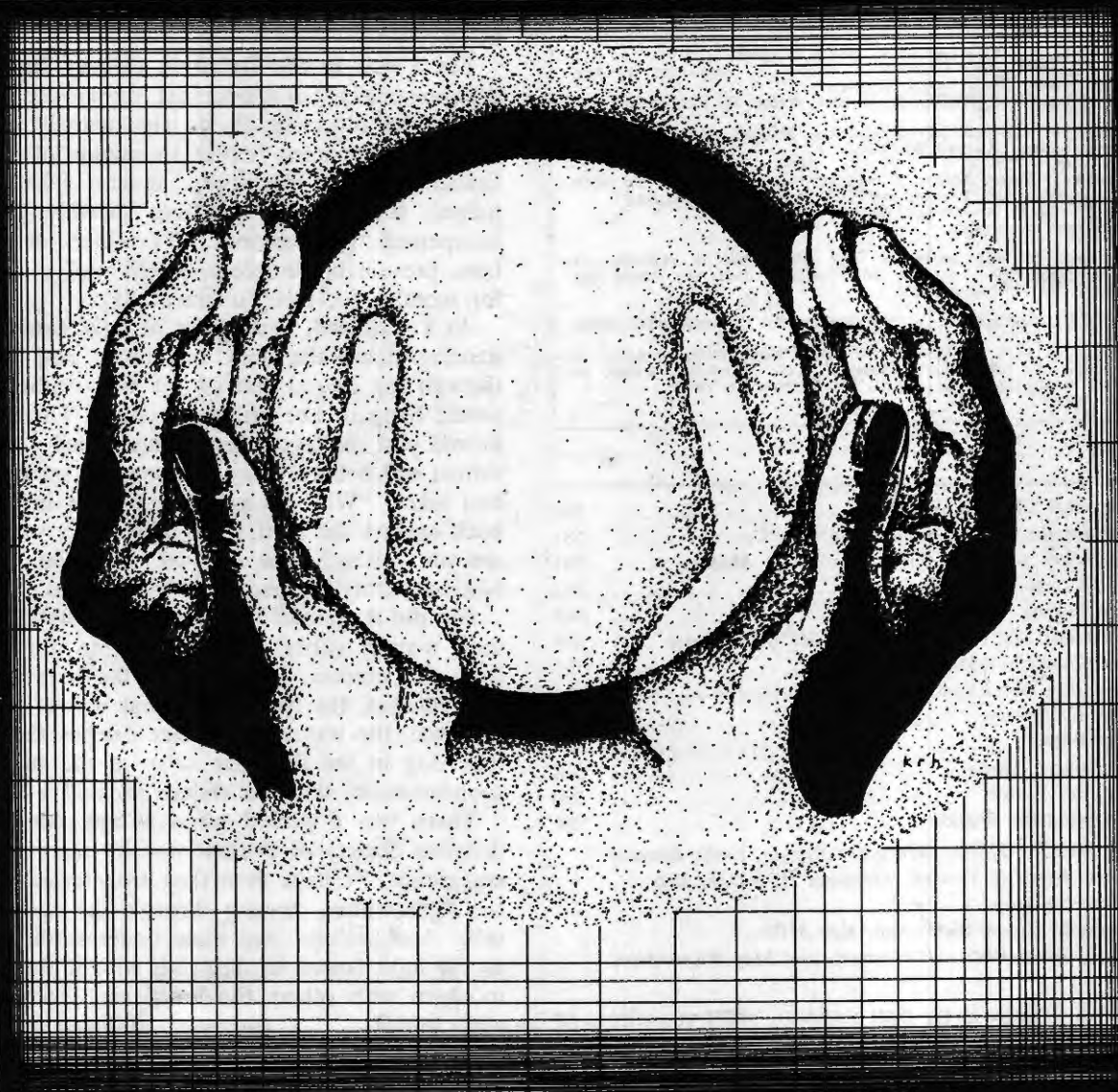


November 15, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today



"... the life of the Soul is a lamp of light in the midst of darkness ..."

Malcolm Boyd



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Volume 19, Number 19

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

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

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Subscription: United States, possessions: one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 for postage. Single copies: 40 cents; samples sent on request.

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

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

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THE COVER DESIGN IS BY DAN CARAZO, artist-consultant to the Philadelphia Yearly Meeting Peace Committee, using the drawing by Kristian Hoffman, a young Santa Barbara, CA, Friend, as the central theme.

The Light Within

by Ruth Kilpack

IT WAS TWO O'CLOCK in the morning, and I sat with my back against the wall at the end of the metal bunk, writing in the darkness, except for the light that came dimly through the barred and chicken-wired window from a bare light globe mounted high on the gable of an adjoining wing. I couldn't sleep and I couldn't read, since the 40-watt light bulb in the ceiling 13 feet up had been extinguished by a switch out in the hall promptly at 11 p.m. I didn't want the cold coffee I had saved in the plastic cup, and I couldn't bear another drink from the wash basin above the open toilet beside me. Nor could I eat the slices of flimsy white bread I had saved from supper for such an emergency, wrapping them in toilet paper to spare them from cruising cockroaches. In such circumstances there was little I could do. But civilized women don't beat their heads against the wall and wail, so I scribbled in the dark, hoping to be able to decipher my thoughts by daylight.

For I was in the Delaware County Jail, "paying my debt to society," as it's termed, for having sinned against society by objecting to its sin—namely, the American murder of innocent people thousands of miles away in Indochina. But I was lucky; at least I had been quickly judged, found guilty and was speedily paying for my unrepented "misdemeanor." Two-thirds of my cell-neighbors, presumably innocent, would wait in limbo, perhaps for months, for their judgment day.

As I scribbled, two points of light came bobbing and dancing down the dark cell block and turned inward through my barred door. I sat still, waiting to see what would happen, not lifting my head. The two flashlights moved past me to the last occupied cell and then silently turned and bobbed away. No one had spoken. No matron had asked, "Why are you sitting there in the dark, your back against the hard wall? Why can't you sleep? What are you writing? How can you see in the dark to write?" Nothing. Only "inspection." Withdrawal. Silence.

But did it matter? Did what was scribbled there in the dark matter, either? Was it not the dim bars of light from the window, falling across the bare feet, the harsh grey blanket, the bleak floor, that was of permanent importance, the way a child's ear catches the barking of a lone dog in the dark far away in the night, evoking a sound-memory that can endure for half a century?

There was a period when at any one time half the fledgling Society of Friends was in prison for reasons of conscience. Perhaps then they truly came to understand the light within, flowing through the apertures of their cells. And perhaps that same understanding came to me as the light flowed in, bringing with it the determination to share with others the loneliness, the lostness of the night in jail.

(continued on page 585)

Ruth Kilpack, a member of Concord Meeting, Concordville, PA, is a staff member of Friends Suburban Project, a Social Concerns program of Philadelphia Yearly Meeting.

A Sleepless Night

"... many Friends being in prisons, many other Friends were moved to go to the Parliament, to offer up themselves to lie in the same dungeons where their friends lay, that they that were in prison might go out, and not perish in the stinking jails. This we did in love to God, and our brethren, that they might not die in prison, and in love to those that cast them in, that they might not bring innocent blood upon their own heads. . . ."

I CAME ACROSS THOSE WORDS of George Fox shortly after I had read Ruth Kilpack's article "The Light Within," that appears on the opposite page. In it, Ruth describes what she felt as she spent a night in jail for essentially the same reason Fox and the early Friends did — putting conscience above all else and following it even if it led to a cell.

Like Fox and most other Quakers down through the years whose words continue to speak to us with great power, Ruth relates in clear and simple terms what happened to her and what she thought as it happened. Unlike Fox, hers was essentially a lonely experience. Only a few and certainly not "many other Friends were moved to . . . offer up themselves to lie in the same dungeons" with her.

Why not? Why are not more Quakers—members of a religious organization that once had half its members in prison for their beliefs as Ruth reminds us and that still has some persons who are willing to back up their beliefs with their lives—why are not more of us in jail?

We certainly have plenty of evidence to convince us that many of the right things to do in today's society, both for God's sake and for humanity's, are technically against the law. Praying for peace in the White House, releasing Pentagon papers, picketing and demonstrating for peace and human progress are a few examples that quickly come to mind.

Ruth herself gives us another good reason for going to jail. "Bring your flashlights, bring your lights, and come inside to see what is happening here," she writes. And when you get into the darkness and the loneliness and the lostness, "do not forget to ask those you find: 'Why are you sitting alone in the darkness. . . . Why is it you cannot sleep?'"

As I read those words and pondered those questions and felt something of the night she spent I thought, as she wanted me to and wants you to, of the millions of hours spent by hundreds of thousands of men and women in conditions that are unbelievably cruel and inhumane. And as I thought, a few questions of my own came to mind.

Will I be able to sleep so easily tonight knowing that so many of my fellow human beings will be trying to endure yet still another in a long and sometimes endless string of dark and lonely nights?

What would happen if 10 or 25 or 100 Friends from New York or Philadelphia or Pacific or any other yearly

meeting decided to take the matter of prison reform out of the hands of politicians and into their own hearts? What action would result if they took their concern to the main gates of their nearest city or county or state prison—the choice really doesn't make much difference because most are terrible—and quietly and nonviolently sat there until someone realized that the Religious Society of Friends was serious about prison reform?

What would happen if the rest of us who are not able to take direct action still decided to take seriously Jesus' admonition about the Christian attitude toward prisoners, "... as you did it to one of the least of these my brethren, you did it to me."?

"Why is it you cannot sleep?" Ruth invites us to ask those in our jails. Perhaps they would respond by asking us, "Why is it that you *can*?" JDL

What Say Ye, Friend?

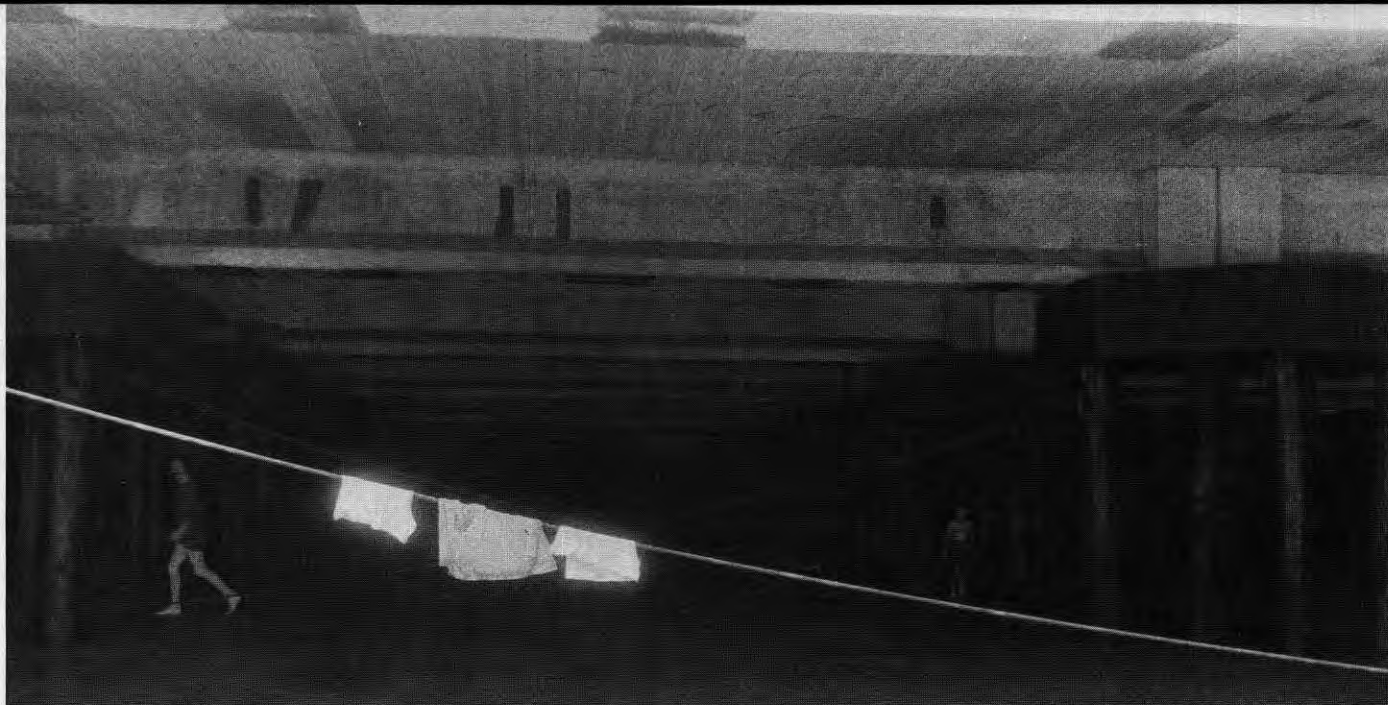
MEANWHILE, MANY POLITICAL PRISONERS in South Vietnam continue to suffer "for the 'crime' of struggling for peace in their land, and human dignity for their people" to quote Friends in Santa Barbara, California who joined in the International Day of Concern on September 23. Writing about the same concern, Laura Hassler, a Friend who has been working for the Buddhist Peace Delegation in both Paris and the United States, quotes a Vietnamese as observing that "We do not expect much help from Americans. Americans are a forgetful people." Judging from the lack of response to the Day of Concern and to ongoing efforts by the American Friends Service Committee and other groups to heal the wounds and free the people of South Vietnam, Americans may indeed have already forgotten.

But have Friends? Laura Hassler urges us to "allow our Vietnamese brothers and sisters to help us retain our own humanity" by remembering their plight. Friends in California remind us that "... the life of the Soul is a lamp of light in the midst of darkness . . ." But what say ye, Friend?

The World Family

And this seems to be the task that is going to confront us—to be able to take each group that we trust and love, from the smallest family to the largest country, and put them in the whole instead of setting them over against the whole. And when the whole contains the people we love, they are all our neighbors

In wartime people . . . have been capable of any sacrifice, any martyrdom, and degree of devotion—but only because of the love that they bore to that country and that faith. Our problem now is to get rid of the rivalry between levels, or between different groups, so that we can translate the love of country and the love of our own particular family and friends by taking our fathers and mothers and our friends and the members of our own group and putting them *within* the whole of mankind. Then the rest of the world is no longer a mass or an enemy but a part of one's self.—MARGARET MEAD



Photograph by Susan Welchman

Drugs and the Ultimate Reality

Editor's Note: Someone whose work involves young people with drug problems has written about a relative and about the ultimate reality.

WE HEAR SO MUCH about today's drug culture that our ability to perceive is dull. We begin to believe that scare tactics and predictions of an epidemic are concocted by squares who only need to take a few good puffs on a joint to realize that marijuana is no more harmful than tobacco and certainly no worse than alcohol. Or if we hear of a problem, it always involves others, never ourselves or our own families.

So we pick and choose our authorities, quote those who support our opinions and decisions and forget the ultimate, final reality.

Death.

My young relative is dead. She had chosen her way of life and wanted to do her thing with no intrusion by us into it. We respected her privacy, loath to violate the delicacy that is a part of an intimate relationship.

Should we—her family—now feel guilty? We can empathize with the parents, who sought the kind of help they *said* they wanted and then, like so many of us, complained about. They even went to the legal authorities. But then they let themselves be talked out of any action by the "rational thought process" of their teen-aged child who convinced everyone that the parents would only get hurt and that no good would come of it.

What all of us should have realized is that a child's behavior can be compared to the visible portion of an iceberg. Thus, any case that reaches this stage is a symptom of a much larger family situation that needs to be honestly and openly dealt with.

The courts deal with personal rights, but with rights come responsibilities. Everyone wants the former, but many refuse or neglect to accept the latter. Thus, every social agency and many governmental bodies, particularly

the schools, must to some degree try to cope with the abrogation of parental and family responsibilities. In our case, we succeeded in avoiding an experience that was certain to be painful. Yet we failed to realize that life at times must be continued just as it is created—through pain.

In trying to understand what is happening in today's society, it is tempting to point to parents as both the cause and the cure of the drug problem and other means of self-destruction. All of us know from our own experience, however, that there also is a force greater than any parent can cope with that must spend itself. The lemming must throw itself into the sea, and when it happens we can only stand and watch.

So where are we and what have we learned from this? In a sense, we are nowhere and have learned nothing. Yet somehow we must try to continue to live from the depths of our spirit as well as our sorrow. We know that to grow and mature as persons is a lifelong pursuit. If we can help our children realize this and enable them to become whole people, we will indeed have given them life. If in the process of living they can make choices and decisions with the knowledge that there will be both immediate and long-term effects and that we will support them as they assume responsibility for the choices, whatever they may be, then perhaps we will have given them something more, something life-sustaining.

In our situation the choices and decisions led to tragedy. All we really know now is that the child is dead from an overdose, and her last words were that she "did not want to die."

Something else died in that family as well as an individual. A part of our spirit has been eviscerated, and no amount of after-the-fact writing about what we feel will restore it. But in sharing our experiences, perhaps someone else will see the ultimate reality as we now do.

Provisions for the Later Years

by Robert M. Cox

IN A RECENT SURVEY, members of Philadelphia Yearly Meeting revealed the contrasting attitudes of people who face the later years of life. For the well-to-do these years are often a time for relaxation, travel, intellectual and cultural pursuits; for the less affluent, they may mean illness, poverty and distress.

For others, though, the survey raised such questions as: Must these years be so threatening to so many? And, can't Friends find more ways to ease the anxiety of old age?

Friends boarding homes and newer retirement communities, of course, do help to eliminate these fears. In addition, all of them offer advantages such as fellowship close at hand, visits around the meal table, quiet periods in a library. Some provide a small garden at the resident's door and lifetime medical care. No wonder their waiting lists are long and that more are being planned and built!

However, many persons consider such facilities well beyond their means. Some would find that their total assets of home, insurance policies, small pensions and social security might well provide enough money. But some Friends definitely cannot afford the entry cost and/or the monthly rates. And many Friends simply do not want to live in such facilities.

Obviously, alternatives are needed that are less expensive, that offer varieties of desired lifestyles, and that allow maximum independence and self determination. A community that cares also is important, particularly when the family is far removed or nonexistent.

One possible alternative is a communal arrangement for all ages, where each person feels responsible as a productive member of the group as long as health allows and where all within the community assume lifelong responsibility to and for each other. The problems may seem numerous, but so are the rewards when people with the necessary resources care enough to bring such communities into existence.

Another alternative is the mobile home community. The large number of such villages in the major retirement regions of our country testify to their appropriateness for older people, particularly those who want to maintain equity in their home. Multi-generational communities, with areas reserved for persons in their later years, could be created. These could provide small yards, a variety of social activities, and ways to meet personal needs at various stages of life. The outdated image of "trailer parks" should not prevent Friends from considering new planned villages of mobile homes and the large variety of lifestyles they offer.

Friends educational institutions with large acreage certainly would benefit if they would make some of their

Robert M. Cox, Consultant to Committee on Aging Friends, Philadelphia Yearly Meeting (1515 Cherry St., Phila. 19102), would appreciate your reactions, comments, questions and suggestions in response to this article.



Photograph by Susan Welchman

land available for these communities. A few of the exciting possibilities under such an arrangement are rental income for the school from a most significant "living endowment"; low-cost housing for faculty members; co-operative personal services; mutual employment opportunities; and educational, cultural and religious fellowship shared across age lines and cultural backgrounds.

Most people, of course, want to stay in their own homes as long as they can. For these Friends, too, alternatives that will help eliminate fears and ease anxieties are possible. Monthly meetings, for example, could become an extended family. Personal services already available in many communities, such as visiting nurses, Homemakers Service, Meals on Wheels and others make it possible for meeting members to help many older persons remain in their homes by having someone who will look in on them and maintain regular fellowship.

These are only a few of the alternatives for later life that Friends could and should be exploring.

In Appreciation of Older Friends

AS A NEW MEMBER, neither young nor yet very old, I am especially inspired by older Friends I meet. They are, as a group, dynamic, energetic, absorbed in the world around them, highly competent, self-confident, self-disciplined, intellectually sharp and spiritually profound. They have joyously expanded my concept of human potential.

Older Friends are the backbone of the Society, not merely financially or as custodians of the traditional ways of doing things, but morally and spiritually. One has only to examine their stands on contemporary issues, to hear the messages of the older Friends in meeting, to know that they are living in today's world and coming to grips with it with characteristic clarity and religious strength.

If there were no messages in meeting from Friends over 60 I would not feel nearly so strongly drawn to attend. In the midst of a society in which individuals past retirement age often are cast off as useless, and merit attention only as a social problem, it is a mark of the wisdom of the Society of Friends that here the American folly of youth worship does not hold sway.

ZANDRA MOBERG

The Two Oceans

by Helen Hole

THE SOCIETY OF FRIENDS from the very first emphasized the importance of the light that can flow into our lives. An "infinite ocean of light and love" were the words of George Fox, and we continue to use this and similar metaphors—frequently also taken from Fox—with the same emphasis: a seed within us to be nurtured, a spark to be fanned into flame, a light that can irradiate our lives, that of God in every man, or the inward Christ, the guide who can give us direction and to whom in turn we owe the total simplicity of complete commitment.

The conviction expressed through these metaphors is one to be cherished. Its emphasis on the numinous potential in man and the immediacy of the experience of the divine is a precious part of our heritage. By no means is it peculiar to Friends, but perhaps our emphasis on it is.

But there is a danger in this emphasis if we ignore another basic fact of our condition—the ocean of darkness—again in the words of George Fox—by which we are surrounded and which is an integral part of ourselves and of our world. Ignoring it or underestimating it constitutes a special threat to our Society in the days in which we live.

Fox knew, and made clear in his writings in passages now quoted rarely or passed over rapidly, the immense powers of darkness: the vices, ungodliness, unrighteousness, temptations, suffering and death that confront man everywhere. Most interestingly, especially in the light of modern psychology, was his use of animal metaphors. Some men, he said, have the nature of swine, wallowing in the mire; some of dogs biting both sheep and one another; of lions tearing, devouring and destroying; of wolves biting and rending the lambs and sheep of Christ; of serpents, stinging, venomous and poisoning.

Fox also clearly saw that these forces of darkness do not exist only outside ourselves; it isn't just others who have these hateful qualities. No! "He that hath ears, let

Helen G. Hole, retired professor of English at Earlham College and first provost of that institution, has always tried to combine family life with her professional and religious duties. This article is part of her talk given at the General Conference for Friends at Richmond in July 1973.

him hear," let him learn these things within himself. They are the fallow ground of our own hearts that must be ploughed up before it can bear seed to God." When Fox cried out in revulsion as he understood what lurked in the darkness, and asked God, "Why should I be thus, seeing I was never addicted to these evils?" the answer came: it was needful that he have a sense of all conditions; "how else should I speak to all conditions?"

It was, then, with a deep sense of the underlying power of evil and darkness in all men and in himself that Fox became aware not only of the "ocean of darkness and death but an infinite ocean of light and love, which flowed over the ocean of darkness. And in this I saw the infinite love of God."

The modern world also surely must be aware of the evil and darkness in man. A century which has known concentration camps and obliteration bombing, Hiroshima and its victims, gas chambers in which millions died, racial warfare in our cities, riots in the face of intolerable prison conditions and wide-spread corruption in high places has indeed disclosed what lurks in the darkness.

Many of our most brilliant thinkers also have emphasized the dark side. Freud, who believed in reason and the natural claims of man, also saw him driven by laziness and self-indulgence and found him innately destructive. Jung is constantly warning us: "The dammed-up instinctual forces in civilized man are immensely destructive. . . ." These antisocial forces, he feels, we often try to suppress with the result that conflicts rage within us largely unrecognized, erupting from time to time in the incredible savagery of our modern world.

Nor have our thinkers remained blind to Fox's other truth: that the evil is in our own hearts. Jung says: "the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts." A man who has matured in the knowledge of his own inner self knows that whatever is wrong in the world is in himself. Indeed, we all know, if we have examined ourselves with any degree of care and sensitivity, how much evil there is in ourselves.

Being willing to face it, though, is a painful process, particularly since most of us don't go in for the grosser vices. We don't pedal drugs, or go around shooting people; we don't exploit others—at least not in overt and obvious ways. But deep within are things we'd rather not look at:

Photograph by Ken Miller



ambition, pride, interest in our own status and fear of anything that may threaten it, fear that our weaknesses may be found out. There is jealousy, unacknowledged perhaps; or gluttony (how many of us overeat because a full stomach is consoling in moments when we feel threatened?); or hard-heartedness, which keeps us from seeing injustice and cruelty because they are habitual. Most common of all, we have not really matured; we still worship our own egos.

Yes, understanding and facing the darkness in ourselves is painful and we cry out in revulsion like Fox: Why must I do this? But the process is essential because we can know the joy and the transforming power of our experience only *after* we have known the threat of darkness in ourselves and others. Our light must not be the light of ignorance, derived from a lack of experience and understanding. It must bring us the realized insight that results from exposure to the potentiality of evil.

We must also realize that the ocean of light of which Fox and other writers speak so movingly does not simply roll in and cover the ocean of evil, violence, hatred and selfishness. On the contrary, in some strange way difficult to understand, it is enriched, even transformed, by a recognition of the darkness, just as the darkness, in its turn, is purified and ennobled.

Teilhard de Chardin speaks of the miracle of dealing with the problem of evil in such a way that we can reconcile our own failures with creative goodness and creative power. Josiah Royce in *The Religious Aspect of Philosophy* reminds us that goodness would be a pale, stupid abstraction without the choice of it over evil. "Goodness," he says, "is not mere innocence but realized insight." Implicit in William Blake's symbol of "Tyger! Tyger! burning bright . . ." is the belief in the power and majesty of a creator whose nature includes not only sweetness and gentleness, but also power and terror. God is not only the God of the blossoms and the song of birds and the bleating of the lambs. He is also the God of earthquakes and tornadoes, floods and hurricanes, poisonous snakes and ravening tigers. We can only dimly divine how all these things are united in his glorious love.

Jung tells us that the darkness—the evil in the world and in ourselves (which he calls the shadow)—is necessary to our well-being. Light, he says, has need of darkness: this darkness, if faced, can be purified and at the same time can become the source of a dynamism which can be more than just good: it can be divine. It can sustain and nourish our lives, giving them depth and resonance.

The development of the Society of Friends in the future, if it is to grow in life and effectiveness, must depend on this same rootedness in reality which alone can infuse the light with richness, vigor and power.

Granted, we must never forget that as human beings we are born with a divine potential. But neither should we forget that we are citizens of two kingdoms, the Kingdom of Darkness and the Kingdom of Light, and that the highest citizenship of all, the allegiance beyond all others, brings with it passports to them both.

Reflections on a Rainy Day

A Quaker Magna Carta

Noah Vail

THIS AGREEMENT between Noah Vail, hereinafter known as the party of the first part, and the Friends Whatever Committee, hereinafter known as the party of the second part, to wit:

The party of the first part agrees and contracts to attend and participate in such meetings and conferences sponsored by the party of the second part as may reasonably be required in the proper discharge of his duties as a member of the so-called Religious Society of Friends, subject however to the following stipulations:

The party of the first part agrees, contracts and promises that during the course of such meeting or conference held under the auspices of the party of the second part, said party of the first part will be joyous, thoughtful, sad, reflective, cheerful, emotional, or unemotional, at such times and in such manner as may be directed by our lord Jesus Christ through the operation of the Holy Spirit (said operation to include as one of its factors any direction given from the same source to the assembled group), provided however that:

The party of the first part shall under no circumstances be directed, required or expected to be joyous, thoughtful, sad, reflective, cheerful, emotional, or unemotional at such times and in such manner as may be directed by the party of the second part, its agents, or other duly constituted human authority, and provided especially that:

The party of the first part shall never be directed to be spontaneous.

The following exercises are specifically reserved to the discretion of the party of the first part, under the direction of the aforementioned mentor and guide, and under no circumstances shall participation in any meeting or conference sponsored by the party of the second part be deemed to include as a necessary consequence the direction, requirement, or expectation by the party of the second part, its agents, or other duly constituted human authority, of his participation therein:

1. Lying on one's back on the floor, with the head adjacent to the head or heads of other attenders at said meeting or conference sponsored by the party of the second part, and engaging in reverential discussion of whatever comes into said heads.

2. Lining up in single file with other attenders at said meeting or conference sponsored by the party of the second part, and scratching, rubbing, or otherwise impinging upon the back of the immediately preceding attender, while simultaneously being scratched, rubbed, or otherwise impinged upon by the attender in immediately following juxtaposition.

3. Engaging in the planned and formal exchange of lengthy reminiscences on the subjects of "My First Christmas," "My First Tooth," "The Day I Burned Down the Schoolhouse," and similar weighty topics. (Said party of the first part reserves the right to speak at length on any or all of the above subjects—as well as "My Last

Tooth" and "My Last Quaker Conference"—when properly inwardly motivated.)

4. Participating in regimented competitive sports such as snake dances, bunny hugs, and group psychoanalysis.

Signed, sealed, and delivered this 1st day of October, 1973, by the Friends Whatever Committee, the party of the second part, for whose deliverance from the bonds of ritual and priestly direction G. Fox endured the prisons of seventeenth century England, and Noah Vail, the party of the first part, for whose freedom Christ died.

My sisters:

Why do you accept reflected glory,
passing half-ripened lives
as the shadows of men?

You might not follow
if you would but grasp
the power to choose:
to choose perfection.

Why do you not hold,
instead of shadows,
hope of fullness,
of building lives vast enough
to sustain your best?
You have renounced those lives,
shining of your own light,
for existences like cracked mirrors
in homes which echo forgotten laughter;
traded song
for empty words
and the silence of defeat;
forsaken your powers of dawning
to embrace what turns to be
inner darkness.

How have you forgotten to love
the perfection you would have found
had you not been piloted by fear?

To love, a woman must first stand alone,
seek her center,
nurture her self.

You cannot lay claim to loving
when you renounce the first being of the trinity
"I love you."

You cannot fully love
When you fear being strong.
And you do not love in fullness any being
when you fear to love your sisters,
who stand beside you.

All your powers of seeking
fullness from within yourselves
have long lain dormant.

Take them up;
take up your own lives again,
and do not fear to grow.

And oh my sisters:
I say this only because
I love you.

JENNIFER TIFFANY

Abraham, Isaac and the "Teeniest Angel"

by Jan Suter

Jesus calls us . . .

*From each idol that would keep us,
Saying, "Christian, love me more."*

CANBY JONES, in the closing lecture of the 1973 Friends General Conference, spoke of heroes of discipleship from the stories of the Bible, among them, Abraham. He described a statue showing the boy, Isaac, bound to the altar with a net and Abraham with his hand drawn all the way back so that there would be enough force to accomplish the commanded act with only one blow of the knife. Holding onto the tip of the sword, holding it back (in the statue) was the "teeniest" little angel—Abraham's new understanding of God's intentions.

Canby Jones' lecture is a call to radical discipleship. I hear the call, and my hard and selfish heart says, "Not you, Jan Suter. At least not now"—even though I know that I have no time but this present. Without such discipleship I know that my good intentions and my prudence and my insights are tossed to the winds of probabilities.

I cannot set others free, or turn them on to themselves, to the universe, or to love, or even get them to vote sensibly, for I am not very persuasive by myself. Without discipleship, the children of light are not as good at public relations as the children of darkness. Some of us aren't very clever at all by ourselves. Discipleship doesn't worry about being clever, but it is the only way to successfully plant the seeds of new life, to stop living only off the discipleship of the past. The more radical the discipleship, the greater and more profound the new growth.

But I also hear Canby Jones insisting on the unchangeability of the Bible. I hear him saying that the conference workshop discussing open marriage was considering things that are in conflict with discipleship because the Seventh Commandment says what it says, and that's that. I remember discussions on the use of drugs, on homosexuality and bisexuality. I think about friends who struggle like Abraham with emotions and guilt that the old ways give them, the circumcisions of the old understanding.

Yes, I feel that if the Society of Friends cannot commit itself to radical discipleship it will blow away like chaff. Ditto for Christianity. Ditto for the human race. God will raise up children to Abraham from the galaxies' paving stones. We must commit not just our spare time, not just our fortunes and our honor, but our selves and our bodies. We need a vocation.

But our discipleship must be to that spirit represented by the angel who held back the plunging sword. Our discipleship is not to books, not even to books of discipline, not even to books which contain the Ten Commandments.

Jan Suter lives in Maumee, OH, and is correspondent for Toledo Allowed Meeting. He is a mathematics teacher.

Let us strive to be careful to sacrifice neither our children, nor our neighbors, nor ourselves without examining the old understandings of God's will that seem to command us to do so. Let us avoid mutilating the future to make it fit the misunderstandings of the past. New Calvaries, new truth:

By the light of burning martyrs,
Christ, thy bleeding feet we track,
Toiling up new Calvaries ever,
With the Cross that turns not back.
New occasions teach new duties,
Time makes ancient good uncouth.
They must upward still, and onward,
Who would keep abreast of Truth.



Photograph by Jeanne Colquhoun Rockwell Noonan

The Light Within

(Continued from page 578)

From this shared experience of a handful of people, a small book has emerged, written in a small ray of light, to speak of the darkness within the prison walls, and to call out to others, "Bring your flashlights, bring your lights, and come inside to see what is happening here. And with your coming, do not forget to ask the question of those you find: 'Why are you sitting alone in the darkness, your back against the wall? What are you writing? Why is it you cannot sleep?'"

For the night is far spent, and the time has come when the light must begin to shine in the darkness of prisons, and the questions must now indeed be asked in the night. We can wait no longer. The little book may now help in formulating questions and in listening for answers. It is called *The County Jail—A Handbook for Citizen Action*, and it may be ordered from Friends Suburban Project, Box 54, Media, PA 19063. Price: \$1.

(This is another of a series of periodic replacements for "The Growing Edge." Material for this column should be sent to Ellen Deacon c/o the Journal.)

A Puzzled Quakelet

SOMETIME IN THE 1890's—memory and imagination are blurred—every Sunday morning the illiterate Quakelets, spontaneous and irrational as hiccups, were herded for instruction in their heritage. My recollection, more vivid than sensible, retains four points:

Quakers must not fight;
" " " get baptized;
" " " drink cider;
" " " join a secret society.

At the time, living up to this code presented only one real difficulty: might the folks at the Baptist Church capture and do these things to me?

Now, what the good teacher said about secrecy I have often pondered. In 1973 it seems that she may have had important insight then beyond our understanding. Secrecy is closely allied to war and crime. One kind of secrecy may destroy our humanity.

This year Professor Morton Smith has published his hypothesis that Jesus shared with his inner circle a secret. Just what the secret was, Smith tries imaginatively to reconstruct. His reconstruction makes the real secret less interesting. Nevertheless, many of us are convinced that Jesus had a secret, that it did not get into books, creed and church, but that those who shared it changed their way of life. Although it could not be expressed in words, its urgency was compelling. It must be passed on to others to save our humanity.

Jesus once mentioned that those who shared his secret had something that moths and rust could not injure. Maybe some modernized version will paraphrase, saying that there won't be any "bugs" in it.

In conclusion: let no First-day School teacher get discouraged. One kid was the better for seventy-five years puzzling over what that teacher said.

MOSES BAILEY

Release

Funneled consciousness

Saturated with the ether of free-floating anxiety.

A taut string tied to all of this world's entities and spiritual aspirations.

Anguish brushed upon each circumstance, each instant coalesced.

*Reach deep into my psyche, Oh Lord.
Snip the thread of torment.
Channel a springtide of love
To sanctify my soul
And summon Peace.*

MARGARET DURGIN

Communicating Our Experience (Part 3)

by Kenneth C. Barnes

(Parts one and two of Kenneth Barnes article, the text of his talk at the 1973 sessions of London Yearly Meeting, appeared in FJ 10/15 and 11/1.)

A meeting for worship should be a place where we can be ourselves: little people facing a vast and terrifying universe, and discovering the humor and resilience that enable us to face it with hope. Let's recognize that we are *going to be much more uncertain people*, in many respects. The uncertainty comes from within and without. We now know how prone man is to believe what comforts him, and this recognition of the mechanism of wish-fulfillments has kicked out the cornerstone of a great deal of religious 'certainty'. But this is good; we must face true uncertainties if we are to be at our best. We must not ask for sugar on the pill when it is its stimulating bitterness that we need to feel.

In every respect this has become an era of increasing uncertainty. Uncertainty has invaded our thinking just where we once thought it secure from doubt—in physics and cosmology. We were once sure of the measurements of space and time. But now relativity has put an end to the rigidly constructed container space, the absolutes have gone, and all is now relative to the observer. Modern physiology implies that we cannot know what external "reality" is; we can only interpret its impact on our nervous system.

Our theology is moving in the same direction—away from structures and certainties. Where now is the God "up there" the external absolute God, the ruler of the universe, the all-knowing, all-powerful, all-foreseeing planner? And the God who asks for our submission, who has a heaven ready if we behave ourselves? That God is no more. But paradoxically, more than at any other time in history, it seems to me, man is at the center of significance, and God comes closer, if we are open to him.

There were some TV programs recently in which statements about God were recorded. These seemed to show that God is not dead but our awareness of him is changing. The change was expressed in a startling way by a school-boy. At an earlier stage God had been for him a being "up there" with large eyes, looking down on him, judging and controlling. But now, said the boy, he seemed more like a very energetic

rugger player, dashing about all over the field but always on the ball.

This was the most stimulating vision of God I had encountered for a long time. Note that it had not occurred to the boy to think of God as the referee; rather he was the half-back, nimble and quick-footed, poised to grab the ball as it came out of the scrum and hurl it out towards the fast three-quarters.

Vividly new and exciting—But also as old as Genesis, for this is the God of Creation, the ever-active God who has the material of creation in his hands, who plunges into chaos and sets the whole world in motion, the whole world with its vast pattern of opportunities and surprises.

I think we need this shift of attention in our concept of God if we are to communicate with modern man. And I can think of another need. Quakers have been much concerned with compassion and with God as the God of love. But there is always the danger in this that it will overrun itself into sentimentality, and it may sometimes be a compensation for an underlying defeatism. Does it give us the energy to stand up to and see beyond the present hatred and violence? Does it enable us to accept and use the *tension* of modern life? Tension can be creative, and God is in the tension, in the urgency, yes, even in the anxiety of our times. To accept this is to give immediate significance to the dynamic pattern of personal experience, to the way we bring meaning and order out of chaos. The obstacles and tensions we meet are not to be wished away as obstructions to the spiritual life, but seen as stepping stones to maturity. We must discover, in the midst of seeming chaos, what it means to be reborn—reborn every day. This is the experience to know, to share, to communicate: to see the world ever proliferating as a vast bundle of opportunities.

Faith and Love have hitherto had most of the theological glory. But the third sister—Hope—has been little understood. There is a sense in which she is now the most important.

Over a period of years I can see that my philosophy of life and religion has given increasing importance to the unplanned and unpredictable, to what takes us by surprise. Openness to the unexpected is a large part of the meaning of hope.

I found the thought of hope star-

tlingly developed by Ivan Illich in a TV interview. He brought out sharply the difference between hope and expectation; and in thinking about what he said we should remember that it is not only in secular activities that expectation has been substituted for hope, but largely in religious activity, too. The result has been the kind of "belief" that ultimately gives way to disillusion and emptiness.

Now to quote Illich. These words follow his statement that the distinction between hope and expectation is fundamental.

"Expectation is the attitude of the modern man towards the future—the idea that he can construct machineries and institutions which will deliver him standardized predictable outputs: education, transportation, health. Health which means life-prolongation, health because he is a death-fearing man. He always is oriented towards the future, he wants to write the history of the future and predict his own future."

"But hope is my trust—in you; the certainty that in some way you will surprise me by the care you give me . . ."

The death of an expecting man, a man hooked on expectation, is something frightening; he has to push it away. Learning to die means learning how to hope, to be ready to be surprised until the very last moment.



Photograph by Meg Richardson

Reviews of Books

Spearpoint. By SYLVIA ASHTON-WARNER. Alfred A. Knopf. \$5.95

THOSE WHO HAVE READ *Teacher*, also by Sylvia Ashton-Warner, will reach eagerly for *Spearpoint*. While *Teacher* tells us about the author's experiences with a group of Maori children, this book tells us how she worked with, learned from, and felt about a group of American children in an experimental school high in the Rocky Mountains. She was invited there to demonstrate the workings of an organic or open system of education: "*Release the native imagery of our child and use it for working material.*" The pupils whose progress she follows from October to April were five to seven years old. Alternately she describes her great joy in her work and her deep disappointment.

The book's strong points are not consistency or continuity. Its great worthwhileness to teachers, parents and children lies in its poetic language and even more in its deep and abounding insights. Perhaps the nature of *Spearpoint* can best be set forth by a few quotations (some slightly paraphrased):

"One day in the autumn I go straight from the plane into a foreign school. I, from the tailend of civilization, have descended upon the spearpoint. My new watchword, clumsily assembled, becomes *adapt and survive* . . .

"Less than an hour is more than enough. Outside on the plain between the mountains I think 'adapt and survive'. As for the dream I had, it's gone. . . .

"What I am so warily considering is whether education in North America is or is not three decades behind the people therein. A people can outstrip its own education. . . .

"I could do with a cup of tea and a chair and a moment of privacy to think . . . to see if I could find education itself. . . .

"We need to dream. It's somewhere to go. Man does not live by bread alone but by dreams also. . . .

"No, we don't cut down the tree. Education needs its yesterdays. . . .

"A feeling that his day has a shape, a benign routine, helps our child to responsibility and our school to stability . . . No work no snack . . . No responsibility no freedom. . . .

"I look into the dictionary of my own life where I find that because I wanted freedom of my own mind, I

had to discipline myself . . . You've got to pay for life. . . .

"Not that I find any hatred here in our new kind of school . . . I find quarrelsomeness, discontent, unwillingness and rudeness to a degree I have never encountered before but I don't sense hatred. But I don't sense love either. What's happened to the dynamo of feeling?"

The year ends. Some successes and some failures but there is hope and expectation to learn and grow together for another year.

"One day the Feds come from Washington and promise us a grant. We believe we'll continue next year as a center for teacher-training. Most unexpectedly we lose our grant. We must have been too overloaded with dreams."

BESS LANE

Peoples and Conflict in the Middle East—A Preliminary Report for Study. By a task force for the United Presbyterian Church in the U.S.A. 127 pages. Available from Office of the General Assembly, 510 Witherspoon Building, Philadelphia 19107. \$1

THE PRINCIPAL STRENGTH of this report is the centrality of its concern for two "peoples," the Palestinian Arabs and the Israeli Jews. "Fundamental to the crisis," the authors conclude, "is the conflicting interest of Israelis and Palestinians as distinct from the overall Arab-Israeli confrontation." It is easy to lose sight of this truth among so many peripheral issues: Suez, Golan, oil, Soviet Jewry, air piracy, etc. The report puts these secondary issues aside.

Other strong points are an introduction and guide to the Churches of the Eastern Christian community (that six million Arabs are Christian and not Muslim will, unfortunately, come as a surprise to many Americans); a collection of selected UN resolutions (including the 1947 Partition Plan but regrettably excluding the many resolutions regarding the rights of the Palestinian refugees); instructions that local study groups using the report should invite Palestinian and Israeli participants to their sessions.

Readers who see the Palestinian-Israeli conflict as essentially a secular dispute between two national groups over one territory will be uncomfortable with the theological approach of the report.



CASSIE & IKE

By Mary Carr Hanna

A rich novel of Quaker life in Indiana a hundred years ago, its heroine a lively red-head whose education and outlook contrasted disturbingly with the austere views of most other members of the Society of Friends.

The setting is pioneer country, but the differences in thinking between young and old, the marital conflicts, and the tensions that arose among sincere believers all trying to follow the Inner Light make the book seem startlingly modern.

The author, who lives in Greensburg, Indiana, comes of Quaker stock and writes of Friends with great insight, sympathy, and wry humor.

At bookstores \$6.95

JOHN F. BLAIR, Publisher
1406 Plaza Drive
Winston-Salem, N.C. 27103

Unlike the AFSC study, *Search for Peace in the Middle East, Peoples and Conflict in the Middle East* does not clearly identify authors' opinions as such. This report should be used as it was intended—as an introduction to further study, not as a complete study in itself.

JOHN GAULT

Suicide. By JACQUES CHORON. Charles Scribner's Sons, New York. 182 pages. \$2.95

THE OFFICIAL FIGURE of suicides in the United States was 21,378 in 1968, but the actual figure is estimated to be between 27,000 and 30,000 per year. The rate for male suicides is three times higher than for females, and whites commit suicide twice as often as non-whites. The worldwide daily figure is estimated at more than 1,000 cases (80 in the United States), while the number of people unsuccessfully attempting suicide is likely to be eight or ten times larger, or from four to five million per year.

The suicide rate among physicians is three times that of the average population and the rate among psychiatrists is calculated to be twice as large as that among physicians. The dramatic rise of suicide among the young is particularly puzzling because they still have "everything to live for." None of the many theories advanced to explain juvenile suicides supplies a satisfactory answer.

About 200 suicide prevention centers exist in the United States. Their main techniques consist in giving friendship, care, and love to people in despair. They also give information to the public about the whole problem and its many misconceptions. The effect of these centers in the United States and abroad is encouraging. The Los Angeles center alone has prevented at least 600 deaths during the ten years of its existence.

Suicide is one of the most tragic chapters in our society and no religious group has been spared by it. Those looking into the cause and cure of the problem will do well to study this book. It ought to be available in our Friends libraries.

WILLIAM HUBBEN

The Military and American Society. STEPHEN E. AMBROSE AND JAMES ALDEN BARR, JR., editors. The Free Press. 322 pages. \$2.95 (paperback)

"POWER always thinks it has a great soul and vast views beyond the comprehension of the weak; and that it is

doing God's service when it is violating all his laws." These words written by one ex-Commander-in Chief (John Adams) to another (Thomas Jefferson) might be viewed as a sort of premonitory gloss on Lord Acton's maxim about the corrupting effects of power. They would also make an apt epigraph for this anthology of essays about our militarized society.

An introductory "overview" by one of the editors, Professor Ambrose, provides a compendious survey of the character, causes and effects of American militarism. The essays that follow examine some of the specific effects of militarization in such areas as foreign policy, industry, ecology, education, and race relations. Among the authors represented are President Eisenhower (by his 1961 farewell address warning us of the power of the military-industrial complex), General James Gavin, John Kenneth Galbraith, and I. F. Stone. Regrettably, and rather surprisingly, there is only passing mention of conscientious objection to war and to complicity in the military system.

Some Friends may be indifferent to the content and repelled by the "think-tank" style of a number of these essays. Merely to disdain this sort of analysis might, however, be most unwise. Deviltry is usually rooted in banality, and we ignore the latter at our peril.

ROBERT B. KUNKEL

Briefly Noted

Tom Tom. By THOMAS F. LALOR. Harper & Row. 106 pages. \$4.95

THE BIRTH of a brain-damaged child challenges his family to develop greater awareness of and sensitivity to many kinds of human problems.

We Call This War a Ceasefire. By DAVE McFADDEN. NARMIC-AFSC. 112 S. 16th St. Phila. 19102. 20 cents

A CAREFULLY DOCUMENTED account of the status of "peace" in Vietnam, based on accounts in the U.S. press.

The Post-War War. Documentary slide show with script. Produced by NARMIC. Available from NARMIC, American Friends Service Committee, 112 S. 16th St., Phila. 19102. \$50. (postpaid)

VISUAL EVIDENCE of the fact that U.S. involvement in Vietnam has not ceased but merely changed form.

Cinema

by Robert Steele

SAVE THE TIGER is remarkable in these ways: (1) that it should ever have been made; (2) that it was made in California; (3) That it is having a commercial success; (4) that an everyman-morality tale can be so timely and cogent.

Steve Shagan, author and producer of the film, said, "It's about those of us who wake up in the mornings wondering why we wake up." His thought ran on. We know what the day will be like—another day of living in hell. His questions are the same that many of us have: Why battle landlords, tax-gatherers, public transportation, and crime for the rest of our days? Why don't we go back to sleep and maybe stay in bed forever, or why don't we put all of our money and assets in traveler's checks and clear out to the most remote, primitive, unpopulated island we can find?

How unthinkable it is that someone would bankroll a film about a middle-aged man who is floundering, whose only wish is to manage to get through another season of sales, keep his wife, daughter, house, and go on being the same nice guy to his employees and everybody. Pedestrian-sounding material comes to life by way of the superb characterizations of Jack Lemmon, playing Harry Stoner, the middle-aged man, and Jack Guilford, playing his partner, Phil.

Shagan said that he had been brain-washed with the idea that persons over thirty-five can't understand anything. He believed that young people would not go for the film. "But they do," he said. "The other day I was on a campus and a kid came over to me after seeing the picture and said, 'Harry Stoner is my father, and if I'm not careful, in fifteen years I'll be Harry Stoner.'"

Save the Tiger is a pessimistic social drama that makes visible and audible the anomie of 1973. No woman or change of fortune appears to bail out Harry. Seeing the film, however, may bail out a few who might yet save themselves. Many persons will see themselves drowning in the frustrations and corruptions of our times along with Stoner. This exposé on the way we live now—or if we have yet to get all the things we want, the way we expect to live as soon as we have made our pile—is a hard look at a society and a na-

tion that have grown rotten. Harry is put down by the moral choices to be made in an environment that is foreign to him and with which he can't cope. He is a victim of the American dream which sneakily has become an American nightmare. Unknowingly, Harry is describing himself when he describes his client, Freddy, "He's not a man. He's a casualty."

Harry passes a man on the street who is collecting money to save tigers. He informs Harry that there are only 556 of them left and says, "I think we ought to keep them, don't you?" The film asks if the Harry Stoners are to be saved. In the forties he was an all-right guy—a nice American who liked baseball and big-name bands and thought the United States was a good country and worth fighting for.

Willingly Lost

Without new ebb of tide,
no flowing
into fullness.

Without release of seed,
no growing
into flower.

Without self willingly lost,
no whirring of Wings,
no Pentecost.

EMILY SARGENT COUNCILMAN

Five Miniatures

1.
They said to the poet
Whence come your poems, your
songs?
The poet answered
From nowhere, from everywhere.
2.
Present together but unspeaking
Our room is not empty.
When in absence the room is silent
How empty that stillness!
3.
Nothing, he said, has changed since
my tenth birthday.
But these leaves fall
Not from that year's trees,
Nor is this lake filled with that
childhood's rains.
4.
A constellation of orange bells
Hangs from the tall lily;
How beautiful their flowering is;
But more beautiful the love that
tended them.
5.
Love said, I need a musician
To speak my word wordlessly,
unmistakably.
Deaf Beethoven said,
Here am I. Send me!

FREDERIC VANSON

Loss

Here, below the silvered surface all
Is quiet, and yet not still—
Tall, spired sponges wave, the
Seagrass flutters, and fish—
Black, blue and silver, gold
Orange spotted, red and lavender—
Swim in and out of coral fantasies
Oblivious to those large footed
Masked mortals who hang, awestruck
Above, against the light.
Just so we pass each other, aware
Of shape and hue, catching the flash
Of watered sun on brilliant scale
But missing that inner, silent world
Wherein grow poetry and pain
We knew you well. We knew you
not at all
And surfacing, hold fragments in
our hands.

MARGARET H. BACON

A Winter Stream

Glazed sunlight
On the hushed murmur of
A winter stream
A skim of ice
Like leaded glass
Lines the quiet shallows
Always a song
Never the same

META SHALLCROSS DAY



The historic meetinghouse at Fourth and Arch Streets attracts visitors of many religious faiths when they tour the Independence Mall area. "William Penn and the Indians" (above) is one of several dioramas on display, created by Eleanore Price Mather, Marjorie Paschkis, and Daniel I. Hadley & Associates, Inc.

Assembled chiefs from the Delaware, Iroquois and Shawnee tribes, led by Chief Tamamend, gathered at Shackamaxon (now Kensington) to meet with William Penn, William Markham (Lieutenant Governor of Pennsylvania and a cousin of Penn), Captain Thomas Holme (Surveyor General), and Lacy Cocke (interpreter). The declaration of friendship and peace made on that occasion has become known as the treaty never signed and never broken. Tamamend is here portrayed giving a belt of wampum to William Penn, who is wearing a blue sash, emblem of his office of governor. The original wampum belt and sash are on display at the Historical Society of Pennsylvania, 1300 Locust St., Philadelphia. (Photograph by Ted Hetzel).

Letters to the Editor

Editor's Note: The following are edited responses to the Milton Mayer-A. Z. Marshall "Speaking Out" exchange on pages 424-425 of the September 1 Friends Journal.

How Was It Done?

"Was the Watergate caper in itself a form of civil disobedience?" It was not. In civil disobedience a person breaks a law because his conscience tells him that to obey it will be to go against a higher law. But he breaks that law openly, publicly, admitting to it and explaining it, manfully accepting the consequences which he knows by the principle of law will be visited upon him. The Watergate "caperers" were obeying not a higher law but only at best their opinion that Nixon and the Republicans were better for the country than McGovern and the Democrats. The Watergate "caperers" furthermore did not do what they did openly and publicly.

Hamlet said that there is nothing either good or bad but thinking makes it so. Similarly one may say that there are many things either good or bad but the way they are done makes them so. Suppose I set aside regularly some of my hard-earned coins and dollar bills to save. If I do so with moderation, I do something good for I show myself prudent, provident, thrifty. If I do so excessively, becoming obsessive, I do something bad. I have succumbed to avarice and turned into a miser.

To repeat, the way a thing is done becomes in effect the thing itself. But "the way," "the manner," and "how" can mean many things. It can have to do with circumstances—where? when? overtly or covertly? with ease or with difficulty? singly or collectively? with moderation or not? with permission or not? voluntarily or not? Or it can have to do with inner motive and feeling—with love? or hate? or indifference? in the heart.

WARREN STAEBLER
Richmond, IN

Matters of Distinction

Something Dietrich Bonhoeffer wrote in 1944 while he was in a Nazi prison may apply to the "Magruder Thesis":

"But there is a kind of weakness that Christianity does not hold with, but which people insist on claiming as Christian."

Also, an important distinction should

be made between acts done for the practical benefits or gain to be derived from it, and acts with a "sacramental quality." Whether or not one accepts the judgment of Coffin and Berrigan in their affairs, their actions had a moral quality that cannot be found in Magruder's acts.

Related to the nature of the acts is the Christian concept of law . . . that if a "law" fails to conform to that which is right and good, then it may be immoral to act in accord with that law.

(Some scholars at) the Center for the Study of Democratic Institutions may have become so liberated and sophisticated in their logical analysis that they can no longer make sound moral judgments. One of the things which differentiates our Society from their Center is that we hold to certain fundamental premises which are prior to legislative statutes of political systems.

R. WARD HARRINGTON
Flushing, NY

Apathy a Tragedy

Watergate has been called a tragedy, but a greater tragedy is the apathy of too many citizens. The greatest tragedy of all might be the mess left as a heritage to posterity. At this point in time, that is a serious question. Getting back to reason and active recognition of basic principles which history and human experience has proved to be right will help answer that question. The admonition of the Lord set forth in 11 Chronicles 8:14 could be an important step in the right direction: "If my people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and heal their land."

V. J. WALDRON
Richmond, IN

Food for Thought

I can only suggest that serious thought be given to the old but familiar passage spoken by Issac Sharpless to the Haverford College graduating class of 1888:

"I suggest that you preach truth and do righteousness as you have been taught, whereinsoever that teaching may commend itself to your consciences and your judgments we have not sought to bind; and see you to it

that no other institution, no political party, no social circle, no religious organization, no pet ambitions put such chains on you as would tempt you to sacrifice one iota of the moral freedom of your consciences or the intellectual freedom of your judgments."

WALTER P. SHIPLEY, JR.
Philadelphia, PA

Criminality vs. Civil Disobedience

A. Z. MARSHALL (FJ 9/1) asks how much civil disobedience contributed to Watergate and whether the Watergate caper in itself was a form of civil disobedience. She also quotes a lengthy statement by Rexford Tugwell (which actually equates the Berrigans with the Magruders) and asks if any Quaker lawyers can shed light on the question.

There is no call for lawyers here; the problem is a matter of religion, not of law. Here is a group which says: "We face a conflict between our religion and the law of the land. But one must obey God rather than man, therefore we shall do what we see as our religious duty, and if in the process we run afoul of the law, so be it. We shall do what we have to do openly and we shall pay the penalty. Such lawbreaking may be the best way, perhaps the only way, to test a bad law and to persuade our fellow citizens to change it." This is civil disobedience.

Another group breaks the law and subverts our electoral process, not for religious or moral reasons but simply to gain illicit advantage for one political group over another one. They break the law stealthily, in secret, and they try to evade the penalties of lawbreaking. This is criminality.

How can one see in the first group a model and justification for the second? It is unfortunate that Mr. Tugwell does not see the difference between them; but why does one have to explain the difference to a Quaker?

ALEXANDER GERO
Wallingford, PA

Terse Verse

IF, as Emerson said, poetry is the force of a few words, maybe the same is true of some verse. Example:

"Memo to Richard M. Nixon and all other advocates of capital punishment:

'You killed someone,' say Judge and Jury,

'Hence we'll kill you. Our vengeful fury

Is equal to your act of evil;

We both are cruel—and primeval!"

R. LESLIE CHRISMER
Pennsburg, PA

The Most Overlooked Children in the World

MY SISTER, Pearl S. Buck, the internationally known author, was the only American woman to win the Nobel Prize for Literature. Her books appeal to everyone and have been read in more than 30 languages. She stood before kings and queens and prime ministers. But she did not live in an ivory tower. Instead, she stooped to help the most overlooked children in the world: the mentally retarded and the nameless of mixed blood.

Nearly 25 years ago and with five adopted children of her own, she took in two babies no one else wanted and thus began Welcome House, the first adoption agency for Amer-Asian children.

Then ten years ago or so, after looking into the blue eyes of a beggar child on a Korean street and later being told by the Defense Department "that the children I have seen with my own eyes do not exist," she established the Pearl S. Buck Foundation, Inc.

It has grown through the years because of the devotion of volunteers as well as of professional staff, royalties not otherwise assigned, and sponsors who pay \$16 toward the support of a child. Today 4300 children in Japan, Korea, Okinawa, the Philippines, Thailand, Taiwan and Vietnam know that someone cares about them, because they have sponsors.

A few days before my sister's death, she met with members of the Foundation board and said she wanted "everything in order, everything in shape to go forward. No child must be overlooked or forgotten . . ."

I wish so much that those who read my sister's books of fiction into the wee small hours, who ponder her books of nonfiction, who weep and laugh over the biographies of our unforgettable parents, would remember that with her great gift for writing came a boundless capacity for compassion for little new people. And as they remember, perhaps they will feel the same concern she felt for these sons and daughters of our American brothers and husbands, caught in the tragedy of war for which they were in no way responsible.

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Working for Amnesty

ABOUT TWO YEARS ago I wrote a think-piece for Friends Journal on amnesty, stressing the class nature of the distinction so often drawn between deserters and people who went to jail or fled the country, and the spiritual urgency of seeing this as really a class issue and of rejecting the distinction being foisted upon us by classblind liberal establish-

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ment persons and newspapers.

I got several personal inquiries as a result, asking me what individuals can do to work for amnesty. It is my experience that personal letters responding to a FJ article are always the tip of an iceberg; four such letters indicate hundreds of readers with the same interest who did not write. My article, of course, was not directed to that question, and I could offer little practical advice in reply, beyond referral to the War Resisters League.

An organization now exists, called "Safe Return." Jointly with FORA (Families of Resisters for Amnesty), it puts out an "Amnesty Report" and is lobbying and organizing local chapters. It needs money. Its address is 156 Fifth Avenue, Suite 10003, New York 10010. My careful study of its sponsors list and its publication leads me to conclude that this is the bona fide and useful organization the amnesty issue has long needed, and that it's doing the right things in the right way, and that it is not a captive of any little Marxist or pacifist sect but is legitimately exactly what it appears to be.

R. W. TUCKER
Philadelphia

More on the Middle East

REGARDING FRIEND FELIX FERARU (FJ 8/1-15 and 2/1), peace can come to the Middle East only when the exiled and driven out people are back on their land and in their homes. Everyone who knows Quaker history knows that Friends are ready and willing to assist in this task.

DAVID BERKINGOFF
Bronx, NY

I Am Appalled

I AM APPALLED at your obvious insensitivity to the majority of your readers, by publishing the poem, "Our Younger Daughter," (FJ 9/15).

(The author obviously didn't really feel so good about their daughter's lesbianism or he/she would have been proud to have his/her name printed.)

Though I try to be broadminded, some of the articles are a little far out for me. But this poem in this magazine really blew my mind. Can't think of one good thing to say about it—content or structure.

If this is the beginning of some new trend, you can count me out as a subscriber. I don't need to pay for such drivel.

NINA KIPP
Chadds Ford, PA

Untold Harm

I AM WRITING to you to express my deep concern and regret [over] "Our Younger Daughter" (FJ 9/1). By publishing this expression of parental admiration for a lesbian situation I fear that you could do untold harm to young persons.

I do not consider that lesbians are immoral—far from it—but I pity them. And I consider that it is quite wrong to publish in a religious journal such a poem of admiration. This could easily lead young persons to not understand down what road the lesbians pass through life—missing so much of the fullness and joy of a family.

Surely you have another message for the young than this—that God's love is available to them all their life long as a bulwark against the inevitable stresses and strains of life.

KATHERINE ROGERS GARNER
Winnetka, IL

Very Human News

WE JOIN in this letter to especially thank thee and the staff of Friends Journal for the publication of "Our Younger Daughter." It moved us all deeply and was an encouraging piece of very human news as we continue to seek ways in which we might aid the Society of Friends and our own personal struggle in the understanding of the beauty and the Godliness potentially present in our sexual lives. We were especially happy for the fortune of the young daughter written of in the love of her parents.

More personally, I am inclined to this message in that I have a daughter myself. She is only seven, but I trust and hope for the open love that those parents have as she grows into adulthood.

(for the Working Party on
Human Sexuality of the
Religious Education Committee
The General Conference of Friends)
ROBERT MCCLELLAN
Wallingford, PA

A Gift Item

ATTRACTIVE NOTEPAPER featuring Quaker silhouettes is being sold for the benefit of Quaker House, Fayetteville, NC. Packets of eight, with envelopes, may be ordered at one dollar each from Jane O. Sams, Woodland, NC 27897.

LUCIE R. STONE
Norfolk, VA

Not Entirely in Jest

NEW YORK MONTHLY MEETING approved the following minute tonight and suggested that I send it to you for publication as a *bon mot* not entirely in jest:

"The monthly meeting approves the recommendation of twenty-two Friends that monthly meeting committees appoint *Clerks* (emphasis mine) instead of chairmen, chairwomen or chairpersons to be in charge of agendas and minutes. We remind Friends that the whole committee membership is responsible for that which the committee does, rather than any chairman, chairwoman, or chairperson, and that the head and inspiration of all our work is not a committee member but the light that is within each of us."

We seem to have found that it is the custom of London Yearly Meeting, as well, to have their committees appoint clerks, and that may sort out a whole lot of trouble trying to figure out who wants to be called what.

JOHN LEONARD PROCTOR MAYNARD, CLERK. *New York Monthly Meeting*

Support for Paris Centre

REGARDING THE article by Ann Hitch (FJ 9/1) on the International Quaker Centre in Paris, I would like to underline several things as a result of a visit my wife and I made to the centre last August.

First, through their close contacts with the Vietnamese Buddhist Peace Delegation, they were able to arrange for us to meet with Thich Nhat Hanh and Cao Ngoc Phuong. We deeply appreciated this opportunity.

The matter of deserters is a very ugly situation in the American army in Germany. Many draftees and volunteers come to hate their assignment to Germany and would do anything to get out of it. With the closing of Sweden to most new deserters, the only place with any safety is France. The Paris Centre is ministering to these men who now put out a publication called Zero. Perhaps some will want to write the Paris Centre to obtain a copy: International Quaker Centre, 114 Rue Vaugiraud, Paris 6, France.

With AFSC help to the Centre now ended and with Friends Service Council support ending, the 150 Friends in France will be hard put to support the Paris Centre by themselves. For many reasons there is justice in some of the burden falling on Americans. Perhaps there can be formed a U.S. support group. The sum that needs to be raised is not large.

ROGER S. LORENZ
Monterey, CA

A "Weighty" Friend

I ALWAYS ENJOY the column in the Journal signed "Now and Then," and the Letter from the Past—266 on the Bicentennial of Luke Howard (July 1/15) was no exception.

However, there was an error of fact in the fourth paragraph, in the refer-

ence to Gertrud Liepe as "an American friend of the Friends." Gertrud Liepe is a Friend of *long* standing, and a member in *good* standing in no less than three Friends Meetings: Cambridge, Massachusetts, where she now resides; 57th Street, Chicago, where she joined Friends; and German Yearly Meeting, where her roots are.

Wolfgang and Gertrud Liepe and their sons, Winfred and Wolfram, joined 57th Street Meeting more than thirty years ago. For many years they carried more than their share of the Meeting's work and provided a rare kind of spiritual leadership. Wolfgang Liepe was a distinguished professor at the University of Chicago — a Shakespeare scholar—and was one "in whom the Light shone," as was said of Howard Brinton in this same issue of the Journal. To catch a glimpse of his face in meditation during meeting



for worship was sufficient to restore peace and order to my spirit and to enable me to "center down." Gertrud Liepe, too, is a distinguished person in her own right—a writer in both English and German, and translator of the poetry of Emily Dickinson, among many things.

For those of us who know and love her, this slight, frail lady is a very "weighty" Friend.

ELIZABETH WATSON
Huntington, New York

A Meeting's Support of the UN

BARNEGAT (NJ) MONTHLY MEETING adopted this minute:

"Because after every war there comes 'an open moment in history' when change in international institutions is possible, we call on all Friends and Friends' Meetings to work now to strengthen the UN. Specifically, we commend for your prayerful study and action (such as letters to the President, D.C. 20501) the proposal of Dorothy Hutchinson (FJ 9/1) for a UN Mediation Board."

Later, three Quarterly meetings in South Jersey in joint session adopted a similar minute. Meetings sent copies to President Nixon.

BETTY STONE
Loveladies, NJ



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Friends Around the World

Quaker Workshop on the United Nations and World Order

ABOUT 40 REPRESENTATIVES from Friends organizations and yearly meetings across the country gathered September 14-16 at William Penn House in Washington for a workshop on the UN and world order, called by Friends Coordinating Committee on Peace.

Dorothy Hutchinson, the first of a number of distinguished speakers, detailed the philosophical basis for the gathering. She mentioned the political-spiritual dichotomy of Friends as they put the peace testimony into action; the dilemmas of Friends in UN work, such as "Should the UN be given military power?"; the necessity of keeping one's sights on the vision of what could be instead of fear of what is.

Walter Martin, of Friends Service Council, gave a report of the Friends World Committee's triennial meeting in Sydney, Australia. Donald Keys, representative to the UN of the World Association of World Federalists, spoke on "My UN, the council house of the global village." In a subsequent issue the Journal will reprint excerpts from his talk.

Miriam Levering, staff person for the Ocean Education Foundation, explained the necessity for the Law of the Sea: freedom of the sea could mean death for the sea, both in terms of fish and oxygen. Legislation now before the U.S. Congress and work by the Seabed Committee, which meets next year in Santiago, could be crucial.

Barrett Hollister explained the structure and activities of the Quaker United Nations Office, of which he is executive. UN seminars for Friends schools seem a good idea, but only Scattergood School currently participates in such a program.

Edward F. Snyder, executive secretary of Friends Committee on National Legislation, told of the United States' big-power-oriented foreign policy and its effect in the UN. The U.S. no longer is number one in terms of gross national product, and we can't be independent of the rest of the world any longer, even if we want to. International economics is of prime importance. Alternatives to war-related employment must be developed if we hope ever to have a peaceful world.

Then some time was devoted to small group discussions of action that

could be undertaken. Lyle Tatum, national Peace Education Secretary of the American Friends Service Committee, explained some peace education techniques. Barry Hollister spoke a second time, on the funding of Quaker UN work, and pointed out that the work is currently divided administratively between Geneva (Friends Service Council) and New York (AFSC); sponsorship is by FWCC. Dorothy Hutchinson outlined priorities—what is urgent and possible now, and maybe not possible later. George Hardin, long-time secretary-treasurer of FCCP, now retired, gave a history of that organization.

Robert H. Cory, co-director of William Penn House and representative of FWCC to this conference, described present resources to deal with world crises as "outdated as the Hiroshima bomb." He emphasized the need for education so that everyone realizes the complete interdependence of the human race.

In a final session, E. Raymond Wilson, Executive Secretary Emeritus of FCNL, summarized the preceding days' presentations and urged participants, "Go Thou and Do." Friends are 50 years behind in carrying out the implications of their peace testimony. Pacifists need to focus now on what they are *for* rather than what they are *against*. "We are the trustees of the future."

JOYCE ROLLE ENNIS

A Women's Rights Pioneer Honored

AUGUST 26, 1973 was proclaimed Susan B. Anthony Day by Massachusetts governor Francis W. Sargent. The proclamation listed her achievements in detail, and all citizens of the state were urged to honor the Quaker "woman from Massachusetts who was an ardent and dedicated advocate of American women's suffrage."

Unelderly

"UNELDERLY FRIENDS" is a term coined by Scarnell Lean "to describe what we used to call 'Young Friends,'" on the occasion during South Africa General Meeting when the unelderlies put on a show in which "one sketch was of Friends in session." Many attendees found themselves "portrayed to the life."—*Southern African Quaker Newsletter*

Four Parts of a Whole: YFNA Summer Conference

Editor's note: In the epistle from their 1973 summer conference at Colfax, Iowa, Young Friends of North America expressed the "hope that this epistle will speak out to other Friends that they can feel the growth we have experienced." In that same spirit we present a report of the conference in the form of four letters from Neva L. Wilson, YFNA Assistant Clerk, to conference participants.

DEAR RICHARD FOSTER,

I had been told you were an Evangelical Friend, one of power. You came to the Young Friends of North America conference in August. You shared with us your spiritual journey. Some of us have hated words like "lord and saviour." Too many times we've seen these words in the same paragraph as a justification of the American culture: militaristic, overconsuming, symbolized by an empty aluminum can or a junked Chevrolet (Southeast Asian oil? bauxite from southern Africa?).

But, Dick Foster, you were not one of these. Our ears are less deaf now. Some of us experienced the presence, the conviction of God-in-our-lives. Some of us began to know Jesus Christ more fully. Thank you for being with us, Dick Foster.

DEAR ART GISH,

You, too, helped many of us to hear more clearly a message of love: "I am the Way, the Truth, and the Life." We challenged you on the authority of the Bible, "... Written by fumbling humans." But this is good! Who can tell a person anything, who can write for another, but a real fallible human being? It is good to be human. It is good to be a part of creation. It is good to be touched by human understanding.

Some of us are not convinced that Paul's letters really speak truth to us. A woman is to "obey her husband"! This sounds like male chauvinism.

Whatever our opinions and beliefs at this point, you have helped some in our searchings, during the August conference.

DEAR ELIZABETH WATSON,

You spent an evening with us in which you shared your ever-larger "mansions" of service, opportunity, experience. How good it was to be reminded that you, too, have met with

difficulties, in wanting a life's work that was supposed to be for men—that of the ministry. We felt strong sympathy toward your quest for racial justice.

You seem to be at home, a part of the universe. We, too, walk with reverence under the canopy of creation beyond. We, too, seek the wholeness of creation here.

DEAR US,

Perhaps we should give thanks that our business meetings this year reflected a large measure of individual and corporate inner search. The question of whether to divide into men's and women's business meetings focussed us in struggle. We found ourselves learning to wait upon the sense of right direction. Shall we continue to

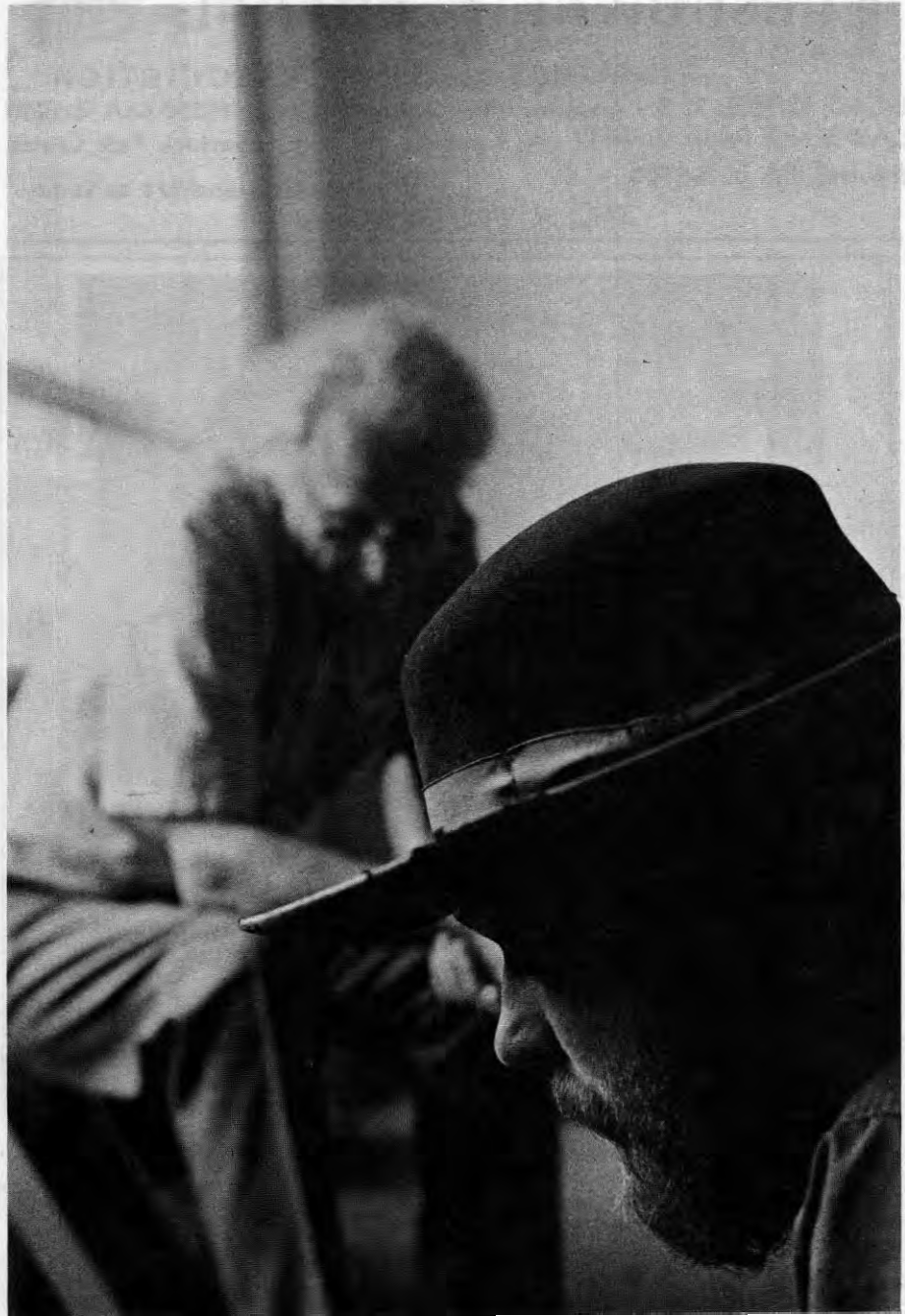
remember how we must learn our responsibilities in the life of the meeting? Shall we learn to speak when we receive a message, and to refrain from speaking when we feel a need to state our opinions?

We can be thankful that we are *not* so concerned with our Quaker label that we must decide among ourselves which branch of Quakerdom has the Truth. We are Seekers.

We feel the joy of having been together for a week in August, in the middle of sweltering Iowa. We feel the joy of a glorious Iowa thunderstorm, the joy of healthy bodies which delight in cartwheeling, folk dancing, meal "prepping," weed pulling—as we have done during our conference this year.

We give thanks.

Photograph by Meg Richardson



A Smashing Success: Baltimore Yearly Meeting—1973

by **Bonnie Broadbent,**
Sylvia Harris, Kathi Newman

BALTIMORE YEARLY MEETING gathered again on the campus of Western Maryland College in Westminster, Maryland, for a very active 302nd annual session. We approved minutes expressing our concerns over topics ranging from human sexuality to espionage. The human sexuality minute urged Friends to follow the inner light in respecting the decisions of others about their own

sexual identity. There were minutes approved on unconditional amnesty and on the implications of "Watergate," in addition to a minute commending the Congressional C.I.A. Oversight Committee in limiting the activities of the C.I.A. Several other minutes were approved that will further enable the yearly meeting to support the efforts of our Committee on the Right Sharing of World Resources. We received a minute from California Yearly Meeting stating their concern for the centrality of Christ in our daily lives and in our yearly meeting activities. A group of Friends is writing a response



to this concern.

John Yungblut of our Ministry and Counsel Committee began the conference by speaking about "Jesus and the Evolving Christ Image." He said Friends need to re-mythologize Christ in the light of modern depth psychology and evolutionary theory.

Sunday morning before worship, Walter and Leah Felton examined the life and philosophies of John Greenleaf Whittier through his poetry.

Another Quaker poet named John, John McCandless of Philadelphia, delivered our annual Carey Memorial Lecture. His topic was "The Life of the Cross and the Coming of the Kingdom," in which he shared with us his philosophies on approaching the Kingdom of God here on earth.

The pervasive institutional racism that Friends often unconsciously perpetrate was discussed by Barrington Dunbar from New York Yearly Meeting, and Bill Conway and Jim Syphers of our Social Order Committee.

Since January our Young Friends have been raising funds for improvements to our Yearly Meeting's camp in the Catoctin Mountains. In their annual program Young Friends presented a slide show and talk describing Camp Catoctin—its joys, its fellowship, and its financial difficulties. Later, they presented a superb benefit concert that included various types of music and dance. Throughout yearly meeting, Young Friends sold delicious homemade root beer, handmade crafts, and beautiful hand-printed Camp Catoctin T-shirts. (The authors here recognize their bias.)

The use of worship-sharing groups was extended this year to include small "threshing group" discussions of important business issues facing the Yearly Meeting and proved a valuable addition to our proceedings.

Altogether, Baltimore Yearly Meeting's 302nd session was such a smashing success that we decided to have another one next year.

[Bonnie Broadbent is from Adelphi Meeting in Maryland and is presently clerk of Baltimore Yearly Meeting Young Friends. Kathi Newman of Homewood Meeting, Baltimore, and Sylvia Harris of Richmond, VA, Meeting, have both served as past Young Friends clerks.]

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Spiritual Unity at Illinois Yearly Meeting

by Nancy Breitsprecher

MORE THAN 320 Friends gathered for Illinois Yearly Meeting August 15-19 at McNabb, Illinois, amid rows of corn and fields of soybeans. Urban Friends usually surrounded by buildings had a chance to stretch their vision across miles of midwest prairie; Friends from sparsely populated areas discovered again the experience of being people packed elbow to elbow when a rain shower sent most of the attenders into the meetinghouse for shelter.

A revised format was used this year: in reality, a return to older custom. Meeting for business arose from meeting for worship. Time for business was greatly curtailed, with Friends exhorted to distribute reports for all to read instead of doing long presentations in meeting.

A great deal of time was spent in discussion of the polarity between conventional behavior and inner-directed morality. A threshing session on life-style differences was held one night, and the topic continued into subsequent business meetings. While some of us are not yet accustomed to the self-discipline necessary for unprogramed business sessions, the ventilation of emotional response to sexual behavior was undoubtedly helpful to many. A welcome outcome is a minute stating that in the future queries might better replace guidelines; the focus of the queries should be on tenderness for and sensitivity to others rather than on specific rules of behavior.

Unity was not achieved on a minute from the Civil Rights for Homosexuals workshop so this minute was referred to the monthly meetings in hope serious study and discussion will take place with a summary of the results to be sent to the yearly meeting clerk for presentation in 1974. Once again Friends realize yearly meetings are only as strong as the love and conviction of constituent Friends.

A rewarding evening was spent listening to five IYM Friends speak to the question "What Canst Thou Say?" Speaking from individualized positions, each gave moving testimony to our growth and unity in diversity.

The Plummer lecture on Sunday morning, given by Helen Jean Nelson, was "Let There Be Light." We were brought again to awareness of the need for the Light in all to develop and

grow, the talent of each necessary for the whole, all being responsible for their own lives.

Diversity can bring tension; we experienced this in some discussions. Tension, however, can be a wellspring of creativity, offering unanticipated rewards. Sunday meeting was truly gathered in spirit. Friends' laboring over diversity earlier in the week produced a harvest of joy which overflowed to song: "Praise God From Whom All Blessings Flow," the depth and blending of all voices making audible spiritual unity.

Illinois Yearly Meeting is moving towards centennial. Many questions remain to be handled, especially of site development as IYM grows. De Kalb and Quincy, Illinois, were granted monthly meeting status, joining Friends spread from Columbia, Missouri, to North Central Wisconsin. It may well be that the breadth and depth, width and numbers are instruments of the Lord for bringing about true spiritual growth for all participants.

Search Committee Appointed

A SEARCH COMMITTEE has been appointed to find a successor to Bronson Clark, executive secretary of the American Friends Service Committee, who will be leaving his post in June, 1974. Virginia Barnett of Seattle is chairperson. Other committee members are Robert Eaton, Ruth Dross, Thelma Segal and Alexander Morisey, Jr., all of Philadelphia; Robert Gray, Pasadena; and Harold Cope, Oskaloosa, Iowa.

Personally Speaking

ROBERT AND MABEL REED, of Marleeville, CA, will join the AFSC rural community development team based in Lagunita, Hidalgo, Mexico, to do two years of agricultural work in La Pechuga, a nearby village. Both worked with the Peace Corps in Morocco during the late sixties and both have considerable agricultural experience.

HENRY SELZ began a 14-month assignment as Quaker International Affairs Representative in the Middle East in September. Based in Cypress, his duties will include visiting and overseeing AFSC teams in the area, seeking to establish communication among estranged groups, setting up conferences when possible, and providing up to date information on the situation to Friends throughout the world. Selz, a member of the Mid-India Yearly Meeting and a Harvard graduate, has previously worked with CARE and USAID, as well as with AFSC.

DR. THOMAS HOSKINS, a graduate of the University of Rochester Medical School, has commenced two years of practice and teaching service at the American Friends

Service Committee's rehabilitation center in Quang Ngai, South Vietnam. He had previously worked with a migrant health project in Rochester, NY, the Sioux Lookout Indian Hospital in Ontario, Canada, and, most recently, a national health service clinic in California, which serves low-income groups.

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Woodbrooke from My Heart

by Margaret Yarrow

MOST FRIENDS IN AMERICA have a reading acquaintance with Pendle Hill, the Quaker study center near Philadelphia, and many have had first hand experience during its forty years of life. How many American Friends know about Woodbrooke, a Quaker residential college for adult education, on the outskirts of Birmingham, England, which is now in its seventieth year?

Mike Yarrow, my husband, was invited to come to Woodbrooke as a Fellow, with the opportunity to reflect, research and write about Quaker experience as conciliator in situations of international tension. I had the privilege of coming as supercargo, and have been able to read in areas in which my knowledge was sketchy or altogether wanting. We have both been able to enter into the life of Woodbrooke, a life I will try to vicariously share with American Friends in this article.

The main building at Woodbrooke is the former residence of the George Cadbury family; it is stately in structure and gracious in atmosphere, and is surrounded by a beautifully cared-for garden. The staff does what it can to create a welcoming and home-like climate in which to live and study; and indeed a rare quality of life, and a good deal of serious study, ensue. Each student has a tutor who is able to go with him along paths of individual pursuit, endorsing or diverting as needed.

The courses on Quakerism form the core of Woodbrooke's curriculum. Throughout the year, the history, organization, social and educational outreach, current pulse and future prospects of Quakerism are considered. In addition there are Biblical studies, courses in international relations, seminars in social problems and services,

and cultural courses in science.

The student body at Woodbrooke is international in character; the fifty students in any one term will represent more than twenty nationalities. Students pursue a curriculum of their own choosing. Some are engaged in required courses for degrees or certificates in neighboring colleges, some have come primarily to acquire proficiency in English. A good number make the study of Quakerism a primary focus, and complement it with courses offered at Central House, the coordinating center of the Federation of Selly Oak Colleges, of which Woodbrooke is a member, or at Fircroft College, another member of the Federation. The international mix is even greater in the courses at Central House, so mind and spirit are challenged still more to comprehend and feel the meaning expressed from the background of a culture with which one is totally unfamiliar. Fircroft is a trade union college, designed to offer workers an opportunity for further education. Connecting gardens provide the path for Woodbrooke students to carry on a running Marxist-Christian dialogue with Fircrofters, over wine in their lounge, or cocoa in our diningroom.

We have learned, being in Woodbrooke for three terms, that one could not be fair in an appraisal after a single term. Woodbrooke, like other organisms, is ever changing. One factor in the process is the turnover of from ten to twenty students per term. The influx of a new third of the student body may affect appreciably the character of the community.

A more pressing factor is the force of change in western culture in general. Most students, these days, are asking that we look at traditional patterns of belief, forms of organization, moral values to see if they are nurturing or restricting the creative possibilities of life in the 1970s. Woodbrooke

Council (the executive body), staff and students are all engaged in the search for more meaningful ways of opening up the study of our society in relation to the total human society, and for designs for living and working together which will allow and encourage individual growth and the development of a supporting community. The trend is away from the lecture system toward mutual search for knowledge, and mutual sharing of beliefs and experience.

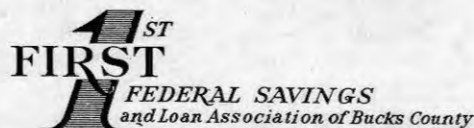
Students are having a look at the hierarchical structure of most of the organizations that govern their lives, in which decisions filter down from above. They are asking for a greater share in decision making, and are learning that the corollary is the willingness to carry a comparable share of responsibility for the decision. It seems to me this learning is primary preparation for life and needs to be an integral part of the educational process. Where staff have felt free to offer students a part in operational planning, the students have responded. The students range in age from 18 to 75 and are desirous that Woodbrooke be a community of mutual support as far as possible. To learn how to nurture community and to function as a contributing member, particularly in this technological age, is a permanent good that students may glean from their life at Woodbrooke.

The possibility of estrangement exists, because members are at various stages in their religious development. We have agnostics, fundamentalists, humanitarians, conservatives, the followers of radical theologians, and, this year, Muslims as well. However, the Quaker belief prevails that each has a right to his individual search, and our most meaningful fellowship occurs when we share the best that we know with one another.

There is a lively dedication to the principle of putting one's faith into practice through ongoing relationships with patients in a mental hospital and a halfway house. Two students have been particularly faithful; they seem to have found the meaning of their witness in their relation to the lost ones.

Philosophers are telling us that all-enveloping, penetrating change will be the fundamental experience of our age, the life-long process of everyone born in this generation. What challenge does that reality offer to Woodbrooke? Can it be the necessity, first, to realize what confusion engulfs us when we see and feel the support of traditional patterns of living give way; and to accept and

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come to terms with that fact? Can it be an opportunity, second, to see that change allows for new insights and perspectives, and a fresh awareness that we have choices to make?

At Woodbrooke we have learned that in education the goal is achieved in the process of becoming, and that we individually, and in the community to which we belong, must strive to become models of the era we desire to create.

Memories

In speaking of graceful (and constructive) ways of growing old, Norman Bennett in the New Zealand Friends Newsletter quotes the following lines by Helen Blackshaw, sometime art teacher at New Zealand Friends School, after describing milking time on a cold, wet winter's day on a Waikato farm during the depression:

"At least I am not in a storm at sea.
I run my hand along the bony ridge
Of Lucy's steaming back, and set her
free,
(Wet wood. God knows how I will
cook the tea.)
And better still—I am not playing
bridge!"

Contemporary Marriage Contract

SEEKING THE GUIDANCE of the Holy Spirit, and the wisdom of our fellow human beings, we, Mary Ellen DesRosiers and Richard Beaty Kleinschmidt, take each other as partners in marriage. We do this as a result of our growing commitment to one another, and see this as an obligation to treat each other with tenderness and responsibility. We will make every effort to insure that our relationship will be a nurturing and long-lasting one.

We seek to base our marriage on equality, and therefore see the following points essential:

Any decision to have children will be mutually agreed upon, and, should we become parents, we will strive to share equally the obligations of parenthood and child care.

We will share responsibility for providing income, making major financial decisions, and repaying our debts.

We each may retain and use our own surnames.

We will share responsibility for the chores of housekeeping.

As part of our commitment to making this a growing and continuing relationship, we agree to seek the help of others when problems arise which at least one of us feels we are not solving ourselves. We furthermore agree that neither of us shall abandon this relationship without first seeking guidance from a committee for clearness appointed by the Society of Friends, or from some other mutually agreed upon group or individual.

This agreement may be amended, provided we both agree upon the changes.

Ultimately, we see the strength and fate of our relationship as determined not by this paper, but by our openness to the Divine Light, a power greater than ourselves.—*Marriage contract of Mary DesRosiers, and Richard Kleinschmidt wed July 1 under the care of Concord, NH, Meeting.*



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- Please address inquiries to R. BARRET COPPOCK, Director of Admissions, Box 350, George School, Newtown, Pa. 18940.

Announcements

Marriages

CHIJIJOKE-GRAFFLIN — On July 7, in Arochuku, Nigeria, **MARK OKORO CHIJIJOKE** and **MARY ELLEN GRAFFLIN**. The bride is a member of Purchase, NY, Meeting.

LYLE-WEAVER — On September 8, in Dallas, TX, under the care of Dallas Meeting, **CATHERINE JEAN LYLE**, daughter of Robert S. and Carolyn N. Lyle, and **JOHN WILLIAM WEAVER**, son of Oleta Mae and Charles Weaver. The bride and her parents are members of Dallas Meeting.

Deaths

BAKER—On August 13, in Poughkeepsie, NY, **EARL W. BAKER**, aged 79, a member of Poughkeepsie Meeting. He is survived by his wife, Ruth, and a son, Gordon. "Earl taught those who knew him that one should never rest content, either with one's body or mind, with the state of the world."

BARTLETT—On September 4, **ELIZABETH HALLOWELL BARTLETT**, aged 83, a member of Baltimore, MD, Meeting, Stony

Run. She was a 1912 graduate of Swarthmore College, and gave long service to the Board of Managers of Swarthmore. For many years she was a member of the Central Committee of Friends Conference, serving on its executive committee and for a period as secretary. She was a representative to the World Conference of Friends at Oxford, England, in 1952, and had a continuing interest in the work of Friends World Committee. In Baltimore she worked with many organizations, including the YWCA, of which she was president for a time, the Women's Civic League, and the McKim Community Association, in addition to Stony Run Monthly Meeting and Baltimore Yearly Meeting.

BLACKBURN — On August 12, **MARY FERRIS BLACKBURN**, aged 83, a member of Baltimore, MD, Meeting, Stony Run. She was educated at Baltimore Friends School and Swarthmore College and was known among Friends for her activities with children at Camp Keewadin and for her service to Baltimore Yearly Meeting. She is survived by her sister, Edith S. Blackburn.

COATES—On July 8, after surgery, **WILLIAM AMES COATES**, aged 57, a member of Manhattan, KA, Meeting. He was a member of the department of linguistics at the University of Rochester prior to joining the Kansas State University faculty in 1966. He published numerous articles in the field of linguistics and had done research on the origin and transmission of the Gospels and on psychic phenomena. He is survived by his wife, Carolyn Cummings Coates, his daughter, In-Ja, two sisters and a brother.

GROUPE—On July 7, in Poughkeepsie, NY, **ISABEL LIBSEY GROUPE**, aged 64, a member of Poughkeepsie Meeting. She is survived by her husband, Burton; a daughter, Roberta Groupe Davenport; and two grandchildren. "Her ever-present smile and easygoing manner never ceased to lessen our anxieties."

HOBART—On September 6, **FREDERICK GEORGE WILLIAM HOBART**, aged 97, a member of Moorestown, NJ, Meeting. Frederick Hobart "came from a staunch traditional Church of England family and joined Friends when he married in 1899. He moved to Moorestown in 1959 and quickly felt at home in the friendly atmosphere of the meeting. He liked to sit on one of the side front benches, where he enjoyed plenty of leg room. Walking and growing flowers afforded him great pleasure. He developed a serious chest condition in the early 1960's from which he never recovered, but he never lost his lively sense of humour, appreciation for even small kindnesses, or his cheerful words for nurses, doctors, and visitors. He shall be sadly missed and his long and good life will not easily be forgotten." He is survived by a son, John, of Princeton, NJ; four grandchildren and nine great-grandchildren.

SELLECK—On August 22, **FLORENCE M. SELLECK**, aged 78, in the Nantucket Hospital. She had been a member of the Cambridge, MA, Meeting since 1924, but since 1966, a regular attender of the Meeting at Nantucket, MA. Surviving are her husband, George A. Selleck, of Nantucket; and a daughter, Roberta G.

Selleck, of Richmond, IN.

WILSON—On September 15, aged 47, in Putney, VT, **NORMAN H. WILSON**, educator and tireless worker for peace. He had been Director of the Antioch-Putney Graduate School of Education, and was to become Director of School Services for the School for International Training, Brattleboro, Vermont, this fall.

Norman Wilson had an extraordinary warmth of character which enabled him to give freely to others while retaining an inner serenity which transcended the trials of academic organization. This spirit extended to his work in international relations, particularly with the American Friends Service Committee in the Far East.

A graduate of Phillips Academy, Andover, and of Antioch College, Yellow Springs, Ohio, he began his teaching experience at a nursery school in San Francisco. He earned his Master's Degree while working at the University of Chicago Laboratory School, and his Doctorate in Education from Columbia. During 1955-56 he was a Fulbright Scholar in the Netherlands, studying the Dutch system of primary and secondary education.

After several years of teaching in the Bronxville, N. Y., Public Schools, he became Director of the East Asian Center of the American Friends Service Committee in Tokyo, organizing peace conferences throughout the Far East, with the participation of distinguished diplomats, scholars and newsmen. On his return he became Peace Education Secretary for the New York Regional Office of the American Friends Service Committee.

The challenge of education for teaching brought him back to the academic world in 1966 as Associate Professor and then Director of the Antioch-Putney Graduate School of Education in Putney, Vermont. He developed innovative programs with graduate teaching interns throughout the Eastern States. Under his guidance the school had a vital influence on education, and on the lives of many of its students as well.

He is survived by his wife, Claire, and two children, Jennifer and David, of Putney; his parents, Mr. & Mrs. Adrian P. Wilson of Middletown, Connecticut; and a brother, U. Adrian Wilson of San Francisco.

Coming Events

November

At Pendle Hill, Wallingford, PA 19086.

Public Lectures, 8 P.M. in the Barn. Speaker, John Sullivan. "The AFSC: Dilemmas for Quakerism in Action."

19—International Affairs and Shifting Power Systems

26—Peace Education: What is Peace?

December 3—Community Relations: The Just and the Unjust Society
FCNL 30th Anniversary Programs.

10—William Penn College, Oskaloosa, IA. Sen. Dick Clark, IA, will speak.

17—Joint event with Indiana Friends Committee on Legislation at Earlham College (a cosponsor). Speaker, Sen. Mark Hatfield, OR.

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RESIDENT FRIENDS to maintain Ottawa's meetinghouse and provide welcoming, informative presence. Opportunity for outreach in Canada's capital. Inquiries: Janet Martin, 544 Fraser Ave., Ottawa, Canada.

LIVE-IN COMPANION, FEMALE, for elderly woman friend in good health. Share housekeeping. Private house, Wayne, PA, near public transportation. References required. Box K-575, Friends Journal.

Accommodations Abroad

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Books and Publications

QUAKER MONTHLY: What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.75. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

THE COUNTY JAIL—A HANDBOOK FOR CITIZEN ACTION. Designed to encourage and assist others to get involved in the struggle for justice in their own communities. Order from Friends Suburban Project, Box 54, Media, PA 19063. \$1.

AN INSPIRATION for many seekers: Meditations on the Advices and Queries of New York Yearly Meeting, by Edmund P. Hillpern. 30 pages, 25¢. Published by an ad hoc committee of Morningside Heights Meeting (Columbia campus, NYC), to celebrate the 80th birthday of the author, a psychologist and chairman of the New York subcommittee on counseling. Stresses daily meditations as important for a wholesome life. Order from Livia Lucas, treas. 432 Armada Rd. South, Venide, FL 33595.

Schools

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

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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.

WEEKEND WORKSHOPS for single men and women, recently divorced persons, engaged couples, married couples, and for anyone on awareness and on expressive movement. Write Bob and Margaret Blood, 2005 Pennacraft, Ann Arbor, Michigan 48103 for details.

For Sale

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

LARGE BUILDING LOT, Cape Coral, Florida, near Fort Myers. Water access. \$5600. Betsy Mills, Clerk, Pine River Friends Meeting, 705 S. Brown, Mt. Pleasant, MI 48858.

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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.

WORLD UNION CONFERENCE, INDIA, 3 weeks, \$1,115. Complete, (including airfare). Sri Aurobindo ashram. Give your peace to the world. Depart Dec. 5. Contact Karen Eberhardt, 24 Quincey Ave., Bayville, NY 11709. (516) 628-8759.

Annual meeting, Friends Historical Association, November 26, Fourth and Arch Streets Meetinghouse. All welcome. Supper, 6 P.M., \$3.50, followed by talk by Edwin B. Bronner, just returned from a sabbatical year in England, "The Other Branch"—London Yearly Meeting and Hicksites, 1827-1921." Reservations to Eleanore Price Mather, P.O. Box 62, Moylan, PA 19065.

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Meeting Announcements

"where two or more are gathered in His name . . ."

Alaska

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

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

Argentina

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

Arizona

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

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

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

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

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

California

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

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont, CA 9-1711.

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

FRESNO—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 237-3030.

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

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

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

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

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

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

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

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

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

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

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 682-5364 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, 10 a.m.; children's and adults' classes, 11 a.m.; 1041 Morse

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 728-9408.

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

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 11 a.m. Route 7 at Lanesville Road. Telephone: 203-775-1861.

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

District of Columbia

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

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

Florida

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

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

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

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

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

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

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

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

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

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta

30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

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

Hawaii

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

Illinois

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

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

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

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

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

DECATUR—Workshop 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—Worship 9:45 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

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.

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.; Stony Run 5116 N. Charles St. 435-3773, Homewood 3107 N. Charles St. 235-4438.

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

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

LAWRENCE—45 Avon St., Bible School,

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

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

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

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

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

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

Michigan

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

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

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

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

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

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

Minnesota

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

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

Missouri

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 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, Petersborough, Enter off parking lot.

New Jersey

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

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

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

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

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

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

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

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

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

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

MONTCLAIR—Park Street and Gordonhurst Ave., First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. Visitors welcome.

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

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

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

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

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

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

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

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

RIDGEWOOD—Meeting for worship and First-day School at 11:30 a.m. 224 Highwood Ave.

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

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

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

New York

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

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

LLOYD HARBOR, LONG ISLAND—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

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

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

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

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

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

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

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

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

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

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

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

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

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

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Earl Hall, Columbia, University
110 Schermerhorn St. Brooklyn
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about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

QUAKER STREET. Mid-Oct. to Mid-Apr. Unprogrammed worship followed by discussion, 8 p.m. 2nd and 4th Sundays, Cobleskill Methodist Church lounge, Cobleskill, NY.

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

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

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

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

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

Ohio

CINCINNATI — Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (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, 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., Call Cophine Crozman, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO-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 (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

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.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

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

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

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

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

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

LANSLOWNE—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., Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

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

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

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, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 9:30 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month. Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

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

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

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

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

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

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

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

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

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

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

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. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

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

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

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

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

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

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

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

Rhode Island

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

South Dakota

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

Tennessee

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

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

Texas

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

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

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—For information write 2007 28th St., Lubbock, TX 79411 or 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 802-862-8449.

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

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, 12 noon. Phone Sheila Thomas, 437-4298.

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 11 a.m., meeting and First-day school, 1336 N. Main.

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

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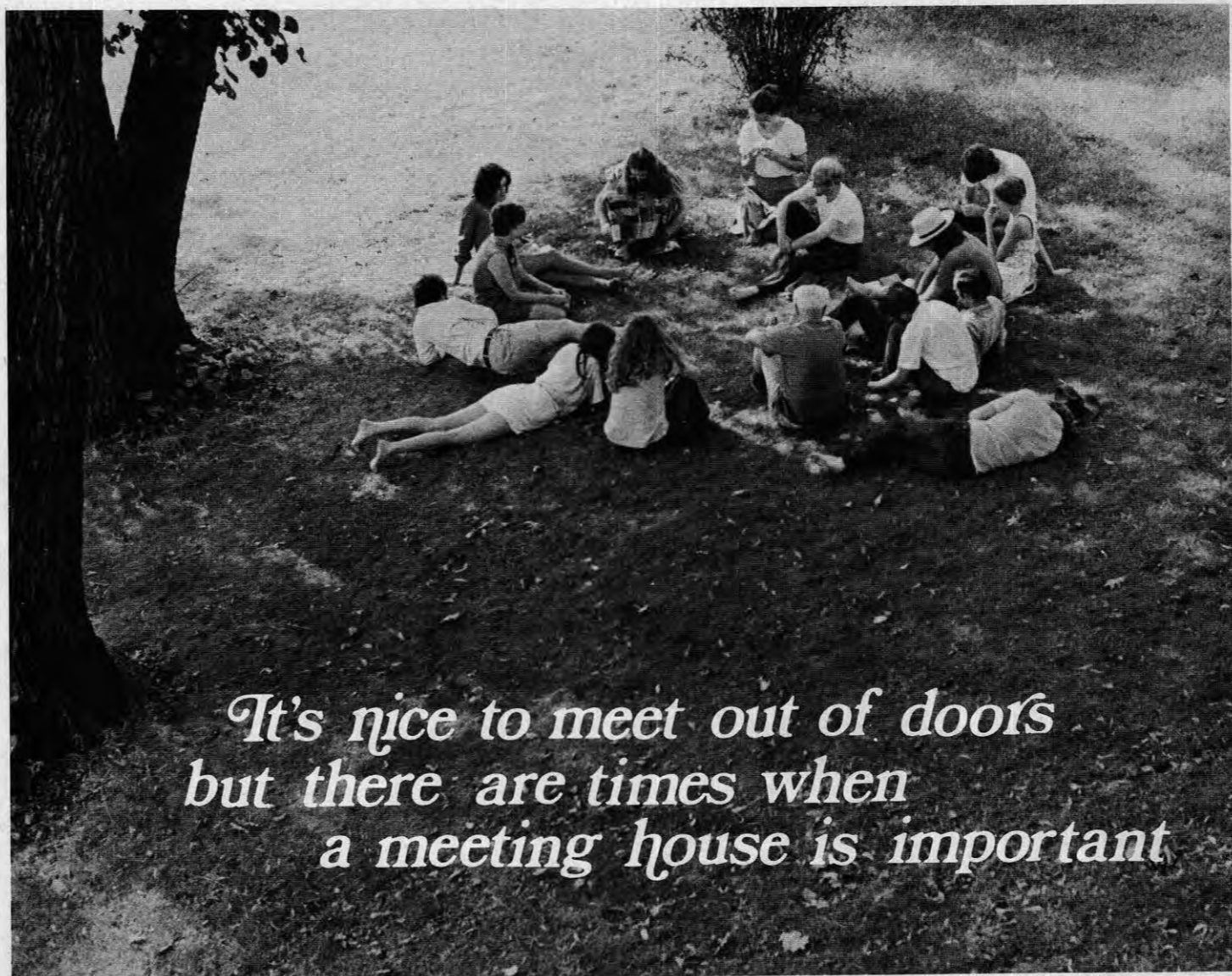


Photo by Meg Richardson

*It's nice to meet out of doors
but there are times when
a meeting house is important*

Friends Meeting House Fund, Inc. exists to help Friends meetings finance a home. Whether you build, buy, renovate, or enlarge, we can

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