in Louisiana as a family venture, since my family was very much involved in various ways. Naturally, my work kept me in a mostly black environment most of the time. However, we also chose to live in a comfortable, all-black neighborhood which we jokingly said we were "integrating." Our two younger children likewise "integrated" an all-black school, a teacher training institution affiliated with the university. We greatly value our unique, stimulating experience in that environment, and we cherish warm friendships we developed there. Our contacts were primarily with educated, affluent blacks; nevertheless, I have come away feeling very dubious about the future of integration, particularly in the sense that most civil rights activists understood that term 10 or 12 years ago, and especially in the area of higher education.

The celebrated Supreme Court decision of 1954 enunciated the doctrine that racially separate facilities are "inherently unequal." For several years following this decision, it was hopefully anticipated that by eliminating barriers of separateness in education, housing and employment, black people would be brought into the mainstream of American society and would progress rapidly towards total equality with whites. Color blindness was one of the keynotes of that period: Everyone was to be treated the same without regard to racial origin. Any implication of one individual being different from another was to be obliterated.

Beginning in the early sixties, new activist patterns began to emerge in the struggle for racial equality. Martin Luther King was in the limelight. Freedom Riders, Medgar Evers, Selma, SNCC, and CORE were in the news. Impatience with nonviolent means of change grew stronger; Stokely Carmichael and Rap Brown emerged as more strident voices of the black protest. During the Johnson Adminis-

Cecil R. Smith, Jr., a member of Peoria-Galesburg, IL. Meeting, is a research chemist.

tration, a series of civil rights laws were enacted in rapid succession with far-reaching effects. For a time, it appeared that civil rights had become both respectable and irresistible. Gradually, though, the optimistic push for racial equality foundered, partly because it was not producing results fast enough. Integration of textbooks, catalogs, and television became fashionable, but these symbolic changes did not erase the grinding poverty of the majority of black people or give them equality in employment.

In the mid-sixties, the character of the civil rights movement changed rather abruptly. Color blindness went out of fashion and head counts were the order of the day. Colleges which had recently (and sometimes under duress) eliminated questions about racial origin from registration forms were told to restore these questions so Federal agencies could check on their compliance with civil rights laws. Employers, both public and private, were pressed to reveal the ethnic origin of their personnel to show whether they were hiring their share of minority group people. Cross-busing to achieve racial balance in schools became an issue.

Even more significant, however, was the apparent change in attitude within the black community. There were many new manifestations of black pride and solidarity, most of which elicited a supportive response from sympathetic whites. Black Power became both the cry of the day and a source of confusion since it meant something quite different to a Roy Wilkins than to a Stokely Carmichael. Despite the confusion, whites began to realize that blacks really did not *want* to lose their racial identity and indigenous culture. There was no escaping from the reality of a black separatism that was at least partly chosen by blacks themselves.

Our black friends in Louisiana—the ones we know best—are friendly with many whites on an individual basis. However, they tend to be separatist in the sense that they don't trust the majority of whites and don't wish to lose their identity. They don't wish to give up racially identifiable (predominantly black) colleges and universities, and neither do the great majority of students at these institutions. Both students and older blacks strongly distrust and fear whites and their intentions; they want to hold onto institutions that are *theirs*. Even though these institutions are inherently unequal, blacks fear that if their schools may be liquidated or integrated with a larger, predominantly white school, they will be left with nothing. Their fears are not without real basis, and consequently the whole question of integration in higher education is fraught with contradictions and conflicting priorities.

Despite the public posture and rhetoric of most black leaders, I have come to the conclusion that as a whole, the black community is really quite ambivalent in its feelings about integration even in public elementary and high schools. Here again, baffling contradictions appear, and the issue is clouded by fears about status, job tenure.

Racial pride with overtones of separatism certainly is a source of inner strength to blacks, yet at the same time it appears as a stumbling block. With increasing urgency, the question arises: What do blacks *really* want?

What are their priorities? They can't have it both ways—they can't remain separate in their own ethnic and cultural enclaves and still enter fully into the economic mainstream of the nation.

Many white American civil libertarians and liberals have not yet come to terms with black separatism in its various manifestations. They may admit its existence—indeed, they may even patronize it—but solely on the premise that the present black mood is only a passing phase. For my part, I doubt that any substantial change in this mood will be seen in the next 20 years (barring some unforeseen upheaval.) Meanwhile, has the white majority a right to demand an end to black separatism? Does the Constitution deny ethnic minorities the right to exist on their own terms, as long as they do not injure others? Will we, in the end, have to accept a certain degree of cultural pluralism? A recent case in point is a Supreme Court ruling upholding the right of Amish parents to educate their children only through the eighth grade despite state compulsory school laws calling for education to a higher level.

I urge Friends with a deep concern about integration to give careful consideration to the present status of the problem. How far have we come and what are the best approaches for the future?

Thoughts on Simplicity

HOW CAN WE REMAIN IN TOUCH with our complex society and participate in it fully (“walk cheerfully over the earth, answering that of God in every man”) without succumbing to its tension, alienation, fear, and absurdity, without smothering the precious light we each carry? The answers seem not to lie in external recipes, but in finding ways of listening to ourselves and of trusting what we hear. Simplicity is an aid to better listening. Rather than an end in itself, it becomes meaningful for an individual only through personal commitment to a direction in life.

In learning how to join simplicity and commitment in our own lives, we can benefit from the examples of Gandhi, Fox, and other great spiritual leaders. By listening as they did to the Light Within, we can find our own flexible life direction. Quakers possess several useful tools for pursuing this re-search and for filtering out the essence from the mass of stimulation and information that bombards us. Corporate silent worship is one of these tools; the too-seldom-used committee for clearness on a weighty personal decision is another. So is the discipline of regular personal meditation. Psychology, too, has much of value in helping us live richly and in harmony with our emotions. All these can lead to joyful growth if we serve as the channel rather than the source or the end of light and life.

In this process of growth, simplicity will probably become more necessary and useful. From the wider perspective of conscious commitment we can begin to let the extraneous things in our lives—worries, energy-wasting habits, neurotic dependence on other things and persons, distracting pastimes and temptations—fall aside and thus open ourselves to the more abundant life of which Christ spoke.

CARL THATCHER

Commitment in Human Relationships

by Rose Wardlaw

WHEN WE MAKE THE DECISION for marriage in the hope that it will last, or for nonmarriage in the fear that it may not last, we rarely consider the most important factors in our human relationships: affection, respect, willingness to grow and to allow growth to the partner, tolerance of our mutual brashness or hesitancy—all included in the willingness to commit ourselves.

No human relationship can be meaningful without commitment. For instance, in our choice of vocations if there is not at least a promise to ourselves that we will try the best we can, then the job, the career, the fellowship with co-workers, our lack of input will make it a failure.

We should “try the best we can” to share the future, which at the very beginning of marriage/nonmarriage seems so bright but which, before too long, will become dulled into overconfidence/demand/routine.

We have commitments to all things we love, to the dogs we feed, the plants we water, the letters we treasure when faraway friends think of us, our childhood memories seen in old family photos, a book we cannot do without.

Is marriage (or nonmarriage) different? Suppose Mr/Ms has left home, has become interested in another Mr/Ms; has not been frank about his/her new interest; has had her/his way on all matters of household chores, schedules, menus, choice of friends; has simply been annoying Mr/Ms with his/her loud/soft voice. Why continue the daily annoyance?

Because somewhere in life we belong; sometime in life we make decisions that will determine our future course; because we have given of ourselves to each other and have taken from each other and thus have become persons beyond our original selves. *Persons*, not Mr/Ms; beyond ourselves, not different or contrary to our true selves. We have accepted the greatest gift that any person can bestow on another: a deep-rooted part of self—roots that, torn out of the soul, leave a wound.

Of course, there are incompatible matches. But do not make such a judgment in haste. “Good marriages” are results of the partners’ work. In working at self, of course, each partner works at the other.

Whatever we undertake in life, if it is to be of more than passing value, requires practice, dedication, patience. The beauty in marriage is that we face a different person every day in our partnership, that it is the other’s doing as much as mine. Even in our daily differences we grow together.

Lest I be misunderstood, “marriage” here stands for “nonmarriage” too. The giving from one to the other—

Rose Wardlaw is a member of Morningside Heights Preparative Meeting, NY, and is active in yearly and monthly meeting committees.

if we but listen to the offering in love or anger—as the receiving from the other to the one, that is the essence, the gift, the ineradicable commitment—whether in marriage or in a free partnership.

When in frustration we decide, “We’ve had it” and consider divorce or separating, we forget to look at the future: a new search, a new romantic beginning, a new descent into routine and annoyance. Or, rather, a new commitment, a new struggle for each other, another soaring joy and searing pain, again the outreach in hope for understanding, once more the self-imposed control of temper—or, a lonesome search for a chance to try again. Had we but tried as hard the first time!

Marriage or companionship “for the duration,” hopefully of a lifetime, is but the effort of two people to walk alongside each other on the road laid out for us by God, by fate, by circumstance. We come to it little aware of each other, or even of ourselves, and completely innocent of the hurdles ahead. It is a test of patience and understanding, of endurance and strength and, above all, of hope and faith that will keep our marching feet on the same road, sharing at times, wandering off into the wilderness on occasion, helping out when the going gets rough.

And also this:

At the memorial celebrated for a young man who died by his own hands, a friend spoke these words of truth:

“When a person leaves us, the space he occupied remains empty forever.”

Sing Me a New Song

(Written in memory of my father, Francis S. Silver)

Sing me a new song.

Sing things my faith told me were true:

All beautiful, all perfect and all good.

(The pieces all in place, the picture clear,

And how it is to be: was, is and shall be known.)

Sing me a new song!

Sing me a new song

Of my Homecoming day.

No meetings of the Park and Rec Board now,

No lessons thought out for the First-day School,

No letters to the *Aegis* or *The Sun*;

No, no, these all are done.

Sing me a new song!

Sing me a new song,

New because of those who sing,

Who lift their voices in earth's cacaphony

(Their harmonies different from my own

But strong and sweet—I like this new young song).

Sing me a new song!

Sing me a new song.

O'er all of earth and heaven rings the sound,

The rumbling tremble of the universe,

And there in ecstasy a part I am . . .

I AM . . . I AM

Sing me a new song!

BETSY WOLLASTON

Wholehearted Seekers

by Ruth Morris

MANY FRIENDS today confuse having an open mind and intellectual curiosity about religious matters with being a Seeker after the Light. We shudder at the rigidities of fundamentalism and Sunday School indoctrination, but we are so busy avoiding these that we fail to see how our secular age is increasingly separating us from that Light which is the very breath of life to Quakerism.

For example, if you have attended a meeting of First-day School parents and teachers in recent years, what were the main concerns? At every such meeting I have attended, there was deep and sincere concern about what our children should *not* be taught. But there was uneasiness and little positive feeling about what they *should* be taught.

Is this because Friends have nothing to communicate or share with children? In thirty or more years of “seeking,” have most of us found nothing more than a vaguely open mind, and perhaps an ability to intellectualize urbanely about philosophical questions?

If this is all we have to offer, then I think we should abandon our pretence of connection with historical Quakerism, and re-form ourselves as a secular social action group or philosophical studies society. For early Friends were much more than Seekers after the Light: they were finders. No one can read George Fox or Rufus Jones without feeling the burning truths they had found and overflowed with. Shocking as it must seem to many of us, they did not have completely “open minds,” for in the broadest sense, a *completely* open mind must be a *completely* empty one.

We Friends are justifiably hostile toward rigid creeds and dogmatism of all kinds. Yet every one of us makes firm commitments in many areas of our lives—to our families, to peace, to compassion — to which we are dogmatically devoted. We must realize that finding, or commitment, is not an end to seeking, but a first step along the way. We must not be ashamed of our religious commitments and discoveries, or hesitate in building on them, any more than we hesitate to build on our social concerns. For the vague shame we feel in being dogmatic, in having convictions—far from helping us to go on as seekers, dampens our ardor in the quest. What point is there in seeking after the Light if there is something wrong with finding it?

An Indian Seeker once came to a great teacher and asked him, “Where can I find God?” The teacher asked him repeatedly if he *really* wanted to find God, but the Seeker assured him each time that he did. Finally the teacher led the Seeker out into the middle of a river. There he held the Seeker's head under the water until the man was desperate. When he finally let him up, the teacher asked, “When you were under the water, what was your strongest desire?” Unhesitatingly the man gasped, “Air!”

“When you want to find God as much as you wanted that air,” responded the teacher, “You will find Him.”

When we have done with putting Quakerism as one among many intellectual and social activities in our lives, when we become seekers with our *whole* hearts, then we will become both seekers and finders.

reprinted from the Canadian Friend



Gull Hovering

Hopkins, of course, has said it so perfectly,
Captured, word-wise, the mastery, the achievement
Of the hovering bird. And yet again
The imagination is caught, the eye compelled
To watch the effortless application
Of just such effort as keeps this everyday gull
Near-motionless, energy countering energy
So exactly, above the suck and slap of the sea.

So the whole creation—bird, beast, flower,
Season and tide, the timeticking heavens—
Is held, I am persuaded, in the hand of God,
Purposive, subtle and certain.
His skill and craft holding in stasis
Freedom and necessity in effortless-seeming love.

If Heaven Were Not

If heaven were not we surely must invent it;
How else to bear the shattered promises, the fewness of
our days?

How else to find
Hours and blessedness enough to speak
Or to receive our loves and to find answer
To loss, to speak our joys?

Only if love were not would time suffice
To frame our fall under the destroying sun.
But since love is, and asks so long a term,
If heaven were not love's need would surely spin
A deathless myth beyond the counting stars!

Two Poems by Frederic Vanson

With Charity for All

by J. Stuart Innerst

AMNESTY means "a forgetting, a deliberate overlooking." It is what President Nixon did when he went to Peking and Moscow in 1972. No one had condemned the actions of these two nations more vehemently than he, but he made an about-face and granted them amnesty. He did "a forgetting" of their sins and drank toasts to their leaders. More recently he also granted amnesty to Hanoi and offered to help rebuild its war-ravaged country. For this change of attitude toward former enemies the President is to be highly commended.

If President Nixon can suddenly overlook crimes he held against the communists for years, why the unforgiving and unforgetting attitude toward young Americans whose only "crime" is that they refused to fight in what they felt to be a senseless war?

The President's position of demanding punishment not only is contrary to religious principles in general and those of Friends in particular, but also is a far cry from the Nuremberg trials in which this country joined in putting to death men it condemned as "war criminals" for doing precisely what the draft evaders and deserters refused to do. If it was criminal then for Germans to obey government orders rather than conscience, why is it now criminal for Americans to have done the opposite?

The young men whom the President would now punish were prompted by something fine that home, school and church had put within them. They revolted against the wealthiest and mightiest nation on earth bombing "back into the stone age" a small, impoverished country that constituted no threat to this country, had not attacked it, and could not drop a single bomb on any American town or city. Therefore, if amnesty is to be given fair consideration it must be viewed against the background of the government's Vietnam policy.

The nation embarked on a disastrous course in East Asia, as Walter Lippmann early pointed out, because it was "untrue to itself." It repudiated the principles of the Declaration of Independence in supporting the colonial war of the French; violated its pledge to support the Geneva Accords by backing Ngo Dinh Diem; spurned the United Nations Charter by intervening unilaterally in Vietnam's civil war; and violated the Constitution by waging the longest war in our history without declaring war.

While the government itself was acting in what can accurately be called a lawless manner, it was demanding that its young men be law-abiding and risk their lives fighting an illegal war. The government was "untrue to itself," then asked young men to raise no questions about conformity to its far from exemplary conduct. That mil-

Stuart Innerst, a member of La Jolla, CA, Meeting, has written articles for many church publications and was with the Southern California Regional Office of AFSC.

lions of Americans protested their government's systematic destruction of the land, the people and the culture of Indochina is in our finest tradition. That hundreds of thousands of young Americans had no stomach for such a war is to their everlasting credit. To punish them for their resistance would be a further betrayal of the highest values in America's political, religious and moral heritage. Instead of punishment, what is needed now is a new beginning for both the nation and the war resisters. That is what amnesty means.

It is argued that granting amnesty will weaken the military's future defense capabilities. This is doubtful. The future will take care of itself if the government so conducts itself as to command respect and loyalty.

*Statement and Minute on Amnesty
Philadelphia Yearly Meeting, March 30, 1973*

... we reaffirm our belief in the Peace Testimony which calls for opposition to all wars and conscription and we declare that our first allegiance is to the God of love. In war there are no victors, only victims. Participants and non-participants alike suffer the emotional damage of disunity and discord. After the most divisive war in our history we must understand that our overriding national need is for reconciliation. Amnesty, we believe, is a first step toward reconciliation. It would erase injustices of the past and thus help us face the future without bitterness.

Philadelphia Yearly Meeting urges the President and the Congress:

1. To bring about a general and unconditional amnesty for all who disobeyed laws and orders which, if observed, would have involved them in the war system during the Indochina War.

2. To expunge their criminal record.

3. To restore their civil liberties.

4. To drop all present and future prosecutions and to free those currently under legal restraint.

If this nation is to regain a sense of unity and common purpose, nothing less will do.

But is amnesty fair, someone asks, to the men who fought and "paid the price"? This implies that the men who chose exile, deserted or went underground have not paid a price. Yet every counselor of conscientious objectors knows something of the mental agony they experienced. Who can measure the price of loneliness, alienation from family and friends, harassment, deprivation, uncertainty regarding the future, the feeling of being scorned by the crowd and pursued by the FBI? The truth is that both those who fought and those who refused to fight are victims of this war, and that the nation needs to act with compassion toward *all* of the victims of Vietnam.

Other arguments in favor of amnesty include the American tradition of loyalty to "a moral power higher than the state" and the wrongness of forcing 18-year-olds to choose between limited options of fighting in an unjust, futile war, or going to jail, into exile or underground.

The most compelling reason for amnesty, however, is

that the country needs it for its own well-being. Amnesty would help to restore to American youth the confidence they have lost in their government. And it would bring back from exile tens of thousands of young people who can make valuable contributions to the nation.

In his testimony at the Senate hearings on amnesty, Dr. Henry Steele Commager said: "May we not say that the majority of those who deserted or went underground merely took 'prematurely' the position which the majority of Americans now take . . . May not the deserters and evaders claim that their error is to have been ahead of public opinion and of government policy, and that it should be easy to forgive the error?" Many of these young people—and many older ones too—understandably feel, not they but the government needs forgiveness.

The sum of the matter is this: The war in Vietnam was the outgrowth of a tragic mistake this country made at the end of World War II, when it took upon itself the duties of a global policeman. Blinded by self-righteousness and misled by power, it assumed that it had the answer to the world's problems and that it was wise enough and good enough to shape the destiny of other nations.

The recent disclosures of meddling in Chile's politics spotlights yet another episode in the sordid story this nation has written through the cloak and dagger operations of its well-financed "invisible government," the CIA. If we are to be honest with ourselves, we must admit that it is the story of a government that increasingly reveals itself to be morally bankrupt. Its alliance with petty, corrupt dictators throughout the world is a complete betrayal of the principles on which the nation was founded and to which it continues to give lip service.

If we are to observe in a meaningful manner the birth of the nation in 1776, nothing is more needed than to repent of the imperialistic follies of recent decades, to atone as far as possible for having waged at a terrible human cost one of the cruelest and most unjust wars of history, and to dedicate ourselves anew, as a nation, to the values embodied in the image of ourselves at our best.

That is why amnesty becomes an issue of paramount importance, now that our participation in the war has hopefully ended. It would recognize that "the nation owes a debt to the consciences of its citizens," as John Bennet points out, and that the men who conscientiously resisted the war have an important moral and spiritual contribution to make to American society. Amnesty would reaffirm that this indeed is America, and that here we do not emulate the "police state" in demanding universal conformity under pain of punishment.

Amnesty has been written into the Constitution and has been granted at various times to those who not only opposed government policy but also actually fought against the government. Lingering hate and vindictiveness can serve no creative purpose. The nation needs the chastening and cleansing experience that will spring from practicing Lincoln's policy from an earlier but in many respects quite similar day in our history: "With malice toward none, and charity for all."

Gladiators and Quakers Today

by Roger K. Weaver

ANY QUAKER SURVEY of our time would at some point assess the impact of Quakerism on American society. Regardless of his point of view, the historian could not neglect President Nixon, nor could he avoid the question, "What did Quakerism contribute to Nixon's presidency?"

I believe there are at least two areas in which Quakers have *not* contributed to the presidency. As peacemakers, we have a clear responsibility to recognize our shortcomings and to end our continuing neglect of those areas.

The first area concerns the roles of all males in a gladiator society such as ours, and specifically Quaker males. We lack a real Quaker alternative to the all-American brand of masculinity piped through television sets and pervading public schools. How often is courage displayed without violence and physical strength?

The second area of neglect concerns the failure to develop nonviolent means to peace that could be realistically implemented by a world leader, even if he were inclined to use them. Where are the Quaker blueprints for peace for the superpowers, not the smaller or weaker countries under the umbrellas of those contending world powers?

First, what about the Quaker male? Does he have a notion of himself, fostered by older Friends, to offset models such as John Wayne, Audie Murphy or Joe Namath? Aside from that gloriously healthy but cardboard man on boxes of Quaker Oats, I can think of none. Friends almost never speak with pride of the kind of struggling George Fox and his heirs were given to, though not with guns, fists or footballs.

The usual pattern for males in many Quaker families has been briefly described in the English pamphlet *Towards a Quaker View of Sex*: "It is sobering to note that in many Quaker families the father bears careful witness to pacific ideals while the mother adopts a more active, aggressive and 'emancipated' role." With greater emphasis on violence in America than in England, presumably the gap is even wider between Quaker families, who run counter to usual patterns for males in the U.S. What those families often offer boys are two extremes: rebellion in favor of the military, or domination by women, with, of course, many variations between those extremes.

In the case of the Nixons, former neighbor and cousin, Jessamyn West, has spoken with great respect of the deep religion of Richard's and Edward's parents, particularly Hannah Nixon's Quakerism. It is obvious from Richard's record that he chose the extreme of rebellion in favor of the military. I also recall sitting in silent meeting for worship in Seattle a dozen years ago with

Roger K. Weaver is clerk of Corvallis, OR, Meeting and teaches in the English Department of Oregon State University.

the elderly Hannah Nixon and her son, Edward, who chose to wear a full dress Naval uniform and to challenge the rest of us with a gaze that seemed to measure the shock effect of what he wore.

Charles Henderson, in *The Nixon Theology*, is careful to associate the Quaker pacifism of Nixon's mother with suffering, a confusion the English language encourages, because "passive" (from the Latin *pati*, "to suffer") sounds a lot like "pacifism" (Latin *pacis* and *facere*, "peacemaker"). If we assume that pacifism *requires* or even necessarily implies suffering, who can blame Quaker-raised sons who want no part of it?

The second area of Quaker neglect, alternatives to violence for superpowers, is linked to the first by our own reactions to the anger we feel, our failure to understand the sources of personal violence, and our inability to speak with the authority of experience about the constructive channeling of its energy. Any seasoned Friend can recall moments of emotional violence or power plays in Quaker politics that may lead him to wonder if individual "success" even in the Society does not depend on the occasional use of nonphysical violence.

For the sake of argument, let's say Richard Nixon had exposure to Quaker masculine models in his formative years. Instead of emulating the celluloid or athletic heroes he now identifies with, suppose he actually had followed the examples of these Quaker models and somehow had become President. What peaceful, Quaker-developed means would he have at his disposal to use in the arena of world power politics? Where are the systems of non-violent administration of affairs of state?

Mahatma Gandhi, Martin Luther King, Jr., and César Chavez have earned their reputations partly because the power in their respective societies resided in strongly centralized governments. Their nonviolent approaches and actions were striking contrasts to the rigid and violent policies of those governments. But how would they govern if they had become leaders in those governments? How would they have applied their beliefs to large-scale power confrontations? Any national leader who seriously wanted to include the peace testimony in his administration would not be able to instantly invent those systems that reflected his beliefs. He would need the help of the best minds in the world. Recent correspondence with the graduate program in Peace Studies at Earlham revealed that only one student there is working in this area, and even he does not deal directly with the problem.

When we attack Nixon with an emotional ferocity quite alien to what we profess, perhaps we are saying even more about ourselves. We may be saying, "We had our chance, a Quaker in the White House, and we blew it, partly because we hadn't done our homework."

Let's do our homework. We can begin by devoting more space in our publications and more time in our gatherings to issues such as these. In the process, we may produce more understanding of what is realistically required for peace in our time. Achieving that understanding seems to this Quaker to be an essential step we must take sooner or later. Why not sooner?

On Membership

in the Religious Society of Friends

Editor's Note: Friends and their friends continue to be concerned about the question of membership in the Society. Their concern is spread over a variety of aspects, as the following pieces from four contributors demonstrate—and over a wide geographical area, too. The writers are from California, New Jersey, Maryland and Arizona.

THERE IS NOTHING SACRED about it. It is not a ritualistic act. The Holy Ghost does not descend upon one during the actual act (or process) of membership (at least I think not). There is no sudden change from this to that. No crossing over a gulf. Actually there is no gulf at all between nonmembership and membership. Membership is merely an organizational formality. A detail, necessary for the organization of the Religious Society of Friends.

Membership is not at all significant or important *in itself*, because the major thrust of the Society of Friends is not the perpetuation of the Society of Friends. Quakers are not interested (at least Pacific Yearly Meeting Quakers) in seeking converts. Rather, Quakers are interested in, to use a metaphor, seeking the will of God. And God's will is not limited to members. That's why Friends seek together. For help. For this reason the faith of Quakers is everliving, ever-unfolding, ever-revealing. Friends continually seek to know what moves within them, both individually and corporately, and how to respond, how to make manifest what stirs them. Or, they seek to understand, to know the will of God, to be obedient to it.

One can see that membership is peripheral—irrelevant—to the major matter at hand. And so the actual process of becoming a member need not be definitely prescribed. It need not be by means of a letter to Overseers. It could take different forms. Perhaps a verbal statement to meeting for business or at meeting for worship, to be later reaffirmed at business meeting. In fact such a process could even be more involving of the entire meeting.

It is unfortunate that more is made of membership. One hears Friends speak of being overburdened with "weak" applicants. With taking more problems than we can handle: I would agree with these thoughts were we speaking of a Secular Society of Friends but emphatically reject it when we speak of the Religious Society. For if our Society is not based on faith, is not based on love, is not based on compassion—but rather, on our economic and emotional carrying-capacity, we are in a sorry state.

It is certainly true that we are incapable of many things without God's help. But with it, it is another matter. When someone seeks us out, eventually applies for membership—even though that person may have psychological problems, sociological problems, economic problems — our *major* query should not deal with these matters but rather should be directed to understand how this person is seeking God's will. And to seek God's will does not mean in a certain prescribed way.

We seek in many different ways. In ways peculiar to ourselves, to our personalities, to our insights, to our personal experiences and recollections of the past, to our aspirations, to our ambitions. Of necessity the great interior search each of us is engaged in—sometimes even against our own will—takes a unique form in each of us. And it would be Overseers' job to find out the form it is taking in the applicant for membership. And to search and to share and to rejoice together.

I recoil at the thought and cliché phrase I hear used often: of being "comfortable" or "easy" with one another. I am distressed that membership has been denied because of not feeling "comfortable" with an applicant. I submit these cliché ideas of comfort and ease are outworn, irrelevant and most of all, uncharitable. Uncharitable and even pharisaic. We may have to realize that our discomfort may be due to something screwy within us. The Pharisees indeed were most uncomfortable with Jesus' companions. But it was *their* problem. Not his, or his companions'.

We can no longer accept our own feelings of comfort and ease with one another and with newcomers. We'll have to begin tolerating a bit more of each other's differences, peculiarities and idiosyncrasies. We may even have to welcome different life perceptions.

We most certainly can love one another and need not embrace one another's specific value systems. In fact, one of the major points of Quakerism is just that. That people of different ideologies, races, values, etcetera can get along with one another—in fact their very differences even enrich them.

Jesus did not approve or disapprove. He loved. He loved all.

So, I hope we can continue to have membership in the Religious Society of Friends. But let the criteria be truly religious and not secular. And let us not make a mystique, an almost sacramental occurrence of the process of membership. Let it be spontaneous and free as the very act of worship is. Let us recognize membership as a necessary organizational formality of an already established fact—the joining together in a common search for whatever it is that moves and vibrates within us—individually and collectively—call it what you will. I call it the Holy Spirit of Jesus Christ.

STEFANO BARRAGATO

A Rejected Application

SOME FIFTEEN YEARS AGO, when we were living in a small college town, we became interested in the Religious Society of Friends. We read a great deal about Quakers, and the time soon came when we felt the need of a meeting. The nearest was about 75 miles, and we attended as often as possible. After much inquiry closer home, we found two families who were Quakers and who also wanted a meeting. Thus we were able to meet in our own community. Our efforts were successful and we were joined by other Friends and attenders. Some ten years later, all the original group had left and for a variety of legitimate reasons, the meeting was laid down.

Again, we were living a long distance from a meeting—

this time we had to travel 100 miles to attend. We grew extremely fond of the members of this group through visits in our home, attending their meetings, going to yearly and half-yearly meeting and through our work as AFSC volunteers.

We applied for membership in this Meeting but were told that if we could not get a proper letter of recommendation and transfer (they thought that the records might not be available because of the lapse of time) we would have to be considered as new applicants. It was suggested that this might be done by phone.

We understood their reasoning because procedures and rules had been established for admitting new members. However, it is our feeling the times in which we are living call for a re-evaluation of methods of accepting new members in the Religious Society of Friends. It is our belief that if one wishes to join, membership should be given just as readily as Christ gives his love. If after one has been made a member of the "family," the group finds the new member needs help, how much greater is the opportunity to help him.

We have heard many members who give as a reason for their disapproval of "open membership" the fear that certain people would move in and take over or that the desire for membership was merely to force their opinions on the group. We have known many groups and have found that even with a restrictive membership there are still members who wish to take over or who wish to force their opinions on the group.

Perhaps the present method of accepting members falls in the same category as that which faced our forefathers on the question of what to do with one who married outside the Religious Society of Friends.

Could it be that those who oppose an open membership policy lack faith in the Religious Society of Friends or even faith in the Lord?

After much thought and prayer, my wife and I have come to the conclusion that we would not be comfortable with a group that restricts its membership to those who will meet the "letter of the law."

It is our hope that some meetings might consider the opportunity and danger presented them of adopting an "open-door" policy. Have any meetings tried it?

A FORMER MEMBER OF A QUAKER MEETING.

Dropping Inactive Members

I AM CONCERNED about the fetish that Quakers seem to make of the procedures for dropping members who no longer show an interest in a meeting. We pursue and harass those who may be busily occupied elsewhere when the time might be better spent in outreach and in meeting the needs of those who come to our meetings seeking spiritual growth and fellowship.

My suggestion is that we change our membership procedures to fit the historical realities. I propose that we establish an inactive list for each meeting, which would be automatic if a member had not sent a contribution or attended meeting for three years. This would quickly take care of the unmentionable quota problem, save time

in business meetings, and would leave open the possibility that the disinterested member might yet return someday to the same meeting or to some other meeting in a different place or under different circumstances.

Although Philadelphia Yearly Meeting's revised *Faith and Practice* perpetuates the old procedures, it is admittedly only a guide to be followed in spirit, not to the letter. Overseers and clerks might feel that it is more in the spirit of maintaining a favorable feeling toward the Society of Friends to write a simple letter of notification after three years—using the phrase "inactive status" rather than anything that sounds like total renunciation. I would assume that such a letter would also indicate that the person receiving it would always be welcome to return if circumstances should permit.

AMY WEBER

"Living with" Membership

LARGE NUMBERS of serious, thoughtful, spiritual young adults (at least a dozen in my meeting, and Friends elsewhere confirm the generality of the condition) are coming to Friends on a regular, long term, serious basis. They participate in all conferences, seminars and classes—First-day and special study. They readily take on any tasks from preparing coffee and painting rooms to greeting newcomers and doing the work of peace and social order committees. But they do not take formal membership.

They are surprised and sometimes hurt when their advocacy of particular actions or stands is not welcomed in business meeting. They see around them staid, membership-carrying Friends who rarely attend worship, never attend special meetings, lectures or classes, serve only on committees dealing with finance or property, and come to business meeting only when some controversial decision is on the agenda.

True, they could begin to change their exclusion by accepting the formality of membership. The very depth of their sense of commitment in so doing holds some back; others feel curiously "unworthy" of membership, as if they must live up to their own vision of what it means to be a Friend, not the meeting's. A few cite Fox's own lack of formality, and others have decided against all forms and legalities.

Whatever their reasons, they are the Friendly testimony of the future, and meetings must begin to deal with the paradox they present. What is a Friend? Is it one who has entered his name, however he relates or fails to relate to the meeting and the work and testimony of Friends thereafter? Is it one who upholds and practices the testimonies, including the one concerning faithful and regular attendance and service, whether he has enrolled or not? Is being a Friend a matter of the Spirit or the letter? Is it consistent to accept "living together" marriages and reject "living with" membership?

The answer to these questions may be very elusive, but serious search in each meeting for such answers would be one of the strongest evidences of genuine desire to relate to the needs and the concerns of the young adults of 1973.

DOROTHY T. SAMUEL

Plain or Simple

by W. J. Shaffer

MY WIFE SAYS, "I'd rather be simple than plain." I agree. Nevertheless, I see values in plain speech and dress. One is that plainness may remind one of a commitment to a religious life that involves all of the person all of the time. Another possible value is the symbolism plainness may have for others. The thees and the black hats declare: "My lifestyle and values are different from those of most people." And occasionally, I am told, dialog begins because of someone's curiosity about the odd speech or dress.

But bad effects can result from plainness, too. In fact, like cigarettes and liquor, the harm may outweigh the good. Four negative aspects of plainness seem to appear, although the divisions are not clean-cut and there is some overlap.

First, the symbolism may become empty. Like protestantism's ritualistic hymnsinging or responsive reading, the original pointing function may be lost, leaving only the form. This empty symbolism is insidious because a person will often fail to distinguish between the symbol and the meaning it should have. In other words, one might slip into thinking—if only subconsciously—that thee-ing is synonymous with Friend-ing. Friends have long been wary of symbols for this reason.

A second negative area is less personal and relates more to effects on other people. When the plain Quaker interacts with non-Friends, will he be remembered not so much for his honesty or simplicity or peacefulness as for his quaintness? Reinforcing the public's "Quaintker" stereotype with plainness may do a disservice both to the Society and to the world because it might repel some who possibly would join our ranks and be nurtured in peacefulness and the leadings of the Light. For example, though Quaker in spirit, my wife and I remained Methodist for many years before discovering that Quakerism was the distilled essence of true religion—rather than just a kooky sect. Moreover, non-Quakers find it easy to dismiss our very serious testimonies by associating them with "queer folk out of touch with reality."

Related to this quaintness matter—yet a little different—is the idea of gulf-making (the opposite of bridge-building). Although the use of "thees" and "second days" may engender warmth and a feeling of belonging among Friends, their effect upon many non-Quakers is just the opposite. Plainness is bound to carry with it an aura of holier-than-thee, even though the plain Quaker may have no such intent or feeling. Many people also distrust or fear something strange that they don't understand. At best, non-Quakers or even non-plain Quakers will have to translate the plain terms for months and days into English. The combined effect of all these little affronts is, I think, one of gulf-making. A distance is put between

William J. Shaffer, a member of Unami Meeting, Sumneytown, PA, planned to become a methodist minister and did graduate work at Garrett Biblical Institute. He is an electrical engineer.

plain Quaker and everybody else, which seems contrary to our searching for communication, love, brotherhood, understanding and the fostering of community. One can maintain a set of high moral values and yet relate simply and humbly to others in such a way as to draw them towards us (or our religion) rather than repel them.

Finally, let me ask the reader who practices plainness: By what authority do you represent the Society? Who

Shd Friends Hv a

Testimony on Simple Language?

PRESENTLY there r over 500 spellings fr th 41 sounds comnli used in English words, an avrij v about 12 spellings per sound. A study comparing New York children learning t read in English wi Porto Rican children learning t read in Spanish found th latter a year ahead in content v reading, because v th wide disconformity between ritn n spoken English. Conflict arises in school fm authoritarian teaching v archaic n arbitrary spellings, t students who wd like t b logical, n wd find it easier t spell t match th sounds. Ths doubtless contributes t student problems in reading n especially rying, n hence t school absentee n dropout rates.

Perhaps then Friends testimony on simplicity n speaking th literal truth shd b extended towards rying th literal sounds? While a full change t fonetic rying z too drastic, n not posibl on present typrytr, several modified versions r. A most economical one uses fonetic simplification on 68 words, each saving .01% or mor, n 32 semi-fonetic abbreviations, each saving .05% or mor, fr a total saving v over 10% v lettr. Ths essay hz bn ritn in th version.

KENNETH IVES

appointed you to declare so insistently "I am Quaker"? And are you sure your conduct and spirit will always be in keeping with Friends' principles so that the on-looking world will not form wrong ideas about Quakers because of what they see you do?

To me, it seems almost like cheating to express Quaker-ness through symbolic speech or dress. One should be so careful of the truth, so sensitive to others' suffering, so active in peacemaking and so conscious of the indwelling spirit that people sense one's concern and serenity and come and say, "What makes you the way you are?" Then you can explain with real authority the true richness and strength of your religion.

To hope means to be ready at every moment for that which is not yet born, and yet not become desperate if there is no birth in our lifetime. Those whose hope is weak settle down for comfort or for violence; those whose hope is strong see and cherish all signs of new life and are ready at every moment to help the birth of that which is ready to be born.—From The Cornerstone.

Reflections on a Rainy Day

Noah Vail

By Way of Introduction. . .

PERSONS who are about to be assaulted by a regular contributor have a minimal human right to know from whence cometh this affliction. On the other hand, the amount of information to which they are thus entitled is also minimal, lest whatever is offered of insight and uplift be drowned in a sea of biographical trivia.

Hence, the column: because the editor asked for it.

The title: because George Hardin urged me to keep alive the notion that we are indeed in the midst of that rainy day for which some of us have scrimped, saved, or otherwise prepared ourselves.

The pen name: Noah, because it has been raining as long as I can remember; Vail, simply because it is a good Quaker name, like many another. (I was once accosted by a Young Friend who asked, "McCandless is an Old Quaker Name, isn't it?" to which I of course replied grimly, "It is *now*.")

The point of view: Positions may occasionally be taken out of what appears to be, and may well be, sheer perversity. Readers are advised that the author does not really enjoy being perverse; it has been wished on him by Higher Authorities. Unfortunately he thinks in unfashionable categories, within a mind-set that is essentially ante-Newtonian, ante-Darwinian, and ante-Freudian. Strenuous efforts are made, however, to incorporate the insights of the aforementioned and other worthies when these seem applicable.

The guidelines: The only guideline mentioned by the editor is that I try not to engage him in any libel suits.

Recognizing that any regular occupation of space in a publication is in itself an exercise in imperialism, the author promises to try to be, at least, a beneficent imperialist.

No effort will be made to avoid either arrogance or intolerance, which, according to a recently completed desultory survey of the Letters to the Editor of the Friends Journal, are the two qualities of which Quaker writers are most often accused by their readers (who are, presumably, humble and tolerant). Readers are assured, however, that when the author is indeed being arrogant or intolerant, he is generally the first to know.

Next month, if the Light Within has not been impounded, I will tell you all about God, who is much more interesting.

You tell me that law is above freedom of utterance. And I reply that you can have no wise laws nor free enforcement of wise laws unless there is free expression of the wisdom of the people—and, alas, their folly with it. But if there is freedom, folly will die of its own poison, and the wisdom will survive. That is the history of the race. It is the proof of man's kinship with God.—WILLIAM ALLEN WHITE

To Jonathan:

Thoughts on the Birth of a Third Son

Another boy!

O, how your parents yearned for a boy
the first time

As egotistical men and loving wives have ever
sought a son.

But today!

Is this a fit world to bring a boy into?

Today? (It has been fourteen years since our first boy.)

Are we to curse the day

you were conceived a boy, my son?

Cannon fodder,

Draftable,

The expendable sex?

Did the Almighty have no girls left?

How can parents grow to love deeply

That which is ripped so casually from the home
for an untimely death,

To kill and be killed

on some alien soil

In the fight against

some twentieth-century Saracen?

Curse today?

No, this day is to be a day of joy:

God yet rules the dawn and the rain.

A son's birth is still a joy

as it has ever been.

Our tender care will be of extra measure,

Our loving nurture more consecrated.

May this our land become again an object
worthy of your love

As it kindled your mother's and mine

in earlier days.

God grant us the grace to teach you to care

for all mankind;

Strengthen our hearts to be parents of a boy
in this time.

And God grant to you, my son,

the grace and courage

To live by the spirit of love,

not by the sword!—WILLIAM M. JEFFRIES

On the Growing Edge

(Continued from page 322)

to offset it.

Although participation is in effect on most levels, it's the final step that may be difficult—for me to be viewed by them as an absolute equal. In all honesty, I may be subconsciously putting on the brakes. Egos are tough to deal with.

We will keep pressing on. It would be easy just to gather up people who could comprehend simplicity and equality and eliminate any consciousness-raising problems, but that doesn't really lead to a new society.

My personal goals for the company are:

1. To serve customers and society and in the process not contribute to the world's problems.

2. To enable all people working for Central Graphics to find job satisfaction and security from treasuring the work they do as much as they do play or worship.

3. That we operate so as to maintain the financial base necessary to insure the continuing achievement of the first two goals.

Reviews of Books

Free Fire Zone, Short Stories by Vietnam Veterans. Edited by WAYNE KARLIN, BASIL T. PAQUET, LARRY ROTTMAN; 1st Casualty Press, Conventry, CN.

AT FIRST, one might say that *Free Fire Zone* is not for the squeamish. This collection of short stories by Vietnam veterans explores man's warsickness to the limits of emotional chaos. What if we were to awaken to a world in which the most shameful dreams of violence and sexual waste were to become a daily, repetitive reality—so that no sense remained except the deep nausea

of existence? This is the world into which *Free Fire Zone* takes us. It is very much for the squeamish, for it is the squeamish who always shut their ears and eyes and mouths while generations go to their ritual death in war.

The difference between these stories and war stories in the past is that scenes of pain and death are mirrored by images of sexual hatred and despair. At last, authors and editors have dared to show without romanticism the diseased relationship between senseless killing and loveless orgasm.

Free Fire Zone is not to be read at one sitting, lest having "supped full

with horrors" one becomes dulled to the essential theme implicit in each story — an anguished plea to help humans to love each other instead of teaching them to kill each other.

The editors—perhaps out of respect for comrades—were overly generous in their inclusions. Some half-dozen stories are simply too clumsy in style and tone to be effective. But many are very good, and several, especially some by Wayne Karlin, are superbly wrought.

This book must be read. One wishes that every administrator in Washington had a copy, for as the central character in one of the stories says, "Now that you've heard it, what happened is part of you, too."

EDWARD O. SHAKESPEARE

Abraham Lincoln: Theologian of American Anguish. By ELTON TRUEBLOOD, Harper & Row. 149 pages. \$3.95

MOST of Elton Trueblood's books are prescriptive, i.e. giving a formula for a better life. But there is not much use in urging people to live like Lincoln, so this book is a description of Lincoln's deepening thought about God. Since Lincoln's final thought was profound and expressed in powerful phrases, we should pay attention. We should also pay attention because Lincoln, was President in circumstances similar to ours, and Elton Trueblood invites us, therefore, to make comparisons. Friends may sigh to think of Lincoln's "with malice toward none."

We know a great deal about Lincoln, so that such retracing of his thought about God can be trusted. Chapters 1 and 2 of this book deal with this "Spiritual Pilgrimage" and "Agonizing Interlude," (1860-61), culminating in what Trueblood calls the "final plateau." On this plateau Lincoln framed three great theological documents: his Message to Congress, Dec. 1, 1862, ("We shall nobly save, or meanly lose, the last, best hope of earth."); the Gettysburg Address, Nov. 19, 1863, ("This nation, under God, shall have a new birth."); and the Second Inaugural Address, March 4, 1865, ("The Almighty has His own purposes . . . yet, if God wills that it [the war] continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether'").

As in many of Elton Trueblood's



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN

IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner

FRED S. JAMES & CO., INC., OF PENNSYLVANIA

Insurance

841 CHESTNUT STREET
PHILADELPHIA, PA. 19107
Walnut 3-6800

INSURANCE BROKERS AND CONSULTANTS SINCE 1858

Readings in prophetic, Christ centered Quakerism for individuals and groups:

The Peace Testimony: "Christ is the Root"

by Marshall Hodgson—15 cents each postpaid; 12 for \$1.00 postpaid.

A Quaker View of the Christian Revelation,

by John H. Curtis—15 cents each postpaid; 12 for \$1.00.

Early Prophetic Openings of George Fox,

selections from the first part of his Journal—35 cents each postpaid; 10 for \$2.00 postpaid.

Available from

Tract Association of Friends,
1515 Cherry Street,
Philadelphia 19102

books, the material is not markedly original, but it is a helpful synthesis of important material from others (e.g. Reinhold Niebuhr's *The Irony of American History*, 1952, and William J. Wolf's *The Almost Chosen People, a Study of the Religion of Abraham Lincoln*, 1959). And like all of Elton Trueblood's books it is readable. It is furthermore a timely reminder that men can be both profoundly religious and deeply involved in the affairs of life, not under the simplistic creeds of our political and moral rhinoceroses but within the framework of hard-won paradox, as Lincoln managed to do: "No sooner did [Lincoln] believe that he was doing God's will than he began to admit that God's purpose might be different from his own."

THOMAS S. BROWN

The Wanderers. By ELIZABETH COATSWORTH. Four Winds Press, New York. 112 pages. \$5.95

"WHEN Michael was little, riding on Seumas' back or high on the shoulders of Father Ambrosius, he took everything for granted and never wondered at the things that happened to them on their journeys.

"But when he was old enough to walk on his two feet, often hand-in-hand with Father Ambrosius, he began to notice that they moved in a world filled with especial wonder. To Ambrosius everything was wonderful."

Father Ambrosius, whom men call the Wanderer, believes that two survivors of a Danish raid, Michael of the Angels and the elkhound Seumas, have been given to him for some special purpose. When he adds to their company Harold Fairhair, the boy who was stoned by the villagers because of his malicious acts, Michael and Seumas find him a difficult companion until the Wanderer, by love and wisdom, exorcises the devil that had mastered him. ("Was Harold's devil truly a devil, or only unhappiness?" Ambrosius asks himself.) The wanderers encounter perils of masterless men and wolves, minister to a sick king and to a village near a monastery that is giving them shelter. Saint Patrick and Saint Brendan are memories, but simple folk believe that saints still walk the earth. Before the eyes of the monks and villagers a millstone appears on the waves to carry the wanderers over the sea. "Many thanks, O Master," said Ambrosius in his usual tone, "but oh, I had rather you had sent a currah. I do not deserve a millstone such as is

given to saints."

In the Ireland that produced the Book of Kells, Elizabeth Coatsworth has imagined three very human characters and their relationship to each other. The illustrator, Trina Schart Hyman, has caught the spirit of the tale and the times, and Four Winds Press has produced a beautiful and unusual book which might give refreshment to Friends of all ages.

MARIAN E. BALSLEY

Got Me on the Run. *A Study of Runaways.* By RICHARD BOCK AND ABIGAIL ENGLISH. Beacon Press. 234 pages. \$7.50

SOMETHING OVER a half million youngsters in the U.S. run away from home each year, and our laws and institutions for "juvenile justice" seem altogether inadequate. Experimental studies of the many and varied situations which create these difficulties are being carried on in the Sanctuary, in Cambridge, Mass. and in nearby Project Place Runaway House.

The authors of this book, recent graduates of Harvard and Radcliffe, are members of the staffs of these institutions. They are young enough to discuss adolescents with sympathy, and parents with an understanding of the generation gap. But the task they set themselves in this book is not so much to pronounce judgments, as to present a wealth of concrete case histories based upon interviews with "kids" and parents. They do have a background of training and a familiarity with the rapidly growing literature on the subject, but the chief appeal to the general reader lies in the well written and humanly interesting narratives.

To one whose acquaintance is mostly with "normally" happy children and parents, these tales seem almost incredible. They furnish an introduction to the enormous problems that should have a universal appeal. And they should stimulate much-needed support for the movement to establish large numbers of foster homes, with adequate and understanding care.

EVERETT HUNT

The Dust of Death. By OS GUINNESS. InterVarsity Press, Downers Grove, Ill. 419 pages. \$4.95

FRIENDS WHO EQUATE evangelical Christianity with some of its noisier advocates of castration and capital punishment (and Friends who don't) will be startled and challenged by Os Guinness' study of contemporary society and

~~~~~  
 Inspirational Reading for the Quaker  
 who wants to know more about his faith.  
 Understandable, yet profound.  
**BARCLAY'S APOLOGY IN  
 MODERN ENGLISH**  
 Edited by Dean Freiday  
 \$3.50 paper \$7.50 cloth  
 At Friends bookstores.  
 ~~~~~

THE SIDWELL FRIENDS SCHOOL

3825 Wisconsin Avenue, N. W.

Washington, D. C. 20016

Established 1883

Coeducational Day School

Kindergarten through

Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster

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.

S. HAMILL HORNE

BOX 33F, GLADWYNE, PENNSYLVANIA 19035

Telephone: Midway 9-3548

Openings for qualified staff.

ECHO FARMS

- Wilderness Trips, Exploring, Riding
- Tractor Driving, Animal Care, Farming
- Swimming, Canoeing, Arts
- Guitar, Electronics, Building Projects
- Quaker Leaders, International Staff
- Program Planning Through Discussion

Bruce and Katharine Hartman

RD 4, Muncy, PA 17756

Tel. (717) 546-2395

BUY ANY BOOK IN PRINT

Visit or Call
FRIENDS BOOK STORE
302 ARCH ST.
PHILADELPHIA 19106
Telephone: MA 7-3576
Hours: Weekdays 9-5;
Saturdays, 10-4

Personal Supervision
of a Firm Member

Fyfe & Auer FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer

Cremation service available

IF YOU'RE GOING TO BE IN RICHMOND, INDIANA, BETWEEN JUNE 23 AND JUNE 30 FOR THE 1973 SESSIONS OF THE FRIENDS GENERAL CONFERENCE,

You are invited to enjoy the finest in Quaker hospitality at:

**THE QUAKER HILL
CONFERENCE CENTER**
10 Quaker Hill Drive
Richmond, Indiana 47374
Phone (317) 962-5741

WHO BUYS THE GUNS?

an informational packet
on
FRIENDS AND WAR TAXES
\$1.50

order from: Young Friends
of North America-Commit-
tee on War Taxes, 133 W.
14th St., 3rd Fl., New
York N.Y. 10011

Christian response.

Fortunately, Guinness writes with snap and clarity, otherwise his attempt at an overview of our current situation would have become exhausting as well as exhaustive. The author has read every significant book, seen every significant play and movie, taken part in or observed every significant public event of the last two decades. If you don't think a "fundamentalist" can comment with intelligence and cogency on Jack Kerouac, John Lennon, Charles Reich, Ingmar Bergman, Alan Watts, and the SDS, you owe it to your continuing revelation to read *The Dust of Death*.

There are chapters on Eastern religions, violence and nonviolence, drug culture, occultism, the technological society, each a challenge to easy assumptions and superficial thinking. Unlike much writing within the author's religious tradition, the book is not aimed at the psychologically secure or the spiritually self-satisfied: "I am writing to the man who knows his own nature well but is so urgently concerned to see change in modern society that he is led inevitably to the brink of using violence as the only means to effect change. It is only at that point, shivering on the edge of violence with an intense desire for change, that the Third Way can begin, born of an understanding of the character of God the inviolability of man, and the difference that Jesus Christ makes."

Publication of this book by Intervarsity Press is another welcome sign that an important group of evangelicals is beginning to move out of privatism into a recognition of the social dimension of the Christian gospel.

JOHN H. MCCANDLESS

Religious and Spiritual Groups in Modern America. By ROBERT S. ELLWOOD, JR. Prentice-Hall. 334 pages.

ROBERT ELLWOOD gives a short account, based on literature and visits, of thirty-five contemporary "religious" groups in the United States. They are the "metaphysical" and "cultish" groups the likes of which flourish in many urban societies. Some of the names alone will make one aware of the great variety of "spiritual" paths offered to anyone who seeks: Rosicrucianism, Theosophy, New Thought, Full Moon Meditation, the "I Am" movement, Giant Rock Space Convention, Amalgamated Flying Saucer Club of America, Scientology, The Church of Light, Satanism, The Ramakrishna Mission, etc.

As a professor of history of religions at the University of Southern California, the author presents enough theory in the philosophy and sociology of religion to dress the book as a text, but steals space which could better be used to tell more about each group. At most, seven pages plus one page of literature written by the group are all that each group can be given. And it is only enough to whet the appetite for more. Understanding — which the author says is one of the aims of the book — will need to be gained elsewhere. Fortunately there is a good bibliography and the addresses of many of the groups. True understanding will come, this reviewer believes, only from meeting with the groups, participating in their worship and reading their literature.

The greatest virtue of this book is that it can be used as an introduction to various obscure groups which can be further explained by using the bibliography and the addresses given in the back of the volume.

MICHAEL CLARKE

Prison Letters of Thomas Crowder.

Edited by RONALD CAMPBELL. Peace and Human Relations Center, 8 North Washington St., Valparaiso, IN 46383. 30 pages. 50¢

THE NORTHWEST INDIANA Area Office of the American Friends Service Committee has made available this eloquent record of one man's thoughts and feelings during three years of solitary confinement.

Thomas Crowder, black, 27 years old, of Chicago, was convicted in 1967 in Indiana of conspiracy to commit a robbery. After participating in a sit-down demonstration in the Indiana State Reformatory at Pendleton, he was transferred to the Indiana State Prison at Michigan City. For three and one half years he was denied opportunities for work, schooling, chapel and library attendance, exercise and fresh air.

These letters to friends, which have passed through the regular prison censorship channels and are now published with the writer's permission, are a remarkably dispassionate delineation of what he lists in one place as: "the ignorance, hate, fear, deception, greed, indifference, pain, joy, hope, love, racism, horror, tragedy, triumph and defeat; the treachery, suspicion, rape; the friendship, kindness, patience and time" that make up "prison culture" in the United States in 1973.

M. C. MORRIS

Letters to the Editor

Rebuttal to a Poem

IT IS DIFFICULT and usually inappropriate to write a rebuttal to a poem, because a poem rarely makes an arguable statement, and yet I feel that I must try. I wrote "Silent Protest" (FJ 4/15) over a year ago. I am no longer in sympathy with its state of mind.

The world remains unchanged, although the bombing has moved to Cambodia. Last spring I was close to despair because evil seemed to be everywhere victorious. Now I know that its victory was only apparent. This year the bushes are blooming, and the birds are singing in defiance of the rain.

The new Publishers of Truth, like the first Publishers of Truth, are spreading the good news that Christ has come to teach his people himself. The church is being regathered to walk in unity, proclaiming God's truth and meeting opposition with suffering love.

Part of what Christ teaches his people is that coercion and violence have no place among us: "We have no part in worldly wars or fighting against flesh and blood, and there are none among us who bear the warmakers' draft cards. As we know not the weapons of outward war so we abstain from all use of worldly force whether to gain our own rights or to force others to our way; for we are servants of Christ whose way is love, non-resistance, and the cross, and whose light triumphs over darkness forever more; of men's pitiful weapons he has no need." (from *Proclamation and Invitation of the Publishers of Truth*, written by Lisa Bieberman and Larry Kuenning, pp. 6-7)

Christ has defeated evil, but the world is uninformed. Protest carried out in the context of despair can lead nowhere. God's work must be done with the faith, hope and love brought by Jesus Christ, who makes it possible.

JENNIFER DUSKEY
Wheaton, IL

No More Quaker Presidents

WHAT STIMULATED ME to write was your quotation (FJ 4/1) from the Friend who said that "we have not walked a mile in Richard Nixon's mocassins." Of course we haven't, and we are not going to. But that doesn't

absolve us from the need to make a judgment in general terms. Nobody ever fully shares anybody else's experience; the best we can say is, "I do not know what moved this person to act in this way, but still it seems to me that the action in itself is one that should not have been taken, no matter what the provocation."

As it happens, just recently I visited a meeting which had received an answer to a letter addressed to the President. Most of us, of course, hear nothing in reply to the letters we send, however hard we try to write in a spirit of understanding. But this meeting had written accepting the fact that the President felt he must undertake saturation bombing. This he answered.

There surely are some things which no amount of love and tolerance can bring under the Quaker umbrella. If there are, saturation bombing of a civilian population must be among them. I could respect Richard Nixon, and sympathize with him, if he said "I am very sorry, but in the situation in which I now find myself, confronted with the realities of power, I must acknowledge that my original Quaker beliefs simply cannot be lived out." Many of us have had to make similar admissions at one time or another. We just are not always able to make real what we think we believe, and if it happens too often we have to reexamine the beliefs. But it makes me very angry (for which I periodically but vainly repent) when this man insists on continuing to invoke Quaker principles without any admission that he can't in practice make them work.

We aren't very lucky with our Presidents of Quaker background. For the sake of the good name of the Society, I can't help hoping we don't have another soon.

NORMA JACOB
Syracuse, NY

The Irish Cauldron

I AM EXTREMELY GRATEFUL to Charles Wells for his excellent article (FJ 4/1) on the Quaker Presence in Ireland. As one who lived in the Republic of Ireland for over 40 years, and frequently visits family and friends in Dublin, I would like to make a few comments.

Having seen so much progress in my lifetime, I am more optimistic than Charles Wells about further changes

The Penington

215 EAST FIFTEENTH STREET,
NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone Richard Clark for reservations.

Phone: 212 475-9193

Registered Nurses

are needed, one by August 1 and one later in the year, for the staff of Friends Hospital in Kenya. Basic requirements include Christian motivation, degree, some experience, and skill in teaching and or supervision. Friend preferred. International travel and living allowance provided. Apply to Wider Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.

The Unspoiled Resort



Mohonk MOUNTAIN HOUSE

Temptation! At Mohonk your dollar has not been devalued; the rate of exchange remains firm. Isn't that a good reason to visit us this year instead of Europe? Our interesting schedule includes:

Travelers' Holiday July 8-13
Clam Bake July 12
Fashion Show July 14
The Mohonk Trust Night .. July 19
Putting Tournament .. July 16-20

And all outdoors every day.

Call (212) 233-2244 or write:

MOHONK MOUNTAIN HOUSE
90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

in the Republic in the near future. Catholics and Protestants have learned to live together in harmony. My "Protestant" religion (Episcopal and later Quaker) has never come against me, and my friends, most of whom belonged to the five percent Protestant minority, have held positions on the local councils, in the government, business world, trade unions, farmers

A Dayton, Ohio, medical group has recommended that Waynesville, Ohio, should have three or more doctors.

An excellent 58-bed modern nursing home has just been completed and was filled to capacity in nine weeks. There is a clear need to expand it to its full potential of 90 beds as soon as possible.

WAYNESVILLE NEEDS

Facilities such as this need doctors, and there are none in the area. So the Board of Trustees of the Friends Home purchased a modern building suitable for a clinic and doctors' offices. This is across the street from the nursing home and within twenty minutes of four good hospitals.

DOCTORS

Friends feel that a doctor would feel at home in a community that places great value in the individual as well as other Quaker ideals and philosophy. The community is between Cincinnati and Dayton and is in one of the fastest growing areas in Ohio.

Write or call collect:

Raymond Braddock, Treas.
The Friends Home
Waynesville, Ohio 45068
Tele: (513) 897-5340

clubs, etc. The first President, Douglas Hyde, was a Protestant; a recent Lord Mayor of Dublin was a member of the Jewish faith. Admittedly the public schools are still church-controlled—the Catholic schools by their hierarchy, the Protestant schools by the Church of Ireland hierarchy. (Incidentally in rural areas the same school bus picks up the Catholic and Protestant children, and sets them down at their respective schools!) This segregated school system hopefully will be changed. The secondary schools and colleges are becoming increasingly mixed. Hundreds of Catholic students attend Trinity College, and that bastion of Protestantism is now loosely linked with the National Universities and is subsidized by government grants. My family have as many Catholic as Protestant friends, and their children when old enough will go to one of the new free comprehensive schools open to all.

It is correct that in Ulster the people do not *have* to agree with the church establishment, but neither do many Catholics in the South. Otherwise how is it that concerned Catholics in the Republic seldom have more than two or three children? Catholics in the South maintain that when unity does take place they will follow their church teaching in matters of divorce, etc., while Protestants will be free to follow their leadings. Last year more than forty Catholic women traveled together from Dublin to Belfast by train, purchased contraceptives, and on their return declared them at the customs barrier in Dublin. Embarrassed customs men went into a huddle and finally decided not to fine the women or confiscate their purchases. The story of the "contraceptive train" was splashed across the papers the next morning, and was a source of merriment in pubs and depicted in a popular revue in Dublin for weeks.

Charles Wells refers to discrimination in jobs and housing in the North, and the fact that the Catholic minority there has not had fair representation in local government, nor in "Stormount." Some readers may not realize quite how bad the discrimination has been, nor how unfair the representation. Until quite recently a Protestant in Northern Ireland could have up to sixteen votes in a local election, while many a Catholic had no vote at all. Discrimination in housing has left many Catholics wallowing in ghettos, while job discrimination has pushed up the unemployment figure among

Catholic youth to 30 percent in some areas. The comparable figure for Protestant youth is six percent. Reforms, mainly at the insistence of the British Government, came too late to prevent the holocaust. Denis Barritt, referred to by Charles Wells, has said that if even one reform had come earlier the cauldron might not have boiled over. Now the reforms are on the books, but for the most part cannot be implemented while the violence continues. (i.e. there have been no local elections since the electoral reform.)

With the new coalition government in the Republic, I feel that the Republic will be able to put her own house in order, and that some day when the violence in the North is over, the country will indeed be united. At the present time that day seems very far off, but it is good to know that Quakers, including our Friends World Committee (American Section) representative, Kate Cullinan, are working at all levels to help bring about the longed for reconciliation.

BETTY TAYLOR
Haverford, PA

Young Friends

KEN SHIRK'S ARTICLE (FJ 4/1) on young Friends at Abington, PA, touched a part of me, for I too have been impressed by the sincerity and dedication of the young people I meet; at my own Purchase Meeting; at Friends' Conferences; and in my day-to-day life and work.

We have much to learn from the young today, if we can only learn to listen. In a way, they behave like black people with white; feeling separate and apart, they deal with us, their elders, with an invisible barrier of distrust between us. They reveal their true feelings when they feel confident they will be listened to objectively, without prejudice because of unimportant outward things (their hair, jeans, etc.)

And, like the untapped resource among black people, they have so much to give us!

People in their twenties are the future of Quakerism, just as they are the future of almost every other aspect of society. How discouraging it is, when one attends meetings, or serves on committees, to find everyone present is middle-aged or older. (It's almost as discouraging as finding no black faces, Indians, or Chicanos in our midst). And, to make things worse, some Quaker groups have a tendency to stifle young ideas and the young pres-

ence. We must invite our younger Friends to speak up, to participate and to occupy their important role in our work. They will accept if they feel they have reason to trust us, and believe we mean what we say when we seek their guidance.

RICHARD CROHN
Mamaroneck, NY

Documents Wanted on Friends Work in Alaska

I AM RESEARCHING a history of Friends in Alaska and would appreciate receiving correspondence, diaries, and documents relating to the establishment and maintenance of Friends work in the Kobuk region and also Douglas and Kake Islands. Documents will be returned if requested. The George Fox College Library is building a special Alaska Collection and would be glad to receive documents Friends may wish to donate.

ARTHUR O. ROBERTS
Replogle Memorial Professor
George Fox College
Newberg, Oregon 97132

Abortion

THE SUBJECT of abortion as related to the "Inner Light," brought out in the Journal, elicits some thoughts that I am inclined to share with the readers.

At what point in the creation of a human being do we recognize the reception of the "Inner Light," or "that of God?" In the pre-consciousness at or prior to conception? Or at birth? Or as the infant comes to a sense of consciousness?

If the "Inner Light" is something "of God" and not of an organic mechanism, then it must be added at some point in the development of the human being, *not* prior to birth. Otherwise, there would be no difference between a miscarriage, abortion, or a premature birth of the embryo. When a baby is born, there is no "life" in it until it gets its breath.

Let's go back to the Creation story: "and God breathed into man and he became a *living* soul." The breath, or spirit of God, created man in His "likeness" and put into him of Himself. This is not said of the animals, so this suggests "that of God" being instilled into the human being with consciousness . . . We can get into quite intricate and confusing opinions, but the Spirit of Truth should guide each one to the right attitude toward the God-given gift of life.

SAMUEL COOPER
Camp Verde, AZ



ABINGTON FRIENDS SCHOOL
Jenkintown, Pa. 19046
886-4350

"Is it possible to educate the senses in the direction of openness, of responsiveness to things around? . . . Is it possible to make more people more human?"

—WILLIAM STRONG

5% Passbook Accounts
Interest paid from date of
deposit to date of withdrawal

6% Savings
Certificates
2 years—\$5000

LANSDOWNE FEDERAL



SAVINGS AND LOAN ASSOCIATION

HOME OFFICE: 32 S. Lansdowne Ave., Lansdowne, PA 19050 MA 6-2900
LAWRENCE PARK OFFICE: At Lawrence Rd. Ent., Lawrence Park Center,
Broomall, PA EL 3-2900.

Why not stop and see us today?

FRED A. WERNER, President



pendle hill

SUMMER SESSIONS 1973

- July 1-7** Nonviolence, Revolution and Visions of a New Society.
Charles Walker, Coordinator.
- July 8-14** Singles and Families in Search of Community.
Bob Blood.
- July 15-21** What Do We Do Now: Prisons, Courts, Police, Schools,
Health Care?
Steve Stalonas and Gail Haines, Coordinators.
- July 22-28** Exploring Creative Movement:
Toward Spiritual Growth Through Dance.
Nancy Brock and Christopher Beck.
- July 22-28** A Retreat.
Robert Scholz and Janet Sheperd.
- July 29-
August 4** Fostering and Nourishing the Creative.
A Week with Edith Wallace.
- August 5-11** Dialogue between Men and Women:
Struggle for the Interhuman.
Russell and Janet Long, Demaris Wehr,
Guilford Dudley.

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

Want to Feel Great? Look Good?

DON'T grow old before your time. Stay young!

Get your energy back!

Find out what foods you should eat and which ones you should avoid to prevent heart and vascular disease.

Learn about COFFEE, ALCOHOL, PEPTIC ULCERS, REGULARITY, AGING, and many more important facts about your health.

UNLESS you KNOW what to do and what not to do the chances are good that you are doing things every day that are bad for your health and shorten your life. DON'T GUESS! BE INFORMED! Find out before it is too late.

THE HEALTH LETTER IS NOT AVAILABLE ON NEWSSTANDS, BUT ONLY AS A PRIVATE SUBSCRIPTION. IT CARRIES NO ADVERTISING.

THE HEALTH LETTER is edited by DR. LAWRENCE E. LAMB, a well known medical authority. He explains complex medical information in simple every day language so you can have the benefit of up to date medical knowledge. You can get his advice TWICE A MONTH by subscribing.

MAIL COUPON TODAY

THE HEALTH LETTER

P.O. BOX 326
San Antonio, Texas 78292

Payment enclosed for
subscription checked:

- ☐ 1 year (24 issues) *
\$15 in USA; add \$3 foreign
- ☐ 2 years (48 issues)
\$25 in USA; add foreign

Please print or type

Name _____

Address _____

City _____

State _____

ZIP _____

Friends Around the World

Fun, Worship and Fellowship in Mexico

by Peter U'Ren

THE TWELFTH General Reunion of Friends in Mexico marked new beginnings for our hosts, the Friends of Tampico and its twin city, Ciudad Madero, who have their roots in Ciudad Victoria and are now forming their own group. They number about 30.

The reunion, which brought together about 50 Friends from Monterrey, Ciudad Victoria, Llera, Ciudad Madero, Tampico and Mexico City, took place in the recreational center of the Union of Petroleum Workers, on the beach, facing the Gulf of Mexico, February 3-5. Carol Mendenhall from Costa Rica, Marguerite Lane of Friends World College and Herbert Hadley of FWCC enriched the gathering. Both pastoral and unprogramed Friends are represented in the reunion.

The theme for discussion was "The Family." Within this there were four subthemes; "What are the Quaker principles for good family relations?"; "What are the influences of mass communications upon our lives as individuals, upon our lives in society and upon our family lives?"; "How can we deepen our spiritual life?"; and "How can we make the world aware of Quaker testimonies?"

Two messages were presented: the first by Hector Garcia Herrera, one of the leading spirits in the new group in Ciudad Madero, upon the theme of the General Reunion: "That they may know the will of God and act upon it." The second was by Heberto Sein upon "The Family." Heberto's talk dwelt on the greater Quaker Family. One of his main points was the necessity and natural consequence of service as a witness to spiritual experience. Herbert Hadley gave a talk, accompanied by slides, on the work of the FWCC.

Worship and singing were on the program of the reunion, and Saturday night was a fun night. We will not easily forget the sight of the two Hebertos, Herbert Hadley and Heberto Sein, vying for the last musical chair—Herbert Hadley won it.

The General Reunion resolved to continue its monthly financial aid to Maria Castillo's Friends school in Mateguala; Maria Castillo is now 84

years old. The next General Reunion will be held in an orange grove in Llera, Tamaulipas, Sept. 14, 1974.

(Peter U'Ren is a member of the Monthly Meeting of Friends in Mexico City. He is its representative to the FWCC and is Secretary of the General Reunion of Friends in Mexico.)

Seek the Light

At Earlham

FRIENDS GENERAL CONFERENCE holds its fifth Midwest conference at Earlham College, Richmond, Indiana, June 23-29, planned around the theme "Leadings of the Light," with worship and the arts as a foundation.

Howard Thurman, writer, educator and one-time student of Rufus Jones, will speak on "Leadings of the Light—A Personal Commitment." Helen Hole, retired English professor and administrator will speak on "The Ocean of Darkness and the Ocean of Light," and T. Canby Jones, professor of religion at Wilmington College and recent traveler to Japan, Korea and Taiwan, will speak at the final session on "Patterns of Obedience—How Will We Follow Our Leadings in the Coming Months and Years?"

Nine discussion groups and nine workshops deal with social and human issues, while two lecture series will explore the resources at our disposal. Elizabeth Watson, now at Friends World College, will lead a lecture series entitled "Literature for Feeding the Life of the Spirit." Hugh Barbour, professor at Earlham College and writer, will lead the other: "Quaker Turning Points—Moving from Concern to Action."

Programs are planned for all ages, including worship (programmed and unprogramed) yoga, Tai Chi, art exhibits, singing, sports, bird walks, film and dramatic presentations, folk and square dancing, and field trips into the Richmond area. A separate program for children from age 4 through 9th grade will be held every morning.

A wide choice of accommodations is available: dormitories, off-campus housing, the gym floor or camping on and off campus. Meals are provided in the college dining room and in co-operatives in the off-campus houses.

There will be daily opportunities for all-conference worship, sharing and searching and fellowship and recreation.

An American's Eye View of a Conference in England

by Barbara Houghton

MY HUSBAND, David, and I attended the annual Swanwick (pronounced swannick) Conference held by the English Friends Peace and International Relations Committee as representatives of Madison Monthly Meeting in Wisconsin. The other American was Jackie Schirn from Philadelphia.

Topic for the 1973 gathering was the Peaceful Society — Education in Home and School. Keynote speaker was John Ferguson, dean and director of Studies in Arts of the Open University. He introduced the concept of conscientization, or the moral development of youth that he sees as the foundation of a peaceful society. The challenge lies in institutionalizing the process of moral growth. Only in a flexible educational system can progress be made. Although state systems tend to be inflexible, John Ferguson believes that the individual teacher can make a difference regardless of the system. He concluded by posing the thought that perhaps the only way to educate for peace is to establish a peaceful society and let people grow up in it.

David Bollam of the Institute of Education, University of Keele, Staffordshire, spoke on "Changing the Curriculum." He combined toughness with tenderness in suggesting that the traditional directive role of teachers be changed to a more recessive, guiding role. Mr. Bollam also recommended widening educational experience beyond our narrow western background and to end the concentration on the role of wars in history.

In my conference study group, "Cooperation Between Home and School," the increasing incidence of violence and vandalism was discussed. Along with frustration, participants shared a conviction that no one has yet arrived at a cure for the problem. We agreed that lack of affection in early childhood was an important factor.

David's group discussed "Influence of Games and Toys." Questions were asked about the type of atmosphere needed to promote a pacifist attitude in later life, and the relationship between fear and aggression. Some believed that war toys help children reduce aggressive behavior while others suggested that imagination channels aggression but that toys prepare chil-

dren for the real thing when they grow up. One conclusion was that Friends communicate their concerns to advertising media offices and toy manufacturers.

Two days of listening and sharing with English Friends about education and peace showed that problems and goals in America are very similar to those in England.

No Smoking

DETROIT FRIENDS have found it necessary to request their membership not to smoke during meeting for business, explaining that it is also a meeting for worship. Perhaps the reminder will also spill over into other organizations in which members and attenders hold membership, and perhaps these organizations will experience an improvement in efficiency and harmony as a result.

Abetifi Conference, Ghana

FROM the Hill House Meeting of the Society of Friends in Ghana: "The annual Abetifi Conference was well attended by Friends throughout Ghana. Organized around the theme: 'Reaching for God, Reaching for Others,' activities included worship-sharing, a reading of Jean Paul Sartre's *No Exit*, and discussion groups on sin and on nonviolence—our reaction to a military government. But it was the music and fun and games that brought spirit and unity to the gathering."

The conference sent a letter to the government urging it to keep open channels of communication between itself and the ordinary people. The letter recommended the organization of district and regional councils (sending representatives to a national council) as a means by which this could be done.

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

*Coeducational, Grades 10-12
Boarding and Day*

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

Serving the Third Generation of Refugees

"IN SOME WAYS," writes Paul Johnson, FSC-AFSC Representative in the Middle East, "it is simpler to deal with a full scale conflict, with its obvious needs for medical and other aid to suffering human beings, than with a 'permanent' crisis which remains just below the point of outbreak but with tension at such a level that many reconciliatory activities and influences cannot be carried out."

He was commenting on the cease-fire between Egypt and Israel, the tensions and real problems that remain, and the question of how to deal with "that other, equally 'real' problem: that continued and unfortunately deeply human tendency to think the worst of the opponent and to maintain levels of suspicion and distrust that make solutions impossible."

Friends Service Council and AFSC in Jordan and the Gaza strip are still attempting to serve the children and grandchildren of refugees from the Arab-Israeli war of 1948-9 — mostly through playcenters for pre-schoolers. Quaker work in this area dates back to the foundation of Friends Boys School at Ramallah, near Jerusalem, in 1901, of Friends Girls School in 1898 and to the pioneer work of British Friends in connection with Brummana High School in Lebanon since 1874.

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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

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

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

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

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

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

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

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

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

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

OAKWOOD SCHOOL

175 Years of Quaker
Coeducation

VITAL COMMUNITY, WARM QUAKER ATMOSPHERE, mountain climbing, creative arts, urban work-study program, community government, Maine ecology program, major sports.

GRADES 9-12, small classes, individual guidance, senior projects, financial aid, 1½ hours from NYC. Write: Nanette J. Koch, Oakwood School, Poughkeepsie, NY 12601.



Friendsville Academy

A Friends Secondary School

- A coeducational Friends Boarding School, grades 7-12. Established 1857. State accredited, general and college preparatory curriculum. Limited enrollment.
- A small school community that emphasizes personal responsibility and family sensitivity.
- A total program designed to give youth new opportunities to overcome limitations to personal, social, educational growth.
- A curriculum guided by the Quaker concept that learning is life itself, with special projects and off-campus involvement.
- Stressing individual growth and realization of a personal freedom that acknowledges and accepts logical limits, self-control, and personal responsibility.

FRIENDSVILLE ACADEMY
College Street
Friendsville, Tennessee 37737

Conferences and Seminars Director Appointed

PATRICIA DUNHAM HUNT, who has worked in many capacities for the American Friends Service Committee, has been appointed director of AFSC's Conferences and Seminars programs in Asia and Africa. She will supervise programs in four areas—Japan, Southeast Asia, West Africa, and India.

Participants in the seminars are usually young diplomats, educators, organizers, and professionals.

Patricia Hunt and her husband, Frank, recently served in Jerusalem as Quaker International Affairs Representatives.

Success Story

TO RAISE MONEY for the American Friends Service Committee's "Make Your Own Peace" campaign, Central Philadelphia Monthly Meeting Friends served a frugal lunch after meeting for worship, for which a minimum contribution of \$2 per person was asked. Although only 78 lunches were served, \$525 was collected for aid and rehabilitation in Vietnam.

Land in Maine

NEW ENGLAND YEARLY MEETING'S "Minute 60" reports that the Sam Ely Community Land Trust, whose publication *Maine Land Advocate* it helps to support, "aims to buy or control large tracts of land for the benefit of Maine people in a state where almost 90 percent of wildland is now owned by 15 large out-of-state corporations or families. . . . Our interest in this stems from the fact that it is poor people of rural Maine, including Indians, who are being squeezed by higher land costs and higher taxes and who are now being fenced out of land where formerly they could supplement their meager incomes with hunting and fishing."

Legal Resistance to War Tax

by Marion Dobbert and
Jeannette Marquardt

DEKALB, ILLINOIS, FRIENDS have developed a stop-gap measure for resistance to payment of war taxes. We suggest that all Friends wishing to protest war taxes in a legal manner file form 843 with the I.R.S. for the return of that portion of their taxes which they calculate to be war-related. This form is used to file for the re-

turn of already paid taxes which have been "illegally, erroneously or excessively collected." Friends should find it easy to claim that collecting taxes to be used for the making of war is as much a violation of their freedom of religion as would be required military service, since both service and tax money involve the individual in the taking of human lives.

The completed Form 843 is sent to the same office where you filed your Form 1040 for the year in question. The commissioner for that office then has six months to rule on the validity of your claim. If your request to have the war tax portion of your income tax returned is denied, you may appeal within the I.R.S., or take your case to the proper district court. In either case, you will need a lawyer.

Each individual can make his filing of Form 843 more effective by sending a letter with the form explaining that you are protesting war taxes, and why. A copy of this letter should be sent to each senator and representative, along with a covering letter asking for a change in the law to provide an alternative for conscientious objectors who wish to channel their tax money into projects other than military.

DeKalb Friends Meeting has created a committee on Legal Resistance to War Taxes to collect the names of interested individuals, keep them informed on what is happening, what they might do to help, and co-ordinate the efforts of groups throughout the nation. Eventually, we hope to find lawyers who will help us appeal adverse rulings on our Form 843 claims, both within the I.R.S. system and in the courts. Anyone wishing to join in our work may sign the following and send it to: Legal Resistance to War Tax, c/o Dan and Marion Dobbert, 327 River Drive, DeKalb, Illinois 60115.

I am conscientiously opposed to war and must in conscience refuse to pay war taxes. I will therefore take the legal means open to me to avoid paying such taxes. As one step to this end, I join with like-minded people in the Legal Resistance to War Taxes and seek a provision in the tax laws for conscientious objectors.

Signed
Name
Address
.....Zip.....

AFSC Summer Activities

SERIOUS DISCUSSION will be combined with fun for all ages at this summer's American Friends Service Committee World Affairs Conferences and Family Camps.

Discussions will include Quaker concerns such as peace and non-violence. The fun will range from swimming and hiking to sunbathing and singing. Expenses are moderate. Participants share some of the housekeeping.

"The Violence of the Peaceful" will be the topic under discussion at the Midwest Summer Institute, July 14-21 at East Bay Camp, Hudson, IL. This camp will be sponsored by AFSC, 409 S. Dearborn St., Chicago. For information call 312-427-2533.

Running concurrently will be the Peace Workers Family Camp on the Oregon coast, from July 14-23. A second Oregon camp will follow from July 23-29. "Radical Peace Action in Today's World" will be the theme of both. Contact AFSC, 4312 S.E. Stark St., Portland. Telephone: 503-235-8954.

The second middle-west gathering will be Rocky Mountain Family Camp. It will be held at the same time as the Youth Institute, August 5-11 at Highlands Camp, Allenspark, CO. AFSC, 4211 Grand Ave., Des Moines, will be the sponsor. Telephone 512-274-0453. The topic: "Power and Us."

In August the focus of the camps will switch to New England when "The Quaker Approach to Contemporary Affairs" will be discussed at Avon Institute, Ocean Park Camp, Ocean Park, ME, under the direction of AFSC, 48 Inman Street, Cambridge, MA. The date: August 10-17. 617-864-3150.

A second New England camp under the same sponsorship will be held at Farm and Wilderness Camps, Plymouth, VT, from August 26 to September 2.

The last camp in the middle West will be at Hiawatha, Deer Lake, MN, a few miles north of Grand Rapids. AFSC, 807 S.E. 4th Street, Minneapolis, will be in charge. For details telephone 612-331-5101.

BARBARA BARNES

On Doing

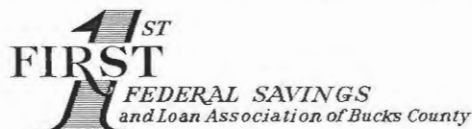
"It's the small things that are hard to do."—John B. Flanagan in The Wrightstown Reporter.

"If we wait until we're ready, we never do anything, and then it will be too late."—Eleanor Roosevelt, quoted in St. Louis Friends Meeting Newsletter.

A savings plan for every savings goal.

5% — 5¼% — 5¾% — 6%

ASK ABOUT MONTHLY INCOME CHECKS



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

OLNEY FRIENDS BOARDING SCHOOL BARNESVILLE, OHIO 43713

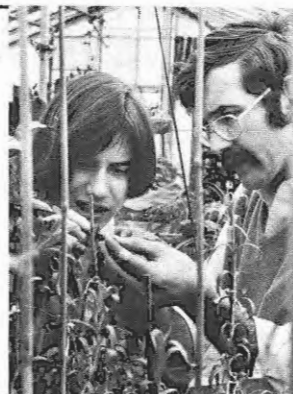
614-425-3655

Grades 9-12 • Coed • 100 students

A caring Friends' community

in a rural atmosphere;

college preparatory program



Just Published!

1973-1974 FRIENDS DIRECTORY

Biennial listing of

Meetings for Worship in the Western Hemisphere

FRIENDS WORLD COMMITTEE

152-A North 15th, Philadelphia, Pa. 19102

☐ 1973-1974 FRIENDS DIRECTORY, \$1.25

also

☐ HANDBOOK OF THE RELIGIOUS SOCIETY OF FRIENDS, rev. 1972, \$1.00

☐ INTERNATIONAL WORK, \$.50

☐ AMERICAN QUAKERS TODAY, Bronner, ed., rev. 1972, \$1.25

Name _____

Address _____

City, State, Zip _____

Please add 50c to orders over \$1.00 for postage and handling costs.

Classified Advertisements 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.

PLAN YOUR VACATIONS, RETIREMENT in our developing liberal cooperative community in North-Central Arkansas. Beautiful lots, large lake nearby. Tumbling Shoals Estates, P.O. Drawer 268, Naperville, IL 60540.

FOR THE FOLLOWING REASONS I would like to urge Friends to write a codicil into their wills that five percent (5%) of their gross estate be put into an irrevocable trust—the income only of which will go to help maintain our local monthly meetings; the monthly meeting to freely exercise its will and judgment as to how the income will be used:

- 1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;
- 2) Membership in the Society of Friends, and religion in general, should be a free institution, unencumbered by the continual reminder of the need for worldly possessions;
- 3) In fact, the per capita costs to each monthly meeting have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

Personal

PRIVATE ROOM offered by woman Friend in convenient Phila. suburb in return for some occasional help with house and meals. References. Box S-568, Friends Journal.

REUPHOLSTERY AND SLIPCOVERS—serving Delaware County, Chester County, Montgomery County, Main Line, Germantown and Wilmington area. More than forty years' experience. Thom Seremba, Collingdale, Pennsylvania 19023. Telephone 215-586-7592.

MARTELL'S OFFERS YOU friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

I PAY HANDSOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired. Rhea Goodman Quilt Gallery, 55 East 86 Street, New York 10028.

Accommodations Abroad

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

LONDON. "Kenyon," 23 Sutherland Avenue, London W. 9. Room and breakfast with private bath, \$7.50. Television room. Other meals if required. Convenient theaters and shops. Telephone 01-286-9665.

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 Nevadas. Maximum, 65 students. 916-273-3183.

Positions Vacant

DIRECTOR OF NURSING. A Large Quaker retirement community now under construction in Philadelphia suburbs seeks mature, skilled nursing administrator. Person will be in charge of Health Center with 30 beds for skilled care and outpatient facilities to serve over 300 residents of the community. Good salary and modern fringe benefits. Reply Box 193 Chadds Ford, PA 19317, with letter and resumé describing qualifications.

LIVE-IN HOUSEKEEPER. One adult. Cooking for diabetic. Occasional guests. Light housekeeping. Box T-565, Friends Journal.

WANTED—RETIRED CARPENTER, reliable, sober, for Florida and elsewhere. Free room, board, fishing. Must enjoy nature, wildlife. Box S-570, Friends Journal.

VACATION OPPORTUNITY for horse-loving teenager. Quaker couple wants to share home and unlimited riding for help with horses and chores (no children). Country home near Savannah. Mrs. A. D. Parker, Rt. 2, Box 198, Guyton, GA 31312.

CHALLENGING OPPORTUNITY for a dedicated scholar and educator as school principal. Write D. Carpenter, 807 W. Trinity Ave., Durham, NC 27701 for information.

NEEDED URGENTLY: Person (or couple) to help with 3 children, 5, 7, 10, light house cleaning, cooking. Have piano, reed organ, small garden, workshop. University 3 mi. Edward Flowers, 137 Meadowbrook Ct., Bowling Green KY 42101. (502) 842-4175 (collect).

FRIENDS GENERAL CONFERENCE seeks an ASSISTANT SECRETARY — a committed Friend experienced in working with committees and prepared to work in fields of religious education, editing and publishing, and promotion. Opening in September. Contact Howard W. Bartram, 1520 Race St., Philadelphia, 19102.

Positions Wanted

YOUNG FRIEND seeks experience working in Friends (or likeminded) secondary or elementary school. Subsistence salary or room and board needed. Write Noreen Winkler, 515 West End Avenue, New York 10024.

SUMMER JOB for Earlham student, 19-year-old Friend. Experience on farm and ranch. Interested in all sorts of possibilities. Paul Angell, Box E 232, Earlham College, Richmond, IN 47374.

RESPONSIBLE WOMAN FRIEND, English, seeks any interesting employment, August only. Suggestions welcomed. East coast. New England preferred. Box R569, Friends Journal.

For Sale

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

Wanted

STAMPS related to Quaker persons, events, history, etc. Harold Walker, 602 N. 7th Street, Marshall, IL 62441.

Books and Publications

A PRIMER FOR PUBLISHERS—Quaker Sheets to the Wind by Robert N. Cool. Also "The Journal of a Poor Vicar." 60-page volume, \$1. The Observatory Press, 217 Pleasant St., Providence, RI 02906.

Vacation

1820 FARMHOUSE, 110 acres along Cold River, North Sandwich, NH. Quaker neighborhood. 5 bedrooms, full bath. Comfortable, sunny, fully-equipped. Mountain view. Available June 1-July 14; Sept. 1-Oct. 15. 2-week minimum rental. Reference: Lawrence McK. Miller, Jr., 215-345-1714. Charles Penrose, Jr., 203-655-9674.

VERMONT. Log cabin, glorious view. Fireplace. Modern kitchen. Three bedrooms. Swimming pond. Near Woodstock. \$150 per week. Available now through fall. Heated. Edward Savery, R.D. 5, West Chester, Pa. 19380 (215-GL9-0704).

BUCK HILL FALLS. Cottage—centrally-located, comfortable. Tennis, golf, lawn bowling, swimming, riding, fishing. Five bedrooms, sleeping porch; two baths, two half-baths; modern kitchen, dishwasher, washer-dryer. Eight weeks, \$1500; four weeks, \$800. Time flexible. T. Sidney Cadwallader, 2202 Stackhouse Drive, Yardley, PA. 215-493-4556.

BRIDGESIDE INN, Penobscot Bay. Quiet, small, emphasizing fine food, island relaxation. Birding, nature walks, geology field trips. Information: Peter W. Goodwin, Bridgeside Inn, Vinalhaven, ME 04863.

CAPE MAY, NJ. Newly-renovated luxury 1 and 2 bedroom apartments. Large, sunny livingroom; Modern kitchen and bath. Laundry. 4-minute walk to beach. \$1,750-\$2,000, June 15-Sept. 15 or \$175-\$200 per week. The Dormer House, 800 Columbia Ave., Cape May, NJ. 609-884-7446.

WOOLMAN HILL EDUCATIONAL WORK-CAMP—July 7—August 4, 1973. Experience in carpentry, organic farming, animal husbandry and crafts on a 110-acre farm. Teach your hands something cooperatively. Write: Summer Program, Woolman Hill, Deerfield, MA 01342.

SUMMER COTTAGE for rent by week or month. At Lake Whitney near Lake Wallenpaupack. If interested call GE 8-3046.

WASHINGTON, DC, area at Bowie, MD. Large 4-bedroom, 3½-bath house. Near main highway DC-Annapolis-Baltimore. Available 1-31 August. Walking distance shops, parks, swimming and tennis privileges. \$350. (301-262-0223). W. Conway, 12024 Tulip Grove, Bowie, MD, 20715.

PARIS: To rent July and/or August, September, two room flat to reliable Friends. Double bed, two single, linen not provided. \$175, per month, plus utilities. Box R-571, Friends Journal.

Too Late to Classify

JR. ACCOUNTANT for large Quaker Retirement Community in New Jersey Suburbs of Philadelphia. Write or call William Martin, Executive Director, Box 366, Medford, NJ 08055 (609-654-3000).

WARM, FRIENDLY SWITCHBOARD operator with poise and initiative, ability to work under pressure, needed by Sept. 1. Some typing, other clerical work. Reply to Rowland Leonard, Philadelphia Yearly Meeting, 1515 Cherry St., Phila. 19102 (215-LO 8-4111).

RESIDENT BUSINESS MANAGER NEEDED. Financial background. Responsibilities include accounting, payroll, purchasing, and mass mailings. Contact: Emily Grizzard, Pendle Hill, Wallingford, PA 19086, (215) 566-4507.

YOUNG FRIEND will house-sit and care for pets in Moorestown-Haddonfield (New Jersey) area for summer months. Jeff Dunn, 65 N. 34th St., Phila. 19104. 215-349-9831.

POSITION, MID-JUNE THROUGH MID-AUGUST for charming SCOTCH GIRL, 18. Likes social-service-type work but will do anything. Contact Deborah Cooper, Orchard Lane, Wallingford, PA 19086 (215-LO 6-5219).

Appointments at Barnesville

JAMES COOPER, who was named acting administrative head of Friends Boarding School, Barnesville, OH, after former Principal Paul Zavitz's tragic death last fall, has been designated as Administrative Head; and Richard Stratton, who was named Acting Principal last fall, is Principal.

James Cooper has shared the administration of the school for eight years, as Business Manager, with two previous principals, Thomas S. Brown and Paul L. Zavitz. He is a former Clerk of Ohio Yearly Meeting and is an overseer of Stillwater Meeting.

Richard Stratton has taught at the school for four years, serving as dean of boys, and, for one year, as assistant principal. Before that he taught at Arthur Morgan School, Celo, NC. He has been an active member and officer of the Young Friends of North America, and belongs to Montclair, NJ, Meeting. Both are graduates of Friends Boarding School.

Small Group Leadership Training Offered

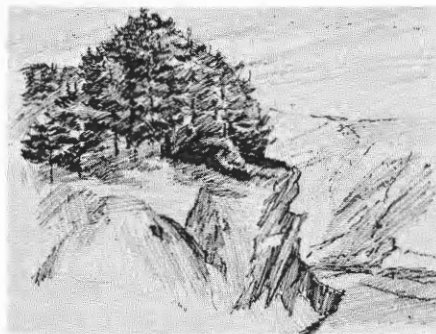
DAVID CASTLE and Joseph Havens will offer a workshop on Training in Small Group Leadership at Powell House, July 17-24. David Castle is professor of Religion and Psychology at William Penn College, and Joseph Havens is a psychotherapist.

Interested persons will be trained in initiating and nurturing in their meetings small groups on marriage enrichment, spiritual study and search, interpersonal encounter, worship-sharing, creative listening, Quaker dialog, meeting enrichment, etc.

For further information write Powell House, Old Chatham, NY 12136 (telephone 518-757-2021).

Social Studies Award Given

LEONARD KENWORTHY, a member of Brooklyn, NY, Meeting and chairman of the Board of Trustees of the Friends Seminary and Brooklyn Friends School, has been presented with the 1973 Harry J. Carman Award for distinguished service in the field of social studies education by the Middle States Council for the Social Studies. At the award dinner an exhibit was held of Leonard Kenworthy's more than 20 books and 50 hooklets, based on his teaching and his travels in 50 states and 88 nations.



Grace Mitchell

Announcements

Births

PEARSON—On February 25, a daughter, ANA PEARSON, to Peter and Karen Pearson. The father and the maternal grandmother, Louise Pearson, are members of Wrightstown, PA, Meeting.

STROMQUIST—On March 5, in Pittsburgh, PA, a son, CHRISTOPHER SHELTON STROMQUIST, to Howard Shelton and Ann Mullin Stromquist. The mother and the maternal grandparents are members of Clear Creek Meeting, Richmond, IN.

Marriages

LEES-PETTIT—On April 14, at and under the care of Woodstown, NJ, Meeting, ROGER VINCENT LEES, son of Mrs. Vincent J. Lees of Jersey City, NJ, and the late Mr. Lees, and BEVERLY JANE PETTIT, daughter of Joseph C., Jr., and Gladys Pettit. All are members of Woodstown Meeting.

OUGHTEN-NEWHART—On March 24, under the care of Wrightstown, PA, Meeting, SALLY NEWHART and W. TAYLOR OUGHTEN, Jr. The bridegroom and his parents, W. Taylor and Elizabeth Oughten, are members of Wrightstown Meeting.

Deaths

BOOTH—On March 28, in Carl Hayden Hospital, Tucson, AZ, OWEN HARKNESS BOOTH, aged 66, a member of Pima Meeting, Tucson. He is survived by his widow, Mary Witter Booth, and daughters, Anne Booth Miller of Berkeley, California, and Frances W. Booth of Prince George, British Columbia. All four were formerly members of Concord Meeting, Concordville, PA. A small meeting for remembering was held after the manner of Friends in the Booth home. Remembered were Owen's sense of humor and openness and his youthful approach to life.

DEWEES—On April 6, in Sylva, NC, PHILIP E. DEWEES, a physician and a member of Haverford, PA, Meeting. He is survived by his parents, Ernest and Ruth Dewees, also members of Haverford Meeting; his widow, the former Mary Elizabeth Green; two sons, Steven Philip and Thomas John; three daughters, Rebecca Ann, Johanna and Mrs. Dean Baughn; a brother, David; and a grandchild.

HORNER—On March 14, in Salem County Memorial Hospital, following a brief illness, MABEL S. HORNER, aged

68. Mabel was an active member of Woodstown, NJ, Meeting and of the community and will be greatly missed by her many friends. She is survived by her husband, Lewis K., also a member.

Coming Events

June 3—Middletown Day, Middletown Meetinghouse, Rt. 352, Lima, PA. Worship, 11 A.M., followed by potluck meal. All welcome.

3 — Philadelphia Quarterly Meeting, Chestnut Hill Meeting House, 10:30 A.M. Stapeley Hall report. Report on Aging Friends by Robert M. Cox 1:45 P.M. Haverford Quarterly Meeting especially invited.

16—Outdoor reception with Philip Berrigan, 2-5 P.M., at the Ranulph Bye's, Spring Valley, 2 miles east of Doylestown. Refreshments, music. Philip Berrigan will speak at 4. Benefit of Prisoner Visitation and Support.

Yearly Meetings:

June 14-17 Lake Erie, Friends Boarding School, Barnesville, OH. Write Rilma Buckman, 3601 Lynbrook Dr., Toledo, OH 43614.

June 20-24—Rocky Mountain, Quaker Ridge Camp, Woodland Park, CO. Write Arthur James Ellis, 2610 E. Bijou St., Colorado Springs, CO. 80909.

June 23-27—California, Alamos Friends Church, 12211 Magnolia St. Write Glen Rinard, P.O. Box 1607, Whittier, CA 90603.

July 11-15—Alaska, Kotzebue, AK. Write Samuel T. Williams, Sr., Kotzebue, AK 99752.

At Powell House, Old Chatham, NY 12136:

June 21-July 1—Celebration of Life
July 5-8—Quaker Theological Discussion Group, T. Canby Jones, leader. Theme: Christ as Prophet.

July 12-15—Re-evaluation Counseling, Marjorie Larrabee, leader.

July 17-24—Training for Small Group Leadership, Joseph Havens and David Castle, leaders.

At Pendle Hill, Wallingford, PA 19086:

June 4—Spring Lecture Series, The Barn, 8 P.M., final session, Lawrence Scott, speaker

July 1-7—Nonviolence, Revolution and Visions of a New Society. Charles Walker, coordinator.

July 8-14—Singles and Families in Search of Community. Bob Blood, leader.

July 15-21—What Do We Do Now? Prisons, Courts, Police, Schools, Health Care? Steve Stalonas and Gail Haines, coordinators.

July 22-28—Exploring Creative Movement. Nancy Brock and Christopher Beck.

July 22-28—A Retreat. Robert Scholz and Janet Shepherd.

AFSC Camps and Conferences:

July 14-21, Midwest Summer Institute. Write AFSC, 407 S. Dearborn St., Chicago 60605.

July 14-20. July 23-29—Peace Workers Family Camps on the Oregon Coast. Write AFSC, 4312 S.E. Stark St., Portland, OR, 97215.

MEETING ANNOUNCEMENTS

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.

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

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., 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. Worship 10:45.

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—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

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

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

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

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

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

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

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

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10 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.M.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

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

Colorado

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

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

Connecticut

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

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

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

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

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.

Subscription Order Form / Friends Journal

Please enter my subscription to Friends Journal, payment for which is enclosed.

One year ☐ \$6.00. Two years ☐ \$11. Three years ☐ \$15.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State

Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia 19102

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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

WILMINGTON—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 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 Jacocks, clerk, 361-2862; AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

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, 10:00 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 623-2014.

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, 1¼ 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 a.m.)

WEST LAFAYETTE—Meeting for worship June and July 7:30 p.m. Tuesdays, Lounge, Univ. Presbyterian Church. Clerk, Merritt S. Webster (734-4772).

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

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

Maine

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

PORTLAND — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

VASSALBORO QUARTERLY MEETING meetings and worship groups: Brooksville, Camden, Damariscotta, East Vassalboro, Franklin, Industry, North Fairfield, Orland, Orono, South China, Winthrop Center. For information about times and activities, contact Paul Cates, Vassalboro Q.M. Worker, East Vassalboro, ME 04935 (Tel. 207-923-3078).

Maryland

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

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

BALTIMORE—Worship 11 a.m.; 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 Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

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

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

Massachusetts

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

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

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

CREMATION

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

For information write or telephone

HENRY BECK
412 Carlton Avenue
Wyncote, Pa. 19095 — TU 4-4742

CAMBRIDGE—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One Meeting for Worship during summer beginning June 17 through Sept. 9. Visitors welcome. 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.; programmed 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—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 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 Trakey St. Lydia Willits, 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.

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.

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

New York

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

BINGHAMTON—Meeting, 10 a.m. Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

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

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

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

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

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street. Phone, 607-733-7972.

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

GRAHAMSVILLE—Greenfield & Never-sink. Worship, 1:30, Sundays, in Meeting house.

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

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

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

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.; programmed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

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

QUAKER STREET—Mid-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 a.m. Judith Harvey, clerk.

CAMP ONAS
OTTSVILLE, PA.
A QUAKER CAMP
FOR BOYS 8-13
and GIRLS 8-12



Fifty-first Year of Camping
Complete Camp Program
TWO WEEK SESSIONS—FIRST
SESSION starts JULY 1st

SPECIAL RATES FOR QUAKERS
For Brochure Write or Call—CAMP
ONAS, 96 Cobalt Cross Road, Levittown, Pennsylvania 19057 945-8292

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), 2086 Brookdale Rd. Information: David Taber, 419-878-6641.

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

WILMINGTON — Campus Meeting 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 Warner, Clerk, (513) 382-8651.

FRIENDS' CENTRAL SCHOOL OVERBROOK, PHILADELPHIA 19151

A Coeducational Country Day School

Five-year kindergarten through 12th Grade; College Preparatory Curriculum Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

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., Meeting-house Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

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

LANCASTER — Off U.S. 462, back of

Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

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, 10 a.m.

MEDIA — Providence Meeting. Providence Road, Media. 15 miles west of Phila., meeting for worship, 11 a.m.

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

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

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

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

MUNCY at PENNSDALE — Meeting for worship, 11 a.m., 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 HAYERFORD MEETING — East Eagle Road at Saint Dennis Lane, Haverford. 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, 9:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth month. Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Waln Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton. For location call EV 6-5134 evenings and weekends.

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

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

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

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

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

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

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

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

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

STROUDSBURG—Meeting for worship at the Stroud Community Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

SUMNEYTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets on Walters Rd., Sumneytown. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

SWARTHMORE—Whittier Place, College campus. 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—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

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

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

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

South Dakota

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

Tennessee

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

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

Texas

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

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. 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 Siesta Dr. FE 1-1348.

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

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

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

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

Utah

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

Vermont

BENNINGTON—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.

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

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

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

Virginia

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

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

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

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

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

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

Washington

CHEYNEY—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.

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 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.

OSHKOSH—Sunday, 1 p.m., meeting and First-day school, Neuman Center, UW-O campus, cor. Irving and Elmwood.

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

ELKMONT GUEST HOUSE
Endless Mts., Sullivan Co., Pa.
Country living. Homecooked meals
family style. Garden produce. Cot-
tages for families. May to December.
Cyril and Irene Harvey, Forksville,
Pa. 18616 Tel. (717) 924-3655.

Publish the Truth...



Friends Journal and its parent, Friends Publishing Corporation, invite readers and believers in the Quaker tradition of "Publishing the Truth" to invest today in the truth of tomorrow.

Yesterday's truths have come through the voices and pens of George Fox, Robert Barclay, John Woolman, Thomas Kelly, Howard Brinton and Henry Cadbury—and of Friends Journal, too!

Last year, as a step in a new direction, we began to publish distinguished Quaker writing in book form, starting with the Henry Cadbury volume, *Friendly Heritage*. Now we seek a strong endowment base for printing Friends Journal. Our **Tomorrow Program** will help to continue to do both.

You can involve yourself by providing "seed money." The **Tomorrow Program** invites you to be an enduring partner in this publishing venture by considering it in your own estate planning.

You could immediately help undergird the publication of Friends Journal and of further Friendly books by contributing an insurance policy which is no longer needed for family security.

You might purchase a gift annuity contract—which is both a gift and an investment entitling you to an annual payment as long as you live. The gift could be

...In Perpetuity

applied at once to the **Tomorrow Program** and entitle you to a charitable deduction.

For many people the simplest and safest way to make a commitment to the **Tomorrow Program** is by adding a clause in your will. Here is a suggested wording:

I give and bequeath to Friends Publishing Corporation of Philadelphia, Pa., the sum of \$_____ to be used in the continuing publications work of the corporation.

Other possibilities exist under present tax law, enabling you to underwrite the publishing of truth—as earlier Friends have done.

May we assist you in arranging to help **PUBLISH THE TRUTH IN PERPETUITY?**

For further information please use the coupon below.

TO: Friends Publishing Corporation
152-A N. 15th St.
Philadelphia, Pa. 19102

Please send me more information about deferred giving in the form of

- ☐ Insurance Gifts
- ☐ Gift Annuities
- ☐ Bequests via Wills

Your Name _____

Address _____

Zip _____