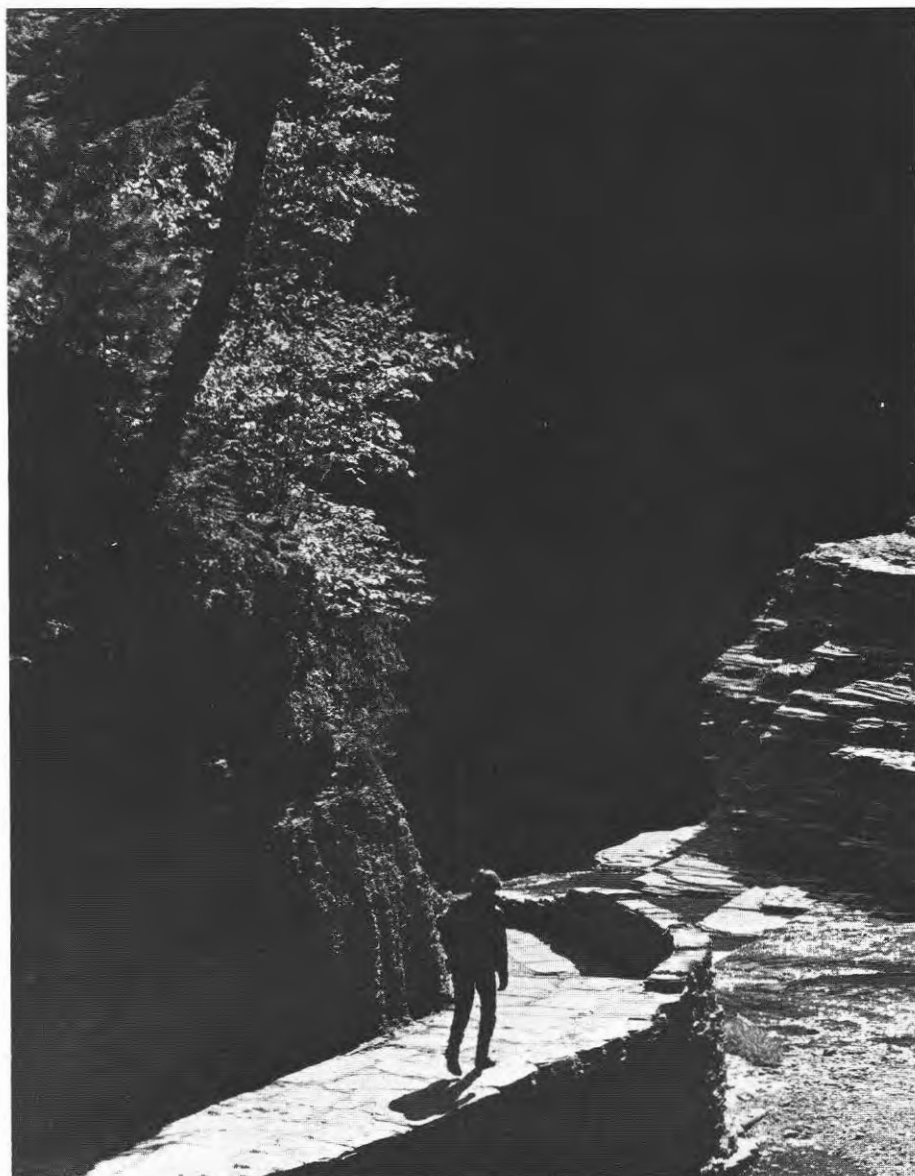


January 15, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today



. . . until we are persuaded to stop, and step a little aside, out of the noisy crowd and encumbering hurry of the world, and calmly take a prospect of things, it will be impossible we should be able to make a right judgment of ourselves. . .

William Penn



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The Truth About Welfare

From Rising Up Angry

FACT NO. 1—People wind up on welfare not because they are cheats, loafers or malingerers, but because they are poor. They are not just poor in money, but in everything. They've had poor education, poor health care, poor chances at decent employment and poor prospects for anything better.

Fact No. 2—But even most of the poor are not on welfare. Some 15 million Americans receive some form of welfare benefits. There are more than 25 million officially below the poverty level of \$4,000 a year for a family of four. Another 30 to 50 million are just above.

Fact No. 3—Of the 15 million receiving welfare, about eight million are children under 16 years of age.

Fact No. 4—Less than one percent—about 150,000 of the welfare recipients are able-bodied employable males. Many of these are in their late-middle years. Most are uneducated. All are required by law to sign up for work or work training and 80 percent want to work.

Fact No. 5—More than two million totally and permanently disabled or blind and three million mothers are on welfare. Another group of less than one million single adults and childless couples work full time but receive aid because they are paid less than they would be on welfare. These are the working poor.

Fact No. 6—No one is getting rich on welfare. It allows, at best, bare-bone living. In no state does the average welfare payment bring a family up to poverty level. Thirty-nine states pay less than their own established standards of need. . .

Fact No. 7—Cheating and fraud in welfare are minimal. The U.S. Department of Health, Education and Welfare estimates there is cheating among fewer than one percent of welfare cases. It is likely that this range of cheating, plus error, exists in income tax payments of citizens and in many other areas of activity. . .

Fact No. 8—Welfare mothers are not churning out illegitimate children. Nearly 70 percent of all children in welfare families are legitimate, according to the Social and Rehabilitation Service of HEW. Thirty percent of welfare families with any children have only one child; 25 percent have two; 18 percent have three.

Fact No. 9—More than 48 percent of welfare families are white; about 43 percent are black. Most of the remaining are American Indians, Orientals and other racial minorities. The reasons for the high percentage of blacks are self-evident: more than 34 percent of the blacks in the U.S. have incomes below the poverty level compared to 13 percent of the white population.

Fact No. 10—There is no evidence that "once on welfare, always on welfare." Half the families on welfare have been on the rolls 20 months or less; two thirds have been on the rolls less than three years. Fewer than one in five has received welfare for five years or more.

The First Word

Legacy of Hope

I NEVER MET RICK THOMPSON while he was alive but since November 17, when a plane crashed onto a mountain and he became the first person to die because of Quaker service in Vietnam, I have come to know him rather well. He seems very much worth introducing to you.

Richard Thompson was born on April 19, 1949 in Glens Falls, New York, to Leonard and Margery Taylor Thompson. The family later moved to Kansas City, Missouri, but his parents' ties to Quakerism and to the east caused them to send Rick to Westtown for his schooling.

After graduating from Westtown in 1967, Rick returned to the midwest and enrolled at Iowa State University to study anthropology and geology. A friend explained that Rick's choice of majors was natural because he always was close to the earth and its life cycles. "He had a sense of the essential unity of all of life," the friend said, "and he seemed to be in tune with nature's rhythms."

While at the university Rick served as student clerk of the Friends Meeting in Ames, Iowa, and counseled his fellow students about the draft which he resisted. He also developed close friendships with several Native Americans and became concerned about their welfare and justice.

Like many college graduates, Rick left school without a clear idea of what he wanted "to do" or "to be." But his concerns for Native Americans coupled with his continuing involvement with Quakerism led Rick to Washington and a research assistantship in Indian affairs with Friends Committee on National Legislation.

Looking beyond his year at FCNL, Rick applied to the American Friends Service Committee for a position in either a Native American or overseas program. In August, 1972, he left for Vietnam and a two-year assignment as a generalist on the team at AFSC's Quang Ngai Rehabilitation Center. He had taken two severely handicapped children to Saigon and was returning to Quang Ngai when the plane crashed.

Breadth of Interests

At an AFSC Memorial Meeting for Worship several of his associates spoke of the breadth of Rick's interests and concerns; of his ability to laugh and joke and share with the Vietnamese who work with the team members at Quang Ngai and Saigon; of his curiosity about every aspect of life in that tragic but fascinating country. As customary, the Vietnamese gave him a native name. His was Anh Hung—"Brother Strength" or "Brother Hero."

But Rick saw himself and the people and the land around him quite differently. Here is part of a letter he sent to friends in December, 1972.

"... in this land so fraught with the vicissitudes of war, discussions of peace in Paris seem so academic and removed from the real destruction that daily cripple the lives and minds of a whole country. And perhaps a casualty within myself is the inner peace. It is not so much that

I have lost what was once mine; it is more that it has never been so severely challenged. And there is no opportunity for solitude and aloneness, for expectant waiting that restores the inner fatigue. Where can one go that is peaceful if that is only to get away from the sights and sounds of warfare?

"Yet I am not despairing, not yet. For all about me there are people who hold out against the destruction, who rebuild the physically ruined structures with determination that is a mute inspiration to me. After so long, when the wounds are so deep, what do they draw on to continue living?

"Thus, really I am very happy and my feelings run so much deeper than before. I am not jolly happy, or even contented; I am expectant of what is to come. Perhaps that is hope, hope that stems from seeking strength in the present. Perhaps then what I wish for you and for all the world is to find hope for the future. Where there is a future orientation in life that is hopeful, so many of the small hassles take their proper place in the perspective of the greater good."

Touching Nerves

In his last communication with AFSC, dated November 15, Rick described how the American ambassador had been irritated over Quaker efforts to draw public attention to the political prisoners jailed in South Vietnam—prisoners the ambassador charged did not exist although they had been treated by Quakers in Quang Ngai.

"It is good to know we are touching nerves, sensitive nerves, with our description of the situation as it proves true . . . I write this not so much to initiate some sort of counter to his charges but merely for the information. I find it significant and a clear indication that we are discomfiting those who abuse power or are complacent about injustice which is within their power to curtail.

"While mindful of our own fallibility, continue the good work," he said in conclusion.

Someone at the Memorial Meeting said that Rick's death reminded all of us that "there are no masses, no staffs, no committees but irreplaceable, valuable human beings who have the chance to choose in their lives whether to do the good work or not." Someone else said that the real tragedy would have been if Rick had gone to Vietnam and lost a sense of the center or the roots of his faith, his commitment, his life. Instead, he became even deeper rooted and centered down.

This same friend felt that each of us comes into and goes out of life alone, but that what matters most is what happens in between our solitary entrances and exits. "And much of what happened to and through Rick Thompson in between was very, very fine. Perhaps sharing part of that quality with others and trying to convey a sense of the joy and the meaning of Rick's life is what immortality is all about. If we are open and respond to life as he did, perhaps that is where hope ultimately can be found."

JDL

Epistle to Some Favorite Romans

OF LATE it has come to my attention that there is a great deal of trouble, self-searching and genuine moral stress among the Quakers. It concerns me a lot, but it also amuses me a lot. The reason for the concern is that one must always feel deeply about furrowed brows on the face of goodness. What amuses me is that some Friends are acting like none of this has ever happened so seriously before. As near as I can tell, it has been happening with Quakers since George Fox started ripping great wounds in the torn social and religious fabric of the 17th century.

by Jack Cady

Of course, the concerns are different today. It can be argued that it was easier to die for truth in the 17th century than it is to live with ambivalence in the 20th. The careful reader of the period will probably agree. I've been reading Rufus Jones on the Quaker conquest of Massachusetts. There is no question that the people involved could not be harmed by any scorn or violence. They were already with God. Death was not even an inconvenience, but only a natural expression of Godliness—a condition much more profound than simple martyrdom.

The modern Friend does not face such clear cut situations. It is my hope that a friend of Friends can offer a few redefining words. In the past several months I've heard concern expressed over such issues as the peace testimony, homosexuality, casual sexual relationships, and relationships that are permanent (as these things go in human affairs) but not legally sanctioned. Some traditional Friends feel that the Society is going to hell, and some very immediate types will press the charge that it is a hell of a Society. If they were not first of all Quakers they would probably be splintered, arguing, and finally impotent by now. Because they are Quakers, my feeling is that these issues will serve to strengthen and bind the Society in the future. I do think other emphasis is needed for this to happen.

First I would like to explain that I do attend a meeting. On that happy day when I feel myself morally and spiri-

tually sufficient I will doubtless ask to join. It is a serious decision. One not to be taken through a sense of weakness or a need to belong to something strong. In consequence of trying to understand completely what I already know emotionally, I've read Fox, Penn, Woolman, Jones, the West anthology, deHartog and a lot of assorted Quaker publications. I've also read dissenting and opposite opinions, including Cotton Mather, Johnathan Edwards, and other thoughtful, God loving (sometimes God fearing) writers. Also Emerson, Thoreau and Channing.

It is quite a list, and is not offered in pride, but only to explain that I've been thinking about all this.

My conclusion is that the modern Quaker does not live so far away from the immediate situational problems that perplex all mankind. The only difference is that the Quaker need not be so deeply affected by situation because of that inner recognition of God. It appears to me that in confronting *issues* many Friends are losing touch with the essence of Quakerism, and worse, with that profound essence, fact, Being of God within. May I suggest a retracing that I'm sure would be understood by Fox, and I know would be understood by Woolman and Jones.

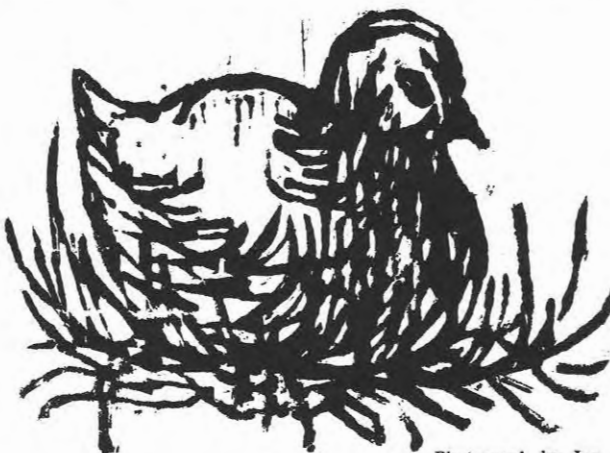
Our lives may be seen as an Awareness that rises from a continuum of the spiritual, and I think that the concept of from dust we come and to dust return is a destructive notion if taken in its literal sense. Rather say, from spirit we arise and to spirit return; knowing always that the spiritual is the most real expression of all life.

This whole notion was bred in me by reading Rufus Jones on immortality. I have touched into it in other places, especially Emerson, and it is one of those notions that a person has to think about for several years before the complete sensibleness finally turns into the obvious. Most of the openings in life are worked for, not given free. One especially appreciates this when he reads of the beginnings of the Society and the almost saturating God-consciousness of the 17th century. Those people were doing their homework, and the homework was paying off.

As an aside, it is discouraging to see the tendency to make saints of Fox, Woolman and Jones. None of them would have wanted that, even though Jones said it of Woolman. Jones was using Woolman as a standard of excellence. However, the usual problem is: If you call someone a saint, then you can almost automatically relieve yourself of the responsibility of being as good as that person was.

"Let your goodness have an edge to it." That is Emerson talking in one of his great revelations about the basic goodness (to Friends, Godliness) that resides in man. But how to do that? In a world where chaos is as universal and even more deadly than hydrogenated peanut butter?

Fox had the answer, and he also had the understanding



Photograph by Jan Owen

that the spiritual Being is real, the temporal Being a current and ongoing expression of that reality.

He writes in the Journal that at age eleven he decided to follow the Biblical injunction to let "Your answer be yea or nay in all things." It is one of the most remarkable decisions of religious history. Its effect on Fox's life was to totally free him of any sense of sin, because there was no ambivalence. The same thing is seen in the early movement. Those people did not worry about doing right or wrong because they knew that when they stayed on the spiritual side it was impossible to be wrong. As a matter of fact, the idea of sin does not even seem to enter the movement until the second generation in America.

This may seem a long way around to get to the point that the only problem Friends really confront is to give over completely to the inner light. I think the question we must all ask is, "Do I love God, and do I listen well?" It should then be remembered that, That of God in each of us is no less God than That of God in Fox, Woolman or Jones. If they had enough humility and good sense to listen better, then so much the greater example they can be for us all.

Good or Bad

It seems to me that the valid question on meeting someone who believes in a different lifestyle is not, "Are they good or bad," but, "Do they evidence that they love God?" If the evidence shows that they do, then there is no reason in the world to worry about what they do. Let the spiritual dictate. It solved every question in the seventeenth century, and I have complete faith that it can do the same in the twentieth.

If there is error (and in human affairs there often is) then it may be that Friends have somehow gotten sold on the idea of Doing Good, instead of Being Good, or better, of *Godly Being*. From rather nebulous experience I may state that it is impossible to set out in this world to do good. You always turn into a do-gooder, and that usually causes some pretty heavy moral rent to come down before the smoke clears. But, if one sets out to be of Godly Being, then the consequences and judgments and actions that he is involved in will take care of themselves. Ambivalence disappears. It is impossible to be wrong.

It may be that a contribution I can make right now is to urge each Friend to center down hard and start listening and speaking that of God, instead of that of social and moral problems. I am convinced that it will work, because it always has.

In modified epistolary style I now leave the page with thanks for your attention, but without offering my blessing. You already have your own. However, I aggressively offer my love.

Jack Cady attends Galesburg (IL) Meeting and is a college professor and widely published writer. He is the recipient of numerous awards for literature.



Photograph by Michael Somerson

Ecclesiastes

Desolation is a place
My soul knows well
Vast wasteland cold and drear,
No plant grows here.

And indeed there is a time
For everything
And to each its season
Mine not to reason
Mine now to mourn
To spin out wearily life's slender thread
Which, fragile as a spider's web
Floats on the breath of sorrow.

Tomorrow
Rock-hard ground will yield to coming rain
The seed-pod burst
And you,
I,
We
Shall know the flowers again.

JOY N. HUMES

The Problem Is People

by Lawrence McK. Miller, Jr.

TANGAMA is a lively diminutive Indian woman with graying hair who cleans the President's house at the United Theological College in Bangalore, South India. She is quick and bright, stooping down low with the traditional Indian broom to stir up and redistribute the dust and to gather up stray bits of paper and dried flowers. She also helps in the kitchen, squatting on the floor and enjoying the company of the cook.

At age 53, Tangama can look back with considerable satisfaction on her life. She has had twelve children. All of them are living. She has six sons and six daughters. Her oldest, a daughter, is 33 years of age and, of course, married. Her youngest, a son, is nine years of age. All of her children were born in a hospital. There has been no child mortality in her family.

Family Planning

Until very recently Tangama had heard nothing about family planning. She was happy having babies, raising children, supplementing her husband's income and seeing her children get educations and find jobs.

The impact of education and improved economic circumstances is evident in the lives of Tangama's married children. Her oldest daughter has only three children, a son and daughter-in-law have one, and another daughter has three. What the Indian government calls "the small family norm" is taking hold among them. Tangama's children, as city dwellers and because they were brought up in the shadow of a progressive educational institution, see the advantages of a small family.

If this "population awareness" were happening on a large scale throughout India, there would be ground for optimism about India's demographic future. But, despite a huge government-financed family planning program, the average Indian has little awareness of the population crisis.

Large Family

In fact, with little or no educational ambitions for their children, an illiterate or nearly illiterate couple existing at a rock bottom standard of living can see additional children as economic assets. In rural villages the child can tend goats, carry water from the well, take care of younger children. In the city a youngster can earn a few paise to supplement the parents' income. Today is important, not tomorrow. One of the few joys of life is a baby. Happiness comes from having children around, enough so that at least one son will be alive for social security purposes as the parents grow older.

It is this strong tradition favoring the large family, together with little or no consciousness of the nation's

Larry Miller, former general secretary of Friends General Conference, helped produce a research paper on the problems of population in India.

population problem, that are at the root of the family planning dilemma in India. There are no religious objections to birth control, but as the landmark Khanna study on population problems in rural Punjab ten years ago concluded, "people could see no compelling reason for achieving a sharp reduction in births."

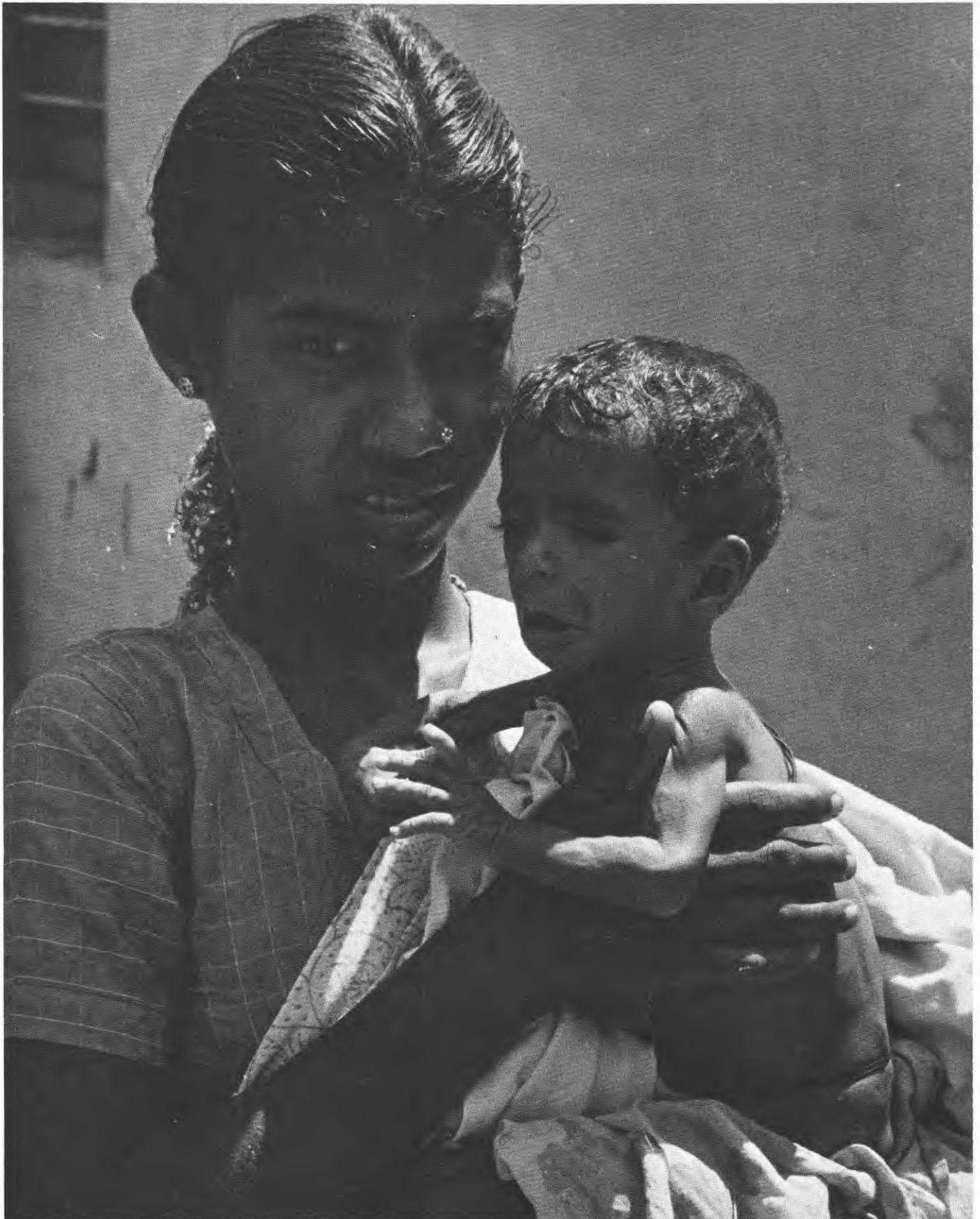
What the demographers in Delhi and elsewhere know is that sometime in 1974 the population of India will pass the 600 million mark. It is growing at the alarming rate of at least 13 million a year, a rate of two and one-half percent a year which, if sustained, will give India a population of a billion before the end of this century. A billion people in India, a country with one-third the land area of the United States, would result in a population density similar to putting all Americans today in the state of Texas.

Unfortunately, such a situation seems inevitable because 45 percent of India's population is under the age of fifteen, with many fertile years ahead. And so great is the demand for schools and teachers that while the literacy rate on a nationwide basis has improved in the last decade (from 24 percent to 30 percent), the gross number of illiterates has increased because of the population explosion. In 1961 there were 333.8 million illiterates; in 1971, 392 million. Illiteracy is one of the foremost obstacles to a successful family planning program in India.

Rapid Increase

It was generally assumed only a few years ago that India would soon be racked by famine because of its rapid increase in population. Food requirements do go up both with a rise in population and with an increase in per capita income. But the "green revolution" (the introduction of new seeds together with intensive cultivation techniques) has radically changed the timetable of predicted famines. Furthermore, in an effort to decrease her dependence upon foreign sources of assistance, India is introducing government measures to control the distribution of food and to force one state with a good harvest to help the people of another state where crops may have failed.

The most immediate implication of India's population problem is not food but employment. No future planning can prevent today's children from becoming adults, over 90 million of them in this decade alone. With life expectancies going up, the Ford Foundation estimates that only seven million workers will retire in the 70's. Not counting the women who will marry early and not enter the labor market at all, this means every week in this decade there will be at least 100,000 new workers seeking jobs in excess of the number of older workers who are stepping aside to make room for them. Where will they find jobs? Gunnar Myrdal in his monumental *Asian Drama: An Inquiry Into the Poverty of Nations* con-



vincingly points out that agriculture rather than industry in urban areas will have to absorb most of these new workers.

Until recently the government of India had been spending 600 million rupees (less than \$100,000,000) on family planning. Tragically, because of decreased foreign aid and nationwide economic belt tightening, the rupees allocated to family planning have recently been reduced. However, compared with that of other countries which have embarked upon government-sponsored programs, the per capita expenditure in India is large. The program is tied in with maternal/child health (MCH) services, a link strongly recommended by international family planning experts. In India the two most used methods of contraception have been sterilization (both men and women) and the interuterine device. Both sterilizations and IUD insertions have decreased in recent years, indicating that the most receptive couples have already been reached. The population growth remains the same because the small gains in lowering the birth rate have been offset by the still declining death rate.

Is it possible for a democratic country like India to bring about control of the population growth through voluntary non-coercive means? Will there soon be breakthroughs in the science of contraception, making available to developing countries, where world population increases are concentrated, a more perfect contraceptive, less sophisticated than existing methods? At what point in population growth, in what year, will there be a catastrophic societal breakdown?

These and other questions will be examined at the World Population Conference to be held in August, 1974,

in Bucharest, Rumania, under United Nations auspices. The U.N. concern with population is one of three—development, environment and population—that are inter-related to the quality of life. At the same time and in the same city a “Population Tribune” will be sponsored by the Conference of Non-Governmental Organizations, consisting of about 500 organizations having consultative status with the U.N. Friends World Committee for Consultation is one of these.

The Population Conference is seen by those concerned with population growth as an important step in a long-range educational process. Many nations do not even have census data, let alone a family planning program. Thirty-five countries have a “pro-natalist” policy designed to increase their populations. Brazil, for example, wants to increase its population from 100 to 400 million. The Conference will bring together official representatives of the world's nations to discuss and debate substantive questions and to develop a World Population Plan of Action. Numerous preparatory conferences and symposia have been and will be held prior to August, 1974.

It is unlikely that my Indian friend, Tangama, will hear of the Conference, but the fate of her grandchildren may well be discussed or even decided there. The world population problem mostly affects the developing countries because of their marginal standards of living, but in terms of the extensive use of natural resources and of environmental pollution, the developed countries also are deeply involved. Overpopulation is truly an international problem of enormous dimensions, with its consequences reaching into hamlets, villages, towns and cities throughout the world.





Reflections on a Rainy Day

Noah Vail

Unholy Matrimony

WHEN I WAS a young married fellow I got shipped off to something called a Civilian Public Service camp, as a reward for not being in the mood to run around killing people. My wife became a camp-follower, living in nearby towns and taking what jobs she could find to support us both financially, and our marriage became a sort of legally sanctioned weekend affair—which was not much of a way to start a stable relationship, but still a lot more than many marriages had in those gloomy days.

In a desperate though subconscious (and not entirely successful) effort to keep us in touch with the real world, every camp had two token females: the director's wife and the camp nurse, for whom the situation must have been even more depressing than it was for us.

I got into one camp where the nurse was the wife of one of the inmates, who however was stuck off in the mountains somewhere miles away from the main base of operations. Nobody was particularly surprised that he applied for the first job opening back at headquarters, but I was a little taken aback that he felt it necessary to accompany his application with the statement that he did not want any special consideration on account of his family (or non-family) situation.

Democratic Setup

This particular camp had a very democratic setup whereby job assignments were made by the campers (subject of course to being overruled by the AFSC or the U.S. of A.). When the job in question came up for discussion the chairman of our work committee announced that "Chuck realizes that this is not a natural situation."

At this point I rose up in unholy wrath and allowed as how that was the first time I had ever heard living with your wife described as an unnatural situation.

Well, now we have the Camden County Welfare Fraud Task Force, which has decreed that living with your husband is not only unnatural but criminal, and the local television news has treated us to the edifying spectacle of a lot of young ladies being carted off to jail on grounds of legal cohabitation. Progress is wonderful.

It seems there are not many jobs in town, with the result that a good many young fathers can't even get started working up a claim for unemployment compensation. The only help available is something called "aid to dependent children," but to qualify for that you have to have a one-parent home. So, in what seems to me a laudable effort to feed their offspring without resort to robbing a bank, the fathers move out and become, in effect, camp-followers, and the marriage becomes a totally unsanctioned affair of midnight visits. The county giveth a marriage license (for a small fee) and the county taketh away the husband.

(continued on next page)

This is even less of an arrangement than my wife and I got started with, but we have lasted thirty years and I expect a lot of these folks will, too. What I like about marriage is that it is stronger than bureaucratic stupidity, though it sometimes takes years to prove it.

Meanwhile we have the New Morality: no penalties for sexual relations between consenting adults, unless of course they happen to have a marriage license from Camden County and no possible means of support except a little ADC money.

Somebody ought to sue the county Marriage License Bureau for fraudulent conversion.



Jan Owen

The Non-violent Reality

NON-VIOLENCE, in the Gandhian sense, is not and must not be seen as primarily a tactic for overcoming a more powerful opponent. It is not a magic weapon, a kind of ju-jitsu for the powerless, not a foolproof way of making your oppressors do what you want. It is first and above all a way of living and behaving while your oppressors are *not* doing what you want, while they are continuing to oppress. It is a way of keeping yourself from being driven crazy by rage and despair, or from lashing out and destroying the people who should be your allies, friends, and brothers.

We don't know the future, but there are surely good reasons for believing that in coming years, and in almost every respect about which we feel strongly, the U.S. as a society (and its schools) is going to get very much worse. How are we going to live with this, keep alive some sense of hope for the future, keep alive as well the possibility of talking to our opponents and oppressors? We might do well to keep up in the front of our minds something I heard Ronald Laing say recently, when someone asked him how he felt, personally, about Nixon: "I have learned to reserve my personal feelings for people I know personally." This is surely a part of what Gandhian non-violence is about, or what A. J. Muste meant when he said, during World War II (and Muste was a pacifist and a Jew) "If I can't love Hitler I can't love anybody." Maybe the time has come to understand that this way of living in conflict and thinking about those with whom we are in conflict is not romantic or wishy-washy but the hardest kind of realism.

JOHN HOLT

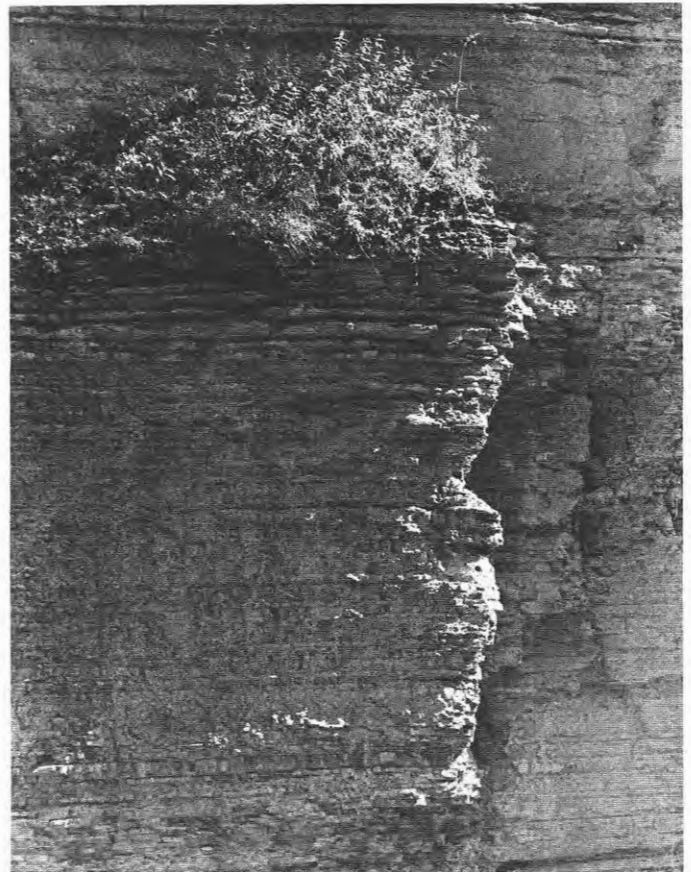
Joy in Meditation

JOY comes from the dark heart of meditation like the cleaving of light through the stubborn mind. Faith was small, so faint a light from its many betrayals. "I am not worthy, O Lord. I have gone away into sloth and comfort, giving only fragments of divine love here and there. Gone, gone away far and without knowing it. Is there forgiveness for so paltry a use of Thy many gifts?" There was no reply, no word, only jumbled thoughts during prayers. Silence.

Once then, not many days ago, it came. There was little warning, only vivid dreams, none of them happy. Then the sudden knock at the heart, the divine push, the words "the Lord really wants to enter," and I opened. The coming of joy was a sudden jolt in the heart together with a flood of power that made me sense the infinite Power. Faith, the second greatest gift after Love, shattered my brain with the wounding power of a sword of divine strength. My eyes cleared, large and luminous. I felt the flowers as I had as a child. A tree became my friend; I felt its exuding love. "I am here. I am Eternal Life." The greatest immunity is Purity and although perhaps in the vicissitudes of life I shall leave the folds of faith I shall return, remembering always that it is impossible for God to abandon His Children. May I wish you all love.

JOYCE POVOLNY

Photograph Terry Foss



Of Space and Time

by Peter Fingesten

EVERY HUMAN BEING exists and moves in a space entirely his own. As a person is a physical and spiritual unique being, so is his living space. No one can ever replace the person, and nothing will ever fill his space again. He does not leave a vacuum at death, as the saying goes, but the living space is taken along, so to speak, and nothing of it is left behind. The deceased leaves linear time and enters circular time, or eternity. A living person revolves in linear time but circular time revolves around those who have died.

Linear time is irreversible and corresponds to the processes of nature such as evolution, birth, growth and death. It was a discovery of the Semitic people in the ancient Near East and it found its classic expression in the opening words of the Old Testament: "In the beginning . . .".

The oriental concept of time is neither linear, circular or transcendental, but cyclical. In other words, every sentient being, every event, every world and every god existed before and shall exist time and time again. Everything is chained to the eternal turning of the wheel of destiny or desire. Progress and fulfillment are denied in the end, for everything shall enter again upon the path of suffering. Thus, to the East there is no beginning and no end, no hope and no freedom as expressed by those religions which teach reincarnation and the theory of the recurring ages from which not even the gods can escape.

Out of Time

The process of stepping out of linear time is painless to the soul because it does not participate in the physical sensations of the body. It is a watcher rather than a participant. The soul can be compared to an artist using a brush—neither the brush (the body) shares in the experiences of the artist (the soul), nor vice versa. When the brush does not suit the purposes of the artist anymore, it is laid aside without any detriment, pain or loss to the artist whatsoever. It has been established, for instance, that yogis perform their amazing feats of control of their internal organs by controlling their vagus nerve, but by the same token, the vagus nerve has no power over the mind of the yogi. The transformations of life from one state to another are part of the infinite economy of the cosmos. The energies of life are transmuted, but like other kinds of energy, they cannot be destroyed.

This train of thought can be applied to the life of Jesus. He was born, grew, taught and died in a particular country at a particular time. He existed in history. Linear time is historical time which is measured by great events, great deeds and great men and women. The magnitude of Jesus' teaching, however, interrupted the flow of time. Spiritually, he fulfilled the aims of time by making historic man aware of a transcendental dimension and some of its principles

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and conditions. Since then, we live in two distinct times, historic, or linear, and spiritual, or transcendental. Spiritual time proceeds at a different rate than historic time, which continues to unravel automatically, like a thread from a ball of wool. New mystic insights always interrupt historic time because they take place in transcendental time. However, the rarity of such experiences makes spiritual progress extremely slow.

Some of what Jesus taught during his life time found itself reflected in the gospels which were composed by historic persons after his death. But the Jesus in history is not the Christ outside of it; otherwise continuous revelation, as Friends believe, would not be possible. The all-pervasiveness of the Christ-spirit means that it infolds all of time while Jesus' life unfolded at a specific time and place.

More Than Real

Modern Protestant theologians like Albert Schweitzer and Rudolf Bultmann distinguish between the Jesus of history and the Christ of faith. Friends have gone further than this, for they distinguish between the historic person of Jesus, the teachings of Jesus and the Christ-spirit. The historic Jesus is obscured by the miracles surrounding his birth, life and death. The gospel writers have tried to lift Jesus out of his historic context by connecting many events of his life and ministry to Old Testament prophecies and by presenting him as if he were more symbolic than real. Jesus' life as recorded in the gospels presents an insurmountable problem. If they are considered as strictly historical accounts, then the miraculous elements in them must be in doubt; and if they are considered strictly sacred or symbolic, then the historic elements in them must be in doubt. It is this major problem in Bible study which makes the discovery of the Jesus of history practically impossible.

Rewriting Traditions

An additional problem is the rewriting even of ancient traditions for political or dogmatic reasons. It was Constantine the Great who, in 321 A.D., changed the birthday of Jesus from January 6th to the 25th of December, the date celebrated by the Roman soldiers as the birthday of the sun god Mithras. He did this in order to unify the Empire religiously before founding his new capital, Constantinople, in the East. Since the date of Christmas is entirely unhistorical, why should other dates of the external life of Jesus be any more historical?

Rufus Jones, the well known Quaker philosopher, solved for us the problem of the miraculous or historic Jesus with the words, "We believe in the teachings of Jesus, not about Jesus." In short, by focusing directly on his sayings and parables, we can perceive the universal Christ-spirit in them. As Clement of Alexandria put it, "The Logos of God became man, that from man you might learn how many may become God."

The Pull Is Always Up

by Robert Clark

AT A QUAKER MEETING, a college girl eloquently described a God-centered life as "like being a seedpod on a tree." We need to let go of our hold on the tree and let God blow us where he will. Think what this could mean to our lives—if we could really let go of our habit of hanging onto security and status and do exactly as God would have us do! This is one of the tremendous challenges of prayer.

Most of our errors in life are errors of omission rather than commission. The gap between our potentiality and what we actually do is much bigger than the one between the things we do wrong and do right. As we listen to God in prayer, he continually holds up our potentiality to us, and that challenge, too, is limitless.

Bring Humility

A healthy prayer life also cannot help but bring humility. Our actual performance compared to our potentiality, or compared to the great things many others are doing . . . cannot leave us prideful. There is a feeling of God's reassurance and love and our knowledge that He treasures the efforts we are making, but also of His continuing hopes and wishes for the things left unseen and undone.

A prayer habit of this kind, pursued for week after week and year after year, into all the actions and attitudes of life, can lead to an almost continual consciousness of the presence of God, guiding, supporting, and stimulating most of our conscious life.

The main attributes of this kind of prayer can be thought of as the rungs of a ladder, one step building upon the other in a progression. The lower rungs are merely better ways of pursuing a "normal" life—just good habits of living we should have followed all along. They would stand by themselves as valuable things to do. It is only in the higher rungs that faith in supernatural activity plays a part.

Daily Meditation

The mere habit of regular daily meditation might be thought of as the first rung. With no reference to God whatsoever, this should be an important part of our lives. When we are young, most of us are so caught up in becoming independent of our parents, finding our "identity," finding how to earn a living, or getting married that we never really figure out what life is all about. Then we're so busy feeding a family, ferrying children, and attending committee meetings that we don't do much better. The trees generally get in the way of the forest. A daily time set aside to think on the overall things is very important. Without it, many of us risk wondering

in our late years if we really set our course right anywhere along the line.

Given this value of regular meditation in itself, what is the next rung? It is placing our meditation in a universal perspective. This is what we do when we meditate with God's point of view in mind, and it is a very different thing from meditating just from our own point of view. Even if we don't put the label of God on it, it is a significant thing to move from a view in which we are at the center to as nearly a total perspective as possible. Seeing not only our own needs and aspirations but also those of multitudes of other kinds of people all over the earth, seeing other relationships and circumstances and environments, put the meditation in an entirely different context. A total perspective in time as well as space makes changes too. Of course, human individuals can never aspire to a complete escape from their subjective views and probably shouldn't even if they could, but we can at least move a long way toward a wiser, more realistic perspective based outside of ourselves.

The third rung is the first time a supernatural entity enters the picture. This is putting together the personality of God and the total perspective of the second rung. Doing this adds the impetus of knowing and feeling God's concern for the people and events to the perspective.

Making Sense

An analogy might be our experience as children in a family. Making sense of our own places in our families would be the first step; seeing the family as a whole and the needs of other members objectively as of equal weight with our own would be the next step. The third step, then, would be becoming aware of the deep desires of father or mother for the health and welfare of the family. Their deep concern for what the children did as individuals would add much meaning and motivation to the mere perception of all members as objectively important. Dr. Lynn Radcliffe in his book, *Making Prayer Real*, quotes Kagawa, a famous Japanese Christian, as saying: "In prayer, I listen to the agony of God . . ." As we listen and feel God's great concern for all creatures including ourselves, feel his deep desire for the harmony and fulfillment of this great experiment on earth, a compulsion grows within us to do something about it ourselves. The more deeply we picture and feel God's concern and desires, the more we become a part of those desires and act in the direction God would have us act. Though a total perspective alone will have brought more intellectual comprehension, adding a caring God to the picture adds the emotional reality of his concern and hope.

In the fourth rung we may ask God for help or support, or for a change in some situation, and hope to get a response in some degree. This is the part for which skeptics

Robert Clark is a member of Downers Grove (IL) Meeting and Ottawa, Canada, Meeting.



Photograph by William Bliss

reject prayer entirely. It's also the part that people long experienced in prayer stumble over frequently, in their moments of discouragement and uncertainty. Even persons of long experience find times when they have to hold tenaciously to the conviction of their intellect, not giving in to feelings of doubt and skepticism. Few if any of us really "know" that God is there—we are merely trying to follow what our intellects and experience have led us to conclude. If the only evidence we would accept would be from our senses, we'd all be atheists. So this is the point, the reality of contact and response, where the experienced often struggle to maintain their belief, and others reject the search without even trying.

But for those who will say "I am skeptical, I do not know whether this is true and valid or not, but I will experiment," the results can be surprising . . . over the years, we can develop a confidence and faith that things *do* happen when we pray even if the results are not reliably predictable. We can feel that there is a power working to support us, though our contact with the power may be very imperfect. This is perhaps the strongest outer validation of the prayer experience. When we find the inner, emotional conviction that there is "somebody out there" actually relating to us in ways we do not understand, then prayer is elevated above an intellectual exercise. Such a conviction does not grow out of dogma or blind faith. It grows out of imagination and willingness to experiment, and convictions that have come from the results.

The final rung of the ladder is one about which I am not qualified to talk because my experience has been so limited. This is a mystical reaching-out and feeling of unity with God, which transcends intellectual activity. Apparently the whole mind and soul can become so suffused with the spirit of God and the realization of our oneness with him and the universe that we can have a rebirth of being. This is certainly a rung of the ladder that requires a great faith in the supernatural and the possibility of contact with it. Accounts of this experience can be found in books like *Making Prayer Real*, by Dr. Lynn J. Radcliffe, and *Mysticism*, by Evelyn Underhill.

Prayer Validity

To sum up, a great deal of the validity of prayer rests on the fact that it is a repeated, regular stimulus to thinking and acting in ways which we know to be sound, but ordinarily neglect. Another part of the validity lies in placing this thinking and acting in a total frame of reference, which to many of us is one aspect of God. Still another part rests in a seeming interchange of appeal and response from this God, which undergirds and reinforces all the rest of the process when it is experienced, but is not essential to the worthwhileness of the rest of the process.

What does God hope for among us human beings? Does this great experiment of his, and particularly where we know it on earth, have an objective? What is the point of human life? This is a highly subjective thing, and any answer could easily be a projection of one's own desires, but it does seem to me that there are intrinsic values in living which God wants us to find. Surely they include finding joy, appreciating beauty of all kinds, experiencing affectionate love and concern, and fulfilling one's own capacities to enhance these values. What it is *not* is the attainment of knowledge, or things, or power, for their own sake. A growing joy and fulfillment for all his creatures seems to me to be what God is looking for. If we are to pursue God's goal of fulfillment, we must do it for the people around us as well as for ourselves. This makes our field of endeavor so wide that there is no limit to the meaningful activity we can undertake. It gives us the specifications for our lives—how to maximize human joy and fulfillment of potential. It also sets the code for not doing harm to others.

Standards of God

If we acknowledge these standards of God as the ultimate wisdom and realism, and then submit our entire lives to contributing toward these goals, we can find a pattern for all action organized toward a cumulative result. The challenge is unending—to our wisdom in interpreting the challenge, to the maximum utilization of our talents, and to the greatest effectiveness in living. The pull is always up, with a level of excitement and gratification that I do not know how to find in any other way.

Friends Around the World

Northwest Faith and Life Conference

A NORTHWEST FAITH and Life Conference at Camp Tilikum, near Newberg, Oregon the weekend of October 12-14 was the seventh in a continuing series of regional conferences held across the continent as a follow-up of the Friends St. Louis Conference of October, 1970. The concluding conference December 7-9, 1973 at Quaker Lake Conference Center, Climax, North Carolina, included representatives of

Baltimore, North Carolina (C), North Carolina (FUM), Southern Appalachian, and Southeastern yearly meetings.

The Northwest Faith and Life Conference was sponsored by Northwest Yearly Meeting and the newly-formed North Pacific Yearly Meeting. Its theme was "The Quaker View of Authority." Myron Goldsmith, professor of Bible at George Fox College, and

Ferner Nuhn, of Claremont Meeting, California, presented papers. General discussion following the papers clarified points of difference and similarity between the two traditions and identified some points of convergence. One informative session was devoted to presentations of the historical developments of the two yearly meetings as well as a profile of their present concerns. Participating in this discussion was Ralph Beebe, who has recently written *A Garden of the Lord*, a history of Oregon Yearly Meeting. Sharing in small groups seemed to be done with great openness and willingness to speak the truth in love.

ROBERT RUMSEY

Warsaw Revisited

by David S. Richie

OUT OF THE RUINS of Warszawa a new Old City has risen like a phoenix, with buildings beautifully and exactly reproduced as in centuries gone by. One church that I recently visited symbolized it all. Its modern interior is dominated by a cross with a metallic torso most horribly mutilated to dramatize the awfulness of the war—and the amazing hope that Christ's life continues to inspire.

Nearby still stands a statue of Jesus carrying the cross that was there amidst the ruins twenty-six years ago when I was recruiting students for the first international voluntary workcamp in Poland.

At that time, members of the University English Club had been enthusiastic about the workcamp idea until someone asked where others had been established and my answer included Germany.

"Why is anyone in Germany interested in a camp like that?" someone immediately asked in a bitterly hostile tone.

I rather weakly replied that many Germans were against the war, too, but it did no good. The entire group marched out without another question and without taking a single application blank.

I followed as quickly as I could and asked one girl if I could walk along with her. We were silent for awhile, then she volunteered, "You noticed, didn't you, how our attitude changed David Richie, a member of Moorestown, NJ, Meeting, is internationally known for his workcamp organizing.

when you mentioned Germany?"

I nodded my head and waved my hand at the ruins to try to indicate that I understood.

"You don't blame us, do you?" she asked.

I shook my head and waved my hand at the ruins again. We walked on in silence until we both saw that statue of Jesus carrying his cross surrounded by destruction.

She stopped and blurted out: "What you ask of us is that we forgive, not

seventy times seven but seven thousand times seven."

We stood in silence looking at each other and then she said, "I will tell you what I will do. If I am ever lucky enough to have any children, I will never tell them anything about Germany. I will never tell them anything good about Germany. I will never tell them anything bad about Germany. You cannot ask me to do more than that." Then she broke down in sobs. As she cried I reminded her of the statue of Jesus still carrying his cross, and it seemed to help her pull herself together. Then we walked on.

Impressions from Finland

PERSONS of very different background, age and nationality—at least 16 countries were represented—shared the common understanding of art at an international seminar last summer at Viittakivi in Finland.

It was my pleasure to lecture on Music for World Unity and Therapy at the institute and to agree with the general consensus that the seminar "was only too short."

Viittakivi was founded in 1951 with help from the Quaker relief team which the American Friends Service Committee had organized in 1947 to assist the Finnish people recover from the war. For more than 20 years the institute has provided opportunities for joined community work, meditation, learning and intercultural and international exchange.

Another American Quaker on the seminar faculty was Dorothea Blom who lectured on "Prophecy and Uncommon Sense in 19th and 20th Cen-

tury Art," and on William Blake. Other lectures ranged from "The Social Function of Art in Java" and "The Peking Opera before and after the Cultural Revolution" to "Architecture in Ghana."

In between we were introduced to the art and home of the early 20th century Finnish painter, Axel Gallen-Kallela, and of his contemporary composer-friend, Jan Sibelius.

Supplementing these scheduled programs were regular silent meditation and various improvised activities of poetry reading, folk songs, other music and dances from around the world.

From my experiences at the seminar and after lecturing to and discussing with Finnish doctors the therapeutic potentials of music and other forms of art, I came home warmed and renewed by the awareness that in Finland as everywhere, many persons are striving to be true instruments of peace and good will.

VALLY WEIGL

The Bethesda Declaration of Friends

WE BELIEVE that the current crisis in the Federal government is a moral one, shaking the very foundations of our political institutions, and has been brought about by the actions of President Nixon and his aides.

Substantial evidence indicates that President Nixon has

- obstructed the investigation of the Watergate break-in
- approved domestic political surveillance and espionage by such methods as burglary, wire-tapping and eavesdropping, mail covers, and military spying on civilians
- perverted the operation of various federal agencies by engaging them in political surveillance and falsification of information
- established within the White House a personal secret police
- offered a high federal post to the presiding judge during the Ellsberg trial
- impounded funds appropriated by Congress for domestic health and welfare programs

- usurped the war-making powers of Congress

These actions lead to one call, that the House of Representatives immediately institute impeachment proceedings as provided by the Constitution of the United States in which the detailed evidence of these actions will be brought forward and President Nixon given full opportunity to clear himself before the Senate of the United States.

We recognize that the actions of the Nixon Administration have in many respects been symptomatic of our times. We do not ask for impeachment proceedings with any sense of vindictive righteousness. Rather we believe the integrity of our political order can only be restored in the light of the truth.

On behalf of a called meeting of Friends in the Metropolitan Washington Area: Joseph Kovner, Bethesda Friends Meeting*, Chaplain Morrison, Langley Hill Friends Meeting*, William Keating, Columbia Friends Worship Group*, Stephen McNeil, Adelphi Friends Meeting*, and Deborah James, Adelphi Friends Meeting*.

* Meeting affiliation for identification

Photograph by Theodore Hetzel



Evangelical Friends Church— Eastern Region Meets

AT THE 161ST Yearly Meeting sessions of the Evangelical Friends Church—Eastern Region (formerly Ohio Yearly Meeting) August 20-26 at Malone College, delegates from seven states and Canada voted to move denominational headquarters from Damascus, OH, to the Canton area. Specific plans will be presented by the Executive Board at next year's business sessions.

George Primes, Minister-at-Large to

the inner city, reported development of several new ministries. Superintendent of the Taiwan Mission, Dr. Charles DeVol, reported growth in the 20-year-old mission.

Six ministers here were recorded: Don Esch, Cable, OH; Richard Gessling, Boston Heights, OH; D. L. Hussey, Robbins, NC; George Primes, Canton, OH; Rodger Mayes, Eagle Springs, NC; and Frederick Lauder, Portsmouth, RI.

Meeting on the Beach

AN INCIDENT which occurred at the 1973 sessions of New York Yearly Meeting was thus reported by Natalie and Fred Krakau in the Summit Friends Newsletter: An older man with a cane, apparently a visitor, gave a message on the second day of Yearly Meeting, a Sunday. "He told how, a few weeks before, he had driven to a deserted beach in Maine in order to be alone and to be solaced by the vastness of the shore and horizon. As he started walking along the shore, he was surprised by the appearance of a woman in her '50's, asking if he would mind if she joined him. He minded very much, but politely said he would be delighted. She said there was something about him that made her wonder if she might be able to help him. Before long they were exchanging accounts of their own burdens, and then were walking hand in hand. They parted, having asked nothing of each

other but having shared a time of great healing. He wished all people could learn to meet with such openness. At the final worship meeting the following Saturday, another Friend began her message with, 'No encounter is ever casual.'"

Money for Poor

TWELVE THOUSAND DOLLARS in investments have been entrusted by Captain James F. Stephens, currently in a veterans hospital in Washington, D.C., to the Orlando (Florida) Friends Meeting, the income from which is to be used "to provide food, shelter, medicine, clothing for people who cannot provide for themselves." Orlando Friends have made a start by helping local destitute or abandoned families, the Centre Quaker International in Paris (for an orphanage in Vietnam), and a project to help prison parolees get back into non-prison life.

Fundraisers, Please Note!

AN ARTS AND CRAFTS SHOW, held to raise money for the American Friends Service Committee, was organized by Ellyn Doughty of Palo Alto, CA, Meeting, who spent eight months visiting shows and exhibitions seeking interested artists and craftspeople.

Eighty-six of the artisans contacted displayed their wares at the show, which was held in a public park. Each was charged \$10.00 for the opportunity, thus raising \$788.00 (after all expenses were paid) for AFSC. Margarita Halstead and Ruth Embry, also members of the Palo Alto Meeting, worked with Ellyn Doughty in making and carrying through plans.

Other Friends are encouraged to make use of this novel fundraising idea.

Pounds and Dollars

THE JOINT PEACE COMMITTEE of Homewood and Stony Run Friends Meetings in Baltimore, using the quotation that "it is no longer possible to get away from the fact that at least half the people in the world are starving while the rest are dieting,—they know and we know," are appealing to those who cut down on snacks, desserts and superfluous eating and realize that this is no real sacrifice, to still send the money thus saved to AFSC, earmarked for the relief of famine in Africa.

Spirit at Work

PHYLLIS THOMPSON reports in the Honolulu Friends Meeting Newsletter on her attendance at the Maui Missions Conference of the Hawaii Council of Churches: "A forceful, informative, moving lecture on the changes since 1952 in spiritual consciousness, in the ways we are perceiving things, and in expression of these changes" was the best planned ingredient of the weekend.

Discussion groups on male and female roles "generated a lot of frustration, since everyone participated and very few points of satisfaction could

be reached regarding the larger problems we focused on." Instead of discussing alternative living arrangements in general, her group postulated a problem: if forced to make a life together on an island, how could they make it work happily?

"We concluded that for happiness and a reason to live, there must be a motive more than the fostering of mere life, that a loving spirit, some cause beyond ourselves, must move through us to make us one. We never reached agreement about how to achieve that unity of spirit. When someone suggested prayer, . . . someone else naturally suggested silence. When someone sug-

gested worship, someone else suggested dance. And someone else suggested that dance was worship. But the spirit was already at work among us even though we couldn't figure out how to theoretically produce it. . . ."



Reviews of Books

The Nuremberg Fallacy: Wars and War Crimes Since World War II. EUGENE DAVIDSON. Macmillan Co., 331 pages. \$9.95

THE THESIS is that the Nuremberg assumptions that individuals are to be held legally responsible for the waging of aggressive war and for crimes against humanity have been largely invalidated by the impossibility of defining "aggression." The author points out the unprecedented average of four new armed conflicts per year since the end of World War II and analyzes succinctly and vividly five of the major wars of this period in Algeria, the Middle East, Indochina and Eastern Europe. He emphasizes that these show even less regard for international conventions re the conduct of war than before the Nuremberg Trials.

Some rather modest proposals are made for a degree of decency (even though it may have to be unilateral) in the waging of war against what are admittedly almost unbearably frustrating guerilla tactics. The author feels that U.S. failure in Vietnam to confine its attacks to military targets and to restrain reprisals so they are commensurate with the offenses of the enemy have led to disastrous brutalizing of our armed forces and to national self-loathing.

However, he believes that the Nuremberg principles are irrelevant and goes so far as to state the *lack* of application of them by the UN has been a major factor in preventing World War III. Since the UN was deliberately set up not to infringe national sovereignty by being a world policeman, it could not and should not have interfered in Hungary, Czechoslovakia, Greece, Vietnam or Pakistan. And regional organizations as well as nations must be expected to act without regard to the UN and in defiance of Article 53 of the UN Charter, which requires that "No enforcement action shall be taken under regional arrangements without the authority of the Security Council."

The author ends by offering the U.S. little more than the time-honored but obviously inadequate formula for peace: "military parity (as a minimum) with the Soviet Union, firmness of resolve in maintaining strategic posi-

tions essential to defense even at high risk," qualifying this only by general suggestions that we set achievable goals, compromise on some less important matters, and take into consideration that other states also have an interest in *their* national security.

This is a distressingly pessimistic hook, offering no hopeful specifics for moving in any direction save straight on into an interminable cycle of progressively more dehumanizing and disastrous wars.

DOROTHY HUTCHINSON

Marriage Enrichment Retreats: Story of a Quaker Project. By DAVID AND VERA MACE. Friends General Conference. 27 pages. 90¢

THIS PAMPHLET tells how marriage enrichment retreats originated, how they can be undertaken safely using lay leadership and how they are structured and carried out.

The undeveloped potential in marriages is a tragic factor in society, and Friends know well that their own members and their own Society are not immune from its effects. The Maces describe a method of healing and enriching marriages which is particularly suitable for Friends. In the supportive atmosphere of a weekend retreat, fear of and inhibition against sharing of important husband-wife experiences can and do disappear. The result is not only a boon to couples involved

but, as the Maces say, it serves as "a witness to the power of love and peace." Relating lovingly to one's partner is a convenient and pleasurable way to start making a better world.

CHARLES PERRY

Briefly Noted

Paulus. Reminiscences of a Friendship. By ROLLO MAY. Harper & Row. 113 pages. \$5.95

A WARMLY WRITTEN BOOK of personal reminiscences about the theologian Paul Tillich. The reader familiar with Tillich's theology will enjoy it.

For This Cross I'll Kill You. By BRUCE OLSON. Creation House, Carol Stream, Illinois. 221 pages. \$4.95

THE ADVENTUROUS and well told story of a young man who undertook to live with South American Indians and became their missionary.

An Age of Mediocrity. By C. L. SULZBERGER. Macmillan, New York. 828 pages. \$12.95

THESE MEMOIRS and diaries cover the period of 1963 to 1972. Sulzberger thinks that no more giants like Churchill, Stalin, and Roosevelt are ruling the nations but that technocrats like Tito, Brandt, Pompidou, and Nixon are now holding sway in the political realm. A chatty book with many intimate details.



Cinema

by Robert Steele

THE VAGUE DISCOMFORT that one feels after having seen Conrad Rooks' *Siddharta* is that something gossamer has been transformed into something that is velvet and gold. And this is not Rooks' fault or a flaw in the producer, director, or screen-adaptor jobs which he performed. He loved the novel and that is why he made the film. Rooks tried to keep the film close to the novel. Seeing the novel weighed down by real, three-dimensional persons, seeing real India, in which the whole of the film was shot, and seeing the simplicity of the tale batted down to images and dialogue may explain why persons who love the novel feel tepid about the film.

Hesse's novel seduced a reader's imagination. A film which makes the invisible visible gives a fleshy rather than an imaginative experience. Hesse's sleight-of-hand prose left a reader to think about changing his own life so

that it might simulate that of the Buddha. Such thoughts do not come to the viewer watching Shashi Kapoor seeking his salvation in the shadow of the Buddha. One thinks of the fantastically beautiful landscapes and sunsets and the rich jewels and elegant dress of Simi Garewal, who plays the courtesan, Kamala. Sven Nykvist's gorgeous photography makes the beauty of the Rishikesh area a documented fact. The film gives us the physical fact of the subject matter of the novel and diminishes the vision that Hesse offered to his reader.

It's difficult to conceive of a better way to make the film. Rooks achieved not only superb cinematography but enchanting music and design effects. The spectator who has not read the novel, or who has forgotten it, will be captured more easily by the film than the person who expects to see the novel.

When so many movies are about cops and robbers, kung fu, or nostalgia, it is a pleasure to see a film that is utterly different. Most filmmakers and financiers would have nothing to do with

subject matter that has to do with a man and a woman's salvation. Rooks is a most unusual man to whom we can be grateful for his having "spent" rather than having "invested" so much of his time and money on a wayward film. The film is no *Bonnie and Clyde* or *Easy Rider* and will not carry Rooks to fame and fortune.

But he knows what he is doing and says he does not make films to make money. He says he makes films because films are his religion: "Provided I approach film in a spiritual way, it should transform me. It should provide me with nourishment, sustenance, friends, and happiness. What is religion but all those things?" Conrad Rooks is one of those rare and wonderful persons who has inherited a fortune or two and has been free of marketplace considerations in making his first film, *Chappaqua*, as well as his current one. (*Chappaqua* is an autobiographical film which relates his being immersed in the New York City drug scene and the twenty-one-day sleep cure he took in Switzerland.)

Letters to the Editor

A Plea for Unilateral Disarmament

NEARLY EVERYONE, including the President, denounces inflation. Nearly everyone, including the President, offers spurious reasons and cures for it. Hardly anyone expresses the sensible explanation and cure.

For the past decade the United States has wasted over one hundred billion dollars in useless and wicked war (the cruellest cost of which, of course, is human lives). Approximately 60 cents of every tax dollar collected by the Federal Government goes for the repayment of past and future wars. If each of us spent our income in a similar unprofitable manner, every one of us would be well on the way to bankruptcy—economic and moral—as is our country.

Until our Nation, and every other one, seeks peace by true disarmament, and not by Metternichian methods practiced by Nixon and Kissinger (and their Russian, Chinese, British, French counterparts), we and the rest of the world will suffer from increasing inflation.

I cannot prove it (nor can it be disproved), but I think the majority of or-

dinary folk believe that the first great power which has the faith, hope and morality to take a true and open step in unilateral disarmament will inevitably be followed by every other "great" power. The citizens of those nations will prevail upon their countries to follow suit. Their leaders will not be able to convince them that they have to waste money to defend themselves against nonaggressive neighbors. A good example still remains the best instruction—in everything.

(Senator Howard Baker said recently that voters were about a year ahead of their representatives. In the matter of disarmament they are "light years" ahead of them. For it is the common people, not the politicians, who do the killing and dying in wars.)

Unbelievers in such a procedure will oppose it not only as naive and unrealistic but also because they feel it will cause our country to lose its power in the world, as well as its "face."

It is hard for such people to admit it, but our country's power (or, rather, its misuse of it) has not made us respected but feared. And fear is an unreliable deterrent to ultimate retaliation.

As for loss of face, our nation, and perhaps every other one in the world, soon or late is going to have to test an old saying:

"The noble art of losing face

May someday save the human race."

R. LESLIE CHRISMER
Pennsburg, PA

Our Younger Daughter

I RESPOND IN HORROR at Nina Kipps response to your publication of the poem "Our Younger Daughter" written by a mother (FJ 9/15), about her daughter's lesbianism. To me, the mother was saying out of a heavy heart, "This is not my way, this hurts me very much, but you are a beautiful person and though I don't accept this part of your life, I accept you as an ethical woman. If this relationship with someone of the same sex makes you full and a better human being and better at serving others I accept you because you are my daughter and because I love you."

There are many parts of everything that each of us reject, including our own children, and ourselves and yet we don't reject it in its entirety. It



seems to me that this attitude is very much a cornerstone of the Quaker faith.

I have found that facing these parts that are not "acceptable" as a challenge rather than as a threat helps me to grow. I think that was very much the spirit of the poem.

DANA RAPHAEL
Westport, CT

Thank you, Friend

THANK YOU, UNNAMED FRIEND, for your poem, "Our Younger Daughter."

Our elder daughter is married to a man I truly like. He is loving, sensitive, understanding of the need for the feminist movement. At the time of their marriage the equality in their relationship delighted me. But many months have gone by and I have seen our elder daughter become more tentative, less decisive, more gentle, less confident, more quiet, less vibrant. I am astounded because I thought that this marriage would escape the pit-falls of the past.

Our younger daughter writes that she is moving toward a Lesbian relationship because "men are oppressive as a rule even if they can't help it, and I can't help letting them when I am sexually involved with them."

Barbara Deming wrote about this oppression in an article "On Anger," (*Liberation*, Nov., 1971). "I thought I had noted the situation women are born to, disapproved it, and found my own way to face it. I had, for example, long ago made an instinctive decision not to marry. Given the obvious power relationship between the two sexes, I was afraid that my life would never be my own if I lived with a man—as his would be his own."

I do not need your name, poet, to know how you feel about your daughter. I feel the same way about my daughters because both of them are seekers after truth in love. But, like you, I ask that my name be withheld because I will not subject them to the pain of public debate regarding their private decisions.

ANOTHER MOTHER

Good Intentions Not Enough

GOOD INTENTIONS are not enough. Friend W. Fay Luder's essay (FJ 10/15) is marked by the best of good intentions, but it is presented through a series of such bewildering dicta and vague and unconvincing generalizations that in the end it completely loses this reader.

At the start, Friend Luder expresses anger at the male chauvinistic use of expressions like "fatherhood of God" and "brotherhood of man"; later, he refers to the use of "he" as a collective pronoun for both sexes as "one of the worst faults in the language." He counters them in his own home, he says, by instructing his daughters in the use of the phrase: "God is as much a mother to me as *she* is a father," (the italics are Friend Luder's), but if anything can traumatize the poor girls,

I have a feeling it is just such a tortured and inept phrase as this. Friend Luder is a selective semanticist. He would wipe out the use of the collective "he", but, I observe, he stays with the masculine word "God" whose feminine form is "Goddess". He is

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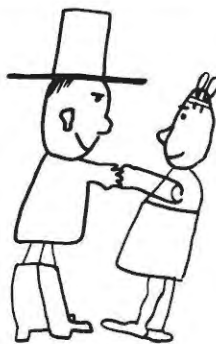
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willing to promote woman's status but evidently not up to role of Ultimate Creator or Creatress. Otherwise, why not the phrase for his daughters: "The Creator is both mother and father to us?"

Friend Luder is also what one might call a Selective Christian. He goes to the Bible for his sources, approves parts, rejects others, and then on the basis of arbitrary decision denies the validity of what has come to be known as the Judeo-Christian tradition. But there is a Judeo-Christian tradition,

willy-nilly, not merely anti-feminist but anti-sexual, which has always been one of the banes of Western civilization, and Friend Luder's healthy disapproval of this perversity, especially reflected in Paul, and his moving approval of Jesus, the Son of Man, does not change the facts. The Bible is the evidence a true believer accepts for the existence and nature of the Deity and of Jesus, and the corruption of the Deity's words in the Old Testament and the corruption of Jesus' words in the New Testament, both corruptions following hard on the establishment of formal creeds dedicated to Jaweh and Jesus, do make up a living Judeo-Christian tradition much more powerfully effective in Jewish and Christian lives than the words of the Ten Commandments or the Sermon on the Mount. And Jesus, the total Jesus of the New Testament, is part of that tradition.

And then suddenly in the essay we are in psychoanalysis. "Of course, the main reason for this male arrogance is that such men have an inferiority complex toward women. Because they cannot bear and nurse babies these men

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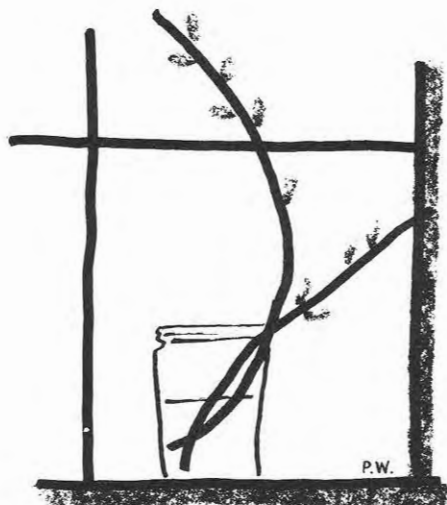
DO QUAKER IDEALS MAKE A DIFFERENCE?

In *AS SPARKS FLY UPWARD*, Kenneth Webb, co-founder and co-director (with Susan Webb) of the six Farm and Wilderness Camps in Plymouth and Mt. Holly, Vermont, writes that trying to implement the Testimonies in running these unusual camps has given them a warmth and friendliness, a simplicity and directness which enabled them to go on expanding, touching the lives of an increasing number of children and staff. Written in an episodic style which illustrates aspects of basic philosophy with moving or amusing incidents, the book is vivid, readable, thought-provoking. Many of the educational points of view were unpopular or misunderstood thirty-five years ago when the Camps began. Now they are the "in" thing, even to the exploration of a simpler life-style which avoids much of both pollution and waste.

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Write: The Phoenix Press, Dept. 112, Woodstock, Vermont, 05091. *AS SPARKS FLY UPWARD*, 196 pp., boards, illustrated, \$6.95 plus 40 cents for mailing.



subconsciously feel inferior to women. Therefore, they try to compensate by dominating them." This wisdom is on a par with the now evaporating theory, once held Holy Writ, that women, because of penis-envy, feel inferior to men. And, no doubt, try to compensate by dominating them. The presentation of such glittering generalizations may be entertaining, but they are hardly scientific. Not for more than a brief span anyhow, or the time it takes the next psychological theorist to come along.

In the essay, we then trip over more selectivity in a passage where Friend Luder recommends Ashley Montague's excellent book, *The Natural Superiority of Women*, to the "Christian woman" seeking to "fortify her self-respect." The recommendation is certainly deserved, but what is attached to it in Friend Luder's parentheses? The following: "—remembering to discount some of it because the author proclaims, elsewhere, that he is an atheist." I have a feeling that exactly this sort of nervous warning against those dangerous heretical curves in the text—a sort of fifty percent imprimatur, as it were—is what made Ashley Montague an atheist.

And the final recommendations made by Friend Luder, the novels of Jeffrey Farnol and George Macdonald, are mind-boggling. Macdonald, I can half swallow. He did write *At The Back of the North Wind*, a children's classic which, though lushly sentimental, is a good book. But Farnol? Good heavens, when I was about ten or eleven, Farnol was the greatest thing in my life, a purveyor of cavalier romances on the strictly hack level, a sort of fifth-rate Dumas writing tinselly tales of shadowy

characters in prose to suit. At twelve, I moved on to Baroness Orczy and her *Scarlet Pimpernel* with a recognition, sad in a way, that I had outgrown Farnol. And now he is being recommended to adult women as a source of self-enlightenment for them?

Wouldn't it have been much more to the point, considering the theme of Friend Luder's essay, to recommend, perhaps, a woman writer? Someone like, let us say, Mary Ann Evans who in every book she wrote projected an understanding of womankind, of its life in the world of the arrogant and exploiting male, of its inmost feelings? Poor thing, she had to write under the name of George Eliot, so much of a man's world was it, but at least, no matter under what name they appeared, her works are grown-up books.

So, as I remarked, good intentions are not enough. Friend Luder is a good and sensitive man and his defense of true equality for women is nobly meant, but the presentation of it falls far below the intentions.

STANLEY ELLIN

Brooklyn Preparative Meeting

Why "Technology"

IT IS DIFFICULT to understand why *The Technology of Peace* by Morgan Harris (FJ 10/15) was given space. This is not unkind. We know what causes war by now and the myths in Morgan Harris' article add to them. We know how to study the organization of peace and are prevented from doing so.

When Mr. Harris writes that "it is simply a matter of education" to achieve and maintain peace he can't know how hard our own government works to prevent its citizens from the kind of education and communication of factual

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information to achieve this. Men are lied to, propagandized unmercifully and their worst emotions roused toward the extermination of the enemy chosen for them. Some of the most obvious manipulation of the entire straight media made the POW spectacular acceptable to the majority of the American people while at the same time the real facts were kept from us. The manipulation of minds is continuous. Who would have thought it possible that anyone in this country would be backing war on either side in the Middle East? This was a calculated process that has succeeded so well that the N.Y. Times prints letters from both Catholic priests and Protestant clergymen in the most propagandistic call for blood imaginable. Come and fight holy wars.

There is no courage in this country to speak out or if there is the media outlets are purposefully closed to those who would speak truth to power and gain an audience in order to tell the people they are used again for purposes not in their interests much less in the interests of peace.

Not "without community, government breaks down" but rather without government the community breaks down. Particularly, unrepresentative government.

"Improving our knowledge of U.S. history . . ." Not many takers for that even among Friends. I just finished Bronson Clark's testimony before The Senate Foreign Relations Committee against the nomination of Henry Kissinger for Secretary of State. Technology of endless wars.

Morgan Harris' article is a tranquilizer and a pitch for a system of government that doesn't exist except by those who tell us what we think. There is much of this about in the religious community these past few years.

FRANCES HILGER
Far Hills, NJ

Free of War

MORGAN HARRIS is right (FJ 10/15) in all but one significant detail. His inspiration and his model Streit's "Union Now", which intelligent peace-niks put down with great regret years ago. Middle-class libertarians see no conflict in bolstering their grip on suffering people and the world's resources through setting up a superstate of the wealthy. In Adam Curle's analysis (*Making Peace*, Tavistock, London, 1971) this sets up precisely the kind of imbalance that leads to war, not peace.

I'll buy Harris' peace if the great powers of North America will invite all of the peoples of Latin America into their union first. When two-thirds of them have accepted and are working well within the union, then we should skim the South Atlantic and invite the peoples of Africa. When two-thirds of these people are enjoying our blessings, then we may open the union to Asia, and so back to Europe, by which time we will be wise and the world will be free of war.

ROBERT R. SCHUTZ
Palo Alto, CA

Announcements

Deaths

BLACKBURN—On August 6, **ABIGAIL BLACKBURN**, aged 82, a member of Dunning's Creek Meeting, Fishertown, PA. She was a retired teacher and the wife of Dr. J. Albert Blackburn who preceded her in death. Two sisters survive, Mrs. Nora Wyles, Bedford, Pa., and Mrs. Rebecca Chestnut, Yardley, Pa. She was a Friend who took an active responsibility in both the spiritual and physical affairs of the meeting and whose presence will be sorely missed.

LEONARD—On October 14, **MORRIS**

C. LEONARD, aged 77, a member of Lincoln, NB, Meeting. He is survived by his wife, Wyona Farquhar Leonard and three sons, Paul, David, and William.

LEWIS—On November 1, **ELIZABETH SHEPPARD LEWIS**, aged 97, of Strafford, PA, wife of the late Dr. O. G. L. Lewis. She was a member of Valley Meeting at Strafford. Elizabeth Lewis served devotedly for years as receptionist for the Friends Institute in the meeting house at 20 South Twelfth Street, Philadelphia. Later she became a volunteer part-time clerk for the Friends Journal, continuing to work enthusiastically in



this capacity until she was rendered inactive by the long illness that preceded her death.

NUNN—On Sept. 21, ELIZABETH MCFADGEN NUNN, a member of University Meeting, Seattle, WA. Elizabeth was born in Pennsylvania in 1892. She graduated from Westtown and taught for two years in Friends schools. In 1915 she married Dennis Gray in Montana by whom she had seven children.

They were divorced in 1929. In 1958 she came to Seattle as hostess for the Friends Center. The same year she married George Nunn. They had been active in the Meeting where her happy personality will be missed.

ROBERTS—On November 6, PRESTON THOMAS ROBERTS, aged 82, a member of Moorestown, N.J., Meeting. A graduate of Moorestown Friends School and Swarthmore College, an avid sports fan all of his life and a great lacrosse and tennis player in his youth. A prominent fruit and vegetable grower for many years, Pres Roberts was a quiet man with a witty sense of humor. After retirement he remained actively involved with gardening and the lives of his children and grandchildren, to whom he was devoted. In addition to his wife, Annie Harvey, he is survived by four children, Emma Wright (Mrs. Harold K.) of Moorestown, Mary Louise Melchior (Mrs. Charles) of Woodcliff Lakes, N.J. Dr. Preston Jr. of the College of the Holy Cross, Worcester, MA and Dr. Howard Roberts of the University of Conn. Andover, and 14 grandchildren.

SHIMER—On November 4, at the

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home of her daughter in Altoona, Pa., Margaretta Blackburn Shimer, aged 83, a lifelong member of Dunning's Creek Meeting, Fishertown, PA. She was the wife of Dr. Harry A. Shimer who died in 1958. She is survived by two daughters and a son, Mrs. Mary Esther Grazier, Mrs. Anna Louise Magee and Harry A. Shimer, Jr., and two brothers, Dr. Joseph Blackburn, Danville, Pa. and Lesley Blackburn, Everett, Pa.

STRIEDIECK — On September 27, HELEN HODGEMAN STRIEDIECK, a member of Jacksonville, FL, Meeting. She is survived by her husband, Werner F. Striedieck; four sons, Karl, Walter, Frederick, and Eric, and other family members.

WILLIAMS — On August 8, JAMES MICKLE WILLIAMS, a member of Philadelphia Yearly Meeting. Dr. Williams was proud to be a descendant of Roger Williams, his remote Williams ancestor being a brother of the great religious dissenter. In his own life as a college professor at Vassar and Hobart he enjoyed many freedoms: freedom from convention, freedom from prudery, freedom from academic restraint and censorship, and, certainly, freedom from fear (judging from his Thoreau-vian escapades on Seneca Lake.) He wrote sociological treatises and, after his retirement, articles for the Churchman. Surviving are a son Henry Williams, M.D. of Lancaster, Pa., and two granddaughters.

Coming Events

January

24-27—Friends Committee on National Legislation Annual Meeting, National 4-H Center, Washington, D.C. Write FCNL, 245 2nd St., N.E., Washington, D.C. 20002.

28—Friends Coordinating Committee on Peace, William Penn House, Washington, D.C. 20003. Write Herbert Huffman, 101 Quaker Hill Dr., Richmond, IN 47374 or William Penn House.

28-31—Quaker Leadership Seminar, Stewardship of the World's Resources. William Penn House.

At Pendle Hill, Wallingford, PA

11-13—A Retreat: Encountering Human in Jesus the Christ. Janet Shepherd and Robert Scholz

February 1-3 — Married Couples Weekend. Eleanor and Charles Perry

1-3—A Retreat: Meditation On Some Bible Themes. Dorothy Blom

8-10 — Exploring Self Awareness. Jean Feinberg

15-17—Vipassana Meditation for Beginners. V. R. Dhiravamsa

Mondays, 8 p.m., in the Barn—Jesus and the Evolving Christ Myth, John Yungblut:

21—The Birth of the Christ Myth and the Apostolic Church

28—The Evolution of the Christ Myth in History

February 4—The Impending Resurrection of the Christ Myth for Modern Man

Early Quakerism Re-Considered, John M. Moore:

February 11—Sources of Quakerism: Mystics and Puritans

18—Was George Fox the Founder of Quakerism?

25—Quakers and Social Radicals: How radical were early Friends?

March 4—The Early Quakers and Politics

11—From Movement to Sect: Social Development in Early Quakerism

February

3—"The Workcamp Movement — Here and Abroad" Past, Present, and Future, David S. Richie, Frankford Friends Forum, Unity and Wain Sts.

15-17—Joint Meeting Representatives: F.G.C., F.U.M., and other delegates, Powell House, Old Chatham, NY 12136.



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- 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.

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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.

Accommodations Abroad

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

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

For Sale

NON-COMPETITIVE games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

ONE AND A HALF acre Maine rocky shore lot including part ownership surrounding 640 acres permanent wilderness preserve. Magnificent view Bar Harbor area. Road and electricity available. \$20,000. Heath, 21 Matlack Lane, Villanova PA 19085.

Positions Wanted

LIBRARIAN, MSL, wishes position using creative energies. Originator of unique bookmobile program. Former assistant editor of national children's magazine. Currently employed as school librarian. Especially interested in Friends school or overseas assignment. Friend Box S-583. Friends Journal.

Camps

MAINE WILDERNESS PROGRAM. Canoeing. Mountain climbing. Fishing. Farming. Animals. Discover and practice environmental alternatives. Small group. Coed. Base camp in mountain country on beautiful 600 acre private nature preserve. Contact: Kris & Donna Kamys, Colby Hewitt Lane, Careswell St., Marshfield, MA. Tel. 617 834-7534.

Camp CHOCONUT

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

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Openings for qualified staff.

TEACHER NEEDED IN JAPAN

TO TEACH ENGLISH CONVERSATION, FRIENDS GIRLS SCHOOL, TOKYO, JAPAN, a woman sympathetic to Friends and Friends testimonies—preferably for two years, 1974-76. Emphasis: training in hearing and spelling English, using vocabulary and forms girls have already studied with Japanese teachers. Responsibility for preparation for rigorous college entrance exams taken by Japanese staff.

Americans who have taught English as a second language or who have taught foreign language to Americans and have had training in use of audiovisual aids most likely to be successful. Breadth of education, resiliency of mind, sensitivity of spirit are more important qualifications than college major.

Rewards for hard work (18-20 classroom hours/week; 35 or more students/class, with additional duties) are: swift, full immersion in Japanese language and culture among supportive, experienced Japanese colleagues in heart of Tokyo.

Contact Sarah C. Swan, Friends Japan Committee, 1515 Cherry St., Phila. 19102, or Amy Kurkjian, Friends Council on Education, 112 S. 16th St., Phila. 19102.

MEETING ANNOUNCEMENTS

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

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 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St.

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 Street.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

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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Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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 Jacobs, clerk, 361-2862; AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

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

Hawaii

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

Illinois

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

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

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

CHICAGO — Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-1307.

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

DECATUR—Worship 10 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.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb.

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

QUINCY—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

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

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

Indiana

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

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

CAPE NEDDICK—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

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.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Ph. 877-0481.

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

MARION—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

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: 237-0268.

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, Peterborough, Enter off parking lot.

New Jersey

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

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

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

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

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

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

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

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

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

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

MONTCLAIR—Park Street and Gordonhurst Ave., Meeting and 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.

MULLICA HILL—First Day school, 10 a.m.; meeting for worship, 11 a.m. Main St., Mullica Hill, N.J.

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

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

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

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

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

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

SALEM—Meeting for worship 11 a.m. First Day school 9:45 a.m. East Broadway, Salem.

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.

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, 10:30, Sundays, at homes of Friends.

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.

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

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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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. Unprogramed 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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CREMATION

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

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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 Maq-nolia 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 Meeting-house, 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.

CARLISLE—Dickinson campus. Worship 7:00 p.m., First and Fourth Days. 243-2853.

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

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

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

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

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

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

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

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

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.

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

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

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

LANDSOWNE—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, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street, Meeting for worship, 11 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, 11:15 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.
 Frankford, Unity and Wain Streets, 11 a.m.
 Germantown Meeting. Coulter Street and Germantown Avenue.
 Green Street Meeting, 45 W. School House Lane.
 Powelton. For location call EV 6-5134 evenings and weekends.

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. Unprogramed 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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