

September 1, 1973

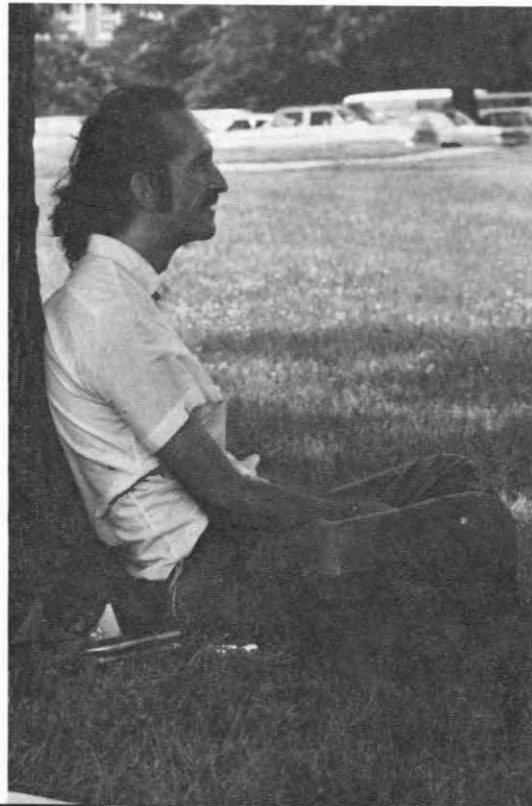
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FRIENDS JOURNAL

Quaker Thought and Life Today

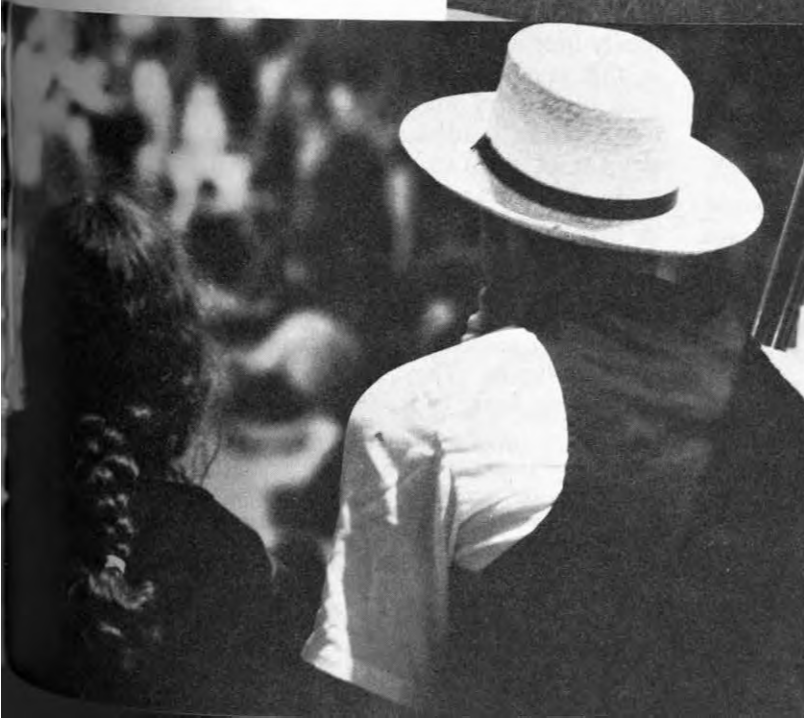


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September 1, 1973
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THE PHOTOGRAPHS ON THE COVER and those on pages 426-29 were taken by Ken Miller of Doylestown, PA, Meeting, Conference Coordinator for Friends General Conference. He is a recent graduate of Earlham College.

Perspectives on the Movement

(The regular column, "On the Growing Edge," will be suspended for this and the next issue to provide space for two reports on groups whose activities meet the criteria we would apply to any item for the column. The first, "A Liberal's-Eye View of the Revolution," written by the Journal's managing editor, offers observations gained from brief contact with movement groups. The second will be an in-depth report on the Movement for a New Society by a member of the MNS movement building collective. It is hoped that by reading these sometimes contrasting viewpoints on the nonviolent social change movement, Friends will gain a better understanding than any single article could provide.)

PREPARATION for the revolution is underway—the revolution in lifestyles and relationships. Egalitarianism and simple living are the watchwords, and the goal a complete transformation of the "American way of life."

I participated in recent national gatherings of two revolutionary groups that relate, at least to some extent, to Friends: the Celebration of the Movement for a New Society, held near Denver at the end of June, and a conference at North Andover, MA, early in July, called by the Vocations for Social Change program of the New England Regional Office of the American Friends Service Committee.

There were several elements common to both: a largely youthful constituency, an emphasis on what we think of as Quaker values (simplicity, lack of racial, ethnic or religious bias, emphasis on nonviolent means of social change, a concern to improve life for all, consensus as a decision-making tool) and a complete dedication to their revolutionary purposes. Both questioned their Quaker ties, but not their Quaker roots. MNS seems to be trying hard to steer away not only from Quaker ties and identification but also, for the most part, from any patently religious activities. (There is a small minority that values a religious context for MNS activities.) VSC is weighing the pros and cons of AFSC affiliation, and, in fact, there are VSC groups totally independent of AFSC, which were not represented at this conference, except for the original VSC group (one member of which was present) formerly at Canyon, CA, and now headquartered in Oakland. Another common element of the two gatherings was a totally vegetarian menu. And both used conference sites owned by Protestant denominations.

Egalitarianism was one of the most emphasized—and most revolutionary—concepts at the conferences. VSC groups work as collectives and share routine tasks as well as program responsibilities. There are no executives and no clerk-typists. They view themselves as a potentially radicalizing force in AFSC, and some feel that this pos-

(continued on page 425)

Friends are urged to continue sending information on their concerns and actions to Ellen Deacon c/o the Journal.

Of Youth, Age, and Visions

ONE OF THE clearest impressions in my mind after a year as editor of the Journal (and how that time has vanished!) is the integrity, sincerity and all-around high quality of many of the young people in or near the Society of Friends. Have you noticed how fine—really fine—they are?

Granted, to see them so positively means looking beyond some of their clothes, hair lengths, sexual habits and lifestyles—characteristics that tend to produce judgments in our minds based on standards we feel are important but that they believe are irrelevant. This alone is threatening to some of us, and young people don't make it any easier by not always showing us the respect we feel we have coming. They certainly at times also are impatient, outspoken, even downright arrogant.

When you add all of it up, we probably have the same trouble seeing their basic qualities that the older generations had in England back in the 1600's with a young upstart named George Fox.

George must have really turned folks off when he proclaimed that he had "received that opening from the Lord that to be bred at Oxford or Cambridge was not sufficient to fit a man to be a minister of Christ . . ." Or later when his "desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book or writing."

The fact that he was barely in his twenties when he "went among the professors . . . and declared Truth" could by comparison make our young people seem almost reticent.

What brings this to mind, in addition to the year-long series of favorable, positive experiences and encounters I have had with many young people, is what I saw at Friends General Conference at Earlham. Everywhere I looked, young women and young men were handling important jobs capably, often superbly. The gentle, loving way they went about it was even more impressive.

All this confirmed once more what I have realized time and again here at the Journal—many young Friends are dedicated—completely, seriously and apparently irrevocably—to living their lives according to their own Inner Light. Not living it that way just occasionally or when convenient, but always, and not because it's secure or even comfortable, but because it's right.

In the process, they are having an effect on the communities in which they live, the people with whom they come in contact, and the Society in which they give and receive religious vitality and meaning.

Yet I also have sensed, and this too was confirmed in talking with many young people at Earlham, that some of them, like Fox, are searching for a new vision, a compelling and convincing rearticulation of the reality of religion.

What this vision will contain and how it will be phrased and when it will come and in what form are excitingly intriguing questions.

Perhaps it will be quite similar to Fox's flash: "There is one, even Christ Jesus, that can speak to thy condition." Many young Friends and their friends see Jesus not as a mythical person in a book but as the epitome of a spiritually motivated, almost perpetually centered-down life. So the message may not be new, but just made relevant and contemporary and delivered by someone who, like Jesus, demonstrates the ability to live—really and truly live—a unified, God-centered, Light-filled and Light-reflecting life.

Also like Fox, perhaps the new vision will come from and through someone young. Certainly religious vitality, like many other kinds of vitality, seems to run stronger longer through young minds, hearts and bodies.

As Helen Hole pointed out in her talk at General Conference, so does the ability to clearly see reality. In fact, it is this ability that she finds at the heart of Jesus' high esteem for young people.

Regardless, though, of what the new vision contains and how it arrives—if indeed it is not here already and always has been except that we have failed to communicate it to our young people because we have failed to be living examples of its reality and vitality—it certainly will have no meaning for those of us who have our eyes, minds and hearts closed and intend to keep them that way.

I found some of that at Earlham, too. Like integrity, sincerity and other virtues, openmindedness is not necessarily a matter of age. Indeed, we all know that some of the youngest spirits in the entire Society of Friends are in some of the oldest bodies. And some of the youngest bodies hold spirits that already seem dry and withered.

Perhaps there is no one essential element in all of this, no secret key to open hearts and minds to one another regardless of unimportant differences such as age. But if there is one—just one—I suggest that it might be found in the 13th chapter of Corinthians. For now, I'll leave it there.

JDL

To Be a Friend Is . . .

THE FRIEND who seeks God in silence takes the difficult way, and sometimes in other aspects of life, too. The historical testimonies of equality, simplicity, community and peace, if truly felt, may lead a Friend into swimming against the current of the world, or trying to.

There are others, though, who do these things, for Friends have no monopoly on a vision of the Kingdom, or the courage to try for it. But Quakers seem to me to have two requirements: First, a Friend must refuse to be an adversary to *anyone*. This has limitless implications, but it begins with the individual. Second, a Friend must be willing to be called a fool and always must be prepared to accept suffering or other consequences of acts of conscience.

MARGARET N. MORRISON

A First Step Away from International Anarchy

by Dorothy H. Hutchinson

THE CURRENT DISENCHANTMENT with the United Nations is due to the fact that it seems unable to do the primary task set for it, namely to prevent war. Knowing that wars and continual preparation for war divert resources from world economic development and are becoming an insupportable burden on even the wealthiest nations; knowing also that all the useful activities of the U.N. itself are stunted because the U.N. has found no way to deal with the war problem, people are writing it off as a failure.

Article I of the U.N. Charter specified *two* approaches to the U.N.'s primary concern for maintaining "international peace and security." One of these (spelled out in Chapter VII of the Charter) was to apply the good old collective security concept on a global scale, i.e., to give the Security Council the means to enforce peace by various sanctions, culminating in the waging of war in order to deal with "threats to the peace, breaches of the peace, and acts of aggression."

The Weakness of Collective Security

The collective security approach enabling the U.N. to enforce peace was, of course, not suited to the atomic age and particularly during the cold war that predictably followed close on the end of World War II. The only time the U.N. used military sanctions was in the Korean War, which was so bloody and inconclusive that the U.N. will probably never again lend its blessing to any such venture. Since the collective security method proved not to be feasible, the U.N. has taken to acting as if it were incapable of doing *anything* effective to prevent wars.

Yet Article I of the U.N. Charter specifies another and very different method for maintaining international peace and security, namely "to bring about by *peaceful means . . . adjustment or settlement* of international disputes or situations which may lead to a breach of the peace." This method is spelled out in Chapter VI of the Charter where some of these means are listed in Article 33 as "negotiation, enquiry, mediation, conciliation, arbitration and judicial settlement." The Charter *commands* the parties to any dispute to use these means "first of all" *before* their dispute results in any breach of the peace.

Need for a New Focus

Strangely enough this approach has been given almost no analytical thought. Instead, the world's attention has come to be focused on two temptingly direct and deceptively simple ways of ensuring the peace: first, disarmament—from 1946 on; second, U.N. peacekeeping forces—from 1956 on. To be sure, for the past 17 years U.N. documents, the U.S.S.R.-U.S. "Agreed Principles for Disarmament Negotiations," speeches and articles by U.N.

experts, and statements by most of the peace organizations have regularly listed three ingredients essential to the elimination of international war. They are world disarmament, U.N. peacekeeping forces, and means for the peaceful settlement of international disputes. Millions of words have been devoted to the first two and almost none to the third. Indeed, when anything at all is said about peaceful settlement, means for achieving it are usually dismissed as something that will be necessary only after the world is disarmed.

This puts the cart before the horse! Duncan Wood, who represents Friends at the U.N. in Geneva, says that early in the 1960's he was assured by a member of the then 18-nation Committee on Disarmament that the U.S. and Soviet draft treaties for general and complete disarmament "had been quietly shelved—because the authors of both had suddenly realized that, if their treaties were implemented, war would be eliminated. So far from rejoicing in this prospect, they were alarmed by it, because they realized that they had given no thought whatever to a satisfactory substitute for war as a 'machine' for settling disputes. Since no consideration has been given to this matter in any other international forum, we are still in the same position." In other words, a reliable peaceful settlement system is a *prerequisite to disarmament*.

As for UN's so-called "peacekeeping" forces, these come into action only after the peace is already broken, restore order (if both parties consent) and patrol the area pending the settlement of the dispute. But for such settlement there is as yet no reliable machinery in being. Therefore, the assignments of the "peacekeeping" forces are interminable. As this is becoming recognized, they bid fair to be used less and less.

A Peace Making System

Since neither disarmament nor "peacekeeping" can be achieved in the absence of a peace making system, i.e., one for the peaceful settlement of international disputes, it is high time that the world gave heed to the definition of peace (in the sense of *warlessness*) provided by former U.S. Assistant Secretary of State for International Organization Affairs, Harlan Cleveland. He said, "Peace is an organized system for the peaceful resolution of differences and the peaceful management of needed change." Note that he did not say, as many other people do, that one of the requirements of peace is that nations settle their disputes peacefully, but that "Peace is an *organized system*" for achieving this. If Harlan Cleveland is right, had we not better implement the peaceful settlement procedures listed in Article 33 of the U.N. Charter?

So far the only functioning U.N. organ for the peaceful settlement of international disputes is the International Court of Justice which, because it implements only the most coercive of these procedures and requires nations to

Dorothy Hutchinson, former president and international chairperson of the US Section of the Women's International League for Peace and Freedom and author of many articles and pamphlets, lives in Sewanee, TN.

now to compulsory decisions, is now dying of disuse. At the present low ebb of U.N. vitality we must select an immediate goal modest enough conceivably to be acceptable to the members of the U.N. yet valuable enough to be worth an effort—a first step away from the international anarchy that now prevails. We might well start with the least coercive of the peaceful settlement procedures listed in Article 33—and which the Charter requires nations in dispute to use if direct negotiations between them break down. This procedure calls for *enquiry and mediation*.

Some Specific Proposals

My proposal is this:

1. Let the General Assembly name skilled and trusted mediators to a U.N. mediation board from which mediators can be chosen by nations in dispute.
2. Let the General Assembly set up a fact finding (enquiry) body to serve these mediators as needed.
3. Let all members of the U.N. promise in advance to present their disputes to U.N. mediators as soon as direct negotiation breaks down and before resorting to force.

At first glance this may seem too modest to be worth working for, since it does not demand acceptance of a third party judgment. It demands only prior consent to accept assistance in solving disputes, involves no abandonment of national sovereignty, and is relatively noncoercive. However, this small step might help in a number of ways to move the U.N. toward effectiveness in its primary role as maintainer of the peace.

Insurance for Times of Crisis

1. Having fact finding and mediation machinery permanently in being would help insure that mediation would be used in a time of crisis, when high tensions make it most difficult to set up *ad hoc* machinery of this sort.
2. Prior consent by nations to use this machinery as soon as direct negotiations prove unable to resolve their disputes constitutes strong pressure upon them to turn to mediation before resorting to war.
3. Such an agreement would, for the first time in U.N. history, bind strong and weak nations equally, though without seriously infringing the sovereignty of either, since what they promise to submit to is not a judgment as to the merits of their disputes, but only a procedure for helping them settle matters without resort to war.
4. By this means a party that may want peaceful settlement can achieve it without losing face. And a party that may not be averse to moving in the direction of war will be under some pressure to maintain contact with its adversary, to take into account its adversary's legitimate needs as well as its own, and to face up to the world's interest in preventing war.
5. No Charter amendment would be needed to set up mediation machinery within the U.N. It would be only implementation of a procedure already required under Article 33.
6. Even those nations that always insist that all matters relating to war and peace must be handled by the Security

Council alone, can hardly make valid objection to a General Assembly initiative to implement Article 33, since Article 37 of the Charter clearly indicates that *only after nations have used the means for peaceful settlement listed in Article 33 and these have failed, are they required to refer their disputes to the Security Council*.

7. Above all, if this relatively simple and safe step can be achieved, the most important principle in the development of world law will have been established, namely that of third party intervention in resolving disputes. This could well pave the way for arbitration and genuine world law as time goes on.

What then is an appropriate role for Friends at this time when both disarmament discussions and "peacekeeping" operations have bogged down in the absence of acceptable machinery for peacemaking?

Friends have always been wary of proposals that war-making power simply be transferred for nations to the U.N. because it seemed that this might do no more than perpetuate the war system in a new form. Friends have been mistrustful even of U.N. peacekeeping forces except as a very temporary stopgap measure, since such forces come into play only after the peace is already broken,

"I once met a man who said to me, 'I'm surprised at the kind of person you are. After reading your very serious message on the way of peace I expected you to be a very solemn person, but instead I find you just bubbling over with joy.' I said to him, 'Who could know God and not be joyous?' If you have a long face and a chip on your shoulder, if you are not radiant with joy and friendliness, if you are not filled to overflowing with love and good will for all beings and all creatures and all creation, one thing is certain—you do not know God!—By Peace Pilgrim and quoted in the New England Friend.

contribute little to the resolution of the conflict that necessitated their use, and, in fact, sometimes seem to delay the resolution of the conflict by making the parties feel less urgency for negotiating their differences.

What Friends desire is the abolition of the war system, the achieving of world disarmament, and the raising of world living standards that only disarmament can make possible. What we want is a *nonmilitary* strengthening of the U.N. so that it can *resolve* disputes before they lead to war. A peaceful settlement system is the only feasible substitute for the war system in this imperfect world where international disputes will certainly continue to arise for a long time to come. If the establishment of a mediation system can be a first step in this direction, shouldn't Friends be working to this end?

The time may be ripe. The weaker nations may by now have learned how helpless they are to protect themselves from manipulation by the big powers; how easily those who control them economically can control them politically; how cockfights set up among them can be made to benefit others but not themselves. The weak may be recognizing that a U.N. system for what Harlan Cleveland called "the peaceful management of needed change" may be their best hope for altering intolerable aspects of the *status quo*.

Even the major powers may be learning how their unquestioning reliance on the war system is increasing both their financial and military insecurity; how their so-called arms control agreements are always followed by mounting rather than diminishing arms expenditures; how little even the militarily strongest nation has been able to achieve by the longest and costliest war in its history. The strong may, at last, be ready seriously to consider peaceful settlement machinery as a substitute for war. If so, Friends may be a catalyst in this development.

However, perhaps the time is *not* yet ripe. The only reason that any nation, strong or weak, will agree to U.N. machinery for peaceful settlement is that the nation is convinced that the establishment of such machinery with prior consent to its use is more to the nation's self interest than is the continuance of the present state of affairs. Maybe nations are not yet so convinced.

Friends nonetheless have an obligation to start laying the groundwork by a vigorous campaign of education and lobbying. For religious and humanitarian reasons we have long sought practical alternatives to war. As some semi-cynic has said, "In matters of public policy nothing right is ever done until it can be done for the wrong reason. However, it will not then be done unless some people have, for a long time, been working for it for the right reason." Friends can now, as they have in the past, rejoice to accept this as their role.

Personal Queries

THOREAU WROTE: "To affect the quality of the day, that is the highest of the arts."

I find that time and existence have a daily potential for practicing this highest of the arts.

Perhaps I can never know exactly who I am. Nor is it possible to predict the precise nature of subsequent arrangements and relations.

(I say "I" since I have to be responsible for myself—and myself alone—in these matters.)

But god gives me the choice of a general attitude to adopt. God gives me that choice by making it possible for me to be here.

Such giving is love and faith on god's part, who is love, so I am obliged to return these gifts by becoming more open to the refinement of my own response to the world.

In working toward the attitude I believe can affect helpfully the quality of the day, and while woefully clumsy at it—I sometimes think of these queries:

Do I ridicule or give sympathetic understanding where it may be needed?

Am I mostly judgmental or earnestly seeking more workable and satisfying relations?

Do I really care or merely offer the apathy and indifference of self-righteous indignation?

Is human reconciliation my true interest or is it my lust for recrimination and criticism that excites and controls me?

WILFRED REYNOLDS

Love Is the Hardest Lesson

by Barbara Graves

SEVERAL YEARS of working as a therapist with severely troubled persons has led me to believe that psychological insights may sometimes be essential before religion can be operative for the individual. For religion tells us, as its "first and great commandment," that we shall love God with heart and soul and mind, and our neighbor as ourselves, whereas clinical experience demonstrates that many human beings *cannot* love maturely, either God or their neighbor, and least of all, themselves.

"The acceptance of one's self," says Carl Jung, the great Swiss psychologist, "is the essence of the moral problem and the epitome of a whole outlook on life. That I feed the hungry, that I forgive an insult, that I love my enemy in the name of Christ, all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least among them all, the poorest of all the beggars, the most impudent of all the offenders, the very enemy himself—that these are within *me*, that I myself stand in need of the alms of my own kindness—that I myself am the enemy who must be loved. What then?" Does the first commandment apply?

In therapy, it is the therapist's compassionate love for the human condition and its need for understanding acceptance that brings about change of heart and self-acceptance in the troubled person. In religion, perhaps this sense of being loved unconditionally, as one is, may come about through Grace, through mystical experience of God's total acceptance. But most of us must settle for the slower processes of evolution, in which we learn to accept our changing knowledge of man and of ourselves, and work with it toward God's purposes.

I suppose no one since Jesus has ever learned to love unconditionally in all relationships, and learning to love even a little bit, in the sense we are defining love, is one of the most difficult tasks there is. William Penn, in fact, said, "Love is the hardest lesson." It is in this very task that psychological insights and training may deepen religious experience.

Conversely, religion can help us, if it enhances our practice of love in our daily relationships, and if it becomes more understanding of the true nature of man.

The more I have learned to know and experience human dynamics, the less contented I feel with our Quaker queries as a means of speaking effectively to the condition of modern man, or rather, to the human condition as modern man has come to recognize it.

I would not imply that I think the queries as a method of self-appraisal should be laid down. On the contrary, I highly value their place and function in our meetings.

Barbara Graves, on the national staff of the American Friends Service Committee from 1948 until 1969, is presently living in Berkeley, CA. This article was based on a talk which she gave in 1961 at Radnor (PA) Meeting.

I ask myself, though, whether they go far enough beyond orthodoxy to reach and affect our humanness. Consider the queries on the home. Rather than inquiring as to our inward retirement, our family worship, or reading of the Bible, perhaps they should include such thinking as:

"Is your home a place where God and Jesus and the Light of Christ are interpreted in words, and above all in attitudes, which communicate a vital force of unconditional love in your relationships toward one another? Do your children come to you with their sorrows and their doubts and their curiosities about their inner as well as their outer experiences? Do you encourage their questions about what God is like? And why he has allowed bad as well as good in us? Do you bring alive for them the joyful mysteries of nature, including their own nature? Do you take infinite pleasure in the unfolding of their still formative lives, attending with equal tenderness to both their fears and their creative fantasies? Do you try to guide them into the light of an even greater Love, of which yours is the vital, human, psychologically sensitive reflection?"

Clearly I feel that Christian theology has misguided us in suggesting that we should be perfect, as our Father in Heaven is perfect, without indicating how we are to deal with our complex natures in the endeavor. And in depicting Jesus, our model, as rather more than humanly good. There is little emphasis upon such references as Jesus wrestling with the Devil in the wilderness; or with dread, in the darkness of Gethsemane.

We are all created with vigorous potentials for both creativity and destruction. Do we dare to admit it? Can we accept it in our friends as well as our enemies? In our children, and in ourselves? And love the whole person?

The message of both psychology and religion is the same: to the degree that we can be reached by Love (which accepts us as we are), we can be transformed, however slightly; to the degree that we can learn to love, we can do God's work of healing the conflicts in others' natures and our own.

Jung, a dedicated explorer of the human soul, discovers empirically in the productions of his patients that Jesus on the Cross, between two sinners, two convicted thieves, is taken into the unconscious of many persons as a symbolic statement of their human condition. I take this to mean that the tension of opposites in our nature is with us, potentially creative in its dynamics, but unresolved, until the finish.

The crucifixion forces us to confront profoundly the unescapable conflict in our own souls. Ultimately only a religious faith resolves it: Jesus, the sublime aspect of our humanness, accepts the evil partners who share his fate, inviting them, with him, into the supernatural experience of God's unifying presence. "Today shalt thou be with me in Paradise."

The consummation in death makes way for God's transcendent love, to gather up these three, his creatures, despised and rejected of men, into their Father's house.



Photograph by Ted Hetzel

Reflections on a Rainy Day

Let's Not Be Bitter. . .

Noah Vail

THE ABOVE PHRASE was one of the great tag-lines of my youth. As a method of social control, I suppose it superseded "twenty-three skidoo," which was before my time. Whenever one of my high-school classmates raised his or her voice, someone would offer the wry advice, "Let's not be bitter."

Recently this advice appears to be coming back into fashion. This is understandable, since we have just been through an exceptionally bitter period of our national life, and many of us have been left emotionally exhausted by the exercise. Bitterness takes a lot of working at, especially for us bourgeois.

Before we slide all the way back into cheeriness, though, I'd like to raise the alarm. Are we really so sure there is nothing left in our world that merits the expenditure of a little Christian bitterness? Are there no thorns on all those roses?

And not only are we not supposed to be bitter, we are also being exhorted to be constructive, especially toward those who have been called by the Lord (or 60 percent of the voting public, which may or may not come to the same thing) to what is euphemistically described as "positions of leadership."

I am not complaining about our natural human tendency to look for the bright side. I do a lot of that myself these days, not too successfully. But nobody has a right to look at the bright side of anything to the exclusion of the other sides, especially when they are a lot more obvious.

Let's get together on a few flat-out political statements: the Christian's faith is in God. The Christian's joy is in God. Any exhortation to faith and joy based in a constructive attitude toward so-called leaders who have corrupted our national life is just plain sub-Christian. Nobody in the Bible asked Jezebel politely to do a wee bit better. The judgment is, "And So-and-so ruled eight years in Israel, and he did that which was evil in the sight of God."

Back about a hundred years ago a good-hearted Quaker lady put out a book entitled *The Christian's Secret of a Happy Life*. It has always seemed to me a bit unfortunate that she did not live a few centuries earlier; she could have saved our Lord a lot of grief, and Pontius Pilate an expensive carpentry job.

Milton Mayer:

Before the Watergate testimony of Jeb Magruder is forgotten, Friends may want to ponder the young man's justification of the Nixon campaign criminality by the anti-war criminality of William Sloane Coffin—and William Coffin's rejoinder.

None of the seven senators who heard Jeb Magruder's testimony thought to ask him if he really thought he could equate civil disobedience with the behavior of burglars, perjurers, and conspirators to obstruct justice. If, as William Coffin said, his former ethics student appears to have failed the ethics course, the seven senators may be said to have failed the logic course.

But William Coffin says further that the student's failure was the teacher's: "As his ethics teacher, I wish now I had stressed the errors and illusions that stem from the fear of being a loser . . . I wish I had pointed out the paradox of winners being losers . . . I wish I had stressed the importance of solitude. I wish I had emphasized that it is the individual consciences of history which, as opposed to the mass mind, best represent the universal conscience of man—

kind . . . Maybe these emphases would have helped Jeb to develop individual convictions."

William Coffin fails the pedagogy course.

Like so many others at the national wailing wall these days he blames the schoolboy's derelictions on the schooling. But Jeb Magruder had the best schooling that money can buy and, in William Coffin, the best teacher that a schoolboy can have. The teacher fails the pedagogy course because he thinks that schooling can do what it can't.

He might have passed the course had he remembered Plato's dictum that the city educates the man—the city, not the schoolhouse. He fails it because he confused the intellectual with the moral and theological virtues—a confusion the late Cardinal Barberini pointed out to Galileo: "It is your business to show men how the heavens go, ours to show them how to go to heaven."

The cardinal was wrong, too. In a sense unavailable to mere teachers, cardinals can "show" men the way to heaven, but they can not make them take it. The rich young ruler turned sorrowfully away when, in answer to his question, Christ told him to sell

what he had and give it to the poor and take up his cross. It takes more than a cardinal or a Christ—and how much more than a teacher—to "show" a man.

As a teacher "of" ethics, William Coffin could, and doubtless did, teach his student everything that can be taught about right and wrong. What he couldn't do—and what he mistakenly thinks he could have done, had he been a better teacher—was to teach his student to do the right and eschew the wrong. To know is not to do; there is no evidence that it even conduces to doing. All that the teacher of ethics can do is teach *about* ethics—and luxuriate in the undemonstrated and indemonstrable hypothesis that a little of what goes into the head will by some sort of nasal drainage seep down into the heart.

The city educates the man. Jeb Magruder did not, and could not, get his ethical education from William Sloane Coffin. Like the rest of us, he brought some of it to college with him and got some of it in the course of his extra-curricular hours. The only thing that distinguishes him from the rest of us was his opportunity to do his graduate work at the White House.

Speaking Out: On Jeb Magruder, Watergate, Civil Disobedience, 'Teaching' Ethics and Quakers

A. Z. Marshall:

Having just read my local meeting newsletter with its advice on tax-withholding, some very uncomfortable thoughts come to mind:

1. How much did civil disobedience contribute to Watergate?
2. Was the Watergate caper in itself a form of civil disobedience?
3. How well do we as Friends understand the relationship of "law" to society, particularly a huge (in numbers) technological one as we have?
4. Could there be a group of Quaker lawyers (are there any such? I know of none) who could address themselves to this relationship in the pages of the Journal? It would also be very helpful if they could also address themselves to the relationship of law to our Society (of Friends).

I'm well aware of the fact that Quakers act in an open manner, not in a secret, clandestine way—but what that says is

that the way in which an action is done makes it right or wrong. Does it really say anything about the rightfulness of the action itself?

I've been flabbergasted at the apparent paranoia of some men surrounding the President. On the other hand I was delighted at Mr. Ellsberg's civil disobedient action re the Pentagon Papers. Obviously I'm as confused as everybody else. Can anyone shed some light? The letter below to the editor of the New York Times from F.D.R.'s great planner, Rex Tugwell, says much better than I what I'm trying to point out. It is not only an American dilemma but because of our convictions very much a Quaker dilemma.

"No one with the least sensibility concerning human distress could have been indifferent to the Magruder cry of distress as he testified before the Watergate committee. He was asked—and he had obviously been consulting his conscience for a long time—how he justified breaking the law in the course of his campaign activities.

"His reply was that he must have been made indifferent to the rules of conduct ordinarily observed by himself as well as others. He was made so by watching the conduct of those for whom he had enormous respect. He mentioned Professor Coffin of Yale, who had been one of his teachers. He mentioned also the many draft-card burners of his own generation. There was a general rule among those he looked up to. They would not obey rules when they interfered with their conception of what was right. They would break the law when the law seemed to them wrong. Their conception of morality ran against that of others so the others must not expect them to conform.

"Magruder thought the nation was endangered by the protesters' behavior: he thought it was essential that Mr. Nixon should be re-elected. His opponent, whoever he was, would subvert the nation's purpose defined by its elected head. Breaking a few laws was far less important than that the

Watergate

We wander in a smog of fear;
We are confused and grope our way.
Whom can we trust; what price
to pay?
What aberrations brought us here?

The chief shares guilt; he gives
the cue;
Though he may never sign his name.
Power corrupts, we learn with shame.
The craven mask the deeds they do.

Grant us another breed of men;
Compassionate, intrepid, wise.
If free men falter, freedom dies.
Restore our faith and hope again.

Explore the truth where e'er it lead.
We are a land of decent folk;
Whose ancient virtues we invoke.
Root out the canker, rot and greed.

Father of all, the time has come
To sheathe the wings; to snuff
the war;
To bring to flower what life is for.
Seek intercession, call men home.

Paul L. Benjamin

A. Z. Marshall (continued)

nation should be made safe for President Nixon and the Republicans. It is possibly important to note that there are only a few Father Berrigans and Professor Coffins, and not many even of the young draft-card burners. There were millions who thought Nixon essential to the country's future and said so with their votes. In that sense Magruder served a cause far more general than that of protesters.

"When he testified, the anguish of his ordeal was written on his face and could be heard in his voice. No one has heard his mentors retract or confess to any doubts. Why are they so certain that their view of civic duty is superior to his? Do all of us except them have a compact with society to acknowledge its processes and conform to its legitimized rules? Why is Magruder to suffer because, like his mentors, he thought his cause warranted nonconformity? Is it because there is a difference in purposes? Does one justify outright illegalities and the other not?

Obviously Magruder, in the agony of afterthought, had concluded that he was wrong. He still thought his cause a just one. But he no longer thought

a cause, his or any other, justified breaking the law. You could almost hear him calling on the Coffins and the Berrigans to say why their cause warranted the arrogance of continued defiance.

REXFORD G. TUGWELL

Senior Fellow, Center for the Study
of Democratic Institutions
Santa Barbara, Calif."

A Liberal's-Eye View of the Revolution

(continued from page 418)

sibility is an important reason to remain part of AFSC. Opposed to this was the viewpoint that dealing with AFSC bureaucracy is time- and energy-consuming in the face of more urgent priorities.

VSC is not a job placement agency, as its name seems to imply. It is trying to change attitudes toward work and the meaning of work. Some VSCers take straight jobs of a nonprofessional nature to help the other workers to become conscious of their oppression as workers in capitalist, sexist, racist institutions. Decentralization and having power in the hands of the workers are two important elements in the philosophy behind VSC.

MNS likewise works through collectives. Living together in communal groups is common with MNS people and is one of its answers to our over-consuming society. (The living group is not necessarily the same as the working group, however.) Multi-family households use no more electrical appliances, cars, etc., than many nuclear families. There is also an emphasis in MNS for the improvement of interpersonal relationships, and many of its participants become involved in Re-evaluation Counseling to help understand themselves and each other better. Some MNS working groups (NRG's or Nonviolent Revolutionary Groups) analyze society and its problems in depth as a prelude to determining what needs to be done to change it. VSC does not do its own macroanalysis (as MNS calls its analysis of community problems in the perspective of world problems and relationships) but draws on materials published by MNS to explain the basis of its work.

Preceding the MNS celebration and running in counterpoint with it were "network" meetings of the core group of MNS. Despite theoretical emphasis on complete egalitarianism, in practice those expected to join in network meetings felt sharply divided from

those who were not, and those of us who were "on the fringe" of the movement felt very much like an out-group at times. Those who organized the VSC gathering were much readier to welcome outsiders. (The latter was a smaller conference with fewer outsiders, but the difference in tone between the two cannot be explained merely on the basis of that fact.)

The VSC gathering was more tightly organized and had a greater sense of purpose than at least the all-group activities of the MNS Celebration, a situation that was frustrating to some of us "outsiders." (From what I heard about "network" meetings, the politics of the organization and personal struggles seemed to take up a good deal of time but were finally harmoniously resolved.)

Those in both groups are truly dedicated and their purposes vital. The tactics of VSC, which tends to work more within the establishment than without, seem to me more likely to produce results in the foreseeable future than those of MNS, which seem to be part of a change in society that is too far-reaching to seem possible any time soon. One can imagine MNS taking over after a violent revolution has decimated the population and the resources of the world, leaving the NRG's intact, or in conjunction with gradual changes in all aspects of society that other groups besides MNS are involved in.—JOYCE ROLLÉ ENNIS

Public Service of Private Education

PRIVATE SCHOOLS make much of their independence, their relative freedom from state-imposed programs and doctrines. Let our private schools now declare their independence from a tyranny of social expectations built on violence and exploitation of the earth and its material resources and the servitude of those unlucky enough to be born without power.

The great public service of private education is to demonstrate that forceful, effective people of different ages and backgrounds can live and learn together, can resolve conflict and live with tension, can welcome differences, can make good decisions together and can choose to work vigorously toward the building of a world of justice, freedom and satisfaction without violence.

THOMAS S. BROWN, Friends Council
on Education

Genuineness, Oceans, Sharing and The Givenness of God



WRITING THIS REPORT of the 1973 General Conference for Friends is a bit like describing a delicious drink of water drop by drop or Mozart's music note by note. Words are fragments when reality is of a piece that for me was a renewing, inspiring total experience.

Stillness that instantly and completely filled the room is simply inadequate to convey even a sense of the Carpenter Hall auditorium at Earlham College as the deep voice of Howard Thurman gathered and centered all 600 of us with John Greenleaf Whittier's prayer:

"... Drop thy still dews of
quietness,
Till all our strivings cease:
Take from our souls the strain and
stress
And let our ordered lives confess
The beauty of thy peace."

Or the silence between the phrases as he talked of "The Givenness of God that is the stuff of life . . . the essential idiom of all expression . . . the sound of the genuine in me . . . something in us that waits and listens for the sound of the genuineness in others.

"It is this given element in life," Howard Thurman said in setting a deep, deliberate mood for the conference, "that is the givenness of God. To know this *vitality* is to rob death of terror and life of its fear."

Only those who were in the auditorium and worshiped with Howard Thurman know how incompletely those words describe the total experience of that Sunday afternoon.

Was it the genuine in me that sought to listen for the genuineness in others in face-to-face conversations throughout the week? Certainly much of the superficiality that all too often gets in the way of meaningful exchanges seemed to be missing, and we did talk about some important things, didn't we? Were they important, though, to "the givenness of God" in you and in me? I wonder . . .

But I enjoyed them anyway. Particularly those with folks I had known only casually or not all before Earlham. If, like Tennyson, I am a part of all that I have met, I am much richer now. Bigger, too, because all too often the conversations naturally led to a dish of ice cream or another cup of coffee.

As good as the food was in the dining hall, several people told me that the simple living Friends had eaten even better. They had high praise for Kim Palmer who had planned the meals, and generally were happy with all the arrangements. I hope so—it would be terrible to sleep on a gymnasium floor and be unhappy, too.

It occurs to me that there are so many intangibles and uncontrollables in

a gathering as large and diverse as 600 Quakers that there *has* to be a higher power functioning to make it come off at all.

Take Tuesday, for example.

Helen Hole brought clearer understanding of reality to us by talking about "The Two Oceans: The Ocean of Darkness and the Ocean of Light" that are integral parts of ourselves and our world.

George Fox and other early Quakers understood, as do some modern thinkers and writers, that "deep within each of us are weaknesses, jealousies, fears, hard hearts—dark things we would rather not look at. And we still worship our own egos." Yet as painful as the process of learning about and facing the darkness within ourselves is, it is "essential because we can know the joy and transforming power of the light only after we have known and penetrated the darkness in ourselves and others, and have realized the powers and potential of evil."

Only then, Helen Hole pointed out, is the ocean of light enriched, even transformed, in some strange way that enables us, as Teilhard de Chardin said, to reconcile our own failures with creative goodness and creative power. She also quoted Carl Jung's perception that if the darkness is faced the light can purify it and provide a source of dynamism that is not just good but divine, that can sustain and nourish lives, giving them strength, depth and resonance.

Returning to Fox, Helen Hole said that only after synthesizing light and darkness did he emerge to see the balance between the immense powers of temptation, vices, and ungodliness and the infinite potential of joy, creativity and love.

"The Society of Friends," she said, "if it is to grow in effectiveness and truth—must be rooted in reality which alone can infuse the light with richness, vigor and power. We are born with divine potential, but we must not forget that we are citizens of two kingdoms, darkness and light, and that the highest citizenship of all—of allegiance beyond all others—brings with it passports to them both."

Later Tuesday another kind of "ocean" developed. It too was accompanied by darkness and light in the form of immense clouds, jagged lightning, winds strong enough to bring a

tornado alert, and almost solid sheets of rain. The storm hit not once but twice. The campground became a lake, and tents that hadn't been blown down in the afternoon turned into islands of mushy equipment, sleeping bags and people when the rains returned that night.

Makeshift sleeping arrangements, a lot of helping hands and a laundry equipped with electric dryers helped campers come through it undrowned and undaunted. In fact, by Thursday night the incident had become a skit put on by young people that was the hit of a light-hearted evening of music, dancing, games and other activities appropriately called Fun Fair.

Meanwhile, of course, the two continuing parts of the program were doing just that, continuing. Members of worship-sharing groups were seeking to speak, to listen and to appreciate that of God within each other and to grow both individually and collectively. While some were disappointed, others found the experience rewarding and renewing. Let me share just three of many meaningful things from my own group.

First was the I-Thou relationship one person described in terms of horizontal and vertical beams which at their juncture give strength and support to human strivings toward divine perfection.

Another time someone else asked, "When have we ever sought God's openings and not found that the door did indeed open when we were ready?"

And then after I had spent almost an hour unsuccessfully trying to quiet my own thoughts and center down, the same person read this:

"I salute you.
The gloom of the world is but a shadow. Behind it yet within our reach is joy. There is radiance and glory in the darkness, could we but see—and to see we have only to look. I beseech you to look.

Life is so full of meaning and purpose, so full of beauty—beneath its covering—that you will find earth but cloaks your heaven. Courage then to claim it, that is all! But courage you have, and the knowledge that we are pilgrims together, wending through unknown country home.

And so . . . I greet you . . . with profound esteem and with the prayer that for you now and forever, the day breaks, and the shadows flee away."—Fra Giovanni, AFSC Christmas card in mid-'60's.

Throughout the week other group experiences were taking place in work-

shops and discussions ranging from marriage enrichment to strategy for a living revolution, from sexuality to simplicity, in money and property. And there were two lecture series. One of them was given by Hugh Barbour, co-editor with Arthur Roberts of the new *Early Quaker Writings*, who spoke about "Quaker Turning Points—Moving from Concern to Action."

Before writing anything about the second lecture series, let me relate what David Scull had told us in one of our worship-sharing times about the importance of expectations. "Great expectations are essential to great experiences," David had said.

I had signed up for Elizabeth Watson's lecture series with great expectations, and I had not been disappointed. In fact, the experience exceeded the expectations.

Elizabeth spoke of how five writers—Emily Dickinson, Rainer Maria Rilke, Katherine Mansfield, Rabindranath Tagore and Alan Paton—had contributed to her spiritual development as "Guests of My Life." For the 40 or so of us privileged to be guests of hers during the week, it was a beautifully moving and enriching experience. Some will never be quite the same.

Perhaps it is remembrance of how Elizabeth had blended poetry and prose together, added some of the deepest personal experiences of her own life, spent so much time and effort seeking the best possible result, and then so obviously spoke from "the genuineness" within herself that made the lecture—and to a large degree the entire conference—seem for me to contain some of the "Givenness of God."

So when Canby Jones spoke on Friday night, trying exceptionally well to sum up the conference, to send us home with a renewed sense of the

"Patterns of Obedience" that are called for in a religious life and to describe how Jesus Christ represents for him the epitome of a divinely obedient person, he was attempting to do for me what I am now trying to do for you—describe in words an experience that transcended verbal and written expression.

And when the closing meeting for worship produced an almost continuous series of sincerely impassioned messages that called for a return to our roots out of which might arise a new vision of the Society of Friends and a renewed sense of purpose in seeking to experience and to share more of the divine essence of life itself, it seemed for me that the entire week had come full circle. I found it expressed in these words from a translator's note in Rilke's *Letters to a Young Poet*:

"... his spirit may have been speaking out of its own need rather than from the security of ends achieved, so that his words indeed reflect desire rather than fulfillment."

So it was—and is—with this report, this conference, this Society of persons who seek the ultimately inexpressible "genuineness in us that is the givenness of God." Because of our own individual and group needs we traveled to Indiana to search together for "Leadings of the Light." In the process we certainly did not find security or achievement. But did we find something else—a sense of personal renewal, perhaps? Or a desire to collectively discover a new vision for ourselves and for our Society? For myself, I brought back from Earlham an awareness that the ultimate reality, the supreme goal, the consuming purpose of a higher life is both more wonderful and more indescribable than I had realized. But I also returned with rekindled determination to continue trying to experience it, to describe it, to live it.

JAMES D. LENHART

Spontaneous Circle of Love





Rich Food Indeed for The Life of the Spirit

GUESTS OF MY LIFE

*"You came in the dawn,
and you came in the night;
Your name was uttered by the spring
flowers,
And yours by the showers of rain;
You brought the harp into my house,
And you brought the lamp.
When you had taken your leave,
I found God's footprints on my floor."*

by Rabindranath Tagore in a guestbook
IN TRACING God's footprints through
time and space, spanning the century,
bridging oceans, calling forth crickets
from a nineteenth century August, per-
ceiving with a poet the inner-world
space spread throughout creation, we
meet Rilke's question: "What have we
learned from living since we started, /
except to find in others what we are?"

Ministry of the word became a living
reality for those at Friends General
Conference who attended Elizabeth
Watson's lecture series, "Literature to
Feed the Life of the Spirit." Taking
writers from five continents, Elizabeth
explored the special message of each
woven into personal experience as
"Guests of my Life."

Emily Dickinson of Amherst, Massa-
chusetts, brings the courage to be one-
self; Rainer Maria Rilke, from Prague,
the awareness of the genuineness of the
other. Katherine Mansfield from New
Zealand shows pain breaking our shell
of self. Rabindranath Tagore of India
demonstrates that grief can lead to an
acceptance of finiteness. The last lec-
ture of the series was on Alan Paton of

South Africa. While the others wrote
for writing's sake, validating the ar-
tist's sense of mission, Paton writes to
change society.

Elizabeth Watson is uniquely qualified
to interpret literature in experiential
terms. As an English major in her col-
lege days, Elizabeth was a speaker on
Gandhi during the thirties, a student
in a theological seminary, a worker in
community action agencies, a mother of
seven, including three foster daughters.
Elizabeth and her husband, George,
have faced the sudden death of their
daughter Sarah in 1964, illness, the
world as we know it today. The light
others have shed while following sim-
ilar pathways illumines the way along
the edge of shadow.

Alan Paton with his observation:
"Active loving saves one from becoming
preoccupied with the shortcomings of
society" illustrates the artist as spokes-
man voicing everyone's need. Into what-
ever media the artist is drawn, making
inner feelings objective is the struggle,
worth an Emily Dickinson withdrawing
from society so that a fresh set of words
can uncoil, even explode, in our minds,
restoring our perspective to continue
along our personal way. We find re-
membrance for consolation with Rilke:
"I have a house within when I need
care,/I have a guard within when I
need rest,/the love that I have had!
Upon my breast/the beauty of the world
clings, weeping there."

Tagore could testify by the middle of
his life when many he loved had died:
"Death gave me the necessary detach-
ment to see life in its wholeness and as
I looked at life on the vast canvas of
death, I saw it was truly beautiful."

Katherine Mansfield bears witness to
the urge for wholeness—the holiness—
we seek and cherish despite the shadows
that darken our way: "Everything in life
we really accept undergoes a change.
So suffering must become love . . . It
is to lose myself more utterly, to love
more deeply, to feel oneself part of life
—not separate."

With these lectures Elizabeth Watson
has validated the artist's search for
meaning and its translation into lasting
form. With Dickinson, Rilke, Mans-
field, and Tagore we see life producing
insight instead of despair. In Paton, the
culminating lecture of the series, we see
strength under oppression and words
used as a tool to help carve a better
society. Alienation and detachment,
among the forces which give us hard
won perspective, whether self-embraced
or imposed upon, are found to be trans-

formers of creation when accepted with
love. "Help me this day to do one work
of peace for You—perhaps it will be
for someone I thought was my enemy."
So Paton prays.

We are grateful Elizabeth Watson is
willing to share the comforting and
challenging words in her life, bringing
together insights from across the world
to form a contrapuntal harmony of hu-
man existence that sings beneath the
sorrows of the world.

NANCY BREITSPRECHER



Friendly Creativity at the Earlham Conference

FOCUS ON THE ARTS

FRIENDS GATHERED at the 1973 Gen-
eral Conference found increased con-
cern for the Fine Arts, and the new
emphasis on varied forms of spiritual
witness may mark Earlham as an his-
toric milestone.

Two hundred years ago, Quaker
Benjamin West was known as "The
Father of American Art." Although his
meeting felt all ornament to be sinful,
the consensus was reached that he
possessed a talent from God; therefore
that talent should be nurtured. In the
1830's, Edward Hicks attempted to ex-
press his personal convictions with a
paintbrush, but was so haunted by
guilt that he ended up producing a
perennial prophecy from the Book of
Isaiah, over one hundred "Peaceable
Kingdoms." In the ensuing generations,
Friends became notable for their lack
of understanding and appreciation of
art, so it may be of some consequence
that the '73 conference indicated a
fresh awareness of the creative arts as
a means of religious expression.

Max Carr, pianist and director of the
music department at Wilmington Col-

Please take my photo!



represented included music, sculpture, architecture, poetry, literature, painting, creative movement, and crafts. Julia Jose described the first Arts Festival scheduled at Waynesville, Ohio, July 20-23, an event planned for both participating and viewing. Kate Weldy and Bob Dickinson accepted responsibility for the second annual Quaker art exhibit planned for the '74 Conference in Ithaca.

Perhaps we should consider a Quaker Fellowship of the Arts to bear artistic witness in our yearly meetings or a journal devoted to literary and artistic expression. Maybe our worship could be enriched through music and creative movement.

We shall encourage the wellspring of creative energy in the Society of Friends.

ZELDA HEDDEN SELLMAN

Cinema

by Robert Steele

MARLON BRANDO'S PERFORMANCE in *Last Tango in Paris* compares with the best work he has done. He is fascinating to watch; even when the film becomes tedious, one can't take his eyes off Brando. When he does nothing but stare into the camera, one sees a face and eyes that have the power that Garbo had as she sailed out to sea at the end of *Queen Christina*.

Paul, played by Brando, is an American living in Paris (he handles his French well). He and his wife run a sleazy hotel. His wife, whom he seems to love, commits suicide. He doesn't know why. The film picks up Paul, who remains unnamed throughout most of the film, as he walks through the streets in search of an apartment to rent.

A girl, also unnamed for most of the film, played by Maria Schneider, is also looking for an apartment. They meet in the vacant apartment and begin a sexual alliance as casually and quickly as dogs do. If the film has a theme, it may be that we need sex and love because they can keep us human. Paul is forty-five and the girl, Jeanne, is twenty. They meet in the

apartment frequently and seem to expect liberation by way of abandoning themselves to sex. The sexual sequences are deliberately shot to be non-erotic. (This style keeps the film from being ordinary sex fare.) The cinematography of Vittorio Storaro as directed by Bernardo Bertolucci makes clear that entrapment rather than liberation is the consequence of Paul and Jeanne's sexual bouts. Thus, to the extent that the film reveals a love affair, it is a tragic one.

The sexual explicitness of the film has been overblown. There is more shock potential in the talk than in the nudity or sex. The film concentrates on character delineation and, unfortunately, the characters are not particularly interesting. The film has some brilliance and style, but much nonsense has been written and talked about its being an erotic masterpiece.

With *Last Tango*, Bertolucci has become a famous director. A small group of cineastes have given him a devoted following for his little-known films, *Before the Revolution*, *The Conformist*, and *The Spider's Stratagem*. *Last Tango* does not live up to the promise of this director, but its being a box-office smash puts him on top.

lege, presented a program of familiar piano music in Goddard auditorium. A very different concert—of new music—was offered by Rocco DiPietro, who created exciting sounds through magnetic tape and varied instruments.

Wayne Lauser and the high school students presented a multi-media performance, including special lighting effects, sounds, movies, and integration of basic elements. Sponsored by Friends Peace Committee of Philadelphia Yearly Meeting, this spontaneous production explored ways of people practicing their beliefs and attempted to open the eyes and ears of the unconcerned. Parts of it were used at an earlier conference.

Arthur Little's filmed Noh play, "St. Francis," with music by Len Holvik and acting by Earlham students, was a truly ecumenical artistic undertaking, using a traditional Buddhist form to portray the life of a Catholic saint, with Quaker worshippers created symbolically and placed in an East Indian setting.

Popular morning sessions in T'ai Chi and daily workshops in creative movement were led by Johanna Bass. Participants approached self-awareness through movement in the spirit of worship.

An ever-changing art exhibit in Runyan Center provided testimony to the variety of approaches in contemporary visual expression. Ken Miller's photographic essay, "Faces and Hands," portrayed with empathy and sensitivity the universal traits of children. Quaker portraits, faces in meeting, and studies in nature were displayed by photographers Meg Richardson and Suzanne Cooper.

Bob Dickinson, architect, brought his design for a meetinghouse as well as watercolor landscapes and photographs of "My Lai Four," a protest sculpture. Other works were by Roni Giessler Nicholson, Anna Henderson, Suzanne Cooper, Dick Burling, Dorothy Mack, Kate Weldy, Candida Palmer and Zelda Hedden Sellman.

Cindy Reichley displayed her hand-spun and hand woven dress, and other Friends showed tapestries, woven belts, and block prints. Special help in arranging the display was given by Lois Henderson, Dennis McGuire, David and Dan Sellman. There were folksings, spontaneous instrumental groups, and craft workshops during the week.

Twenty-three attendees interested in the arts convened to discuss the relationship and future of artistic expression as an aspect of worship. Areas

Reviews of Books

Jonathan Livingston Seagull. By RICHARD BACH. Macmillan. 93 pages. \$4.95 Paperback, \$1.50

TO ME, this is a religious book, a striving toward perfection, a progression through different levels of Being, ever reaching for the ultimate goal. The author writes "Jonathan is that brilliant little fire that burns within us all, that lives only for the moments when we seek perfection."

As Jonathan conquers higher and higher levels in flight, he reaches a plane where there is utter peace and the few gulls seem to live in harmony. He meets the Great Gull who counsels: "We go through thousands of lives until we learn that there is such a thing as perfection and that our purpose in living is to find that perfection."

I was reminded of Teilhard de Chardin's *Future of Man*, in which

man's spirit progresses through many stages of development from cell to man and into the far future where matter merges with spirit and man is one with God, in "a Divine center of convergence," the Omega Point.

The latter part of the book might be said to embody the ideals of Quakerism. Under the guidance of the Great Gull, Jonathan learns that Heaven is not a place . . . or a time; Heaven is knowing the meaning of kindness and love. The more Jonathan practiced his "kindness lessons" and the more he worked to understand the nature of love, the more easily he was persuaded to return to earth to instruct fellow gulls. He advises, "you have to practice and see the real gull, the good in every one of them, and to help them see it in themselves. That's what I mean by love."

Comments range from mine to a columnist's dismissal of the book as a "half-baked fantasy" whose success proves that "America's brains were addled."

FLORENCE MEREDITH



Friendsville Academy

A Friends Secondary School

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The Living Witness of John Woolman.

By PHILLIPS P. MOULTON. Pendle Hill Pamphlet 187. Pendle Hill Publications. Wallingford, Pennsylvania 19086. 28 pages. 70¢

JOHN WOOLMAN'S STATURE grows with the years. The force of his example becomes more important as the human vices he struggled against in this country are practiced ever more flagrantly in high places, and with greater apparent impunity. Keeping "low with the Truth," when speaking it to power, Woolman found "more conducive to contacting the divine element in the soul of the other person" and less likely to arouse the other's antagonism. Woolman's humility was an integral part of him and not merely, as in the case of his contemporary, Benjamin Franklin, a tactic deliberately adopted for the purpose of gaining his own ends by embarrassing and disarming an opponent.

This is not just one more pamphlet about John Woolman. Professor Moulton's contribution lies in stressing the relevance for today's greatly magnified and exacerbated social conditions of the moral power of a consistently lived life. Woolman's ideas on tax refusal and on the attitude of Whites to Blacks are also singled out here for

substantive treatment. An example of the latter is the sixteenth chapter of his essay *A Plea for the Poor: a Word of Remembrance and Caution to the Rich*, which "concludes with a cogent case for the payment of reparations to the descendants of these mistreated members of our society, thus dealing directly with the issue raised so forcibly in the Black Manifesto of 1969." He had the sound judgment not to idolize poverty for its own sake but to live by choice on an economic level from which he could communicate harmoniously with others without wasting time and energy on non-essentials. The often quoted passage regarding his motives for visiting among the Indians, "not only to share his faith with them, but also to 'feel and understand their life and the spirit they live in, if haply I might receive some instruction from them'" is also cited as exemplifying his tolerant, broad-minded attitude toward those who sincerely held to other faiths. This enabled him to perform the difficult task of hating the sin but not the sinner in others, respecting his fellow man as God's creature and also the environment which had been entrusted to him for his use, not abuse. The latter, he realized, whether from motives of selfishness or power, "could vitiate men's relationships with each other and lead to exploitation, sowing the seeds of bitterness, hatred and war."

The pamphlet portrays John Woolman not as a moral fanatic but rather as a concerned human being, deeply conscious of cause and effect, choosing to live simply in order to fulfill his life mission. He probably did not dream of becoming an example to those who would follow him two hundred years later, but, as the author puts it, "If Woolman's philosophy and life style had been more common during the past two hundred years—if man's pride and greed had not prevailed—greater harmony between man and nature would have been preserved and our present outlook would be less menacing."

The Amazing Fact of Quaker Worship (The 1973 Swarthmore Lecture). By GEORGE H. GORMAN. Friends Home Service Committee. Available from Friends Book Store, 302 Arch St., Philadelphia 19106. \$2.

INDIVIDUALS planning programs for next fall and winter for Ministry and Oversight, Overseers, Adult Classes, or "threshing" groups might well consider this Swarthmore Lecture, now length-

ened into book size. It contains a careful analysis of creative Quaker worship, its origin, development, pitfalls, and weakness. Each of the seven divisions will raise questions about: (1) Approaching Quaker Worship; (2) The Role of Silence; (3) Who and What Do We Worship; (4) Making the Best Use of Quaker Worship; (5) To Speak or Not to Speak; (6) The Quaker Community; (7), The Amazing Fact of Quaker Worship.

A few questions that come to mind suggest how stimulating a winter's program based on these pages might be:

Will our Quaker unprogramed meetings persist when 90% of those bearing the name of Friends have discarded this method of worship?

Is silence understood or desired in today's world?

For 250 years recorded ministers bound the Society together. Have we found a substitute?

How do we explore the inner life and at the same time reach out in fellowship to those worshipping with us?

What are the "signals" of transcendence?

If God is "the ground of our being," will we substitute Jesus as the Roman Catholics of the middle ages substituted the Virgin Mary?

If we eliminate the "teaching ministry," what would be the present day place of a John William Graham or Rufus M. Jones?

Is Quakerism essentially empirical, or mystical, or a combination of both?

Can a typical large, urban Meeting find love mediated by those worshipping together but who have many diversified interests, and hold differing interpretations of Quaker ethics?

BLISS FORBUSH

Homosexuality From the Inside; an Essay. By DAVID BLAMIRE. Social Responsibility Council of the Religious Society of Friends, London. 45 pages. 20 pence

THIS 40-PAGE PAMPHLET by a British Friend comes with the endorsement of the Social Responsibility Council of London Yearly Meeting as representing "... both the spirit and the method in which we feel such a subject should be approached ... it introduces candour to a subject where there is a history of concealment."

The author has written this essay mainly for Friends to enlighten them about the lifestyle of homosexuals as we ourselves experience it. The basic message of *Homosexuality From the*

Inside is that homosexual emotions "... are as real and good as heterosexual emotions. They are not in themselves more attractive or less attractive than heterosexual feelings." The author, in an effort to show Friends what it is like from day to day to be a homosexual, takes us from this viewpoint through chapters headed as follows: "Attitudes Towards Homosexuality," "Sexual Roles and Orientation," "The Pressures of Society," "The Process of Self-Discovery," and "The Formation of Relationships."

Homosexuals and their friends will find themselves nodding in agreement with Blamires' well-chosen examples to illustrate the handicaps and double standards that social attitudes have imposed on homosexuals. He points out cogently that, "No heterosexual man would think it necessary to suppress his reaction to the sight of a girl he found attractive ... [but] society seems as yet unable to accept the reality of homosexual love and affection and the homosexual is thus forced to conceal or damp down his true feelings in public. If he does attempt to express his feelings in public, he is likely to be jeered at or insulted."

This pamphlet is a proper sequel to *Towards a Quaker View of Sex*, and Friends should take it extremely seriously. It raises questions lovingly that no Friend should be willing to sidestep. To cover the entire gay scene in a short essay would have been impossible. I hope in future reviews to deal with a broad enough variety of hooks in this area so that Friends will have a good selection and opportunity to become fairly well enlightened from the reviews themselves.

JIM BRADFORD

Diet for a Small Planet. By FRANCES MOORE LAPPE. A Friends of the Earth/Ballantine Book. 301 pages. Paperback. \$1.25

IF YOU ARE CONCERNED with the rising price of meat, if you are struggling to feed a teenager who has suddenly turned vegetarian, if you are concerned with the ecological balance on our small planet, and, most of all, if you have any concern about America's consumption of far more than her share of the world's limited resources, then read (and use) *Diet for a Small Planet*. Friends concerned with resource sharing programs like One Percent More may be surprised, as I was, to discover that steak is as much a symbol of our excess consumption as

the automobile.

Frances Lappe points out in the first section of *Diet*, "Earth's Labor Lost," that to maintain our high meat consumption and get the fattened calf to market quickly we feed him high quality grains. One-half of all American agricultural land is planted in feed crops, and a cow must eat 21 pounds of this grain to produce one pound of meat protein. If humans consumed the high protein grains fed to American cattle each year we could relieve 90 percent of the yearly world protein deficit.

Section II explains briefly and intelligibly how protein is used by the human body. Section III gives charts comparing meat protein sources with vegetable sources and explains how to combine incomplete vegetable proteins in such a way as to provide the body with complete high quality protein.

The final section offers recipes for everything from cookies to pizza, all marked with grams of usable protein and with the percentage of the daily protein allowance they provide. So if your concern with our affluent way of living moves you to consider changes in lifestyle, *Diet for a Small Planet* is certainly a helpful tool.

CAROL PASSMORE

You Are Hiding God from Me. By ALBERT VAN DEN HEUVEL. Fortress Press. 120 pages. \$2.50

IN THE FORM of six stories about "Joshua," the name (according to the introduction) which Jesus' parents gave him, Albert van den Heuvel attempts to present significant teachings of Jesus through the eyes of his contemporaries. Although we are assured that these tales are deep, "like a fifth Gospel," I'm afraid I cannot agree. The author strives for depth but achieves confusion. He almost succeeds in hiding God from us. As suggested, the stories might trigger earnest discussion, but the glorifying of the poor seemed to me too extreme. If we all become beggars, who will be left to fill our bowls?

We do find some nuggets to cherish. To the crippled cobbler Joshua says, "If you hate a man, Samuel, can you really be free? Only when we love our enemies can we become free. When we love the Romans their power will crumble. When we love the Samaritans our feuds with them will end. Love your enemies, Samuel, love your enemies."

ROSALIE REGEN

Letters to the Editor

Outlaw Napalm

THERE IS CURRENTLY a good opportunity to prohibit incendiary weapons. We may lose this unless public opinion, particularly in the U.S.A., forces governments to act now on the United Nations study of napalm.

Let us spend no time on the argument that our Quaker job is to abolish war and not merely to make existing rules more humane. This is not the point. We have short-range and long-range goals. We can work on two levels. My work at the UN indicates that general disarmament is not possible now, but that banning incendiaries is probably within reach. This, then, should be an immediate aim.

Quaker groups and individuals should take direct legislative and public actions, such as endorsing the carefully drafted statement below, issued by the World Conference of Religion for Peace (WCRP); visiting and writing to national administrations and parliamentarians; publishing information such as this in local and national media; stepping up educational campaigns and supporting demonstrations; in addition to issuing statements condemning the continued use of napalm and other such incendiary weapons.

Statement on Napalm, adopted by the World Conference of Religion for Peace (WCRP) at Langwaden, Germany, March 30, 1973. (A follow-up of the 1970 Kyoto Conference, at which Friends were well represented.)

Noting the widespread use of napalm and other incendiary weapons by many countries during and since World War II, and recognizing the desirability of general and complete disarmament and the urgent need to abolish war itself, the Board of Directors of the World Conference of Religion for Peace:

1. Welcomes the recent report of the Secretary-General of the UN on napalm and other incendiary weapons;
2. Recalls that the report asserts that napalm is one of the cruelest and one of the most indiscriminately lethal weapons and is therefore "already the subject of widespread revulsion and anxiety";
3. Points out that the UN consultant-experts concluded that it is necessary to work out "measures for the prohibition of the use, production, development, and stockpiling of napalm and other incendiary weapons";
4. Urges all governments to adopt policies which would lead the UN General Assembly to adopt a UN Declaration Against the Use of Napalm and Other Incendiary Weapons";
5. Asks the Geneva Disarmament Conference or the International Committee of the Red Cross to work out, after further study of the scientific and technical problems involved, legal instruments prohibiting the production, development, and stockpiling of this class of weapons; and
6. Calls upon our constituencies to sensitize the consciences of their members on the issue and, in the meantime, to raise their voices to question the manufacture of napalm.

GEORGE C. HARDIN

Member of the Quaker UN Team and of the Friends Coordinating Committee on Peace

Majority or Consensus?

WOULD IT NOT REDOUND to the credibility of the FJ if it were to verify obviously misleading statements before printing them? To say ("Creating Unity Among Friends" FJ 3/15) that "New England Yearly Meeting makes decisions on deeply divisive issues by adopting the view of the great majority of Friends" may be expressing the view of certain concerned members who do not unite with its decisions, but it is not stating the truth. NEYM

makes decisions according to the sense of the meeting—quite a different concept. Having myself often felt out of harmony with decisions taken in meeting, I sympathize with any members who feel unhappy. That does not, however, justify making the unfounded claim that decisions are arrived at by the majority when, in fact, the clerk takes scrupulous care to ascertain the sense of the meeting.

At the historic session of Philadelphia Yearly Meeting in 1758, when, in

Woolman's words, a minute renouncing slaveholding by Friends was "made more full on that subject than any heretofore," there were also members who disagreed. "... some appeared concerned, lest the meeting should go into such measures as might give uneasiness to many brethren, alleging that if Friends patiently continued under the exercise, the Lord in time to come might open a way for the deliverance of these people..." Had that YM waited for these members to unite with the sense of the meeting, had it left the deliverance of slaves held by Friends entirely to the Lord, the practice might have been countenanced by the YM until the Emancipation Proclamation.

Our *Faith and Practice* urges that "a member dissenting from a generally favored proposal should recognize the validity of corporate leadings and be sensitive that God's will is often revealed to a seeking group." Unfortunately, we do not all perceive God's will in the same way.

DAISY NEWMAN
Hamden, CT

A Minute on Decision Making

THE NORTH DARTMOUTH Meeting of Friends is in agreement with the statement in *Faith and Practice of the New England Yearly Meeting*, page 215, that "No decision should be made until there is unity of spirit and a willingness by all to accept a proposed minute." We are not in agreement with the apparent new practice of the New England Yearly Meeting that decisions can be made, especially on deeply divisive issues, by adopting the view of the greater number of Friends. We are concerned that weight be generated not by status but by spirit.

ELAINE STEVENS, CLERK
North Dartmouth (MA) Meeting

The Changing U.N.

REGARDING Bill Samuel's response, (FJ 5/15) to Stewart Kurtz's article, (FJ 3/15), a more careful reading of his story will show that our Korean War cannot be said to have been "undertaken within the United Nations framework" except in a deceptive sense. Harry Truman unilaterally got that war on the road, and then, crammed through U.N. approval of his action because we dominated the U.N. Many nations even then were opposed to our Korean War but were powerless to prevent approval of it. Nor had we

consulted the U.N. concerning Korea, either before or after our request for approval, except after we had succeeded in chopping that little nation in two and retaining control of the southern half just as we have Viet Nam. Today, such request for approval would not be granted by the U.N.—and this is why we have labored strenuously and successfully to keep Viet Nam or any of Indochina off the U.N. agenda.

Friend Samuel should be encouraged by the U.N. becoming more independent of domination by any of the great powers. Small powers are discovering both their identity, and their responsibility to weigh world issues on merit, not power politics. In addition, I can no more conceive of world peace coming about through snuggling it in the Spirit and the bosom, rather than through world organization, than I can of car drivers speeding safely through traffic without some pretty stiff rules, the human condition being what it is.

IRENE M. KOCH
Chicago

World Government

Bill Samuel (FJ 5/15) states "... World organization is *not* the answer to the problem of war. The answer to the problem of war lives in the hearts and minds of men. Without a prior fundamental change in human values, world government could be a rather frightening all-pervading power imposing its will by force of arms. Surely this is not what Friends want."

True, world government is not the entire answer to war, but it is an essential part of the answer. Just as good civic government is essential for the maintenance of peace *within* cities, states and nations, so the creation of an adequate world government is essential if we are to have permanent world peace. Certainly without the desire for peace and justice in the hearts and minds of the majority of the people no organization can provide peace and justice, but neither can peace and justice be maintained in any nation, or city without any organization or government—witness the lawlessness that follows in the wake of natural disasters or that accompanied the 1919 Boston police strike.

In this atomic age Friends should work not only to further the desire for peace between the nations, but to create a world government capable of maintaining world peace through world law. To quote from page 36 of Faith and

Practice (Philadelphia Yearly Meeting), "We would seek to be involved in building national and transnational institutions to deal with conflict non-violently."

JOHN H. ARNETT
Philadelphia

Peace Among Nations

MARGRET HOFMANN'S DESCRIPTION (FJ 5/1) of Dresden during the allied bombing is a sobering statement, which should make anyone with a heart want to undertake effective action to eliminate war from the world. But when she comes to assigning the responsibility, she hits the nail right on the thumb.

She writes: "... those people actually responsible for starting the war are not likely to be the ones who ultimately pay the price."

True. But we can't do anything about the people who start the war, because they are others. We could do something about the people who support and maintain the system which makes possible and even encourages the starting of wars, because they are us.

The people who, by their sins of omission, make war possible, (and inevitable) are Margret Hofmann and me—(and you, gentle reader)—in our failure to establish among the nations the same kind of relationships that these fifty states have with each other.

To establish a federal union of nations within which their disputes will be settled by a congress and/or supreme court is too big a task for Margret Hofmann and me—(and you,

gentle reader)—to do alone. But we could become aware that nothing less than this will secure peace to the world, and we could set ourselves to working for it.

The question which Margret Hofmann and I—(and you, gentle reader)—have to decide is: Do we want to live in a world in which peace among nations is the way of life—as it is among these fifty states—or will our inner light approve of our accepting and supporting the war system if we will merely snipe occasionally at one or the other of its manifestations?

MORGAN HARRIS
Culver City, CA

"Poor" Quakers?

ARTHUR O. ROBERTS (FJ 2/1) said: *Poor as we are, Quakers have potential!* While I do not question the potential of Quakers, I do question their "poverty."

Full-page advertisements in five recent issues of Friends Journal offering a deluxe vacation cruise to Australia and other parts of the world with a guarantee of "the finest in accommodation and services" indicate "poor" Quakers have enough loose change to pay for those deluxe vacation cruises.

On the other hand, American Quakers have produced two outstanding Presidents, both classical examples of the Horatio Alger rags-to-riches American way to success: Herbert Hoover, the great humanitarian and apostle of rugged American individualism — "which has made the country what it

Causes of Indian Unrest

FRIENDS WHO ARE CONCERNED about the plight of the American Indian will share the relief at the termination of the occupation of Wounded Knee. It is to be hoped that all interested persons, including the Congress, can turn their attention to the underlying causes of Indian unrest.

The present situation of the Indian is aptly dramatized by this quotation from the New York Times of Sunday, November 12, 1972.

	American Indian	United States
Suicides 1970	32 per 100,000	16.0 per 100,000
Life Expectancy 1970	47 years	70.8 years
Unemployment 1972	45 per cent estimated	5.8 per cent
Median Family Income 1971	4,000.00	9,876.00
Infant Mortality 1970	30.9 per 1000 live births	21.8 per 1000 live births

May one hope that Friends will inform their representatives in the Senate and House of the pressing need to do justice to the native Americans?

A. DAY BRADLEY
Hastings-on-Hudson, NY

is today"—and our present evangelical Quaker "peace" president, Richard Nixon of Vietnam and Watergate fame, who can afford two private White Houses, one in California and the other in Florida. Both prove that American Quakers do have potential!!

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

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THOMAS A. WOOD
 Headmaster

I agree with another letter in the February 1 issue, which said:

"If a trend toward depth and consistency should sweep the ossified 'movement,' what torments would result for Quaker comfort!! After all, we do have social standing as 'pacifists.' A marvelous cover for our materialism. No one expects us to question the seeds of war!"

Of course not. Questioning the seeds of war would cause too violent a threat to the status quo of 20th century American Quakerism.

OSCAR MONTIEN

Monteverde, Costa Rica

A Different Kind of Peace

THIS IS TO CORRECT a misleading quotation from my letter (FJ 1/15) which appeared in Morgan Harris' letter (FJ 4/1). I had said that peace activists *assumed* that an informed public—having been alerted by nonviolent direct actions—would petition the government to alter its policies and end the war. These are *not* my assumptions, whether fallacious or otherwise. In fact I incline to agree with Morgan Harris' views that "It is not enough to end the war"—any current war; and that petitioning warring governments cannot achieve the kind of peace he seems to have in mind.

For reasons stated elsewhere, I do aspire to a fundamentally different kind of peace, both within nations and between the various peoples of the world.

WENDAL BULL
 Burnsville, NC

Footnote Re Quaker Stamps

READERS of the Journal might be interested in this footnote to Henry Cadbury's Letter from the Past (FJ 6/1-15) about the Quaker stamps recently issued by the British Virgin Islands. C. B. Romney, Financial Secretary of the Islands' government, wrote to me as follows: "In my official capacity, I am responsible for the British Virgin Islands stamp programme, and for several years I have been trying to find an excuse for issuing a stamp featuring at the same time the Queen of England, Dr. William Thornton and his most outstanding architectural accomplishment—the U. S. Capitol Building in Washington, D. C. The occasion arose in 1973, the bicentenary of the founding of the Medical Society of London by his compatriot and mentor, Dr. John Coakley Lettsom. Doctors Thornton and Lettsom are perhaps the

two greatest Quakers of British Virgin Island birth, and it was only fit and proper that they were featured with the all-time greats of the movement—Bill Penn and George Fox, whose distinctive profile inspired the design of the special first day cancellation cachet. On Tortola the Quakers are not a 'long forgotten group' and they never will be as long as 'Long Look' remains; this, as you know, is the estate which the Nottinghams gave in perpetuity to their freed slaves during the Quaker era here. I was proud to be presented with a citation from the Friends Historical Society for the issue of stamps honoring the Quakers. This was presented at the Interpex Exhibition by the Society's Vice President, my good friend George Vaux of Bryn Mawr."

HARRIET F. DURHAM
 Wilmington, DE

Friends in France

WE ARE GLAD to inform friends and Friends of our new home country address in Normandie: 34 Route des Andelys, 27200—Pressigny l'Orueilleux. Gîte d'Etape and Meeting House. To all Friends and friends on their way to Paris through Calais, Dieppe, Le Havre, Rouen, hearty welcome.

ANSEN AND FRANCK REVOYRE
 France

Change Individuals; Change Society

AFTER READING Jim Lawrence's article "Ready or Not . . . It's Time for Jesus" (FJ 2/15) I sat back and thought about what was said and realized that the author has forgotten some very important facts. I quote from his article: "And . . . I am also inclined to dismiss the idea that we really are evangelizing the continent of North America and bringing about any sort of deep religious commitment. I say this because of the *kind* of religious experience that is gaining popularity."

"Rather than calling the country to a new moral awareness by prophetically challenging the tremendous social issues facing our people (dependence on wartime economy, industrial irresponsibility, the stubborn survival of institutional racism, etc.), the individualism and a 'teeny bopper' mentality." . . . the kind of theology they received is simply inadequate to cope with our complex problems."

"Too, one can legitimately question the validity of 'calling our continent to Christ' if this call is issued in terms of personal salvation, with little or no

reference to the redemption of society
... Serving souls—one by one—with
the eventual goal of gradually changing
the character of corrupt institutions is
not enough."

I would like to ask a few questions.
Please keep in mind Mr. Lawrence's
article, for it is very important. What
makes up society? What makes in-
dustry irresponsible? What keeps racism
alive? Who is at the root of our tre-
mendous social issues? Individual
people are the who and what and the
why of these problems. People make
up industry, people keep racism alive,
individual people are society, and
people are the character of corrupt
institutions.

The only way society will ever
change for the better is if each indi-
vidual comes to know Christ personally.
Great social programs, new laws, broad
reaching programs cannot reach to the
depth of the problem. You can call the
problem greed, hate, dishonesty or
whatever, but it all comes back to the
basic—sin. The redemption of society
can only be accomplished by the sav-
ing of souls—one by one—and a per-
sonal experience with Jesus Christ.

It is true that the problems we face
today are very complex. So complex
that no individual in this country, not
even the President, could even begin to
effectively solve them. So what can
one individual or group of individuals
do to help solve, and I mean really
solve, our problems? I believe we must
first get our own relationship with
Christ in order and then go out on a
one to one basis and tell others the
good news about Christ, to win souls
to Him. For it is through Christ that
lives are changed, and when one life
is changed society is also changed even
if only a small amount, but with enough
small amounts you soon have a large
amount and society is truly changed.
By changing the individuals within this
country we will call the country to a
new moral awareness and we will chal-
lenge the tremendous social issues fac-
ing us all.

RICHARD B. PRINCE
Houston, TX

Plans for a Community

A GROUP of people in Rifton, NY, is
interested in creating a working farm
and community. We feel that doing
constructive work, producing food
cheaply, living on subsistence salaries
and supporting our "resistance" work
with our own labor are all important

and much needed steps on the road to
changing some of the ills in American
Society.

We have limited capital and some
farming experience, which we hope to
increase this summer. The land, once
obtained, will be put into a "land
trust," where it can be kept out of
reach of corporations.

We ask Friends who have advice
to offer, know of land that is fairly
cheap, or may be given away for good
use, have had similar experiences or
have information about interest-free
loans to write to us.

LAURIE TORGAN

Quaker Project on Community Conflict
133 W. 14th St.

New York 10011

Credit Due

THE ITEM in the Growing Edge column
(FJ 4/15) about Cambridge Meeting's
investment in Honeywell stock gives
credit where none is due. We wish we
were creative enough to invent a pro-
ject like that, but in fact we only par-
ticipated in a very minor way in a
most complex project organized by
Clergy and Laity Concerned. We did
buy the stock, at their suggestion, and
so did several other churches and meet-
ings in the area, and probably in the
Philadelphia area.

Another correction: the Friend who
represented us is still a member of
Friends Meeting at Cambridge. That
was our own thought, instead of just
signing our proxy over to CALC.

We would be grateful if you could
give the credit where it belongs.

SARA SUE PENNELL
Cambridge, MA

Christ in Our Religious Faith

ESTHER REED WRITES (FJ 5/1) "I am
strongly aware that the world would
be very much as it is today, if he
(Christ) had never lived." This is so
because of the preponderance of evil in
the world and the inclination of men to
do wrong. Christ nevertheless had a
great influence on history, on the in-
ward lives of Western mankind. The
mere fact that he has lived, has for
19 centuries exalted many millions of
men and women and has lifted them
above small everyday matters. Christ
provided the vision of wonderful moral
greatness. In the face of this vision de-
tails of his life seem to me utterly ir-
relevant. He still inspires his sincere
followers to active compassion—not the
mere sentiment of it—and to justice
free from self-righteousness.

In modern times a multitude of peo-
ple center on facts and concepts and
do not cherish visions of reality. Thus,
it is true, as Esther Reed and many
others see and say, that Jesus inspires
fewer and fewer people. But, Jesus' in-
visible Quaker congregation is not in-
significant. In today's Quaker worship
Christ is rarely at the "Head of the
Meeting." It could be, however, that
the ideals of individuals in our meet-
ings are more fecund than corporate
ideals. Great corporate ideals, when
deeply experienced, are wonderful
divine gifts. When they are only weakly
felt they tend to lead to the mechanical
perfection of the anthill.

Yes, there is today a significant
group of Friends, not unlike early
Friends, who receive much strength
from Christ's spirit. I try to express the
ideals to which these men and women
aspire, however imperfectly, as follows:
"Jesus is the Way, the Truth and the
Life. It is good not to stray from him,
since he is the way; not to distrust him,
since he is truth, and it is good for our
lives to find rest in him."

HANS B. GOTTLIEB
Boulder, CO

Poem Gets Quakers to Quake

THIS IS LATE to be saying what a ter-
rific poem you ran (FJ 1/15), "Ded-
icated to My Meeting Wherever It is,"
by Raymond Paavo Arvio. I have typed
it off and sent it a few people, who,
themselves, might have written it, in-
cluding Ashton and Marie Jones of
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Friends Around the World

French Friends Gather Again At Charbonnières

by Ann Hitch

A CHATEAU may not seem like the proper setting in which to discuss simple living, which was the theme of this year's session of France Yearly Meeting, but actually the Chateau de Charbonnières and the surrounding property represent an amazing manifestation of community spirit. Henri Schultz, who with his family and other families owns, manages, and does the work in the chateau and on its grounds, is a long-time Friend, and is presently clerk of France Yearly Meeting and of the Committee of the Quaker International Center in Paris. The friendly informality of the host and of his assistants belie the elegant formality of the salon and the wood panelled dining room.

In this setting about sixty French Friends, two English Friends, one Irish Friend, Three Swiss Friends, two American attenders, a German-American couple, a Togolese who was introduced to the Friends in seminars in Africa and a Malagache couple gathered. Also present were three of the four young volunteers who have staffed the Quaker International Center in Paris this year. Two of them are American and two English.

The theme "Quaker Simplicity, a New Way of Life," was introduced by Henri Schultz. The "simple life" is neither a formula nor a stereotype, but one result of finding and accepting the true values of life. He emphasized that rules for such a life can, at best, be only a guide, because the letter of the law kills while the spirit of the law brings life. In this sense the Bible might be compared to a guide to good eating places, which doesn't replace a good meal. Rather than simplifying life, technical progress often makes our lives more complicated; hence, we are faced with the necessity for choice.

A morning discussion period considered some of the questions proposed for the Friends World Committee Triennial Meeting in Sydney. While most agreed that Friends are usually able to resist the temptation to buy superfluous goods, the necessity for continuing efforts of self-discipline was recognized. We cannot turn back, but must accept

progress and find ways to utilize it. Many were aware of the difficulties of speaking to the underprivileged about the "simple life." Henri Schultz stated that education of the masses is not possible, but what we can do is witness in our own lives our commitment to simplicity. It was difficult to summarize the discussions, but what emerged was the necessity of choosing values based on the commandment: "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, and thy neighbor as thyself."

One evening was devoted to reports from three of the four young volunteers who have staffed the Quaker International Center this year with enthusiasm and devotion. Linda Skinner, who is English, came originally "au pair" to do the cleaning, but has moved into many other areas, lending warmth to the weekly meetings of the English-speaking club, sharing her songs, cooking, and participating in all the Center's activities.

Joe Heflin, an American who is a non-cooperator with the Selective Service System, has also been a volunteer at the Center this year. He reported on the monthly talks and discussions which have brought a wide variety of speakers to the Center to discuss important social problems. He has worked with about a dozen American deserters who came to the Center for help during the year. It is hard for them to manage in France where they do not know the language and are not qualified to work.

Sophia Quinn-Judge, an American who, with her English husband, Paul, has been at the Center for the past two years, spoke of the diplomatic dinners which have been organized this year as in the past, to bring together diplomats from various countries in a neutral atmosphere. This has been appreciated by many young diplomats and has permitted informal contacts among people whose countries do not always get along well.

Beginning in 1966 and continuing during the five years that Tony and Odette Clay were in charge of the Center, and this year too, contacts have been developing with the Vietnamese. In 1966, through a Japanese Friend, the Center met the venerable Thich Nhat Hanh, leader of the Unified Buddhist Church of Vietnam. A remarkable man, a poet and dedicated pacifist, he

teaches Zen Buddhism at the Sorbonne and represents one of the neutralist tendencies trying to bring together the many diverse groups of Vietnamese. He has become a good friend of the Center. Contacts also have been made with North Vietnamese and members of the PRG.

The International Center serves a worthy purpose, and in my opinion should have more support from U.S. Friends.

Madness—Within and Without

THE FRIENDS CONFERENCE on Religion and Psychology, now in its 31st year, met at Haverford over Memorial Day weekend to contemplate, or rather be disturbingly involved in, the theme of "Survival in a Mad Society." It rained, consistently. Attendance 210, all ages, including a lively group for young people with arrangements for "simple living." Our leader this year was Douglas Heath, Friend, professor of psychology at Haverford, research consultant, clinician, and counselor of youth.

The first evening Douglas Heath pointed out, under the rubric of "Insanity and Benediction," that we will get nowhere in coping with current madness until we learn it is not just out there, but in each of us. We are all to some degree alienated from three primary relationships which define us as human beings—from nature (our instinctive carnality and our environment), from one another, and from the numinous, the realm of transcendence. By a variety of means we were encouraged in these few days to discover and explore together areas of our private madnesses, hopefully to emerge to some higher degree of sanity and wholeness.

The second evening, Douglas spoke principally of meeting for worship, drawing on early Quaker history and showing the special value offered by this warmly supportive group experience of "tenderness and openness" as enabling safer and more rewarding inner journeys for the individual than could otherwise be risked. Although the ocean of darkness is there, sometimes near at hand, "the whole attitude of meeting for worship is that what we are going to encounter is good." The variety or even the absence of theological beliefs offer no barrier to unity.

Various smaller "interest groups," body movement led by Joseph Havens and Nancy Brock, and singing led by

Teresina Havens were also on the program. One experience of madness in music was so intense that some had to leave, but beyond the madness was transfiguration. On a calmer note, Laurens van der Post's beautiful film, "The Story of C. G. Jung," was shown.

ERMINIE HUNTRESS LANTERO

Epistle from Lake Erie

WE GATHERED for Lake Erie Yearly Meeting on the serene campus of Friends Boarding School in Barnesville, Ohio. This contrasted sharply with the climate of violence, lack of integrity, and confusion of loyalties in the world around us, of which the current Water-gate affairs are but examples.

Our general theme was "Wealth, Environment, and Moral Responsibility." The magnitude of problems left us feeling overwhelmed—so many questions and so few clear answers. Specifically:

What role should we as citizens of a rich nation have in an impoverished world?

How do we deal with poverty in our own country?

What should be the position of Friends World Committee for Consultation regarding lifestyles and the right sharing of the world's resources?

Can basic education be uniquely Quaker?

What is most essential in Quaker programs with American Indians?

How can communication be better developed for problem-solving in our meetings?

How can our yearly meeting be truly open to young Friends?

What is the proper allocation of monies available to us?

We were able with the guidance of Robert Cory to see ourselves as a small minority in our one world, but were not able to decide what our personal and corporate priorities should be.

Finally, in worship, we sensed the need to wait expectantly for the Light, but during this short interval the Light was not yet clear.

Even while struggling and fatigued with a variety of concerns, we experienced strength in common effort. Again we found the joy of shared endeavor. We return to our monthly meetings, and look forward to opportunities with world-wide Friends, convinced that the search for Truth is still valid.

RILMA BUCKMAN, Clerk

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Christ as Prophet— A Searching Conference

"THIS IS REALLY NOT a theological group. It is a group searching together for religious faith, and I want to express my appreciation for being invited to participate."

These words from a first time attendee at a QTDG conference give a good description of the conference held at Powell House, NY, July 5 to 8. The Quaker Theological Discussion Group conferences have always had this element of searching for the Quaker faith, but it was particularly strong this time.

Four papers were presented: "The Prophets of the Old Testament," by Howard Macy; "Christ as Prophet," by Lewis Benson; "Obedience to Christ as Prophet," by Keith Esch; and "Listen to the Light which Unites," by Canby Jones. There was a response to each paper and full discussion of each.

As a result, the conference considered the original Quaker belief and experience of Christ as the living prophet who speaks to our condition. George Fox's well-known words, "Christ has come to teach his people himself," refer to this prophetic function. For Christ as prophet brings us the word from God, which we need and by which we live.

In addition, the conference reviewed a new development in the last 20 years—serious theological study by non-Quakers on the subject of Christ as prophet. While Calvin in the 16th century had added prophet to the offices

of Christ, he had almost nothing to say about Christ as prophet. Although these studies have developed a good deal of knowledge about Christ as prophet, they have not lead to the Quaker understanding of Christ as the living prophet who is speaking to us today.

Lewis Benson was encouraged to complete a paper on the New Testament references to Christ as prophet and have it printed in Quaker Religious Thought. It is expected that the four papers given at this conference will also appear in it, perhaps condensed.

Those interested in learning about the Quaker Theological Discussion Group and its pamphlet series, "Quaker Religious Thought," should write to John H. McCandless, Rural Delivery, Albur-tis, PA 18011. JOHN CURTIS

White House Watchers

THE WHITE HOUSE VIGIL for Peace began its third year on June 3. Old vigilers from as far as California came to Washington for its second birthday, celebrated by eating a birthday cake following the raisin bread and water communion after the traditional 11 a.m. unprogramed meeting for worship. Vigilers are determined to continue. People connected with other such vigils are urged to send information about them (when and where held, name, address and phone number of contact person) to the White House Vigil, which can be reached at: White House Daily Meeting, 120 Maryland Ave., N. E., Washington, D. C. 20002.

Nebraska Yearly Meeting: Loving Ministry; Joyous Worship

THE LOVING MINISTRY of visiting Friends, periods of joyous worship, and the drawing together of scattered Friends all contributed to the richness of the 66th annual assembly of Nebraska Yearly Meeting, held May 31 to June 3 at Central City, NB, Meeting-house.

Two reports highlighted the four-day session: Harold Cope, new president of Friends University, Wichita, KS, gave a moving report of his call to the leadership of this Quaker college and expressed his plans and dreams for the years ahead. Samuel Levering, beloved North Carolina Friend, who spoke on behalf of Friends Committee on National Legislation and again on Saturday evening, after the USFW and Quaker Men's banquet, instilled a new sense of hope in the idea that a small number of Friends can be instrumental in bringing about needed social change. He and his wife, Miriam, have worked for FCNL this past year to develop an adequate and just program for the use of the world's seabeds—an important part of international relations and peacekeeping.

Other speakers were Warren Witte of the AFSC, Earl Prignitz of Friends United Meeting, Robert Rumsey of Friends World Committee, and Pat Shope of Young Friends of North America and Friends United Meeting. Visiting Friends also came from the Missouri Valley Conference, Iowa Yearly Meetings—F.U.M. and Conservative, and Kansas Yearly Meeting.

In business sessions, Don Reeves of Central City, NB, was chosen to serve as Yearly Meeting Clerk for another year, with Ruth Hull Bennett, Ovid, CO, continuing as Recording Clerk. Ruth Bennett's gift of preparing the yearly meeting minutes was recognized during the sessions, as were the gifts of ministry recorded for Leslie Orman, faculty member of Friends University, Wichita, KS. ARABELLE PATRICK

For Future Historians

ACCORDING to the Scottish Friends Newsletter, "Copies of recent issues of Vie Quaker (Paris) and Friends Journal (Philadelphia) have been deposited in the National Library of Scotland, George IV Bridge, Edinburgh, where they will be available for consultation, particularly by future historians of Quakerism . . ."

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ELIZABETH G. LEHMANN, Owner



Pacific Yearly Meeting Jeremiad

by Isaiah Meyer

THIS AUGUST marked seventeen years since Jeremiah Grouser first attended Pacific Yearly Meeting. What a privilege it has been for him to meet and know, though intermittently, truly compassionate and dynamic Friends!

Some are young; others are 60, 70, and even 80 years old. Here is an anomaly: How could those seniors ever have attained such a "glow"? According to certain current theories, it is clearly impossible, like a bumble bee flying. Their upbringing was all wrong. Probably none of them went to a "free" school. And the tortures they endured: sat in rows, chairs bolted to the floor, and did homework. Most likely they spewed no obscenities. Maybe they even thought the teachers knew more than they did. How quaint those old heightened days were!

During one breakfast at a recent Pacific Yearly Meeting, several middle-aged putative hippies accused J. G. of prejudice when he said the life of the Spirit would be a travesty if it could flourish from a chemical. "Don't knock it until you've tried it," was their emphatic advice. This puzzled J. G., since he feels he doesn't have to murder, rape, or pillage to know he wants no part of those experiences.

In some distress about the future of the liberated wing of the Society of Friends, J. G. brought this concern to his worship-fellowship group. "Yes, you are prejudiced," said a 20-ish Friend, "I'm afraid of you."

J. G. pleads guilty. He is prejudiced in favor of peace, equality and justice. However, ancient scriptures show human nature has changed little, if any, in thousands of years. So a modicum of historical perspective compels J. G. to doubt if quick solutions by drugs or insurrection are possible. The cycles of oligarchy, rebellion, and democracy run their course—whether despotic or benevolent.

The dream of a Golden Age persists. (Perhaps it is impacted, archetypally, in an imperishable center of man's consciousness?) At recent yearly meetings some young people have exhorted us to abandon nonviolence in order to redress wrongs. "Nonviolence is ineffectual; the times are critical," they claim. (J. G. recalls other critical times and many voices crying in the wilderness: Moses, Job, Akhenaten, Asoka,

Jesus, Tom Paine, Charles Dickens, Fedor Dostoevski, Henry George, Jack London and Upton Sinclair.) Always there have been zealots who would liquidate millions to achieve *Der Tag*, the new order. Can a better world be gained by vicious acts? If the end is not determined by the means, can any cause ever have its appropriate effect? J. G. cannot conceive of a static perfection—somewhere in space or time there is room for infinite evolution. Do we not inhabit a continuum of ends becoming new means with ever-receding goals?

Let those who espouse violence seek like-minded groups instead of cajoling the Society of Friends to follow the siren song of their pined pipings. J. G. joined the Society of Friends because of the testimonies that have endured 300 years. Can we not continue to stand firm and resist the blandishments of those who can only reap the whirlwind—regardless of good intentions? (We know what road is paved with them.)

The old, homely virtues—patience, simplicity, and service—are true Quaker practice. Relying on these tested principles may take us longer to share a good life (if this is possible) than following the will-o-the-wisp of violence. Gandhian honesty is more likely to win over the "opposition" than senseless destruction. Our "resistance" must be to the strident lure of violence. Our search must ever be for "that of God in every man."

A few years ago a "guerrilla theater" invaded a Pacific Yearly Meeting plenary session. There was frenetic condemnation of our materialism—its autos and other possessions. What dissembling! Was there one of that troupe who didn't arrive in a vehicle, or who doesn't aspire to own a VW bus or motorbike? J. G. enjoys apt drama but resents coercion into a captive audience on any pretext.

J. G. has participated in Pacific Yearly Meeting's "Worship through Dance" sessions and joins the folk dancing when possible. However, he was repelled one year at Family Night when the tom tom's beat induced a hysterical tumult. (J. G.'s imagination outfitted the would-be Watusis with assegais.) Granted such abandon may have occasional therapeutic value, he doubts its suitability for all. Perhaps an "interest group" could find a distant field?

At each yearly meeting, as the joyous mood expands, a young Friend rises at a plenary session, and with clarion

sincerity implores: "Away with business; only fellowship matters. Let's just love one another." This plea really touches J. G., who has spent long hours nominating reluctant Friends, wrestling with a budget, at many committee sessions, etc. Who wouldn't rather "enjoy" fellowship? But without arrangements committees and other workers would there be any yearly meeting at all?

There is less need now to adumbrate the authentic purposes of Pacific Yearly Meeting. Junior Friends' officers have realized that without a return to those basic purposes eventually there will be no place for yearly meeting to go. Unless we all learn to act as responsible guests at our host campuses, Pacific Yearly Meeting will be homeless.

J. G. tries perennially to accept his own and others' foibles, to avoid condemnation and invidious labels, and to evince good humor. However, being a fallible sapiens, genus curmudgeon, his success is scarcely spectacular. Witness the foregoing.

Support for David Moodie

FRIENDS Peace Committee of Philadelphia Yearly Meeting of the Religious Society of Friends, passed a minute in support of David Moodie, whose schooner "Fri" was forcibly taken over by a crew of a French war ship after the "Fri" had sailed into the area near Muroroa in the S. Pacific in protest of the explosion of nuclear bombs by the French government.

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Detroit, MI, Friends Newsletter

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True, Loving Encounter

"... Friends should constantly be reminded of the need for developing more sensitivity and openness in our personal relationships, as well as being careful to be more kind and gentle. We need to renew our efforts of friendliness toward strangers and visitors at meeting and to reach out to those who are ill, confined to their homes, troubled, or alone. Perhaps one way to work toward this closer sense of community is to encourage more active participation in other functions of the meeting besides meeting for worship, and, at the same time, direct some of those other functions, such as forums, toward reminding Friends of our continuous duty to transcend the petty categories of judgments whereby we escape true loving encounter with one another."

—from State of the Meeting Report, Sandy Spring (MD) Meeting

Concerned About Alcohol?

THE PHILADELPHIA YEARLY MEETING Committee on Alcohol Problems proposes to publish a pamphlet on the abuse of alcohol, as being the greatest problem in abuse of psychedelic drugs.

Workshops will begin September 27, 1973 at Arch Street Meetinghouse, 5:30 p.m. (bring sandwiches).

Friends are urged to send their views and questions to the Committee at 1515 Cherry Street, Philadelphia 19102.

Interested Friends are welcome to attend the workshops. We hope concerned young Friends will take an active part.

SARAH BISHOP
Philadelphia

Personal Notes

PATRICIA JOSEPHINE JOHNS, 11-year-old Korean-born adopted daughter of Walter R. and Josephine W. Johns, members of Newtown Square, PA, Meeting, became an American citizen in June. She is an enthusiastic participant in Girl Scouts and 4-H Club and studies violin, in addition to her schoolwork.

RICHARD AND MARIA HARRIS have been named co-directors of the American Friends Service Committee's Rural Health project, a paramedical training program, in the remote Peten area of Guatemala. They will live in Guatemala City and coordinate the work of others in the field.

CHARLES L. MULLENDORE, a 1958 graduate of Earlham College, has been selected as the new Director of Scattergood School. He has had long association with Quakers, and two of the nine work-study projects he conducted in Puerto Rico, Bedford-Stuyvesant in New York City and Boston were under the auspices of the American Friends Service Committee. He has been a teacher and youth minister and holds a M. Div. degree from Yale Divinity School.

HAROLD CONFER of Providence, RI, a former educator and school administrator in Tanzania, has been appointed Human Rights Secretary of Friends Committee on National Legislation.

Three interns have also been named to the staff for 1-year assignments beginning in September to help with research and other tasks.

The interns are **Martha (Marty) Fleischer** of Washington, DC; **Clifford Mesner** of Central City, NB, and **Dale Andrew** of Lafayette, IN.

JANET MARTIN, former lower school supervisor and teacher at the Daycroft School, Greenwich, CT, has been appointed principal of The Sidwell Friends Lower School. Before joining the Daycroft faculty, she taught and directed the kindergarten at Carolina Friends School, Durham, NC. She succeeds Peter R. Rice, Sidwell Friends Lower School principal for 17 years, who will teach in the Middle School.

Coming Events

September

2—Adams Society of Friends Descendants annual meeting for worship, 3 P.M., Old Quaker Meeting House, Adams, MA. Elizabeth Gray Vining, speaker.

3—"Pennsylvania: The Accidental Experiment," R. W. Tucker, speaker. The Mennonite Historical Associates, Lancaster Mennonite High School, 2176 Lincoln Highway East, 5½ miles east of Lancaster, PA. 7:30 P.M.

9—Annual meeting for worship, Catawissa Meetinghouse, one block west of main highway, near center of town, 3 P.M.

14-15—Jeanes Fair, Jeanes Hospital Grounds, 7600 Central Ave., Philadelphia. Sept. 14—6 P.M. to 10 P.M. Sept. 15—10 A.M. to 9 P.M.

21—Premiere of opera, *Mary Dyer*, by

Richard Owen, member of Croton Valley Meeting, Mt. Kisco, NY, on Boston Common.

28-30—Friends Committee on National Legislation Fall Conference. Geneva Point Center, Center Harbor, New Hampshire. Write FCNL, 245 Second St. NE, Washington, DC 20002.

Announcements

Births

MORRIS—On June 30, to Bob and Jeanne Morris, a son, **JOSEPH EDWARD MORRIS**.

XHILONE — On June 16, a daughter, **KYLE ANN XHILONE**, to Thomas and Barbara Reed Xhilone, of Westboro, MA. Kyle Ann and her parents are members of Woodstown, NJ, Meeting.

ZEHNER—On June 14, a son, **ZACHARIAS ANDREWS ZEHNER**, to Daniel and Joan Zehner of Laguna Beach, CA. His father and grandmother, Helen Andrews Zehner, are members of Woodstown Monthly Meeting.

Marriages

BERLEMAN-JUMP—On May 12, in Forest Park, Portland, OR, under the joint care of Multnomah Meeting, Portland, and University Meeting, Seattle, WA, **JANET JUMP**, daughter of Ellis and Margaret Jump, and **GREGORY BERLEMAN**, son of Clarence Leslie Thompson and Rosemary Thompson Berleman. The bride and her parents are members of Multnomah Meeting. The groom is a member of University Meeting.

BRUMBAUGH-THOMAS—On May 5 at St. Vincent's Church, Madison, NJ, **A. JAY BRUMBAUGH**, son of Allen Jay and Caroline B. D. Brumbaugh of Yardley, PA, and **CAROLYN MARY THOMAS**, daughter of Mr. and Mrs. Douglas W. Rodgers of Madison, NJ. The bridegroom and his parents are members of Chesterfield Monthly Meeting, Trenton, NJ.

JONES-DIXON — On June 16, **LINDA POWELL JONES**, daughter of Barbara and Edward Jones of Fernandina Beach, FL, and **PHILIP S. DIXON**, son of Phyllis and Harvey Dixon, of Grosse Pointe Shores, MI, under the care of Fayetteville, NC, Preparative Meeting. This was the first Friends marriage for this new meeting.

MORRELL-COMFORT—On June 16, at the farm of the bride's grandfather near Yardley, PA, and under the care of Chesterfield Monthly Meeting, **GARRETT N. MORRELL, JR.**, son of Garrett N. and Pearl S. Morrell of Newtown, PA, and **ANNE SATTERTHWAITE COMFORT**, daughter of Horace W. and Jean W. Comfort of Morrisville, PA. The bride and her parents are members of Trenton, NJ, Meeting.

Deaths

BRUSH—On July 16, **CATHERINE BRUSH**, at Holy Redeemer Hospital, Southampton, PA, active attender of Southampton Monthly Meeting, known especially for her concern and enthusiastic work with children, young adults, the YWCA and the recreation services of Bucks Quarterly Meeting. Surviving are her husband, Harry, and four sons, aged 8-21.

CLEAVES — On April 14, at Kennett Square, PA, **AMANDA CLOUD CLEAVES**, aged 63. She was a birthright member of Kennett Meeting. Surviving are her husband, George T. Cleaves; one son, George H. Cleaves; a daughter, Janet Jones, and five grandchildren.

FOGG—On June 9, **JOHN BORTON FOGG**, aged 69, a member of Hartford, CT, Meeting. At the time of his death, he was head librarian of the Southington, CT, Public Library. Surviving are his wife, Grace; a son, J. Richard Fogg; three daughters; one grandchild and one great-grandchild.

HOLMES—On June 18, **R. MAE HOLMES**, aged 88, a musician and teacher at Ithaca, NY, College and a member of Ithaca Meeting for the past 19 years. She had devoted much of her life to her love of music and had started giving piano lessons at 13. She is survived by one cousin, J. Lester Myer of Ithaca.

HUNT—On June 26, at his home in Moylan, PA, **FRANK J. HUNT**, a member of Media, PA, Meeting and an AFSC foreign service worker. Frank had done much valuable work in the Middle East, Asia, Europe and in AFSC's national headquarters. Surviving are his wife, Patricia, also an AFSC staff member; his daughter, Jennifer; and his son Timothy.

JONES—On May 29, in Waverly, OH, **A. WILLARD JONES**, a member of Westtown Monthly Meeting, aged 78. Willard Jones was active in the field of international relations, especially of service to Arab refugees. He taught extensively in Friends' schools as far away as Kenya.

JONES—On June 10, **EDNA EVANS JONES**, a member of Mt. Holly, NJ, Monthly Meeting, aged 75. Surviving are her husband, Charles Andrews Jones; her sons, Robert, Richard and Charles, Jr.; and her daughter, Doris.

JONES—On May 27, aged 66, **J. WILLIAM JONES**, a birthright member and former clerk of Plymouth, PA, Meeting. He had lived in Windber, PA, since 1942. He is survived by his wife, Gladys Perkins Jones; a daughter, Patricia Krause; two sisters; and two grandchildren.

MATTHEWS—On July 5, after a short illness, **NORRIS WILSON MATTHEWS**, aged 75, a birthright member of Baltimore Monthly Meeting, Stony Run. He is survived by his wife, Margaret Leib Matthews.

QUIRK—On May 3, in Tucson, AZ, aged 39, **ANDREW J. QUIRK**, a member of Pima Friends Meeting. Surviving are his wife, Brenda, his two children and their mother, Anna May, his mother and sisters. He was especially active in his great love for the theater.

TWINING—On June 24, at the home of her daughter, **MARY D. E. TWINING**, aged 92. She was a birthright and lifelong member of Wrightstown, PA, Meeting. Surviving her are a daughter, Mrs. Arthur Kinney; a son, Edward; six grandchildren; and six great-grandchildren.

WHITE—On March 6, **RUTH ALICE WHITE**, aged 86, in El Paso, TX, where she had lived for the past five years. A birthright Friend, she was among the founding members of the Elmira, NY, Meeting. She is survived by her sons Edmund and David, a daughter Cynthia Johnson, eight grandchildren and nine great-grandchildren.

MEETING ANNOUNCEMENTS

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sundays. Hilds, 274-0288.

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

Argentina

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

Arizona

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

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

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. 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. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711.

DAVIS—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

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

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

LONG BEACH—Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

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

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

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

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

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

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

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

RIVERSIDE. Unprogrammed worship, First-day school, 10:30. 784-2279 or 683-4689.

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. Robert E. Leslie, clerk, 203-938-2184.

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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

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—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. Thyrza Allen Jacobs, clerk, 361-2862; AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Tel-fair 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.

CRETE—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

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. Summer meetings in members' homes. For information, call 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

URBANA—CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, 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.

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

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, Orono, 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 Metzrodt 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.

BOSTON—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

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.

NANTUCKET—at 10:45 a.m. in old meeting-house on Fair Street, until September 16.

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. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

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

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

New Jersey

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

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

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

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

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

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

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

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

MEDFORD—Main St. First-day School, 10 a.m. 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 Ave., First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. Visitors welcome.

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

through Sept.) and 11 a.m. Visitors welcome.

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

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. Ham Brown, clerk. Phone 256-9345.

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.

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110 Schermerhorn St. Brooklyn
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about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

QUAKER STREET—Mid-April to Mid-October. Unprogrammed worship at 11 a.m. each First-day. Meetinghouse in Quaker Street village on NY Rte. 7, four miles SW of junction with US Rte. 20.

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.

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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.

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

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

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

Ohio

CINCINNATI—Community 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 Warren, Clerk, (513) 382-8651.

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

Oregon

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

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave. (east of York Rd.) Jenkintown. First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

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

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

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

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

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 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—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

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

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

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

LANCASTER—Off U.S. 462, back of

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

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 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—Vaughn Literature Bldg Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May. Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street. Meeting for worship, 10 a.m.

MEDIA—Providence Meeting, Providence Road, Media. 15 miles west of Philadelphia. 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.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 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.

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

PHOENIXVILLE — SCHUYLKILL MEETING—East of Phoenixville and north of junction 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., 11th. 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. (except summer); meeting for worship, 11:15 (summer, 10).

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

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

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

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

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

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

Rhode Island

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

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—Dale Berry, clerk. For meeting time and place, call 747-5553.

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

Utah

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

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m., Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

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

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

OSHKOSH—Sunday, 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.

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



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Autumn Calendar:

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|------------------------|---|
| September 21-23 | A CONFERENCE FOR FORMERLY MARRIED MEN AND WOMEN. Led by Bob Blood and Joy Goldstein. |
| September 30 | Opening of Autumn Residential Term. |
| October 1 | SOME WORLD PERSPECTIVES OVER SIXTY YEARS. First in a series of five public lectures by Horace G. Alexander. No charge. Monday evenings at 8:00. |
| October 4 | ART: THE EXPERIENCE OF BEING ALIVE NOW. Dorothea Blom, Pendle Hill staff. First session in a ten week course for nonresidents. Thursday mornings at 9:30. |
| October 12-14 | CONFLICT AND COOPERATION: A WORKSHOP IN HUMAN RELATIONS. Steve Stalonas, Pendle Hill staff. |
| October 19-21 | TUNING IN ON YOURSELF THROUGH DANCE. Dina Shachar, leader. |
| October 26-28 | Workshop for Friends Meetings
MINISTERING TO ONE ANOTHER: LOVING OUR NEIGHBOR AND OUR SELVES.
Beverly Hess, coordinator. |