

August 1/15, 1973

# FRIENDS JOURNAL

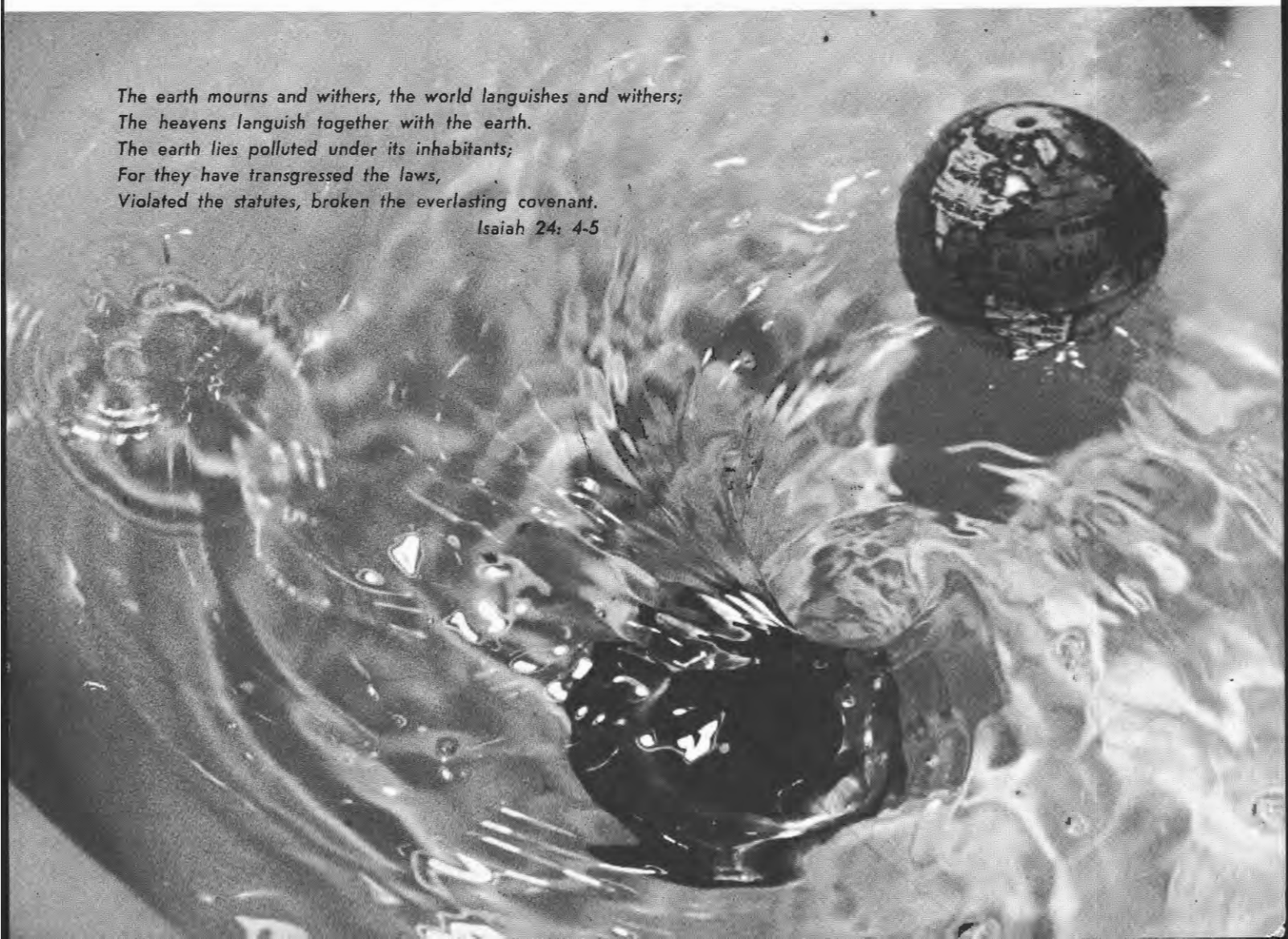
*Quaker Thought and Life Today*

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## Help, Friends

The earth mourns and withers, the world languishes and withers;  
The heavens languish together with the earth.  
The earth lies polluted under its inhabitants;  
For they have transgressed the laws,  
Violated the statutes, broken the everlasting covenant.

Isaiah 24: 4-5





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August 1/15, 1973  
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THE COVER PHOTOGRAPH, staged and taken by Steve Anderson, a member of Haddonfield (NJ) Meeting, illustrates the idea that if nature's laws are not kept the world indeed may go down the drain.

## On the Growing Edge

THE CASE of Bruce Ashley, 26-year-old physician sentenced in April to 18 months' hard labor and \$25,000 fine for refusal to obey two Air Force orders (FJ 5/15) has seen several new developments. On April 27, under pressure of a federal court order, the Air Force finally accepted Bruce's application as a conscientious objector, the first known instance of an Air Force doctor's being granted CO status. On May 10, Bruce's sentence was reduced to \$10,000 fine and dismissal from the service. It may be further reduced by future reviews. Also pending in federal courts are a \$37,000 counter-claim from the Air Force for Bruce's medical education and back pay, and a suit filed by Bruce to make his conscientious objector status retroactive and to declare the court-martial proceedings void. Meanwhile Bruce is working at a medical clinic in Springfield, OH, and has plans to move to doctor-poor Adams County, OH, later this summer.

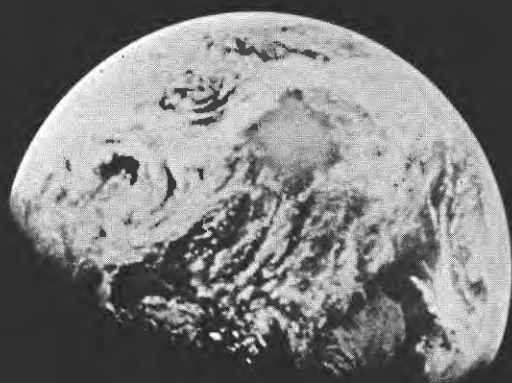
News comes of two instances where Friends are carrying the meeting for worship right into the lion's den. In Fayetteville, NC, home of Ft. Bragg and the Green Beret training ground, a Quaker House was set up in 1969 as an anti-war witness. In addition to military counseling, a meeting for worship was begun, that has now become a preparatory meeting under the care of Raleigh Friends.

Another worship group was started recently at Leavenworth prison farm, Kansas, through the joint efforts of Tom Flower, formerly with the AFSC peace office in San Antonio, TX, and members of Penn Valley Friends Meeting of Kansas City, MO. Tom was sentenced to six months and \$500 fine for trespassing at Tinker AFB during an attempt to leaflet airmen in May, 1972. He has been involuntarily transferred three times during his imprisonment, and is now back at Texarkana prison. The Penn Valley Friends are continuing to support the group.

"Wear it as long as thou canst," said George Fox to William Penn of his ornamental sword. A 48-year-old Swiss Quaker, Hans Schuppli (FJ 3/1) took off the "sword" of 26 years of compulsory military service when he became clear that this was no longer consistent with his beliefs and actions as a Christian. His resistance to the far-reaching Swiss program of military training brought him a three months' sentence from a military tribunal.

Friends Peace Committee of Philadelphia Yearly Meeting set up a Proxy Bank this spring, and some 25 people pooled about 2,000 shares of stock in major companies that the FPC Policy Committee then voted through letter and personal appearance to challenge corporate involvement in military activities and to support social concerns resolutions. Marilyn Roper, staff for the Policy Committee, notes, "Our small effort is helping to bring home to the business community that stockholders do care about what their corporations are doing to improve the social and environmental climate here and abroad."

Material for this column may be sent to Ellen Deacon c/o The Journal.



And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and the beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.



But...



## The First Word

(continued)

BUT . . . modern man, while denying literal interpretations of the Bible, continues literally to take dominion over all the earth. As a result, what is now creeping over the face of this planet—this beautiful Spaceship Earth orbiting through the dark void of nothingness within its own fragile, closed system—is an awareness that we just might, if we try hard enough, make our world unfit for life.

"To barren spheres in space we find our way  
On earth the lovely, growing things decay.  
The world is not a toy that we discard,  
If we're to live, it's something we must guard.  
Our time is running out, let's put things right,  
Renew the earth or face an endless night."

Time, as this verse from the song, "Earth Day," warns, is running out. But how to put things right? Or first, how do we stop putting things wrong? Can a few renew the earth while many continue to exploit it, exhaust it and excrete all over it?

### Questions and Answers

The answers to those questions are unknown, as are so many aspects of environmental matters. We do know, though, that, for a "dominant" species, we are exceptionally ignorant of the intricate interworkings of the system we actually depend on—not dominate. And in our ignorance, we are incredibly careless about that system, too.

How much waste *can* the oceans absorb before they become salt water equivalents of putrid Lake Erie? When *will* the atmosphere be unable to assimilate more smoke, fumes, poisons? Where is the point of *no* return along the scale that keeps our interdependent worldwide system of air, soil and water in balance—and in the process keeps us alive?

The experts know with certainty that there are limits to our ecosystem, but they do not know how, when or where those limits will be reached. Meanwhile, we seem to be determined to find those limits ourselves by continuing to dump wastes and pour out poisons and ignore balances.

Yet as complex as the problems are and as uncertain as the future is concerning our physical environment, the economic and social issues facing humankind and its relationship to the total world environment are even more complex and difficult.

Elsewhere in this issue Gilbert White addresses many of these problems in an article on "Moral Issues Concerning the Global Environment." Questions such as, are earth's poorer people to abandon "the dream of one day catching up with the rich countries?" and, "Can there be a reordering of the priorities for high quality life . . .?" should be of serious concern to Friends everywhere. Many Quakers have long been involved in ecological matters—and, in our evolving understanding, isn't everything ecological?—and more will be. The efforts of a few of them also are described in this issue of the Journal.

Yet, as Gilbert White says, despite what has been done and "in the face of talk of simplified lifestyles, most people in North America and Western Europe are expanding their material needs and the complexity of their daily time schedules at an unprecedented rate. It seems unlikely that they can reverse the trend without radical changes in social structures."

Similarly, in a booklet entitled "Only One Earth," Professor Barbara Ward of Columbia University has said that humankind faces the need of "a desperate wrench from accepted thinking, a profound . . . Copernican leap of the imagination" before we can even understand that many of our "pre-suppositions are [no] longer true."

In this setting of increasing awareness of the serious, perhaps even fatal, threats to our one and only world and of the need for radical changes and ideas before there can even be any understanding of what is happening in and to modern society, upwards of 300 Friends will gather in Sydney, Australia, this month for the Triennial Meeting of Friends World Committee. As is usually the case in advance of important gatherings of Quakers, much preliminary work, planning, communications and questioning have been done.

For example, a letter sent by the FWC's American Section to "Yearly Meetings and to all Friends in the United States" invited responses from American Quakers to the following questions:

—"Are Americans aware how economically interdependent and vulnerable we have become, through such signals as successive devaluations of the dollar, inflation of gold prices and the 'energy crisis'?"

—"Do we have any national sense of the epochal importance of the forthcoming international Conference on the Law of the Seas, or of the inevitability that the United States will have to yield some of its accustomed preferential treatment?"

### Consultation in Evanston

The questions and the rest of the letter were written after the final consultation of American delegates to the Australian meeting, held in mid-May at Evanston, Illinois. One of the most interesting things to come from the Evanston meeting was the title of David Scull's talk, "Hung Up Between Hypocrisy and Hogwash: The Quaker Non-Contribution to Development." The talk wasn't nearly as hard-hitting as the title. Dave, president of Partnership for Productivity, wanted to make people mad, but he failed because he tried to stir them up over something most American Quakers could care less about—the Right Sharing of the World's Resources, or the One Percent More Fund, which grew out of the Guilford World Conference call in 1967 to help the people of poor countries help themselves.

"Six years have gone by," Dave said, "and what a flop!" He's right, although actually it's more a disgrace than a flop. The last count I heard was \$25,000 last year from one percent more of American Quaker incomes. Dave conservatively estimates that a true one percent would produce some \$2 million a year. He might be a few



hundred thousand off but no matter, the failure of the fund is obvious.

It didn't fail because of lack of effort—Dave, Bob Cory in Washington, Herb Hadley in Philadelphia, John Sexton in Baltimore, Bob Rumsey in Indiana and many more Friends have spent countless hours trying to whip up enthusiasm. The results have been pitiful.

Why? For many reasons, some of them undoubtedly closely related to the same money-raising problems almost every Quaker organization is experiencing these days. Some of them also stem from the same attitude that always produced much more in the "Local" side of the divided envelope than the "Benevolence" side when my father counted the collection in my boyhood Methodist Church.

But I respectfully submit—and after all, FWC did ask for comments—that part of the answer is related to what Gilbert White says about some of the other Western trends—they won't be reversed without radical changes. And there has been no right sharing partly because there has been no leap of the imagination, no wrench from accepted thinking.

Therefore, when FWC goes on in its letter to American Friends and asks the following questions, I suspect the answers are already all too well known.

"When asked, as we surely shall be, can we say:

"1. That Friends in the United States have a genuine sense of the need to simplify our lives and to reduce levels of consumption?

"2. That there is a true commitment to internationalism which will lead to greater efforts to win support for the United Nations?

"3. That in our own Quaker mission and service agencies there is a greater sense of the need for more cooperation and mutual support across national lines?

"4. That our Yearly Meetings are willing to encourage serious examination of these questions?"

The letter ends by asking for answers to two "action" questions.

### **Do We Care Enough?**

"I. Do we care enough about the spiritual bonds and the practical fellowship of the worldwide family of Friends to make the extra effort needed to support [FWC by raising the annual American contribution from \$22,000 now to \$35,000 by 1976] this agency we have established to encourage this cohesiveness?

"II. If the challenge [to more rightly share our affluence and resources with the world's poorer peoples and nations] is raised at Sydney, and your representatives there as a group feel that American Friends should accept some definite target . . . will you make a real effort to support such a commitment?"

In view of the non-response by American Friends over six years to the Right Sharing of the World's Resources, those last two are very good questions.

Not included in the FWC letters was a suggestion offered by one of the groups at the Evanston conference of delegates to more effectively promote Right Sharing of the World's Resources:

" . . . By turning our monthly meetings into the kind of resource sharing groups in which we put our income tax returns on the table and look together at the contributions column and the gross income column and admonish one another in love until we come up with a mutual assistance fund available to Partnership for Productivity and other projects."

Now *there's* a wrench from accepted thinking that would certainly turn some Friends up tight. Yet sense the spirit from which the suggestion sprang as it was expressed in the next sentence . . .

"We also have a deep concern to simplify our lives in standard of living and freedom from the desire for things and suggest similar group counsel and support for implementing this.

"Acceptance of group guidance, support or discipline in these matters is probably its most difficult requirement. Would we be willing as a first step to make our practice in these matters known to one another?"

It will be interesting to see what answers finally come out of these interrelated activities and concerns of Friends for their planet and their fellow citizens on it. We trust the participants at Sydney will join in a challenging, renewing and reinvigorating meeting. Who knows, perhaps it is not too much to hope for radical, "Copernican leaps of imagination" to be encouraged if not actually taken at Sydney.

### **A Call to Self-Giving**

And with the hope goes these words from Barbara Ward as quoted in *The Mennonite*:

"Whenever the Christian community has begun to renew itself, some of its saints and prophets have made a new effort to fight against the enormous temptations of wanting too much. As Rome collapsed, the monks went into the desert. As the barbarians took over Europe, St. Benedict set up his monasteries where all was simplicity, work, and prayer. As the first wave of high bourgeois prosperity broke over medieval Europe, St. Francis of Assisi made Lady Poverty his bride. At the beginnings of the commercial and industrial revolution in England, the Quakers rejected all luxury in dress or manner.

"Not all Christians feel called to this total self-giving. But is there not a place for the renewal of the idea of a 'third order' of Christian people who, voluntarily, cut back their consumption, abandon the dream of ever-rising prosperity, and begin seriously sharing their income with those who are in the greatest need? Can we be sure that such an example, joyfully made and explained, might not set social tides moving away from the greedy collective pressures which feed first inflation and then disaster?"

At a time when renewal is so obviously and so urgently needed in both the larger outer world of our environment and the smaller inner world of our Quakerism, can we open ourselves totally and lovingly and obediently to the Spirit from which all renewal, all creativity, ultimately flow?

"And God said, let there be light . . ."

JDL

# Moral Issues Concerning the Global Environment

By Gilbert F. White

THE WIDELY HELD concern for the quality of the global environment may signal a profoundly religious change in our use of the earth. Whether the current sense of crisis proves to mirror a basic shift or will be only an ephemeral flurry of anxiety none can tell with certainty. What is certain is that two moral issues are thrown into new and sharp relief by the earnest searching expressed most recently in the United Nations Conference on the Human Environment in 1972 and in pervading discussion of pollution, resource destruction and population growth.

When people talk of threats to the world environment, they mean a great many things. Most of what is said is clouded by the lack of solid evidence. While we know a great deal about molecular structures and about the composition of stars, we're quite ignorant about the intermediate systems of air, water, soil, and organisms that interact to form our immediate habitat. The ecological relationships in a mountain valley or a coastal inlet are basically important but highly complex. We understand very little about some of the processes, such as the flow of nutrients. There have been only a few thorough studies of all that in fact happens when a dam is built or a maize crop is sprayed with pesticides or a grassland is burned.

From the fragmented information a few types of findings are clear. The factory smokestacks in one country pour out effluents that increase the acidity of a lake in another country. The application of DDT to fight insects in the cotton fields in Peru leads, through movements of water and fish, to heavy accumulations in the fatty tissue of Antarctic penguins. Careless handling of ocean-borne cargoes of petroleum causes deterioration of marine organisms. Great sectors of tropical forests are disappearing through rapid exploitation without control of land deterioration. Demands by high-income countries for metals and energy induce widespread exploitation in low-income countries, with the rich countries using the materials and reaping large profits. The instability of world markets for agricultural commodities encourages destructive use of soils in developing countries. Provision of simple facilities of housing, water and waste disposal in many tropical cities is not keeping up with the massive shift of population to urban areas from the farm. Government institutions at all levels from local to global have had trouble taking steps toward a more just and peaceful world. All this, and much more is known.

However, to some of the fundamental questions the answers still are speculative. The effects of burning fossil fuel upon the global climate are a matter of continuing debate among scientists. None can confidently estimate the long-term capacity of a piece of the earth's crust—sparsely

*Gilbert F. White is professor of geography, University of Colorado and member of the Scientific Committee on Problems of the Environment (SCOPE) set up by the International Council of Scientific Unions.*

settled tundra or English homeland—to support population without destruction. The Green Revolution has brought dramatic gains in rice and wheat production; its long range impacts upon local habitat and income distribution among peasants are still in doubt.

To complicate matters, several comforting myths about people and the environment are not true. One holds that since population increase is the major cause of the trouble, curbing growth will settle the matter. Population growth is a serious threat to world survival and there can be little doubt that it must come to some kind of equilibrium, but much of the difficulty with pollution and deterioration stems from explosive technological changes in countries with lower population growth rates. Another myth is that if we in the human race will just continue present economic development efforts the poor countries will catch up with the rich. There is no reasonable prospect for this. Some countries are, in fact, losing ground, and the gap between rich and poor shows every promise of growing wider and wider.

It would all be much easier if we had a reasonably good picture of what is happening to the world environment and if we could look with confidence to development programs to correct the glaring ills. Neither now is possible. At every turn we are confronted with grave uncertainties. No one political system—capitalist or socialist—has proved conspicuously effective in coping with environmental problems. Yet there is some comfort in the growing recognition that what people do in one place affects the welfare of people in other places and that the whole interdependent global system of human beings, water and land must be treated in its entirety if we are to survive. The findings of laboratory and air-borne survey reaffirm that we are indeed each others' keepers.

The present level of interest in the environment cannot be charged solely to the mounting record as to deterioration of air, water and biota. Part of the interest may be an



*Photograph by Terry Foss*

expression of frustration with more intractable problems such as nuclear destruction and urban poverty. Part of it probably represents a new kind of search for unity and meaning in the universe. With the rejection of older church dogma and organization, young people are turning to new ways of expressing their belief in human beings working together seeking a harmonious relation to the earth they briefly inhabit. This commitment to a divine order in which we strive to live in love is no stranger to Friends. But the circumstances—the widespread awareness of interdependence in husbanding the earth—are new.

While technical changes can reduce some of the difficulties, as by finding new means of recycling materials, an essential component of Western nations coming to terms with their environment will be a reduction in their consumption of materials. Just how much and how soon remains to be seen. Minor accommodations such as buying degradable detergents will not be enough. In the face of talk of simplified lifestyles, most people in North America and Western Europe are expanding their material needs and the complexity of their daily time schedules at an unprecedented rate. It seems unlikely that they can reverse the trend without radical changes in social structures. These, and the willingness to change them, in turn, are rooted in moral standards, in the individual's sense of his or her responsibility for the common heritage.

That responsibility implies a different aspiration than the prevailing search for material comfort and national progress so often measured by growth in Gross National Product per capita. The idea of a no-growth society is strange to the people of industrial nations, even where the population curve has leveled off. Economic theory usually assumes growth as an aim, national plans promote it, and a good many institutions depend upon it to ease change in budget and personnel. The readjustments in living patterns required to sanely reduce growth rates and consumption among the people of rich countries will be profound.

At the same time the moral choice for the citizen of a poor country is more exasperating. Is the dream of one day catching up with the rich countries to be abandoned? This question is particularly acute for those members of a developing society who have the opportunity to make the leap from mud hut to city apartment and join the local elite in advancing national income and political objectives. In doing so they may strengthen the patterns of injustice and foreign exploitation. Can there be a reordering of the priorities for high quality life that would rely less on material income and more on essential features of health, esthetics and fellowship? It is common for administrators in developing countries to say that they are willing to take a good deal of air and water pollution if necessary to improve health and income. In this situation the rich nations will have to find new, fundamental ways of giving help to preserve the physical environment and reduce the destructive features of the social environment.

Friends have explored a very modest way of sharing resources to permit the rich to transfer one percent of their income to Quaker projects for self-help by the poor.



Photograph by Ken Miller

Given the magnitude of the present gap—between \$100 and \$4000 per capita—the amounts are pitiful. In truth, the support for such projects is distressingly weak.

At this rate the next generation will see little improvement among the world's poor and probably substantial deterioration in their environment. Although the sharing program is in the right direction, it should not become an excuse for failing to come to grips with the basic moral issues. How do we reconcile ourselves to a limitation on our use of our heritage? How do rich and poor sectors of the human family learn to live in justice with the tragic material discrepancies among them? To these questions Friends must somehow find innovative and radical answers. Sharing through self-help projects should be regarded simply as a comfortable beginning.

In recognizing that stewardship of the earth as our home calls for treating it as a common trust, we move a crucial step nearer to behaving as if there is indeed but one human family under God.

### From Nature: A Parable

*Pride of the Town, this magnificent Tree.  
Wide-spread its branches, luring children for shade.  
When slow - slow - it withered  
The town's folk all said:  
"This cannot be!  
Day upon day  
Have we watered the trunk."  
In underground silence the process began.  
Were branches wide-spread? No more so the roots.  
When thirst came to roots  
Back they turned on themselves  
Ringing the trunk for its prodigal flow.  
A plain case of mugging:  
They throttled the Tree.*

STELLA FISHER BURGESS





## Toward Saving Our Seas... and Ourselves

by John F. Himmelein

THE NATIONAL OCEANIC and Atmospheric Administration recently reported that 665,000 square miles of water off United States' shores are covered by chemical and oil, "sometimes in heavy concentrations of fist-sized debris."

Another recent report, this from a nationally known outdoor writer, noted that as many as 40 tons of fish per day were being taken by only one of many ships from foreign fishing fleets operating within 12 to 40 miles of U.S. beaches.

A small item in a Philadelphia newspaper in February reported the upcoming seismic exploration for petroleum by a consortium of U.S., Canadian and German companies on a 5,000-square-mile tract, mostly offshore of Masirah Island, sultanate of Oman.

Numerous reports have been filed of fishing fleets being

financed by the Peruvian and Chilean governments for fishing within the self-proclaimed 200-mile territorial limit of the two countries' coast lines.

These incidents point up what some believe to be a growing need for international guidelines governing the high (and not so high?) seas, rapidly becoming a whirlpool of international controversy that could easily spin into world conflict.

What rights do industrially advanced countries have to exploit rich ocean resources? With the world-wide food shortage growing almost daily, how should the oceans' food resources be divided among the world community? Are the oceans the property of all people or only those developed enough to exploit them? Or those with boundaries on them? Who has the right to declare boundaries on the seas? How can an effective international ocean authority be established to govern and manage the ocean beyond the territorial seas, preventing both conflict and pollution while helping to assume equitable distribution of benefits, especially to developing countries?

The answers to these and similar questions became an

urgent concern to two Philadelphia businessmen, William F. Fischer, Jr., and A. Barton Lewis. They took their concern to the Friends Committee on National Legislation, which responded by establishing a Friend in Washington program headed by Samuel R. Levering, who for sixteen years had been chairman of FCNL's Executive Council.

This program expanded to include concerned Americans beyond Friends. The result is Save Our Seas—The United States Committee for the Oceans, with former Supreme Court Justice, Arthur J. Goldberg, and Delaware's past Governor, Russell W. Peterson, as chairmen and Professor Louis Henkin of Columbia as legal adviser. There also is the Ocean Education Project, with Miriam Levering as secretary. (For more information, write the Leverings, 245 Second St., N.E., Washington, DC 20002.)

"The time has passed when we can think only of our own national needs," explains Bill Fischer. "We should have enough experience with war to know that such situations as presently exist with respect to laws of the seas can easily lead to conflict.

"We also should have enough experience with ecological destruction to know that we need international guidelines to prevent further pollution of our already debris-filled seas.

"Bart Lewis and I feel now is the time to start working to establish equitable guidelines that will help take away the occasion of war, and help keep our oceans clean."

To date, the main focus has been daily, intensive lobbying and publication of a newsletter, *Sea Breezes*, to keep Friends and other interested people informed.

The lobbying has concentrated primarily on attempting to defeat a House bill and gain passage of identical Senate and House resolutions. The House bill, HR 9, would require the Secretary of the Interior to grant "mining" licenses to U. S. corporations.

"Lying on the bottom of the ocean are nodules of manganese, nickel, copper and cobalt," explains Sam Levering. "HR 9 would allow U. S. companies to lay claim to 15,000-square-mile tracts of ocean bottom and scoop the nodules up. "There would be little if any control over environmental factors, and any attempt at establishing international guidelines would be seriously set back."

The Senate and House Resolutions are seen by SOS personnel as very constructive. House Resolution 330, passed by a 303-52 margin April 2, and Senate Resolution 82 give Congressional support to desirable goals for the "Law of the Sea" Conference scheduled for next year as envisioned in law of the sea proposals by President Nixon.

These positive U.S. proposals are rooted in a declaration of principles by the United Nations General Assembly that the "sea-bed and ocean floor and the subsoil thereof (are) beyond the limits of national jurisdiction . . . and are the common heritage of mankind."

The United States proposals would establish an international authority with broad enforcement power that would establish zones (see chart) for sharing ocean

mineral and food resources. Coastal nations would have exclusive rights in the zone extending from the shore out to a depth of 200 meters.

From that point to the edge of what is known as the "continental margin," there would be management by coastal states, but with international community rights recognized, and beyond that point the international authority would control all resources.

In the area of coastal state management, from one-half to two-thirds of the revenues from seabed leases and royalties would be available to the international community. Beyond that point all of the "net proceeds" would be internationally divided.

These Friends are also pushing for constructive action by the Law of the Sea Conference expected to convene for substantive sessions in Santiago, Chile, in April and May, 1974. The conference will bring together almost all nations, both coastal and land-locked, to work out details of an international treaty governing the seas.

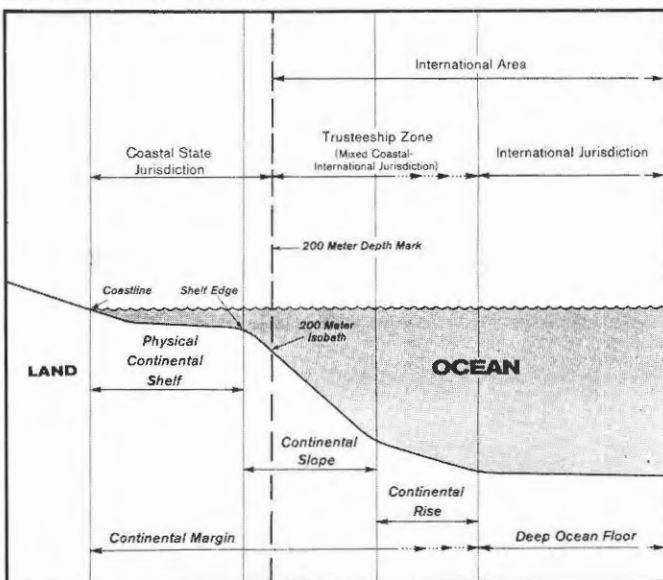
It is perhaps this fact that is the most important aspect of the seas question and the central reason for Quaker involvement. As written by Henry Beerits in the January 1973 issue of *International Affairs Reports*:

"... this (the sea-bed issue) constitutes the 'last frontier' of important natural resources and thus the last chance, in a sense, to establish the common heritage concept . . . .

"... the plan calls for the creation of a new type of international governmental mechanism which could be the forerunner of similar regimes in other areas, thus leading to increasing international cooperation . . . ."

It somehow seems fitting that the "last frontier" on this planet also happens to be humankind's evolutionary cradle. If people can somehow learn to peacefully cooperate to save our seas, there may be some hope left for true peace after all, and evolution could continue.

**Schematic Representation  
of the Seabeds and Ocean Floor**  
(Showing the U.S. Proposal)



Source: United States State Department

# The Hopi Prophecies:

## No Hope for our Plundered Planet?

By Margaret H. Bacon

"WHEN MAN BUILDS a city in the sky, according to the prophecies given to us by the Great Spirit, he will have gone too far. Next will come the time of purification."

Thomas Benyaca, a Hopi Indian and an interpreter for the Hopi traditionalists, paused and looked about his rapt audience. "I understand soon we will launch a space station," he said wryly.

Benyaca, speaking to a group of journalists at the Los Angeles home of Nancy Freeman, information services assistant in the American Friends Service Committee's Pasadena office, said the Hopis have decided to publish the prophecies this year because of their frightening relevance to current events. At the same time, they would like to arouse public opinion across the nation against the strip mining of the sacred Black Mesa by Peabody Coal Company.

"We were led into this land by the Great Spirit and told to keep it as a refuge for all the other peoples of the world," Benyaca explained. "When the time of the Great Purification comes, people can seek sanctuary with us. But now, the land is being ruined."

The land in question, the home of the Hopi nation in Arizona, tucked conveniently out of sight of most Americans, is currently suffering from a pollution problem on an unheard-of scale. In order to meet the burgeoning energy demands of the big Southwestern cities as quickly and cheaply as possible, six huge power plants are being erected on or near the Black Mesa, on land owned by the Hopis and the Navajos. The power plants are being supplied by coal carelessly stripped from the earth, and despite repeated warnings, nothing is being done to recover the ravaged land.

While the air in some of our major cities is being cleaned up, thanks to pressure from the environmentalists, no such pressure is being exerted in the name of the Indians. As a result, one of the power plants was recently emitting as much fly ash and other pollutants as those released in the air over New York and Los Angeles put together.

Over the once beautiful land hangs a thick dark cloud visible for miles and a web of electric wires, carrying the power to Phoenix, to Los Angeles, to Las Vegas, and a dozen other cities. The clear lakes and rivers have been polluted, and the water table is dropping rapidly. Indians who have made a living growing crops in this dry land for generations now must watch their plants wither and die.

All of this fits into the newly-translated Hopi prophecies, which predict cobwebs in the sky (the power lines),

*Margaret H. Bacon is a special writer in the Information Services Department of the national office of the American Friends Service Committee.*



Photograph by Ted Hetzel

*Four Corners Power Plant, near Farmington, New Mexico*

a time when the sun rises red and sets red (the air pollution) and the rivers run foul. The prophecies also speak of many other signs of our times: the destruction of cities by ash from the sky (the atom bomb), the restlessness of youth, earthquakes and other natural disasters. All are due to the failure of man to live in harmony with nature, as the Great Spirit taught at the beginning of history. Soon, very soon, he will have gone too far.

How then did it happen that the Hopi Tribal Council signed the contract with Peabody Coal Company, a wholly owned subsidiary of Kennecott Copper Corporation, Benyaca was asked. In Hopi terms, the signing was not legal, the middle-aged Indian explained. The method of selection of the tribal council developed by the Bureau of Indian Affairs runs counter to the traditional Hopi ways of electing leadership. For generations, the Hopis were governed by the kikmongwies, village chiefs who retained their authority so long as they retained the respect of the people. The concept of the white man's election was so foreign to the Hopis that few voted. Those who did were so brainwashed by the white man's culture that they had come to believe that progress was automatically a good thing.

"We true Hopi are obligated to the Great Spirit never to cut up our land or sell it," Benyaca said. "For this reason we have never signed any treaty or other document releasing this land. We have protested, but to no avail."

The issue, the Bureau of Indian Affairs-sponsored tribal council's irrelevancy to Indian concepts of self-government, is the same one that has been pressed at Wounded Knee.

Although the Hopis are deeply concerned about the havoc being wrought at Black Mesa, they also feel it is their duty to warn their white brothers and sisters that a civilization depending upon manmade objects, rather than on living in balance with nature, is doomed.

This, too, is a sacred duty, spelled out for them in the prophecies. The Hopis regard themselves to be the first people and believe that the white brothers were sent away to manage the lands across the sea (Europe) and to develop ways of making things (technology). They would some day return, according to the ancient writings, in order to share their new discoveries with their earth brothers (the Hopis) and to learn new spiritual



truths from those who remained in the homelands.

A comparison between ancient Hopi writings and the Bible reveals startling similarities, according to Benyaca. Christianity, however, has somehow developed a concept of the need for man to master his environment rather than to live in balance with it.

The time of the Great Purification will be a time of punishment of all wrongdoers, according to the prophecies. Hordes of people wearing little red hats will come streaming out of the East and will act as the purifiers. Many wrongdoers will simply die of fright.

But it is even now not too late if we reverse our ways, the Hopis believe. We could well begin the reversing by joining in the demand that the strip mining of the Black Mesa be stopped, even if it means fewer air-conditioned homes and offices.

Commenting after the luncheon on Benyaca's message, Stella and Felix Montoya, an Indian couple who work out of the Pasadena office, pointed out that it is especially appropriate for the Quakers to help the Hopis to get their message to a larger public, because of similarities in belief. The Hopis are the people of peace. Many, including Thomas Benyaca, were draft refusers during World War II. The Hopis also stress simplicity, a direct relationship between the individual and the Great Spirit, a love for all living things, and nonviolent means of conflict resolution.

### Color Schemes

(From *Scenes from a Dying Culture*)

Why confess to crimes already paid for?  
I know how black I am. My mother bore  
Me despite many warnings. They told her  
Doors would close, eyes avert, and tongues would pour  
A steady stream of libel on her head  
For having opened up her heart and bed.

Would I have been different if born white?  
Have six toes, never squint into the light,  
Always have a place instead of keep it,  
Dance on the floor instead of sweep it?  
From the middle of the spectrum, neither end  
Offers anything I need defend.

If I were gray instead of just-not-black  
And just-not-white, and if you had the knack  
Of seeing gray as a neutral ground  
Where all the arguments are neatly round,  
Perhaps then—given the logic of light—  
You'd see that what is wrong is really right.

I know how black I am. How black are you?  
We can't *both* be gray, because your eyes are blue.  
If I were you, I'd be irrelevant  
To all that you consider militant,  
And I would take your dollars and your dreams  
And sink them in some brand new color schemes.

ROBERT S. JOHNSON

### Reflections on a Rainy Day

Noah Vail

#### *The Edge of Night . . .*

AND, LO, it came to pass that the rulers of Wasteland substituted Ev Dirksen's son-in-law for John's Other Wife, and a great cry went up throughout the land:

"Take away this abomination of conspirators and legislators and evidence, which we do not understand and do not care to witness.

"For we are unable to distinguish between the man McCord and the man Barker, and we know not who are the Good Guys and who are the Bad Guys.

"And we have ruined our new coffee tables from Silo and Korvette by rubbing too hard on the Liquid Shine whilst trying to figure out the humor of the man Ervin.

"And we have been deprived of our daily ration of Jif and Palmolive, whereby to distinguish the Good Buys from the Bad Buys, and the pink pads from the blue pads.

"And our children's sandwiches suffer from middle-aged spread.

"Therefore, o lords and rulers, we pray that you will take away our right to know, and that right early, for we do not care to exercise it in this area.

"And return unto us the simple and eternal verities that we may dwell in peace in the land of Wasteland."

And, lo, the rulers heard their plea, and restored unto them Edge of Night, and the Dating Game, and General Hospital.

And Francine took unto herself Michael, who was the stepson of Ethelbert and Claudia who were now in a mental institution and a federal penitentiary respectively on charges of incompetence and possession of marijuana. But Francine was the second wife of Ruthven, whose divorce had not yet cleared in the land to the south, due to an automobile accident involving Claudia's third son by a previous marriage, Harold, and a hospital interne believed by Ethelbert's attorney (Frederick, formerly a suitor for the hand of Michael's stepmother, Adelaide) to be implicated in the illegal smuggling of farm laborers into Texas. (This was back at the ranch in the time of Frederick's previous engagement to Claudia's half-sister Amelia—she of the terminal cancer—which however was never formalized due to fluctuations in the stock market.)

And the people cried out their thanks to the rulers and said, "Lo, this is something we can understand, as our husbands understand the Red Dog Defense and the Split End and the Triple Option of the Washington Redskins (who are the only Redskins who have any options). But deliver us from any more of those complicated proceedings from the hill called Capitol."

And thus the people of the land of Wasteland were returned unto their state of national security, which is the people's right not to know anything they do not wish to know, and democracy was once again made safe for the world.

Selah.

# Boxes—Sometimes Hope Chests

by Mary W. Booth

ACTUALLY, when you made them, they were not boxes, but custom-made cabinets to serve special purposes, and done with fine workmanship. Of course, one of our wrangles was that I always said you made them too sturdy or heavy to use. You would have thought your life and mine would go on together forever, the way those boxes were constructed.

The first one I remember was the sign-painting box, made in Taos, New Mexico, when I was pregnant, for you to seek your fortune in Colorado as an itinerant sign-painter. It had a leather carrying-handle, a hinged top, with a narrow compartment for brushes, and below a cabinet that had two shelves for paints, etcetera. You took it on only one trip, which yielded no jobs. Then it became my sewing box for those odds and ends like ruffles, rickrack, bits of embroidery yarn, and the saved zippers from castoff clothing, and has trekked back across the country with us twice now. It is a beautiful storage box but much too heavy to be a journeyman's tool kit.

## The Spanish Colonial Cabinet

Then you made the tongue-and-groove Spanish Colonial style cabinet with iron hinges, in which we kept our valuable papers and which doubled as an end table; still does, as a matter of fact. This was during the period when you taught furniture-making at the Taos Wood Shop under the National Youth Administration program. Forced by circumstances and unexpected paternity of *two* children at once, you gave up the sign and lettering work that you really loved, for woodwork. Then the struggle to find the room to house the tools began, and all through the years there has been the tension between decreasing physical energies, tools that seemed to grow heavier, and spaces to house them and work with them, smaller. Last fall you finished enclosing the carport for shop space but refused to dignify it by that name because the space was again too small to work with all the power tools. I was advised that it was to be called simply "Additional Space."

## A Mysterious Box

Last January we made a trip to Southern California, and another mysterious box accompanied the usual many carrying cases and tool boxes you take with you on these trips. It was about two feet long, six inches wide and three inches high. The sign you lettered on it: "Fragile. If lost, finder please return to *Reptile House*," and our address. Like Pandora's box, it humorously challenged me to be curious, which I never really was. Later, when you had some of your auto maintenance fellow students over for a social evening, I learned it contained a torque wrench.

The last box was the biggest—a beautiful box painted

Mary W. Booth, recording clerk of Pima Meeting, Tucson, AZ, is a retired librarian

yellow and designed to go on top of our yellow Datsun station wagon for the camping trips to come up this summer. It was all finished except for the hinges, and carefully planned to serve as a place to sleep, if need be, or as a storage space for camping gear, and it was curved in front to lessen the wind resistance. Again, you got carried away with good workmanship—sturdy reinforcements, stabilizing corners, and it was quite an undertaking for us to hoist its heaviness on to the roof of the car. Once there, however, it was beautiful, like one of those large Mexican birds you see sitting on top of cattle and refusing to move. Whether I, who travel light with a backpack and no boxes, will ever use it, is questionable, and it is so designed that perhaps no one else will see its beautiful use for camping, as we had planned, with our easy Thermos pop-up tent.

## A Rebel to The End

Much as you liked making boxes to serve specific purposes, you hated to be boxed in. In this day of packaged goods, with great attention given to color, design and elaborately deceptive oversized boxing, we used to comment that even the churches were trying to package the goods. You rebelled at being put in the senior citizens' Sunday School class, or being invited to bring your sack lunch to the senior citizens' club where canned prepared entertainment had to be silently endured as one ate one's tasteless sandwiches. You refused to be boxed in. Although on Medicare, you liked gatherings and discussions that cut across age groups, that permitted freedom and individuality, and did not pin labels and make compartments.

At least you escape the final box of conventional death packaging. Journeying mercies, Don Quixote! You are at last traveling light, without even a loincloth—just a white hospital jacket, leaving me heartbroken with all the fine workmanship around but no one to see a use for what had been designed for our trips together. Let the premeds joke over your body; your spirit flies free. They made me sign out your funny sandals with the homemade cutout airholes, and the upper plate of teeth.

"Do I have to take these?"

"No, it is all right for you to throw them away, but no one else can."

"Can the plate benefit anyone else? Send it along, too, to the Medical School."

*"... what wisdom, love and tender discernment we need! I think of that discernment in terms of two quotations: one is from Rufus Jones, 'I saw with my spirit,' and the other from Helen Keller, 'I believe that God is in me as the sun is in the colour and fragrance of flowers; the Light in my darkness, the Voice in my silence'—she who had seen neither light nor colour. Can we catch the sense of imaginative insight, heightened beyond one's self, in those sayings, and seek the light and the voice beyond our human understanding, and see with our spirit beneath the outward? That truly would be loving discernment in the service to which we have been called."—Doris I. Eddington in Quaker Monthly*

## Strategy for a Living Revolution

*Editor's note: Occasionally a book comes along that seems to have the potential to make a difference in this information-glutted world of ours. Strategy for a Living Revolution, by George Lakey is just that kind of book. Here are excerpts from the introduction and four of the book's nine chapters. We wish we had space for more.*

### Introduction

As I considered the things everyone complains about—pollution, decaying inner cities, high taxes—I began to see the problems linked to the structure of the social order. The problems and frustrations in middle class homes, offices, and classrooms are part of a larger social structure under which blacks, poor whites, and Vietnamese suffer more blatantly; there is a fellowship of oppression with different degrees of awareness rather than a clear line between the oppressed and the non-oppressed.

This realization liberates us from the paternalism which frequently mars the relationship between middle class whites and the blacks and poor, a paternalism to which Black Power is in part a response. When white activists realize that we are all oppressed by the system, we less easily slip into the helping-hand attitude, a feeling so vertical in its essence as to prevent co-operation in mutual respect.

This realization may also ease some of the guilt which middle class activists often feel toward the poor. Guilt is not to be scorned—we are not human if we cannot feel guilt—but acting consistently from a bad conscience sours the action and curdles the relationship of the actors. Realizing that we too are among the victims of a system can liberate us from chronic guilt, especially if we act to free ourselves from the specific wrongs we commit in our life situation.

... Many of us ... are frustrated for want of tactics which fully express our deep sense of outrage toward the injustice and violence in the world, and especially toward the arrogance and brutality of the American Empire. Or perhaps the tactics are available, but not coherent. There is no clear strategy, no vision of how a decent world can be built.

The confusion of tactics and absence of strategy can be covered up by in-

creasingly violent rhetoric. But people hard at purposeful work do not take much time out for bitter verbal outbursts. Work becomes purposeful when it makes sense, both for personal expression and political need. It is such action that we seek now.

### From Death to Life

WHAT KIND OF SOCIETY would support the full development of human beings?

The new society should provide work which is at the same time service and an expression of personality. Work is alienating when the worker has no say in it, when he or she is working with tools and machines which are beyond the worker's comprehension and which belong to others, when the enterprise is so large in scale that the individual is only a cog.

Economic enterprises should be socially owned and democratically controlled. Moreover, they should be decentralized. The character of technology needs to be radically changed, for not only have the prevailing forms been conducive to alienation and to centralization, but they have also been ecologically unsound. . . .

A value change is required as we move from death to life. People should not ask "What is he worth?" and expect to get an answer in dollars. We should learn to value women and men, blacks and whites, adults and children, intellectuals and manual workers equally. There should be no rich as well as no poor (the income spread should not be greater than a 1:4 ratio), with basic services such as mass transit, education, and medical care provided free.

The new society should make decisions through participative democratic means. The nation-state system should dissolve into two levels of power: transnational institutions to make humankind-sized decisions (such as how to relate to the sea-bed, or how to exercise peace-keeping functions), and subnational institutions to make small-area decisions. Some present nations may be viable in this context, but the Soviet Union and the United States would need to be broken up into smaller units.

The new society should eliminate mass violence, a step which may become possible (although still difficult) once economic resources are redis-

tributed and population growth is checked. Crucial to this is the further development of nonviolent means of struggle, since conflict will always exist but need not be lethal in its consequences. . . .

### The Bread is Rising

PICKING our way through the litter, our ears hombarbed by the empty phrases of Official America, we look for a new place to start. The sagging political structures cannot hide the violence they need to enforce injustice. The generals' cry of "enemy" has not stopped even their conscripts from questioning a grotesque war. The corporate boast of affluence cannot admit the reason why the rich get welfare and the poor get capitalism.

The predictions of ecology give a new sense of urgency to the old hunger for justice. If the institutions of state and economy are not fundamentally transformed within a few decades, the experiment of humankind is finished.

I am proposing a revolution which is decisively on the side of life against death, of affirmation rather than destruction. The revolution for life confronts the old order, but confronts lies with openness and repression with community. It shows in its very style how different it is from the necrophilic American Empire.

Ironically, the pain of a collapsing culture is also an opportunity: to change is hard, but not to change is impossible. Resistance to change in the past was often rooted in the hoary myth of the culture, so that even people with much to gain from change clung to the old ways. Now the rock of ages is crumbling, making room for fresh green shoots, which in all their tenderness and vulnerability carry the promise of tomorrow.

### Deeds as well as Words

PEOPLE are worrying about nihilism. Rapid change encourages such anxiety, and the Establishment exploits the fear in its effort to stop the movement for change. Radicals are attacked as "anarchists" who want to destroy the present order but have nothing positive to replace it with.

Of course we can try to counter the attacks via pamphlets and speeches, but we must admit that the most dramatic and visible things we do are often the protests rather than the positive alternatives. . . .

A few years ago I was asked by a group of academics what they could



do to press more strongly for social change. I mentioned the usual things—organize movement activities, give more financial support, urge the professional association to stand against racism, war, and so on. The suggestions did not fully satisfy these men and women because the actions are not directly related to their vocations. I should have seen that there is a way of very direct confrontation of the status quo within the ideals of the profession itself, and that is through acting-out the future in the present.

For social workers this may mean bringing into the welfare system all who are eligible and writing checks of the sort the recipients *ought* to be getting. For lawyers this may mean refusing to waive jury trials and insisting on all the rights of the accused, even in situations of large-scale repression (such as during mass demonstrations). For physicians this may mean admitting to hospitals all those who need medical help regardless of ability to pay. (When internes did a similar action in California they called it a "heal-in." The corridors were jammed with patients who needed help.) For teachers this may mean introducing revolutionary content into the curriculum, refusing to grade students, and so on.

The point is clear: by putting into practice now the ideals of one's profession, one would be putting a test to the status quo—does it *count on* hypocrisy and myopia to survive? Can it tolerate professionals "doing their thing" as it ought to be done? Perhaps even those who think of themselves as free will discover in new ways that the system prevents them from doing their job in its fullest expression. . . .

In America today there are many who have a subjective sense of freedom but who never test it out, never live their lives fully enough or do their work well enough to crash against the inhibitions of the system.

An increasing number of young people, on the other hand, are determined to live life fully even though this means confrontation with the mechanisms of control. Thousands of young men are acting as if they are liberated even from short-term slavery to the state; they turn in their selective service cards. The conscription-less future is brought into the present for we who have done this. The society which tests us is now put to the test by us; Can it stand for a sense of human responsibility that denies the state even two years of involuntary

**The Watergate Poems of James Whitcomb Riley.** By J. H. McCANDLESS. The Hemlock Press, Alburtis, PA 18011. 6 pages. 15c each; 10 copies, \$1

Said the Sahotage Man, on a hot afternoon:

"My!

Sakes!

What a lot o' mistakes

Some lib'rals makes 'bout our Men on the Moon!"

But it's *perfectly clear* that he ain't took a look

At the author of this 'ere thin little book,

Who peers out Wriley 'twixt Hemlock and yew

Clean!

Through!

Mocking (long overdue!)

Sundry facts. If you read him, he'll share them with you!

Our Men on the Moon, they're too distant to see—

Gee!

Whiz!

What a pity that is!

Don't know what they're up to, or where next they'll be.

But our Man in Alburtis, he's no gull'ble male;

Keeps his eyes down to earth, says nought to Noah Vail,

But from out the Dutch Woods many scandals doth scan—

Whing!

Whann!

What oracular man!

What a very remarkably whimsical man!

M. C. MORRIS

servitude?

As the movement develops its capacity to confront the oppressive institutions with the truth, it will grow. When the government strikes back in an effort to hide the truth, the people will see more clearly what is at stake. If the movement is prepared in its expectations and organizations, it will maintain a nonviolent spirit which even more strongly contrasts with the brutality of the repression.

### Do These Programs Add Up?

OUR WORLD is made miserable by many things, but surely four major culprits are militarism, monopoly capitalism, nationalism, and violence. These forces feed each other.

Capitalism stimulates militarism because it must, in the last resort, defend its exploitation by violence. Militarism stimulates nationalism because the god of wars is not very attractive and cannot admit his debt to mammon; superheated patriotism obscures the guns in a steam of idealism. The habitual recourse to violence from schoolyard to television justifies militarism and forces the stereotyping of "goodies" and "baddies" on which nationalism thrives. Militarism stimulates capitalism by giving it enormous public subsidies; the United States pulled fully out of the 1930's depression only by preparing

for war. Nationalism stimulates capitalism by providing the categories in which capitalism can justify its expansion; the "manifest destiny" of the United States was in reality the manifest will to profit-making of U.S. corporations. (The profit motive operates in non-capitalist economies as well, admittedly. At one point in the embargo of arms to South Africa, Czechoslovakia reportedly stepped in to fill the vacuum. The "people's state" needed some of that apartheid cash.)

Here is, then, a vicious circle of forces which push us down, which oppress us all whether we are living in an expensive suburb or in an urban slum. We need a beneficent circle which lifts us up, a series of programs which stimulate each other to the benefit of all.

Socialism of the participatory kind I have described substitutes people power for corporate power; it removes much of the basis for hunger, alienation, and inequality. Nonviolent struggle provides a means by which the people can find their power and retain it against threats from "socialist" managerial elites, party bosses, or military coups. Civilian defense undermines monopoly capitalism because, unlike the army, it cannot be used to defend exploitation. Civilian defense facilitates the growth of transnational institutions by undermining the gen-

erals who treasure national sovereignty.

World government of the kind I have described helps build socialism by allocating world resources fairly and eliminating irrational duplication of effort (e.g., space races). Nonviolent struggle helps world government by providing its chief means of enforcement. Liberation movements help build world government by undermining the empires which stand in the way of its creation. Nonviolent struggle helps socialist revolution by making possible a populist transfer of power and mobilizing more disaffection within the oppressing states. World government in my conception aids decentralization because it undermines the large centralized states of today but does not substitute a vast centralized bureaucracy in their place. Civilian defense makes possible the decentralized societies; defense against any tyrannical trends in world government.

All these statements are brief, and therefore overly simple descriptions of tendencies made possible by the strategy for a living revolution. A cynic might say these programs add up to making the world safe for *conflict*. I readily admit that mine is not a vision of world order in the sense of tranquility. But I note a good many people moving onto the land, climbing mountains, stealing cars, adventuring with drugs, acting very much as if they need challenge rather than a clockwork middle class life for all.

The vision of a world in process may seem to demand too much from "human nature," but that is hard to reckon without having a clear perception of the changes which people undergo as they develop their movements for life. Already the impatient ones are refusing to wait until "after the revolution" to change their life styles and unlearn their competitiveness, their sexism, and so on. The communes as crucibles for transformation in America show dramatically that personal change is being worked on even at this early point in the revolutionary struggle.

### What Philosophy Is Behind All This?

I HAVE CONFIDENCE in nonviolent struggle because I think it is the best expression of the two most important values—love and truth. Love as the supreme value can lead, I think, to sentimentality; in our identification with others we can so easily go beyond understanding wrong behavior to excusing it. But truth as the dominating

value can lead to ruthlessness; when we focus on correctness we may let facts, principles, and logic dehumanize the subject of our interest.

Philosophically, nonviolence is what happens when love and truth are equal to, and in tension with, each other. Nonviolent action is the physical expression of that tension; it is a way of confronting an evildoer with both the fact of his evil and his respect for his personhood. Seen this way, nonviolent action must be creative; there are no dry formulas for how love and truth can both be expressed in a concrete situation.

Justice is a system or a relationship where truth and love are both strongly expressed; it is a goal integrally related to the means of non-violent action.

These values in tension—truth and love—are fine as a first approximation of what I mean; right action does reflect their fusion under pressure. But putting it that way does not fully express my experience. I know an animating spirit which is at the same time truth and love. The tension I often feel, also, is a tension between that spirit and my will; right action is clear, combining truth and love in a concrete situation, yet I do not want to take the action. Refusing the clarity by getting busy or distracted, I may lose it and go back to the calculations which dry up an organizer's life.

We are creatures of the old order who nevertheless want to help build the new. One of our programs must be ourselves. When we respond to the spirit (which is the spirit of the new order) we find ourselves already living the revolution.

Our real situation is that we do not know what will happen whatever course we choose. If we take up a violent strategy we must realize that most violent campaigns have failed to achieve their objectives, as have most nonviolent campaigns. No one can say, "Do this and the following will certainly happen," least of all in revolutionary struggle.

What we can be sure of is what we do; there is some control over the acts we take. We know the quality of the act of killing, and we know the quality of the act of nonviolent noncooperation. This provides a realistic basis on which a person can choose.

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## Cinema

by Robert Steele

IF YOU HAVE YET to see the "blood of Christ" passed around at the Last Supper in paper cups, maybe you should take a gander at *Godspell*. The popular rock musical has come to the screen. Steven Schwartz's music is all there

and it's lovely (not great, deeply moving, beautiful, nor disturbing, but lovely). Midway through the film, it blurs into a sameness—sameness of sweetness and romanticism. But the music portions are the best in the film. They are less embarrassing than the dialog and narration parts.

When *Godspell* is seen in the theater, one is not reminded of its theatricality.

The artifice of theatrical modes on the stage is as expected as butter on bread. The theatricality of the stage production has been carried over to the screen. The acting styles, costumes, exaggerations, and general silliness of this kind of show business are all there. But, as everyone would expect, the locales have been changed: real streets, real traffic, real buildings, real rooftops, real bridges, real parks, and real fountains provide the terrain for the happy sara-band of performing innocents.

Much labor and ambition have gone into the film. All performers do their best to be sweet, cute, coy, charming, pure, funny, and bouncy. During the few moments intended to be serious, performers walk or stand still. But these moments are few. The performers were directed—perhaps driven—to run, skip, and gallop for four-fifths of the film.

The familiar songs, "Prepare Ye the Way of the Lord," "Save the People," "Hear Us," "All for the Best," "Bless the Lord," "Turn Back, O Man," "Beautiful City," and "All Good Gifts," are accompanied by skits that have abundant ingenuity. These routines are interspersed with spoken scripture. When feasible, some parables and events in the life of Jesus are handled in dialog; the rest is narrated. When the familiar words of the Beatitudes, the story of the good Samaritan, etc., are spoken by the sweet young things, they are a jolt to one's sensitivity and more maudlin than the singing of this subject matter.

The trouble with *Godspell* is in its conception by John Michael Tebelak. His conception was doomed from its beginning. This is sad because music and dancing can extend our encounter with some subject matter, so that we may receive both an esthetic and religious experience. A misconception may annihilate our having a rewarding experience from a well executed production. He has laid his ideas, dancing, and music on the subject matter rather than to let the subject matter inspire extensions.

*Godspell* makes us wonder what we are in for when Norman Jewison's movie of the rock musical, *Jesus Christ Superstar*, comes along. Much of it has been shot in Israel, so Jesus will sing his sermon from the top of a real mountain. No doubt the water, boats, and fish will be real. *Godspell* is real jelly (artificial strawberry). Let's hope that *Jesus Christ Superstar* is not real marmalade, even though pure grape.



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# Letters to the Editor

## A Communication

DO YOU BELIEVE in That of God in every human being?

Do you believe that a person can so focus his own Inward Light upon another person that the Light will strengthen and release That of God in the second person?

If so, I invite you to spend at least five minutes a day trying to focus the Inward Light upon the person of Richard Milhous Nixon. Not with intent of recrimination, nor to direct him into some specific course of action, but simply to hold him in the Light so that he will hear and respond to That of God within himself.

This is proposed as an experiment on behalf of the Light itself rather than in support of any specific mode of behavior which, individually or collectively, we may think desirable. I suggest that the initial commitment end on September 30, 1973. If helpful for those who undertake this experiment to have contact with each other, I am willing to be the communications link.

MARGARET SNYDER  
5216 Eighth Rd S  
Arlington, VA 22204  
(703) 671-3874

## An International Exchange

AS PART OF THE ATTEMPT to link the growing international peace and social change effort, the Exchange Committee of the Movement for a New Society, the Life Center and the Friends Peace Committee of Philadelphia Yearly Meeting is exchanging volunteers with Japan and India.

The foreign volunteers come to live and work in the Philadelphia Life Center, several small communities involved in nonviolent social change education and action. At the end of their training they will return to their own countries to continue the work for peace and social change.

American volunteers work under the sponsorship and supervision of social change groups in the host country such as the Gandhi Peace Foundation in India and the Tokyo Trainers Collective/Mita Friends Nonviolence Study Group in Japan.

We must raise for the maintenance of our five volunteers through the summer and fall: \$4,000. Contributions are tax deductible; checks are to be made payable to the Friends Peace Committee and marked "Overseas Exchange."

GEORGE WILLOUGHBY  
1006 S. 46th St.  
Philadelphia 19143

## From the Clerk

IN T. NOEL STERN's interesting article, "Creative Unity Among Friends" (FJ 3/15), I was startled to find the sentence, "New England Yearly Meeting makes decisions on deeply divisive issues by adopting the view of the great majority of Friends." There is nothing

that I am aware of either in *Faith and Practice* of New England Yearly Meeting or in our conduct of our business that would sanction the practice that Tom Stern attributes to the meeting. I am sorry, therefore, to have him offer as indisputable fact what I can only assume is his individual perception of our practice. If that statement does represent his perception of our practice, I wish to make clear that I perceive it differently. I believe that the main body of his article comes much

closer to describing both our aspiration and our practice.

That we fail to be all we should be and that as a result we sometimes fall short of fulfilling our ideals is, I fear, the inevitable burden of our humanity. That is a very different thing, however, from abandoning our traditions and ideals to expediency. I believe New England Friends are in unity in seeking to prevent anything like that from happening and that the vision that Tom Stern so capably puts forward in the body of his article would have their full and enthusiastic approval.

GORDON M. BROWNE, JR., CLERK  
*New England Yearly Meeting*

## Trustworthy Accounts?

IT SURPRISES ME that none has risen to challenge Fay Luder's (4/15) questionable statements on the Gospels. I wonder what Henry Cadbury would have to say in this connection.

Fay Luder relies heavily on C. C. Torrey. In particular, he says "no evidence has yet been brought against Torrey's hypothesis that the parenthetical note to the reader in Mark 13:14 refers to Caligula's attempt to install his statue in the Temple at Jerusalem." It was in 39 A.D. that Caligula made such an attempt without success. Torrey then theorizes, and Luder accepts, that the Gospel of Mark

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was written about 40 A.D.

In Mark 13 the Gospel author was using traditional (probably Zealot) material. Who was the "abomination of desolation standing where he ought not"? Josephus gives us the clue. Josephus in his "Jewish War" relates that Titus, the Roman general, at the height of the Roman assault on the Temple, entered the Holy of Holies of the Temple with his staff. In the minds of the Jews this was an act of sacrilege. Also, as reported by Josephus, Roman troops erected their standards in the Temple Court, and sacrificed to them. The Roman standards bore the image of the Emperor. To the Jews these were most shocking acts of sacrilege committed in their holy sanctuary.

Mark is referring to Titus and the destruction of the Temple in Jerusalem, and he is trying to show that an earlier prophecy attributed to Jesus had now been fulfilled. But he does not mention Titus by name, because at the time he was writing, a year or two after the destruction of Jerusalem in 70 A.D., the Christians in Rome were under a cloud. They were now suspect in the eyes of the Romans, because their religion originated in Judea, the home of the rebellious Jews. They and the author of Mark, living and writing in Rome, had to step carefully, in order not to offend Roman sensibilities. Mark set himself the delicate task under these circumstances of explaining the Roman execution of Jesus. He played safe by depicting Jesus as the innocent victim of Jewish hatred, and absolving Romans of all responsibility, contrary to historic fact.

I lean strongly to the view that our present Gospel of Matthew came out of Alexandria, and the Gospel of Luke out of Greece. Both appeared after Mark, Luke very considerably later. Contrary to Fay Luder, the first three Gospels are not entirely trustworthy accounts by not entirely honest men.

ROBERT HECKERT  
Philadelphia

### A Debating Society is Not a Government

IN HIS FINE ARTICLE "World Govern-  
ment Needed for Peace" (FJ 3/15),  
Stewart S. Kurtz, Jr., presented a clear  
statement of the attitude of Fox and  
Penn, recognizing the need for govern-  
ment at every level, and he rightly  
points out the need of "world govern-  
ment for peace."

In the May 15 issue, Bill Samuel  
attempts to test this proposition by

asking about the United Nations and  
concludes that "world organization is  
not the answer to the problem of  
war."

This is as though Kurtz had said,  
"A parachute is needed if you want to  
jump from an airplane and land  
safely."

And Samuel had retorted, "I knew  
a man who jumped with an umbrella,  
and it killed him. The lesson is that  
holding something overhead is not the  
answer to how to jump from an air-  
plane safely."

Stewart Kurtz was not talking about  
"world organization"; he was talking  
about world government. The U.N. is  
no more a world government than an  
umbrella is a parachute. If we don't  
understand the difference between a  
government and a debating society, we  
aren't going to be much help in think-  
ing through the problem of world  
peace.

MORGAN HARRIS  
Culver City, CA

### Broken Promises

I GET THE POINT of the next to last  
paragraph on p. 227 (FJ 4/15) but,  
at least in my son's experience in the  
Navy, the services *promise* the training  
you choose and are suited for, but  
when decisions are made, the schools  
you wanted are "full," and you are  
channeled into a task which was fifth  
in your preference rating.

You could put together a good article  
on the broken promises of the military  
trainers. The recruiters that make the  
promises are not the ones who finally  
channelize the recruit. I feel they are  
purposely kept ignorant of each others'  
work.

ARTHUR J. WILLETT  
Manitowoc, WI

### An Offer

THERE WERE A FEW REPLIES to my  
suggestion (FJ 2/1) that some Friends  
were prejudiced against Jews. . . . [of  
them] I feel especially unhappy with  
Newton Garver's letter. (FJ 4/15). He  
protests that the only question is  
whether or not the AFSC pamphlet is  
at fault. As a philosopher he should  
acknowledge the latent as well as mani-  
fest content of all disputes.

I do not hold Israel blameless, par-  
ticularly when a civilian plane is shot  
down. The following First-day I was  
moved to speak in ministry. I recalled  
my days in the army, before my con-  
vincement. A man has that of God  
within him until he is armed with a  
weapon. Then he becomes an automa-  
ton.

I well remember my terror approaching the blacked-out battalion area and being challenged by the sentry, an armed military being not permitted to be human. He only knew he must guard against enemy infiltrators. Any dereliction of his duty was punishable in military law by a severe sentence up to and including the death penalty. I compared this nightmare to the challenge by a fleet of fighter planes of a commercial airliner with 113 persons on board.

The tensions of armed challenges can be stopped only by negotiation. Why must the AFSC encourage Arab refusal to meet with Israelis face to face at a conference table? In an atmosphere that cries aloud for the peaceful approach some Quakers are willing to favor an "imposed" settlement. Any acceptance of refusal to negotiate not only continues international tensions, it also encourages killing by both sides.

Landrum Bolling stated that Arab leaders risk assassination if they meet Israelis. Then why cannot we Quakers place our bodies between them and potential snipers? The AFSC has many friends in the Middle East. The Committee could arrange to bring this offer to their attention. If enough concerned Friends join with me we could act as shields for the Arab negotiators. It would be consistent with the best traditions of the Society of Friends. As we assist Arabs and Israelis to seek that of God in each other perhaps humanity might be restored in the Middle East.

FELIX FERARU  
Great Neck, NY

#### Flat, Utter, Total and Profound Disagreement

I AM in flat, utter, total and profound disagreement with the premise expressed in your May 15 editorial, "Out There in Quakerland".

Not only is there no necessary positive correlation between the amount of space in a monthly meeting newsletter devoted to ministry and worship and the quality of worship in that meeting. It is even conceivable that there could be a negative correlation. A meeting that finds that the experience in face-to-face worship situations is satisfying and invigorating may feel no need to expatiate on this in print, but will use its newsletter to describe what grows out of that worship. A meeting without this kind of solid grounding may find it necessary to talk a lot in print about what worship ought to be. Or it may all hoil down to whether a particular mem-

ber of the meeting feels the urge to write on this subject.

Beyond the local level, where frequent personal contact in worship is not possible among the readers of a publication, its columns are the only way they can share their inspirations, so the situation for Friends Journal is quite different.

You are doing a good job—except when you go off the track like this.

DAVID H. SCULL  
Annandale, VA

#### Plain Values

WILLIAM J. SHAFFER does go not very deeply into the qualities of "Plain or Simple" (FJ June 1/15). His reaction to plain language seems a little archaic. I trust Friends will not easily forsake some of the other characteristics of plain Friends.

1. Their refusal to take judicial oaths emphasizes the single standard of truth.

2. If Friends "refrain from the use of alcohol and tobacco" . . . their example may influence others to avoid the "dangers involved."

3. As Friends refuse to participate in lotteries . . . they "can help create the sound public opinion which is essential to the eradication of these evils."

These expressions of honesty and integrity, practiced in an attitude of meekness and humility, ought not to be "gulf-making" [but] . . . as Fox said, "the lives and conversations of Friends did preach, and reached to the witness of God in the people."

MARGUERITE HALLOWELL  
Philadelphia

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## A 275th Birthday

ABINGTON FRIENDS SCHOOL, which celebrated its 275th anniversary in May, was one of the earliest of Friends schools, older than any now in existence in England.

This special birthday was not celebrated with parades, academic regalia, or special honors. A Quaker college president, an astronomer, a rabbi, musician, artisans and artists gave at different times throughout the year the present and prognostication for the years ahead.

Meeting families, school students and parents and drop-ins from the neighborhood erected a log cabin replica of the original meetinghouse and school—an all-year project in which early methods of construction were used, from hewing and squaring logs to pegging floor boards to handmade shingles and window frames.

May 19th—the day Abington united in joy and thanksgiving for the accomplishments of its history—was also one of the few truly beautiful days in a rainy month, symbolic perhaps that the Quaker message can brighten the darkness that hangs heavily on the country about us.

ADELBERT MASON

## Quaker History in Canada

MEETINGS IN CANADA are asked to make the year-old Canadian Friends Historical Association known and to encourage Friends and others to join.

Association leaders call it "a new step in the life of Quakerism in Canada. We hope that it will provide more complete records of the history of the past and of history in the making and thus supply source material and inspiration for further study of Quakerism in Canada."

## Our Kenya Friends: Inner Vitality; Growing Outreach

by Ruth and Keith Smiley

WE HAD BEEN in East Africa several weeks last February before our first opportunity to attend meeting for worship, at the Friends International Center in suburban Nairobi. After the meeting, Nathan Luvai, secretary of the recently established Africa Section of Friends World Committee, proudly handed us a copy of the first issue of the Africa Section newsletter. The meeting and the newsletter, as well as many other experiences in Kenya, gave us a sense of both the inner vitality and growing outreach among African Quaker groups that could be of great benefit to Friends everywhere.

During our two weeks in Western Province, for example, we saw Quakerism in action through a wide variety of projects. At Kaimosi there are nursery, primary, and secondary schools, plus a teacher training college now a part of the government system but still influenced by Friends. Also located there are the 120-bed Friends Hospital, the headquarters of the Rural Service Program, which carries on agricultural and community advisory services over a wide area, and the Friends Bible Institute, which trains young Kenyans for pastoral work and in practical subjects. In addition, a far-flung network of Friends schools serves the neighboring area.

In the house at Kaimosi where we were guests of Betty and Jim Curtis, members of the Partnership for Productivity staff, we saw how all the centers across the yearly meeting communicate: by short-wave radio, at an appointed time each morning. (New

York Yearly Meeting members interested in reducing committee meeting conflicts please note).

On the basis of these far-from-complete observations on general yearly meeting activity, we recommend to U.S. Advancement Committees a study of the growth of East Africa Yearly Meeting. We are sure that our Kenya Friends would be glad to share *their* resources with us.

Much of our time at Kaimosi was spent learning about Kaimosi College, one of the yearly meeting's newest ventures. (Not to be confused with the Kenya branch of Friends World College, which is located in a different part of the country). The college provides training in practical skills to prepare students for jobs in small business. Since this type of training is not available in government schools, the college is a very important source of trained personnel. We recognized many problems and frustrations, but also recognized that these should be expected when a new and innovative institution is struggling to become more firmly established.

We left convinced that Kaimosi College must be supported. It fulfills many of the basic Quaker concerns for sharing the world's resources. For example, the idea grew out of Kenya; the project is being guided by Kenyans; in-country financial support is already a fact, to supplement the opportunity for sharing by other Friends; the Kenya Government has already indicated that it will assist and *multiply* this type of education if the experiment proves itself; and wider support from international agency and foundation sources is already in evidence.

Our Kenya experience was certainly a useful part of our own continuing education. It seems to present many opportunities for Friends to support projects that tie in with our concern for right sharing of the world's resources. We hope that by sharing our experiences with others through this report we will help keep interested persons informed and perhaps encourage others to become interested in East Africa.

## A School Grows in Brooklyn

THE NEW LOCATION for Brooklyn Friends School, 375 Pearl St., is the former home of the Brooklyn Law School and is an eight-story structure which has been completely renovated. Its opening was celebrated with special open-house events May 17, 18 and 20.



Photograph by Richard Haynes

*A visit with the goldfish at Friends House, London. From left to right: Illinois young Friends Eric and Karen Houghton; representing London Yearly Meeting, Catherine Sims.*

## Touched by the Fringe of His Glory

by Robert Hewison

London Yearly Meeting usually lasts five to six days. This year we packed it into the 72 hours of the spring holiday weekend. Attendances were higher—at peak sessions 900 or so as against the normal 700—with relatively more younger Friends. But the timetable was tight, and gave less scope for friendly contacts and unhurried chat, for the growth of a corporate mind or for the emergence of a common theme.

If there was a theme, it was communication. "Communicating our experience" was the title of a vivid—though to some provocative—address by Kenneth Barnes, who decried "destructive dualism" between matter and spirit; called for speaking from the whole self, shadow self included; and ended with "learning to die means learning to hope to be surprised till the very last moment." The discussion, sharp at first, modulated into a spirit of near worship.

The youthful Christopher Sewell's admirable presentation of "Community action and direct confrontation: violent or nonviolent?" almost fell flat: perhaps too many specialists spoke to each other—and to themselves. But we were confronted with confrontation as a fact. This (direct action where normal procedures fail) often seems the only resort for those caught in the poverty trap, helpless and

unable to communicate. Is there anything we as Friends can do to guide confrontation into paths of peace?

A somewhat unhappy session on Meeting for Suffering failed to reach unity. There had arisen a grass-roots demand for an entirely open Sufferings, but a committee reviewing constitutional questions had argued for retaining its representative, appointed composition. Later the matter was remitted to monthly meetings for further study.

A springlike change in the meeting's internal weather came with John Reader's wise and sympathetic treatment of "Young adults in society," which showed—communication again—how the generation gap, though real enough, can be bridged, given good will and understanding. Of these plenty was evident in a gathered session notable for its warmth and enthusiasm—which found utterance in the next morning's worship: one usually staid clerk of committee burst forth in ministry ringing with Hallelujahs.

We also looked outward to the wider family of Friends—to the opportunities and obligations, particularly to European Yearly Meetings, that flow from our entry into the European Economic Community; and to the Friends World Committee for Consultation gatherings in Sydney, Australia, in August next. We were enriched by the presence of visitors from so many parts of the world and by epistles, duly considered, from nearly forty yearly meetings.

Besides yearly meeting proper, there were the many gatherings that traditionally cluster round it, from the

Quaker Esperanto Society to the Seekers' Association. The high point was the Swarthmore Lecture, "The Amazing Fact of Quaker Worship," delivered by George Gorman, General Secretary of Friends Home Service Committee—and written at Pendle Hill. The Committee has published it in book form: it is well worth study.

Was it a good yearly meeting? Very good—in parts. Was the compressed timetable a success? Well, it worked. Will it be tried again? Not next year at any rate: YM 74 will be residential, at York, for a full week. Meanwhile we thank God for YM 73, more than once touched by the fringe of His glory, and we walk on in joyous uncertainty, sure only of the everlasting arms.

## Ads in the Public Good

FROM LANSDOWNE Friends Newsletter: "Have you seen the large poster at a number of railroad stations, featuring a circle of hands of different colors, reaching for each other? Above this are the words 'Community of Man—God's Club,' and underneath is the admonition 'Be an Active Member.' . . . Other thought-provoking posters may also be seen at railroad stations, such as the young man walking down the road toward an oncoming car, with the caption: 'Drop out now — Pay Later,' and another one which reads in large hold letters: 'Now a Word from Our Creator,' with, below the outlines of many people, 'Love your Neighbor!' Such posters may help a little in overcoming the opulent materialism, greed and violence handed out daily on our TVs and in our movies."

## Uniting Faith and Practice

"IN MANAGING our everyday affairs we are trying to remember," concludes a state of the meeting report from Berkeley, CA, Meeting, "that our meetings for business should be an extension of worship. We are trying to conduct our business in that spirit which takes away the occasion for all human contentiousness and defensiveness of preconceived positions, relearning and applying the principles of a Quaker meeting for business, uniting our faith and practice."

"In the true marriage relation, the independence of the husband and wife is equal, their dependence mutual, and their obligations reciprocal."—*Lucretia Mott, quoted by Carol Conti Entin in Ann Arbor Friends Meeting newsletter.*

## We Have Hope

by Dorothy Ann Ware

SOUTHEASTERN YEARLY MEETING representatives and visitors gathered at Avon Park, Florida, at Easter weekend, the time of Christianity's greatest renewal of hope. And we have hope.

It first was sensed during the retreat led by Elizabeth Clough, when we generally agreed that hope is perhaps the distinctive contribution of Christianity.

In the worship and ministry session the uniting thread seemed to be that we all need to learn to be more open in expressing ourselves and, oh, how we need to learn to listen beneath one another's words.

Singing is a thing we in SEYM do not yet do easily, but the visiting young people's informal spontaneity before the various sessions and their youthful enthusiasm were infectious, so the circle of singers expanded from session to session.

"Joyful self-discipline and willing-

ness to experiment creatively in putting our Quaker faith into practice," a quote from Australia Yearly Meeting's epistle, aptly described these young people from the Life Center in Philadelphia who talked about their commitment to personal growth and change and to bring about nonviolent social change. They radiated an expansive, outreaching loving and caring that was so simple and so genuine that it also was irresistible.

We were brought again to the hope that we can learn to put human needs first when Lorton G. Heusel, general secretary of FUM, asked if we were available to call forth and nurture the angelic and human qualities within one another which are waiting to be freed? To walk cheerfully over the earth answering to that of God in every man calls us to seek, speak, and be, but also to act out the truth in love.

At one point when our differences were inclined to show, Tom Jones said what needed to be said, "Way down somewhere the arms go around our differences and love accepts us both."

## Danish Yearly Meeting

THE 98TH Danish Yearly Meeting was held partly at the Quaker Centre in Copenhagen, and mainly at Bagsvaerd, a northern suburb. It began with a public lecture on the evening of 11 May, and ended on the afternoon of 13 May with a coach-tour through beautiful villages, forests, and lakes of North Zealand. Visitors were from Norway, Sweden, and Britain.

A young Norwegian Friend, Hans Eivik Aarek, gave an absorbing lecture, well attended, on "Simplicity in Our Pattern of Life." He showed how simplicity is a spiritual condition which profoundly affects the material and social environment and our response to Nature, as demonstrated in the lives of John Woolman and some early Friends. We need to rediscover and practice the *principles* of Woolman, which are relevant to the greatly changed conditions of our time.

The business sessions showed the concerns and activities of this small group of Friends in expressing their faith, both in and beyond their country. Several members, owing to distance or age, do not attend the two regular meetings for worship. Efforts are made to keep in touch with them. Much work is done by a small number. The large amount of business of the yearly meeting was dealt with in a concerned and cooperative manner. All the arrangements helped to make the yearly meeting a joyous occasion.

JOHN ASHFORD

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## Bandages and Husbands; Leaves and Stones

PATRICIA HEWITT, reporting to Australia Yearly Meeting after 4½ years' service as a nurse at the Rasulia Center in India, touched on some of the cultural difficulties she had experienced. "In the cold season, when there were many colds, vitamin C was needed. Lemons would have provided this, but as a cold food, it was taboo. In the hot season, when eggs would have fulfilled the need for more protein, they were taboo as a hot food. She also explained the confusion she had initially encountered in the pronunciation of Hindi words. To Western ears the Hindi words for . . . 'leaf and stone,' 'husband' and 'bandage' were almost indistinguishable. At the time when her pronunciation of Hindi was less exact, she fears that she might have told some of her patients to change their husbands every day!"



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## Southern Appalachian Friends Gather

by Lucretia Wood Evans  
and Nelson Fuson

THE THIRD ANNUAL SESSION of our Southern Appalachian Yearly Meeting and Association (15th annual gathering for the Association), which met over the weekend of May 18-20 at Warren Wilson College in the mountains of North Carolina, found some 225 of us gathered together. Approximately half were younger Friends, from senior high age down to infants who represent our hope for a bright future!

Richard and Phyllis Taylor from the Philadelphia Life Center were our main resource leaders. They shared with us their concern for all of us moving toward a new society, basic to which are changed values and changed lives.

In preparation for yearly meeting our monthly meetings and worship groups studied *Revolution: A Quaker Prescription for a Sick Society*, co-authored by Richard Taylor. During the Taylors' three presentations they described how members of the Life Center are truly endeavoring to live the revolution now. In the process, they stimulated our growing concern to, as program chairman Dorothy Hutchinson put it, develop a testimony on economics in the Society of Friends.

Included in our "Concerns" session were reports ranging from developing a yearly meeting Book of Discipline and visiting Friends and Friends' projects both in Latin America and in New Zealand and Australia to helping nurture worship groups in Birmingham, Alabama, and Bluffton, Ohio. Friends were sobered by a call to be present at the June trial of a Durham, NC, Friend for refusal to pay income tax for war purposes.

With Tom Kenworthy as new clerk, the annual meeting for business included presentation of a promising new yearly meeting venture-in-the-making: an intern program in community involvement for older Young Friends under the guidance of Quaker House in Atlanta. Intervisitation among our monthly meetings and worship groups as well as with scattered Friends continues to be an ongoing concern.

Other highlights were reports from many Quaker organizations, singing and folk dancing, evening vespers fol-

lowed by a fellowship hour, and displays of books, pamphlets and crafts.

Our younger folk met in several separate sessions according to age. On Sunday morning each group shared with us experiences from their times together as a prelude to the closing meeting for worship.

## A Valiant German Friend

THE CITATION accompanying Margarethe Lachmund's honorary degree from Haverford College characterized her as "heroic seeker after truth and reconciliation, [and] powerful witness to the triumph of good in the midst of evil." Two days after the degree was awarded in May, a group of Friends sensed the truth of these words as they heard Margarethe describe the experiences of many German Friends during the Nazi and post-war periods. One reason, in fact, why she had accepted the invitation to come to Haverford was, she said, to transfer the honor to all German Friends, particularly those who had lost their jobs and even their lives in witnessing the truth.

As a single example she spoke of Elisabeth Heims who had become almost a mother to a group of young Jewish girls in Munich. When this work became increasingly difficult because of the Nazis, her brother in America secured the necessary papers for her to emigrate. When the papers arrived she tore them up, stating that she could not leave since the Nazis had given her the responsibility of caring for those Jewish girls. When orders came through for the girls to be sent to concentration—i.e. extermination—camps, Elisabeth Heims refused to be separated from them, voluntarily offering to accompany them "as a mother." Margarethe Lachmund concluded simply: "Never did we get any news from her."

In introducing Margarethe Lachmund on behalf of the American Friends Service Committee, as Douglas Steere had done on behalf of Friends World Committee for Consultation, Louis Schneider quoted the first words he had heard her speak when he arrived in Germany at a time when she was addressing a conference: "If you are without fear, you have the opportunity of being in harmony with your fellow man."

These words are true, first and foremost, of Margarethe Lachmund herself.

M. C. MORRIS

## Classified Advertisements

### Schools

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

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

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

### Opportunities

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

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

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

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

### Vacation

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

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## Books and Publications

WHO BUYS THE GUNS? an informational packet on Friends and war taxes, prepared by Young Friends of North America, including practical suggestions for Friends troubled over taxation for war. \$1.50/ea. YFNA, 133 W. 14th St., 3rd Fl., NY 10011. Write about consignment orders for thy meeting.

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

## Accommodations Abroad

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## Wanted

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

"GENEALOGY OF HENRY AND MARY BROSIUS." Send condition and price to John W. Miller, 6266 Union Ave., N.E., Alliance, OH 44601.

FURNISHED HOUSE OR APARTMENT in Philadelphia area by sabbatical professor and family on shoestring. Sept. to June. Eric Schoonover, 156 Post Road, Wakefield, RI 02879. (401) 789-6528.

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## Positions Vacant

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

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

COORDINATOR OF ACTIVITIES, Bucks Quarterly Meeting. Includes work with Quarterly Meeting committees, with an emphasis on youth activities. Understanding of Friends Faith and Practice and an ability to get along well with others necessary. For further information contact Micheal Levingood, RD 1, Newtown, PA 18940.

NEWTOWN, PA. Friends Home and Chandler Hall Nursing Home—full-time caretaker and light maintenance worker needed. Apartment furnished. Hourly rate. Write or call Ronald Hengst, Chandler Hall, 215-968-4786.

RESIDENT WOMAN STAFF member, full or part time, for Harned Friends Boarding Home, Moylan, PA. Able to take some responsibility. Bookkeeping and/or cooking. 215-LO 4-4624.

## For Sale

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

1777 MEETINGHOUSE, now a 4-bedroom, 2-bath, 2-fireplace residence — beamed ceilings, original floors, wooden benches, etc. Livingroom 2 stories high, with balcony. \$70,000. Isabel K. French, realtor, Rt. 203, Chatham, NY 12037. 518-392-9454.

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## Coming Events

### August

8—Canadian Young Friends Yearly Meeting, at "Harvest" near Perth, Ontario. For more information write to Jenny Head, 520 Cambridge St., Apt. 4, Ottawa, Ontario.

12—Nine Partners Quarterly Meeting, Oswego Meetinghouse, Moores Mills, NY, 11 A.M.

25—Young Friends of North America 1973 Conference, Colfax Interfaith Center, Colfax, IA. Write Ron Lord, Box 853, Earlham College, Richmond, IN 47374.

#### Yearly Meetings:

August 3—Baltimore, Western Maryland College, Westminster, MD. Write John M. Sexton, 17100 Quaker Lane, Sandy Spring, MD 20860.

August 8—Iowa, Oskaloosa, IA. Write Bernard L. White, Box 522, Oskaloosa, IA 52577.

August 8—Kansas, Friends University, Wichita, KS. Write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

August 8—Western. Write Robert Cope, 203 S. East St., Plainfield, IN 46168.

August 8—Jamaica, Seaside, Happy Grove, Jamaica. Write Ernest Nugent, 11 Caledonia Ave., Kingston 5, Jamaica, W.I.

August 9—North Carolina (C), Woodland, NC. George C. Parker, Woodland, NC 27897.

August 9—North Carolina (F), Guilford College, Greensboro, NC. Write Ruth R. Hockett, Box 8328, Greensboro, NC 27410.

August 11—Indiana (F), Earlham College, Richmond, IN. Write Lyman B. Hall, 1403 Briar Rd., Muncie, IN 47304.

August 13—Wilmington College, Wilmington, OH. Glenn A. Reece, Box 1194, Wilmington College, Wilmington, OH 45177.

August 14—Canadian, Niagara Christian College, Niagara Falls, Ontario; Canada. Write Burton S. W. Hill, 60 Lowther Ave., Toronto, M5R, 1C7, Ontario, Canada.

August 14—Northwest, Newberg, OR. Write Dorwin E. Smith, PO Box 190, Newberg, OR 97132.

August 14—Iowa (C), Whittier, IA. Write Mary E. Autenrieth, RR1, Paulina, IA 51046.

August 15—Illinois, McNabb, IL. Write Robert L. Wixom, 812 Maplewood Dr., Columbia, MO 65201.

August 17—Central, Central Friends Camp Grounds, Muncie, IN. Write Arthur Hollingsworth, Box 215, Westfield, IN 46074.

August 22—Evangelical Friends Church, Eastern Region, Malone College, Canton, OH. Harold B. Winn, Damascus, OH 44619.

August 22—Ohio (C), Stillwater, near Barnesville, OH. Write Edward N. Kirk, R2, Columbiana, OH 44408.

At Powell House, Old Chatham, NY 12136:

Youth Center

August 8—Simplicity and Outdoor Skills.

August 21—Music and Art Camp.

Main House

August 4—Unstructured Quaker Living.

August 10—The Inner Life in All of Life.

August 17—The Relevance of Quakerism Today.

August 21—Encounter and Silence.

At Pendle Hill, Wallingford, PA 19086:

August 5—Dialog Between Men and Women: Struggle for the Interhuman. Russell and Janet Long, Demaris Wehr, Guilford Dudley.

AFSC Camps and Conferences:

August 5-11—Rocky Mountain Family Camp and Youth Institute, Allenspark, CO. AFSC, 4211 Grand Avenue, Des Moines, IA 50312.

August 10-17—Institute, Ocean Park, ME. Write AFSC, 48 Inman St., Cambridge, MA 02139.

August 12-18—Summer Camp, Auburn, CA. Write AFSC, 2160 Lake St., San Francisco CA 94121.

August 12-19—Michigan Family Camp, Traverse City, MI. Write AFSC, 1414 Hill St., Ann Arbor, MI 48104.

August 19-25—People Camp, Deer Lake, MN. Write AFSC, 807 S.E. 4th St., Minneapolis, MN 55441.

August 26-Sept. 2—Family Camp and

Institute, Plymouth Union, VT. Write AFSC, 48 Inman St., Cambridge, MA 02139.

## September

2 — Annual Meeting For Worship, Adams Society of Friends Descendants. 3 P.M. at the Old Quaker Meeting House, Adams, MA. Elizabeth Gray Vining, guest speaker.

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

## Announcements

### Births

BOWER—On June 4, a daughter, ANNE HOPE BOWER, to John and Patricia Michener Bower. The mother and maternal grandparents are members of Birmingham Meeting, West Chester, PA.

GREENWALD — On May 29, a son, NATHANIEL RUSSELL GREENWALD, to Daniel and Linda Smith Greenwald. The mother and maternal grandparents are members of Wrightstown, PA, Meeting.

ISRAEL-HALL—On April 25, a daughter, STERLING ARCHER ISRAEL-HALL, to Richard and Susannah Johnston Israel-Hall of Cleveland, Ohio.

KELLER—On June 8, a daughter, TINA LOUISE KELLER, to Fred and Marylou Corcoran Keller. The father and paternal grandparents are members of Birmingham Meeting, West Chester, PA.

NEWTON—On June 1, a son, BENJAMIN WILLARD NEWTON, to Robert and Sabron Reynolds Newton. The parents are members of 57th St. Meeting, Chicago.

PYRON—On November 23, 1971 a son, JO SCOTT PYRON, and on May 23, 1973, a second son, JOHN MATTISON GEER PYRON, to Marguerite Geer and Darden Asbury Pyron of Coral Gables, Florida. Their father is assistant clerk of Miami, FL, Meeting.

### Marriages

ATKINSON-DAVIS—On May 12, SUSAN ELOISE DAVIS, daughter of Joseph and Josephine Davis, and ROBERT WHARTON ATKINSON, son of Robert Atkinson and his late wife, Eleanor Wharton Atkinson. All are members of Doylestown, PA, Meeting.

KRIEBEL-CULP—On June 17, CHRISTOPHER BURTT KRIEBEL and BRENDA LEE CULP, under the care of Wooster, OH, Meeting.

SANDBERG-HARDING—On June 16, 1972, ERIC SANDBERG and PATRICIA HARDING. The groom is the son of Susan Sandberg and the late Floyd Sandberg. He and his mother are members of Wrightstown, PA, Meeting.

THOMPSON-WASIK—On June 3, under the care of Wrightstown, PA, Meeting, ELIZABETH WASIK and TIMOTHY THOMPSON. The groom is a member of Wilton, CT, Meeting and the paternal parents,

Elbert and Carol Thompson, are members of Wrightstown Meeting.

WEBSTER-HESS—On May 26, at Rockland Community Church, Lookout Mountain, Golden, CO, ROBERT E. WEBSTER and ROSINA E. HESS, the daughter of Margaret Hess of Berwick, PA, and the late Richard Hess. The groom was and the parents of the groom are members of Gwynedd, PA, Meeting.

### Deaths

GUMMERE — On May 30, MARGERY TATNALL GUMMERE, aged 86, a member of Haverford, PA, Meeting, in Mobile Hospital, AL. Surviving are two sons, Francis and James, two daughters, Barbara and Margery, seven grandchildren and seven great-grandchildren.

HULL — On May 11, at Burlington County Memorial Hospital, Mount Holly, NJ, ALTA MARY REAGAN HULL, aged 57. She was a member of Moorestown, NJ, Meeting. She is survived by her husband, Dr. James D. Hull, three children, James, Mary and T. Reagan; her father; two sisters and three grandchildren.

LIVZEY—On May 9, CHARLES WILTON LIVZEY, a member of Wrightstown, PA, Meeting. He is survived by his wife, Elsie, and two children.

MICHENER—On May 31, ESTHER ROBERTS MICHENER, a member of Montclair, NJ, Meeting. Surviving her are her husband, Erroll D. Michener, two sons, and one daughter.

PACKER — On May 15, aged 90, MARIANNA G. PACKER of Buck Hill Falls, in the Pickering Manor Nursing Home, Newtown, PA.

SEELEY—On May 23, ROBERT MCGEAR SEELEY, JR., a member of Plymouth, PA, Meeting. He is survived by his wife, Marjorie Chambers Seeley; a son, Robert Atkinson Seeley; and a daughter, Deborah Elizabeth Seeley.

SWAYNE—On June 7, in Coatesville Hospital, ELIZABETH MCCUE SWAYNE, a member of Birmingham Meeting, West Chester, PA, wife of Donald M. Swayne.

WALTON—On May 21, LEWIS BROSIUS WALTON, aged 83, a member of Lake Forest Meeting, IL. Surviving are his wife, Emma Kinsey Walton, and his son, Lewis B. Walton, Jr.

WORTHINGTON—On March 26, EVELYN J. WORTHINGTON, a lifelong member of Wrightstown, PA, Meeting, at Clearview Nursing Home, Richboro, PA.



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# MEETING ANNOUNCEMENTS

## Alaska

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

## Argentina

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

## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4288.

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

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

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

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

## California

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

**CLAREMONT**—Worship, 9:30 a.m. 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., religious education, 11:30 a.m. 647 Locust, 431-4015 or 430-3981.

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

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

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

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

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

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

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

**RIVERSIDE**—Unprogrammed worship and First-day School, 10:30 a.m. Call 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**—Worship 10 a.m., June 24-Sept. 9, 144 S. Quaker Lane, W. Hartford. Phone: 232-4125.

**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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## 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.

**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, Orland, Orono, South China, Winthrop Center. For information about times and activities, contact Paul Cates, Vassalboro Q.M. Worker, East Vassalboro, ME 04935 (Tel. 207-923-3078).

## Maryland

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

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

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

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

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

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

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

## Massachusetts

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

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

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

**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.

**CAPE MAY BEACH**—Near Grant St. jetty, 9 a.m., weather permitting, through Labor Day weekend. (Under the care of Seaville Monthly Meeting.)

**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 Gordon-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.

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

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

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

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

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

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

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

## New Mexico

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

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

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

## New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
Phone 212-777-8866 (Mon.-Fri. 9-5)  
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

## North Carolina

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

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

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

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

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

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

### THE SIDWELL FRIENDS SCHOOL

3825 Wisconsin Avenue, N. W.

Washington, D. C. 20016

Established 1883

Coeducational Day School

Kindergarten through

Twelfth Grade

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

Robert L. Smith, Headmaster

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

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

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

## Ohio

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

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

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

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

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

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

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

**TOLEDO-BOWLING GREEN AREA** — Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information: David Taber, 419-878-6641.

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

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

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

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

THOMAS A. WOOD  
Headmaster

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

## Oregon

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

## Pennsylvania

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

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

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

**CONCORD** — at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. 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., Meeting-house Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

**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 Phila., meeting for worship, 11 a.m.

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

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

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

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

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

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

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

**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.

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

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

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

**PLUMSTEAD**—Worship 9:30 a.m. July 8-Aug. 12, Ferry Rd. between Danboro and Gardenville, Bucks County.

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

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

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

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

**READING**—Maiden Creek Meeting, E. of Rt. 61, 10 mi. N. of Reading. Turn E. in Leesport. Sundays until Sept. 2, 10 a.m.

**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.

## 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.

## CREMATION

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

For information write or telephone

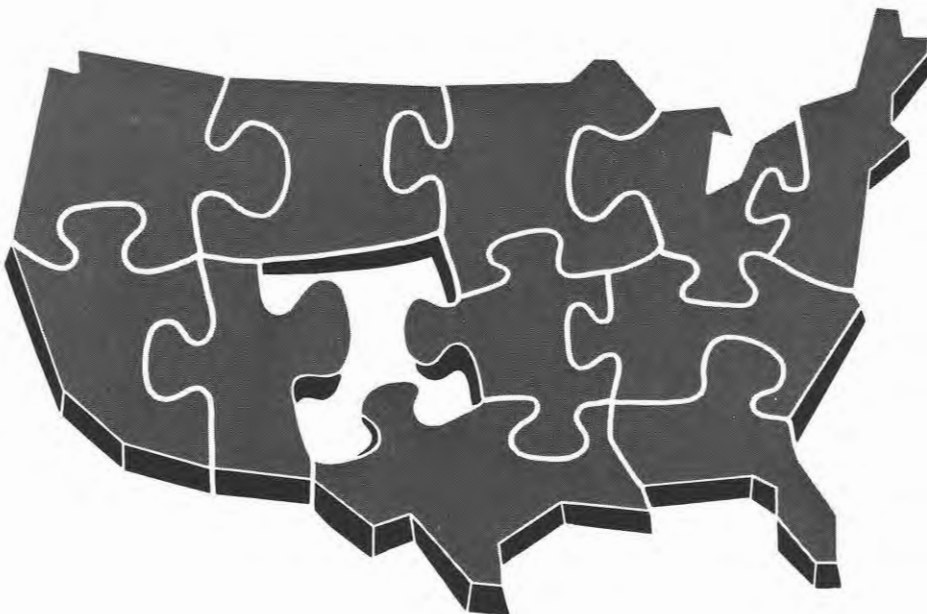
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**245 2nd St., N.E., Washington, D.C. 20002**  
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