

February 15, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today



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... where men profess to be so meek and heavenly-minded and to have their trust so firmly settled in God that they cannot join in wars, and yet by their spirit and conduct in common life manifest a contrary disposition, their difficulties are great at such a time. John Woolman



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We Utterly Deny...

AS THIS ISSUE on peace was going to press, Friends Meeting of Washington was planning to hold a meeting for worship and to offer sanctuary to Bruce Baechler, whose refusal to register with the Selective Service System is the outcome of his belief in nonviolence. The FBI was expected to arrest him at the meetinghouse sometime during the first two weeks of January, and possibly during meeting for worship.

Friends in Washington said, "We realize that we cannot physically protect Bruce. We have not encouraged him to resist arrest. Rather, in the presence of God, we offer him shelter and loving support in his decision to follow the Quaker peace testimony. Our founder, George Fox, expressed this concept as follows:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move us into it. And we certainly know, and testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight any war against any man with outward weapons, neither for the Kingdom of Christ, or for the kingdoms of this world . . . Therefore we cannot learn war anymore."

Bruce and his parents, Henry and Marjorie Baechler of Glastonbury, Connecticut, are members of Hartford Monthly Meeting. Bruce Baechler has made the following explanation of his refusal to register: "I have been a pacifist for about five years. I believe very deeply that war is immoral. The draft is an instrument of war just as much as a tank or rifle. For without the vast pool of manpower to press into service there would be a shortage of people to man the tanks or carry the rifles. Thus, I cannot cooperate with the draft any more than I could load bombs onto planes. In my mind the acts are the same—furthering the war (or potential war) effort . . ."

"Sanctuary" in the contemporary sense does not mean that Friends Meeting of Washington will interfere with FBI moves to arrest Baechler. It does mean that he will be part of a meeting for worship in the meetinghouse before he is taken away by the FBI.

Bruce is one of the approximately 300 non-registrants being tracked down each month by the FBI, despite the fact that men can no longer be drafted.

Friends throughout the Washington area were invited to witness to their Peace Testimony, to express their loving concern for Bruce and to worship with him on the morning of his arrest.

The Sanctuary Committee for Bruce Baechler, arranged by Friends Meeting of Washington, included Sarah Cory, chairman, Clement Swisher, Harold Snyder, Ann Louise Walker, William Togashi, Victor Kaufman, John B. Jones, Jr., Lucy Witt, William Samuel.

When, not Whether

EACH TIME I FIND THE IDEA that seems right for this column a little thrill goes through me. Sometimes, such as now, the thrill is coupled with a feeling of relief because the deadline has been stretched to the absolute limit and it's either come up with the copy or put "Compliments of a Friend" in big type on this page. There'll be no "Compliments" this time, though, because the thrill is back.

It came as I was riding on the bus to work this morning and was reading *Sources*, the book by Theodore Roszak that Thomas Drake mentioned in the January 1 issue and that my wife gave to me as a birthday gift. I have found the book's subtitle to be apt: "An anthology . . . useful for preserving personal sanity while braving the great technological wilderness." It's not the only sanity-preserver I use, but it's the newest one I've come across and therefore I'm thoroughly enjoying it.

Almost exactly in the middle of the book I found what I wanted to use as an introduction to the articles on peace in this issue. It was part of a poetic essay by Wendell Berry entitled "To a Siberian Woodsman" that was written after Berry looked at some pictures of the man and his family in a magazine.

The essay begins with Berry sharing thoughts about his common humanity with the woodsman, how their children, their land, their dreams, their values are essentially the same. And then:

Who has invented our enmity? Who has prescribed us hatred of each other? Who has armed us against each other with the death of the world? Who has appointed me such anger that I should desire the burning of your house or the

destruction of your children?

Who has appointed such anger to you? Who has set loose the thought

that we should oppose each other with the ruin of forests and rivers, and the silence of birds?

Who has said to us that the voices of my land shall be strange to you, and the voices of your land strange to me?

Who has imagined that I would destroy myself in order to destroy you,

or that I could improve myself by destroying you?

Who has imagined

that your death could be negligible to me now that

I have seen these pictures of your face?

Who has imagined that I would not speak familiarly with you?

or laugh with you, or visit in your house and go to work with you in the forest?

And now one of the ideas of my place will be that you would gladly talk and visit and work with me.

I sit in the shade of the trees of the land I was born in.

As they are native I am native, and I hold to this place as carefully as they hold to it.

I do not see the national flag flying from the staff of the sycamore,

or any decree of the government written on the leaves of the walnut,

nor has the elm bowed before monuments or sworn the oath of allegiance.

They have not declared to whom they stand in welcome.

In the thought of you I imagine myself free of the weapons and the official hates that I have borne on my back like a hump,

and in the thought of myself I imagine you free of weapons and official hates,

so that if we should meet we would not go by each other looking at the ground like slaves sullen

under their burdens,

but would stand clear in the gaze of each other.

There is no government so worthy as your son who fishes with you in silence beside the forest pool.

There is no national glory so comely as your daughter whose hands have learned a music and go their own way on the keys.

There is no national glory so comely as my daughter who dances and sings and is the brightness of my house.

There is no government so worthy as my son who laughs, as he comes up the path from the river in the evening, for joy.

Filled with the spirit of this tender reminder that what we humans share is so much more vital and permanent than how we differ, I sat down at the desk and found in the first piece of mail a lament from a Friend in Florida that "Peace is like the weather—everybody talks about it but nobody does anything about it."

Not so, Friend. This issue proves otherwise. The many things persons are doing about peace include research and teaching; witnessing and support (see opposite page); and successfully breaking new ground (page 112). Most important of all is probably the unspectacular but also unrelenting peace-oriented activities of countless individuals where they work and live.

Perhaps peace is an idea whose time has not yet come, but so long as persons are working, thinking, praying, communicating about and above all trying to live peacefully, and so long as a Wendell Berry can talk to a Siberian woodsman and in the process transcend all artificial boundaries and barriers that separate people, the achievement of peace is a question of when, not whether.

JDL

American Friends and Peace Research

by Elise Boulding

A RECENT INQUIRY from the clerk of the New Zealand Friends Peace Committee about the "experience of the Society in the United States in setting up peace research," stemming from New Zealand Friends' interest in establishing an Institute of Peace Research or a Chair of Peace Studies at a New Zealand University, provided me with a welcome opportunity to sit down and review the sad lack of interest in peace research on the part of American Friends. On the world scene, American disinterest really stands out. English Friends have been a major force in the Development of the new field of peace research in England. They helped establish a Chair in Peace Studies (see page xxx) at the University of Bradford, and they have given substantial support to the British Conflict Research Society, to the Center which it operates in London, and to individual peace researchers at various universities. The Rowntree Trust has played a leading role in many of these activities. Australian Friends have been supportive of efforts to establish peace studies programs at Australian Universities. Japanese Friends are oriented to peace studies programs, and through the Tokyo Friends Service Committee office have provided valuable support for the Japanese Peace Research Society.

What is Peace Research?

What is this peace research that American Friends ignore? The briefest possible definition might be:

The study of those characteristics of the total world social system which make peace more probable.

Peace research represents a new kind of focus on planetary social structures that cuts across all disciplinary boundaries in the social sciences. Peace researchers are therefore recruited from economics, sociology, political science, psychology, geography, history, anthropology, with increasing participation from scholars in the humanities. Using a general systems framework, they use concepts from all kinds of fields in the study of the structures and processes of conflict and peace-making and apply them at every level from intrapersonal, psychic conflict to international conflict. They are committed to putting planetary welfare ahead of any particular national interest. Until this year, no major foundation or federal funding agency has been willing to fund this type of research, so most peace research has been done on the researcher's own time, with the most meager equipment.

Elise Boulding is chairperson of the Consortium on Peace Research, Education and Development (COPRED) and Professor of Sociology, University of Colorado.

The Quaker peace testimony has led Friends in other parts of the world to give strong support to this new set of developments in the social sciences, thus offsetting lack of public support for this kind of work. Why has this not happened in the U.S.? Not for lack of interest of individual Quaker social scientists who have been active in the peace research movement from the very beginning. The Quaker peace researcher has been doubly a minority: unpopular with his mainline colleagues in his own discipline for pursuing what has been perceived as an "unscientific" endeavor, and ignored by the Society from which he expected support. It is perhaps not too much to say that American Quaker peace researchers have felt betrayed by their religious community.

Friends Too Busy

In fairness to the Society, there have been good reasons why peace research has seemed irrelevant to American Quakers. For many Friends, these reasons could be summarized into the simple fact that they have been too busy, too overcommitted with other approaches to peace. Since those of us in the peace research movement appreciated this fact, a series of efforts was instituted as long ago as 1961 to communicate with the Society in hopes that research on peace would come to seem relevant to the peace-maker. Highlights of those efforts include:

—1961: Support by the Michigan Area Committee of the Ohio-Michigan AFSC office of the formation of an ad hoc committee comprised of distinguished social scientists to explore research and action possibilities in ideological conflict confrontation. After five months, with the participating individuals having contributed substantial amounts of time, we could not keep our scientists working without a grant of some kind. However, money was not forthcoming (through no fault of the Michigan Committee) and the project disbanded.

New Education

—1964-66: As part of an AFSC-initiated Pendle Hill Conference on "The Ministry of Friends to the Academic Community," seven participants drew up a call for initiative of Quaker educators to explore new types of education for world community. This led to the founding in 1965 of a group eventually called "Friends in Education and Research," or FIER. It had become clear that if the remarkable group of Quaker educators and researchers could be brought together to consider the mobilization of all the resources available to Friends to further innovative education and new kinds of research on war and peace, both education and research could be peacefully revolutionized!

From an exciting beginning at the 1965 Friends Gen-

eral Conference at Traverse City, Michigan, and a second, also enthusiastic, meeting at Cape May in June of 1966, plans were made to form an international FIER at Friends World Conference in 1967.

Friends around the world responded enthusiastically but it was somewhat disheartening, though understandable, to receive a strong caution from the American Section of the Friends World Committee about making "American" initiatives that did not take into account interest in other parts of the world. Having often witnessed American initiative and insensitivity myself in my work in the international peace movement, I was aware of the need not to impose concerns prematurely on others.

First Draft Prepared

—1967: Friends World Committee staff however continued supportive, a first draft of a directory was prepared, and a meeting to lay the groundwork for an international FRIER Committee was held at Friends World Conference. At the Conference there was general assent and enthusiasm for the enterprise, but it got buried in the mass of other post-conference work. The directory files sit (as far as I know) at Earlham, and memories of much groundwork done sit in the heads of a few of us inside and outside the Friends World Committee office. Friends in other parts of the world went on to support peace research and studies programs in their respective countries, and American Friends returned to their many other concerns.

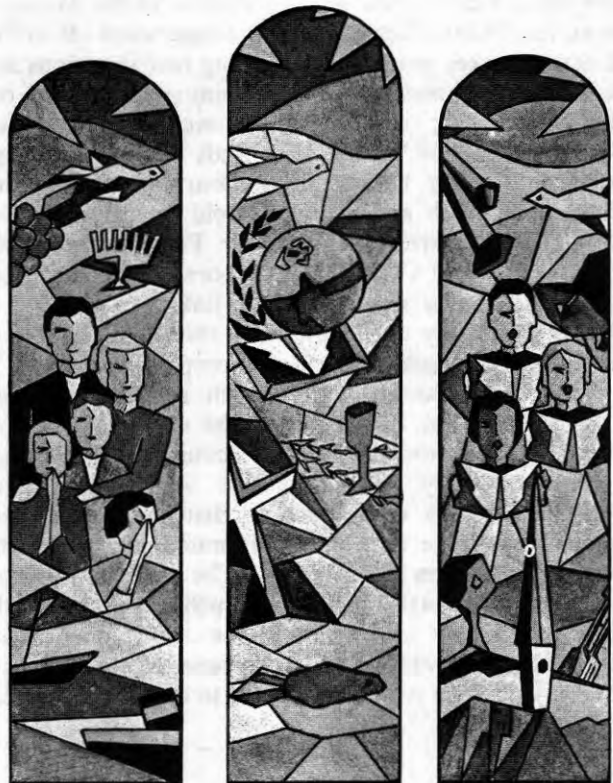
Other Activities

Other related activities have gone on since that time, such as a London-based project of identifying about 1,000 self-supporting Friends employed in foreign governments or industry away from their homes. Experts in their fields, isolated from the Society of Friends, they are being contacted in an exploratory way. This had been one of the intentions of the FRIER Directory, and hopefully one day the Directory project and the London experts-away-from-home project will be amalgamated. Developing an adequate transnational communications network that will assist in the realization of the full potential of Friends contributions to the world community still lies in the future.

Discussion Continued

Between the Friends General Conference gatherings and the Friends World Conference some discussion of peace research was going on among Friends. Interest was strong enough during this period to generate a "Dialogue on Peace Research" between Kenneth Boulding and Milton Mayer at Pendle Hill in April, 1966, resulting in a Pendle Hill Pamphlet in 1967, in which peace research had at least the status of a prisoner at the bar. There were no follow-up activities to the dialogue.

In the end, it was from Europe that our help came. The



"Unitas"

Hildegard Herbster

two international conferences that founded the International Peace Research Association, the first one at Clarens, outside Geneva in 1963, and the second at the CIBA Foundation in London in 1965, received substantial organizing help from the Geneva office of the AFSC and from British Friends. It was this international association that finally provided the springboard for the formation of the Consortium on Peace Research, Education and Development in the U.S. in May of 1970. It was formed as the North American arm of the International Peace Research Association to coordinate activities across North America concerned with the development of research and teaching programs in conflict and peace, and promoting the utilization of peace-related research. The fact that three Quakers, Gilbert White, Kenneth Boulding and myself issued the invitation for the founding meeting is symbolic of the continuing core role that Quaker peace researchers have played in the American movement during the long lean years. Hanna and Alan Newcomb of Canada, also Quakers, were also present at the founding meeting, and due to their disciplined devotion to documentation for over a decade, we have a solid body of

knowledge accessible to the peace research community today.

At the time of this writing COPRED, which has about 90 institutional memberships in North America, has a Quaker chairperson (myself), a Quaker Executive Director (Paul Wehr) and a Quaker member of the Executive Committee (Hanna Newcomb). At a time when the AFSC and other Quaker groups are exploring new directions and new ways of witnessing while remaining faithful to our vision of becoming "new women and men in Christ Jesus" in a "new creation," COPRED finds itself increasingly turning to Quaker bodies for wisdom on how to link education, research and action. Harold Snyder, who was still with the International Seminar Program in Washington, D.C. when COPRED was born, has given many hours to helping us work out those links.

We hope the day may come when the AFSC pattern of forming ad hoc working parties to prepare documents in issues of urgent social concern such as the documents on the Middle East, on China, on the nonviolent defense of the U.S., and most recently the document on "Struggle for Justice," may become linked with the ongoing COPRED research enterprises so that the best of our research knowledge may be incorporated into our statements as Friends on social issues. (The criticism "Friends have not done enough homework," such as appears in the review of *Struggle for Justice* in the *American Scholar*, Fall 1972, is inevitable when documents come out of temporary working parties not linked to ongoing research.)

A hint of possible future collaboration is found in the AFSC NARMIC research projects. NARMIC has specialized in documenting various aspects of the military-industrial complex, the armaments production process and the political processes by which defense costs are handled. Both peace researchers and peace activists have found this work useful. We also look forward, at another level, to cooperation with the Quaker program at the UN.

In the peace studies area, Friends have already been fairly active, and the links will be easier to establish. The Michigan area AFSC office, for example, has already done valuable curriculum work at the high school level, where peace studies programs must be developed to provide ground for college programs. Several Friends bodies and groups with Friends as an active core in them have developed imaginative programs in education and action which we hope will increasingly relate to the peace research community. For example: the New York Friends group, some of the Pendle Hill Programs, the Movement for A New Society, the Center for War/Peace Studies. The Haverford nonviolent action project, a unique attempt to link peace action and peace research through the practice of nonviolence in conflict situations, provides one important model for future research-education-action linkages.

The roster of individual Friends in the social sciences and the humanities who have worked to develop peace research and peace studies programs is long, and that honor roll will not be called here. The Society would

Photograph by Bill Gingell



itself be surprised, I believe, if it knew how many from its ranks have made contributions in this new and undramatized field. Since the climate is now changing both in the world and within the Society of Friends, the Quaker posture of being at the pioneering edge of Society should bring us together in new collaborative enterprises.

The ways in which Friends and the peace research community can support each other are many. The continual feeding into both the research and the educational process of the unique kinds of insights which come from Friends approach to knowing and acting on knowledge is needed most of all. Attention to the housekeeping problems of developing and maintaining funds for student scholarships, research enterprises and professorial chairs in peace studies, such as has been done so well by Friends in some other countries, will, we hope, begin to happen in North America. Finally, the continual recruitment of young Friends into the peace research movement, to link research, and the building of the new society in new ways, is the best mutual strengthening of all.

I will close this essay with a quotation from a talk by Kenneth Boulding to students at Woodbrooke in 1964, which expresses eloquently the calling which Quaker peace researchers feel.

"The task of discovering truth in social systems by the best methods of the social sciences is one, therefore, to which Friends should feel themselves particularly called, for without this no amount of veracity or even goodwill

can save us from error, and error, indeed, which can easily be disastrous. History is strewn with the wreckage of projects which have been motivated by goodwill but which have ended in disaster because of a failure to understand the complex dynamics of the social systems involved. There is need here for an effort at three levels. On the one hand, we would expect young Friends to go into the social sciences in large numbers, to become well trained in them and for the ablest among them to become pioneers in pushing toward the frontiers of knowledge. The second task is that of the teacher and interpreter, who can take the complex results of the social sciences and translate these into a teaching language by which the new images of the world can become widespread. In the third place, there is need for the wide mass of laymen, people in the ordinary business of life who have no claim to be specialists, to create a widespread and insistent demand for learning which will force the social scientists themselves to devote themselves to the second task. Unless there are eager learners, there will be no good teachers.

"There is a great country of the mind here waiting to be settled. There must be pioneers at the frontier, hewing the unknown forests into useful and comprehensible form. There must also be those who come behind the pioneers, who build the great highways of learning; and finally along these highways must move the great mass of mankind to occupy the new realms of knowledge. There is surely a task here to which as Friends we are particularly called."

Sonnet and Sestet

to Peace

With open arms I run to greet the world
Of hope, the world of brotherhood and peace.
On every hand a hastening to cease
Distrusting surges forth. Clouds are back-furled;
I see again the clear unweaponed sky;
Some swallows whisk where once the missiles soared;
Children gather pebbles where machines roared
And bucked and churned the earth; the artist's eye
Sees where the eyeless men once fought and fell;
The fieldmouse is undisputed master

Of the field; the lowly snakes that pass here
Shed skins upon the unknown weedy graves,—
But no rock, leaf nor robin cares to tell
Of times when men returned to live in caves.
We all must run with open arms to meet
The millions, to embrace our many brothers,
To clasp them to our breasts and kiss the sweet
Tears of joy. Peace is not a silken tassel
Tied upon a silver tongue, but the heartbeat
And the pulsebeat of a world that's just begun.

ROBERT S. JOHNSON



Dürer's woodcut of the Four Horsemen of the Apocalypse, representing (left to right) Death, Famine, Pestilence and War.

Is Peace Innately Impossible?

by Marilyn Roper

Dorothy Hutchinson (FJ 10/1) and Morgan Harris (10/15) have set our attention on possible global institutions that would lessen man's reliance on war. They discuss the problems and solutions of man and warfare in a political context. In the past decade behaviorists, anthropologists, and prehistorians have also been looking intently at the human species and its propensity for violent conflict, having been spurred on by the works of Audrey and Lorenz, not to mention the H-bomb technicians.

These probings go beyond the political realm and ask: has man engaged in killing his own kind since he learned to use tools in the Ice Age? Is man innately aggressive and will he engage in warfare even if there is an equitable distribution of the world's resources plus effective means for settling international disputes without recourse to violence? Must societies have an external threat in order to quell serious internal dissension? What are the positive and negative functions of warfare to the individual, the society and the species?

Questions Considered

These questions were considered last August in a conference at the University of Notre Dame entitled, War: Its Causes and Correlates—one of the pre-Congress conferences connected with the IXth International Congress of Anthropological and Ethnological Sciences. Forty persons from a number of countries representing the fields of medicine, psychiatry, ethology, anthropology, sociology, and political science delved into a four-day discussion of man's biological, psychological, and cultural nature with regard to aggression and war.

Tentative Consensus

The tentative consensus was that man does not have to fight; war is not "in our genes". Homo sapiens (among the mammals including his primate "relatives") not only has the greatest capacity for killing his own kind but also the greatest capacity for cooperation and compassion. The strong cultural component of man's existence can overcome any natural disposition toward war, if indeed there be any such disposition. The positive cultural and biological traits of our species can be used to overcome the negative. However, this will mean massive re-education since the

Marilyn Roper, author and former staff member of Friends Peace Committee, Philadelphia Yearly Meeting, is coordinator for the new bicentennial project of the University Museum and the University of Pennsylvania entitled "War or Peace: 1976." This project seeks to raise questions about man and war.

institution of war is not only sanctioned in most human societies but glorified.

Curtail War

To curtail war, the functions of warfare would have to be identified for each society. Positive and necessary functions (such as settling disputes, relieving boredom, and providing unique post-high school job training in the U.S.A.) would need to be transferred to alternate institutions before war could "wither away". However, it was clearly brought out that the military complex of most countries has a great stake in preserving the status quo and will not tolerate workable alternate institutions being set up. Like the Mafia, the military extorts support from its client country by using the existence of counterparts in other countries as justification not only for its *raison d'être* but for continually increasing demands. Attempts to weaken the psychological hold of the military machine and its accomplices on the populace of each country is considered the most-needed focus of peace research and action, according to some of the participants.

Support Peace

At the present state of our knowledge, then, many social and biological scientists can support the quest for peace of Dorothy Hutchinson and Morgan Harris because of the belief that man can educate himself out of war. Finding international solutions to conflict situations would be useful but much more is needed as these authors would, no doubt, be the first to admit. The changing of values in umpteem societies to honor the peacemaker rather than the warrior, the training of ourselves and our children in ways which bring to the fore our capacity for cooperation rather than our capacity for destructive competition, the allowing of alternate institutions to replace positive and necessary functions that currently are tied-in with warfare are also all of vital importance. This brings to mind the distinction made by Stewart Kurtz (FJ 3/15) of Tolstoy vs. Penn Quakers, the former looking to a more peaceful world through inward individual change, the latter seeking the same end through good government. Both aspects would appear to be both complementary and vital if we are to reach the goal of a warless world.

Because there are many people reaping influence and wealth from the present way in which the world works, it will also take many persons of keen vision, understanding, and endurance to bring forth a new design. As Genesis tells us, man has been given the choice between Good and Evil, evil bringing on the condition of loss of light and life. Species-extinction is not an uncommon occurrence on our planet. What is uncommon is the capacity of a species to choose its own life or death.

Can Peace Be Taught?

by Charles Woodford

WRITERS ON AMERICAN EDUCATION such as John Holt and John Leonard have said that the study of peace must become a part of the school curriculum if we are to have a peaceful society. With Quakerism's emphasis on peace it would seem to logically follow that Quaker schools would be far advanced in their ideas and practice of peace education. Yet, at the beginning of my investigation a young peace education worker told me, "Quaker schools are not very Quakerly nor very peaceful."

Was this a valid allegation? In order to find out I sent a brief questionnaire about peace studies to forty-six Quaker elementary and secondary schools and re-examined my own experience with Quaker education as well. That forty schools responded indicates, at least, that there is a good deal of interest, although neither that fact nor anything in the responses can be directly related to the quality of peace education programs.

The quantitative results of the questionnaire show that thirteen schools have separate courses or seminars dealing with non-violence, five include peace as a part of other courses, while fourteen link the development of peacefulness to the entire curriculum. Nine are doing nothing, but of these three plan to have peace studies in the future.

Charles Woodford is senior editor at Dodd, Mead & Company. A member of Princeton Monthly Meeting, he attended a Quaker school for twelve years.

Not surprisingly, secondary schools and those with K-12 programs have the most sophisticated separate courses. More elementary than secondary schools replied that the spirit of non-violence permeated all the school's activities, and therefore a separate course was not needed. Perhaps the most important finding of the survey is that peace education is not being ignored and that most schools are giving it some attention.

The apparent shift of emphasis from an atmospheric to an academic approach between the elementary and secondary schools is a potentially disturbing phenomenon. A high school may encourage training in non-violence or how to bring about peaceful social change, but unless the entire learning environment is also peaceful the study of peace becomes something set apart from the rest of the school. Among the questionnaire respondents it appears that four schools are trying to integrate peace studies and an attitude of peacefulness within their secondary programs: Abington Friends School, Friends Boarding School, Friends School, Baltimore, and The Meeting School.

My research next led me to visit a Quaker school that had started a course in non-violence for juniors and seniors. It met, I found, one evening a week in a basement room. The total school enrollment was over five hundred, but only fifteen students had opted for this course. In talking with students before class began it became evident that there were unresolved tensions between students and some of the faculty and administration. But none of this was brought up in class. Instead, the teacher led a discussion of various off-campus peace activities. During part of the period devoted to scenario writing and role playing, the

Teaching Peace—I

by Adam Curle

A SCHOOL of peace studies comprises two inseparably interwoven purposes: the study of peace and the training of those who will make it. And by making peace, I do not only mean preventing war. That is, of course vital, but it is not sufficient. There are innumerable situations of non-war, for example, South Africa, which no one could call peaceful. Some even are worse than war: the rapine in Bangladesh which preceded and was concluded by the two weeks Indo-Pakistan war cost infinitely more in lives and suffering than did that war.

Definition of Peace

To me the only acceptable definition of peace is a situation characterised by two conditions.

Adam Curle is the new professor of Peace Studies at the University of Bradford and the author of "Mystics and Militants" and "Making Peace". This article reprinted from World Issues, a Quaker international commentary and digest, will appear in two sections.

1. There is a low level of violence (I say low level rather than none, because I am a realist). By violence I mean damage done to the potential for human fulfillment, realisation, development, or whatever one terms it. This may be physical as through the maiming and butchery of war. But it may equally be psychological. We do violence to each other by political oppression, economic exploitation, or emotional manipulation, or by degrading, demeaning or dehumanising each other in a thousand ways.
2. There is a high level of justice. Indeed, in my view, violence and injustice are almost synonymous. Justice, however, implies a more purposive and positive approach—legal and philosophical—to society than does simply the elimination of violence.

To change the world

If you accept this view of peace and believe that study of and teaching about peace aims to promote peace, something else follows: a school of peace studies must prepare people to change the world for the world in my experience is dominated by injustice and violence. Experience has forced me to a view of the world in which, almost universally, the rich and powerful impose their will—though

students themselves seemed to want to avoid mentioning anything close-at-hand by suggesting such topics as the closing-down of a university in Tunisia or what happens in an up-tight New England town when an unwed girl becomes pregnant. The class, with the teacher's guidance, decided to dramatize a workers' strike against a war plant.

Militant Education

It is paradoxical that much of the visible activity of the peace movement in recent years, the marches and demonstrations, can be viewed educationally as instruction in militancy. Perhaps the time is now approaching when more attention can be turned to the root causes of societal conflict. For instance, that supposed arena of love and harmony, the family, is regarded by sociologists such as Murray Straus, immediate past president of the National Council on Family Relations, as the training ground for violence in society. An understanding of the psychological and socio-economic causes of intra-family conflict could be a legitimate field of inquiry for peace studies. It might also have the beneficial effect of helping students cope with their own family situations and eventually to become more inwardly peaceful and therefore better parents themselves.

The objectives of the traditional school in which I was a student were removed from achieving this kind of awareness. The primary aim was to have its graduates admitted to as prestigious a college as possible. In common with other private schools at the time, the student body was homogeneous racially and socially—which did tend to minimize conflict within the school, incidentally. There were no blacks, no poor children, nor few, if any, of

divorced parents. Isolated as it was from the rest of society, there was little chance for students to grasp the reality of social problems. Such a closely-knit group if inspired by Quaker principles might, nevertheless, have had some significant educational experiences in caring for others, understanding the sources and control of aggressive behavior, or exploring the causes of war.

Since the goal of this school was to prepare the student to assume a place in society at least commensurate with that of the parents, the main lessons to be learned were that, as a member of a select group, success was expected and that the way to success was through competition. Consequently, as in the public schools there was heavy emphasis on testing and grades; in the public schools, however, these have been the traditional methods of achieving upward mobility rather than keeping the status quo. Needless to say, competitiveness, the maintenance of social and economic inequality, and ignorance of social problems, as fostered in such a school, are barriers to developing a peaceful society.

One suspects that specific courses on "peace" may be ineffectual unless peace becomes a purpose of the whole school. Most Quaker schools by their very nature are likely to remain elitist institutions, but they do differ from other private schools by being founded on a particular body of religious beliefs, one of the most important of which is the peace testimony. How to impart the spirit of this testimony is a problem for each individual school to resolve.

The answer to the question, "Can peace be taught," is probably, "no, but it can be learned."

often with great subtlety—upon the poor and powerless to the detriment of the latter and the advantage of the former. I would add that this has inexorably led, among other things, to suicidal damage to the ecosphere, to increasing global poverty, and to the ever-present nuclear threat.

Of course, if we set ourselves so large a task, we must be particularly careful to approach it systematically. The dangers of well-meaning muddle are considerable.

The first step is to use the word peace with caution: it is both too emotive and too vague and most of us do a mental genuflection before it without defining it. I prefer to speak of peaceful, or unpeaceful, relationships: these phrases imply a system of interaction to be analysed.

An unpeaceful relationship is one through which violence, as I have defined it, is done to one or more parties. A peaceful relationship, by contrast, is one in which co-operation, support, and mutual aid exceed—for ambivalence is universal—the damage.

Four categories of relationship

I consider that a school of peace studies should be concerned with all such relationships, not merely the international ones which conventionally concern students of peace, but inter-group and even inter-personal ones.

Obviously such relationships are innumerable and run many gamuts of complexity, level and type. I believe, however, that they can be satisfactorily divided, for operational purposes, into four categories.

1. The power relationship between the parties is imbalanced and there is a crucial conflict of interest between them. Moreover, the weaker party is not fully aware of what is being done to it, or of the possibility of changing the situation. Prototypically, this is the relationship of the master and the ignorant slave. Here is a true conflict in the sense of a conflict of interest, because the master's advantage derives directly from the slave's disadvantage. Relevant examples might be the black South African population, at least when I knew the country, or—until recently in some respects—very many women in our own society.
2. The power relationship is still imbalanced, but the weak have become aware (see my *Mystics and Militants* for an extensive discussion of this concept). Normally, though in varying degrees, the growth of awareness is associated with an effort to reduce the inequality of power, and to change the structure of the relationship. (Power is a complex idea which may be measured in terms of militancy, economic, political, or psychological potency. But perhaps the most suc-

cinct definition is the capacity to make the other person hesitate.)

3. The power relationship is more or less balanced, but the conflict of interest continues, or is thought to continue. The rival parties may fight it out, or bargain for a settlement. (Bargaining is not suitable when the parties are ill-balanced since the stronger will always gain the advantage and thus be in a position to perpetuate the unpeacefulness of the relationship.)
4. Lastly comes the peaceful relationship in which divisive issues have been sufficiently resolved for cooperation and mutual support to predominate. This relationship marks the stage of what I would term true development. I say true development because much which has been given that name has been exploitation disguised as altruism.

Reshaping ourselves

The study of the structure of these relationships and the development of techniques for changing the unpeaceful into the peaceful ones constitute the core of peace studies, but before I suggest how this may be embodied in a university programme, I should add a note of caution and perspective. We cannot think of these issues as being outside ourselves; while we may consider ourselves to be on the side of peaceful behaviour, the roots of unpeaceful relationships penetrate deeply and almost imperceptibly into our culture and our natures so that, often in apparent ignorance and with the best intentions, we do violence to each other, directly or indirectly. The inescapable conclusion is that making peace involves a reshaping not only of society and the world order, but also of ourselves.

To be concluded next issue.

For more information on teaching peace, including specific suggestions for subjects, materials, techniques and other teacher aids for various age groups, the Journal recommends the magazine *Intercom* published quarterly by the Center for War/Peace Studies of the New York Friends Group. Its address is 218 East 18th St., New York 10003.

An Instrument of Love

HOW OFTEN have we prayed for our national leaders but then left the responsibility for their actions in God's hands? Is God to be blamed for this governmental misconduct? Of course not! But, I do challenge you the next time you pray for our leaders that you also pray that God may make you an instrument of His love and lay upon you a concern that each of your "neighbors" shall receive justice in your community. Be careful! God may just answer your prayer.—James Stanley in the *Evangelical Friend*

On Reading History

THAT HISTORY PERSISTS in repeating itself is one of life's great ironies, and it is for this reason that we cannot read enough history, for only in knowing history can we hope to be spared the anguish of reliving it. To acquire a truly comprehensive understanding of history, however, is beyond the scope of most of us, for this requires a lifetime of study and concentration. The best that most of us can do is to learn enough to anticipate the inevitable, to recognize and thus avert the pitfalls into which mankind has persistently stumbled to his great grief and pain. It behooves us all to learn at least this much or we will never learn to resolve our conflicting ideologies and know Peace on Earth as something more than a mere idealistic concept.

Although history may not have all the answers, it has most of them, and it is our task to ferret them out. And while all historians may not agree on all things there is a general unanimity in the assessment of causative factors determining events and human behaviour. There is a consensus attributing to excessive nationalism and militarism the breakdown and disintegration of civilizations. Militarism, as Toynbee has pointed out, destroys civilizations by causing nations to collide in a succession of suicidal conflicts while sacrificing all the arts of peace to the single art of war.

The more one reads history the more one—even an agnostic of sorts—tends to wonder if mankind is not in some way divine; for how could mere mortals, in all their intransigence and perversity and with such a consistent propensity to destroy and create and destroy again, have survived for so many millennia on this planet?

JAMES R. BOLAND



"Together for Peace" was designed and drawn by Andrea Waronker of Westfield Friends School, Riverton, NJ for the South Jersey Peace Center's Posters for Peace contest.

Pacem in Terris III

by Dana Raphael

IMAGINE a peace conference with Kissinger and Fulbright on one panel and 2500 people coming to hear them! Think of the presence of Senator Ervin in the role of scholar and historian followed by such notables as "almost presidents" — McGovern, McCarthy, Muskie, Rockefeller and Humphrey. Politicians performing as scholars, poets becoming politicians and scholars assuming leadership stances.

Real Issues

That happened at *Pacem in Terris* III held in Washington recently under the sponsorship of the Center for the Study of Democratic Institutions. What was different about this conference on peace was that it had a great deal in common with real issues, real problems and realistic proposals for solutions. Government, business and academia seemed to be heading towards a healthy integration, an interplay of ideas about the uses of power for peace.

The major question was what about the future? The answer which came from the conferees was *change*, dramatic and soon. Participants discussed (1) new ways of dealing with nations, (2) trends from nation-control to institutional-problem-solving structures, (3) a move away from exploitive relationships with others, especially with the "have-nots" of the world, (4) shifts in the center of power in Washington.

Future Change

Future change was predicted to be neither evolutionary in the slow and unconscious sense nor revolutionary as a violent and determined act. Change, this era, was expected to follow an innovative and self-conscious path. It was unique and refreshing to feel the thin curtain of hope that hovered over the conference. As Senator Fulbright stated during the opening session:

"There is nothing in the human environment . . . to prevent us from bringing about such fundamental change. The obstacles are within us, in the workings of the human mind. But, just as it is the source of so many of our troubles, the inventive mind of man is sometimes capable of breaking

through barriers of prejudice and ancient attitude."

Fulbright suggested that behind the conception of the Charter of the United Nations was a great change in political attitude. The next dramatic breakthrough, he thought, would be to make this conception work. "We do not think the United Nations is a failure, we think it has never been tried."

Suggestions for strengthening the U.N., for putting teeth into it, for giving it the power and the forces to function on questions of peace and not-peace ran throughout the four-day conference. World law and the forceful means by an international organization with permanent processes for the peaceful settlement of disputes was stated as essential for peace. The power to intervene was reiterated as critical now more than ever. However, it was distinctly separated from those conditions where nonintervention was preferable. A conservative and discretionary self-control was proposed, a kind of mind-your-own-business approach. Intervention was reserved for those times when nations disintegrate into barbarism and threaten international peace.

Second Dimension

A second dimension of change called for during *Pacem* III (named from Pope John's brilliant and humanitarian encyclical) was a method for dealing with world-involving problems like pollution, nutrition, etc. What was new was the use of international *institutions* rather than autonomous *nations* to tackle these problems. Nations will sub-

liminate their special interests and form cross-national institutions to deal with global problems. These institutions will work interdependently, internationally and interdisciplinarily on diverse problems, in many unique arrangements to settle issues which demand different sets of blueprints. Man must invent new institutions as well as new ways of acting within them.

Horizontal Plane

For example, in place of the old vertical nation versus nation pattern, a horizontal plane of separate structures is anticipated. The Permanent Committee on the Environment established in Stockholm last year is a beginning. The World Population Meeting being planned for 1974 must end up forming an international group with the mandate to stabilize the relationship between population and world resources. Ocean management is another massive problem which will be dealt with essentially apart from any specific nation's needs or demands. The World Bank or some similar institution, will be concerned with human nutrition and the ethics of shared agriculture.

The cluster of academia/business/policy will be particularly apparent within these institutions. It will be no surprise to hear a chairman of the board of some major commercial company speak about the redistribution of the wealth of the world. In some ways it's already happened. Peter Petersen, vice-president of Lehman Bros. (Wall St.) and former Secretary

"With this Oslo ceremony, the double-think of Orwell's 1948, in which war becomes peace, moves closer to reality. The Nobel Peace Prize has been given to honor the end of a war that has not ended, to men whose power comes not from their humanitarianism or their witness to the sanctity of life, but rather from their nations' capacity to kill and destroy.

"What is called for now in Vietnam is peace that is peace, and not war in the name of peace. Henry Kissinger can now begin to help achieve it. To do so would be a far greater honor than receiving a prize for negotiations that have failed to bring peace."—From the American Friends Service Committee's statement protesting the 1973 Nobel Peace Prize award.

Dana Raphael, a member of Wilton, NY, Meeting, is an anthropologist, professor, and author of articles and books.

of Commerce, spoke to conferees not of controlling other countries through our massive food resources (our major natural resource) but of an institution that would stockpile for emergency, regulate for energy and set standards for food consumption. Ultimately, it is food, not gold, oil, or even "know-how" or power, that the United States has to offer.

Good of the Whole

Again Fulbright: "We must begin to think of the world as a community, in which for certain limited purposes at least, the good of the whole must take precedence over the advantage of the parts."

A major switch appears to be in the offing from a geo-political emphasis in foreign policy to an eco-political reality. In an age of cobalt, fear for "national security" is no longer valid. We are forced to develop other bases on which to set budgets and national policy. Problems of defense and armaments have to make way for considerations of ecology, global fishing and the human quest for protein.

Exploitive Power

The change from exploitive power to reciprocity is best exemplified in the case of the multinational corporations. These international giants like General Motors, General Electric, I.B.M., Exxon, etc. have become so dominant, so huge, so powerful that according to Senator Abraham Ribicoff, there clearly appears to be a danger of conflicting interests developing between loyalty to the company and loyalty to the U.S. These mega-corporations tend to encompass all dimensions of the receiving country. They influence, even dictate, not only the economic and political policy of these smaller nations but their social priorities as well. Their salary levels entice people away from traditional patterns into new industrial and often urban ways of life. Their needs for specific skills make a great impact on the sex and age of those to be educated and the direction of that education. Their hiring power gives them means to structure and cluster populations at will and often at whim.

Such power has led feeling people to despair or to make revolutionary proclamations and curtailment proposals. Not this time. At this conference discussions of evil effects or

exploitive behaviors were less in focus than the methods of initiating reciprocal actions. Change, it appears, will come about because the multinational industries not only make, distribute and sell their products within the host countries, but they are now shipping them *back to the U.S.* There is both the rub and the salvation! When an industry moves from this country in order to command cheap labor and raw materials at a competitive price, we become completely dependent on the host country for those very products. It is this dependence which may bring about the kind of reciprocity necessary for survival. Thus, motivation for non-exploitive relationships by the multinational groups will not come from humanizing them or destroying the evil of economic colonialism but from our need for the labor, material and finished products of other nations. The U.S.'s 90 billion dollar investments around the world in these corporate entities need not lead to colonial expansion and the dangers of war according to several participants.

No Major Power

It was generally acknowledged that America was no longer the major power but "first, among equals" as Fulbright quipped. It was explained more precisely that we had hit our zenith and can no longer wield the wand of dominance in the old way. But, unlike former such peace meetings, the new morality and the new mind-set did not forecast doom, did not indicate that the U.S. was about to sink into a second rate power. Rather the view expressed was that we were leveling off and beginning to see the light, beginning to face the moral and dollar realities.

America can no longer function on the basis of competition. New notions of balance and interrelatedness in foreign policy matters and new ways of looking at foreign affairs and national securities were forecast.

Information Processes

Something that Hubert Humphrey said was for me one of the most important insights of the whole conference. Speaking from experience in both the executive and legislative branches of government, he pleaded for changes in the information-obtaining processes that have contributed to the accumulation of power by the executive branch.

When a member of the executive

wants information about anything—the B-1 bomber, for example—there are unlimited amounts of personnel and funds available. A member of Congress, however, has only a few staff persons and very limited funds.

New Approaches

With great emotion, the Minnesota senator pleaded for new approaches and greater support for this "fading" law-making branch of government.

Overall, the conference conveyed a feeling of hope, not for the "wrong" reasons, but for reasons we had not previously imagined. It is not that Kissinger is evil or even that his foreign policy is self-righteous, self-serving and morally wrong. The problem with the Nixon-Kissinger unilateral approach is that it is outdated, *passé*, no longer in tune with tomorrow's world and the modern ethos that emphasizes reciprocity and support for international institutions to settle national disputes and global problems.

So, it is not that the multinationals are exploiting other countries to support our economy and that they must stop. Stop they won't but change they will. These massive corporations will be tempered because we have become dependent on the nations in which they reside.

Can't Afford War

So, it is not that we will stop the arms race because it will lead to war or because of a commitment to peace. The truth is that we can no longer support billions in military expenditures. We cannot afford to demolish the world as many as 1000 times!

So too, peace would seem possible not because we need oil and tin and would fight for it but because others need food and will exchange for it.

Americans are becoming skeptical when others try to manipulate policy by threatening the clichés, "They will, if we don't first." "If we give up our way of life, we will have nothing." "If we give away food, we will starve." A new ethic is forming in the foreground (not just over the horizon) which says, "don't fear to give up, enjoy to share." And, it wasn't a mythical goodwill prayer that ended the conference but an honest and encouraging possibility that these values may be permeating our major governmental institutions.

Education for Peace—A Sampler



Editor's note: All is not as bleak in the field of public education as it might seem. The subject of peace, for example, is being given serious study and the results are slowly but surely circulating among teachers. Excerpts from Education for Peace: Focus on Mankind, the 1973 Yearbook of the Association for Supervision and Curriculum Development, provide a sample of hope for the future.

Peaceful Delusions

THERE IS PROBABLY more self-deception, wishful thinking, hypocrisy, and illusion in discussion of peace and war than in considerations of any other concerns of modern man. Yet it is potentially riskier to suffer delusions on this subject than on almost any other. Unwillingness to confront the real issues, combined with the inability to perceive the truth about our own motivation and behavior, can lead nations—like individuals—to assume frozen postures of indignation and self-righteousness that are as dangerous in their way as the arms race.

Basic to the effort to grapple effectively with issues of peace and war is a willingness to recognize that human beings are capable of dominating, exploiting, oppressing, enslaving, and destroying one another in a "peaceful" manner. Thus peace as viewed by one group of persons may mean exploitation or oppression to another group.

The truth is that it is often the privileged who are "peace loving" because they want to enjoy their privi-

leges in peace, while the "have-nots" are the troublemakers and aggressors.
—James M. Becker

Can We Cope?

WHETHER WE AS A NATION are today more violent than we were in the past is not the most important question. Violence to human beings, unnecessary hurt, hidden violence that degrades and denigrates, institutions so set up and managed that they do violence to persons and precipitate violence are both current and historical. It is clear that the United States is much more violent than other Western nations. This violence is carried on by the Establishment (through corporations, institutions, and services); by students moved, however unwisely, to make the schools "relevant"; by labor unions struggling, however unjustly, to advance their particular bread-and-butter gains; by racial and ethnic groups battling each other out of economic competitiveness and psychotic fantasies; by government through dogmatic bureaucratic dictums and self-protectiveness; by ultraleftists and ultrarightists, whose limited view of the consequences to human beings leads them to advocate war and violent revolution . . .

For some time researchers have been working with the idea of the "coping individual" . . . one whose acts are characterized by empathy, logical analysis, objectivity, concentration, tolerance of ambiguity, and intellectuality. In contrast, one whose behavior is generally of a defensive kind is characterized by unconscious rigid behavior, proceeding from projection, rationali-

zation, denial, isolation, intellectualization, doubt, and indecision.

The relation of coping to a world of peace and nonviolence lies in its emphasis on rationality—on the individual's ability to objectify his experience. The solution of the peace-or-violence problem of world society lies in reduction of irrational, unconscious approaches to problems and situations and the development of more persons whose functioning is empathic, rational, and logical.—Aubrey Haan

No More, No Less

PEACE MEANS many things to many people. It can mean the inner tranquility which comes to those who live in harmony with their personal universe. And it can mean the absence of war, of force or the threat of force, in relations between nations. Peace should also mean opportunity for the human race to meet the physical threats of gnawing hunger, of agonizing disease, of the expanding problems of population and pollution. Opportunity to meet the moral challenges of racial strife, of callousness to suffering and death, of hate and greed and all their ugly kin. (from *To Free Mankind*).

The closer we get to the year 2000, the more our thoughts turn to the future. Some writers believe that we are moving irreversibly toward the antiseptic societies of 1984 and *Brave New World*. Others foresee chaos and an uninhabitable planet. The future will be what we make it — no more, no less.—George Henderson

AFSC Tax Case:

Decision Supports Peace Testimony

IN WHAT MAY become a landmark case, a United States federal judge has found it unconstitutional for two Quakers and their employer, the American Friends Service Committee, to be compelled to support war through taxes withheld from their income.

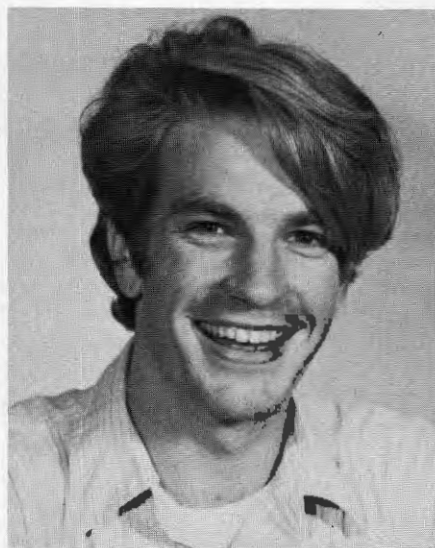
Judge Clarence C. Newcomer handed down the decision in January in a suit filed in 1970 by AFSC and two

no distinction between an offensive or a defensive war. Both are equally objectionable."

The judge also ruled that the section of the Internal Revenue Code requiring AFSC to in effect act as employer-middleman-tax collector for the government was in this case unconstitutional. Judge Newcomer ordered the government to refund \$574.09 which AFSC had paid as taxes for the plaintiffs while the case was pending.

Karpatkin said, "I think this decision could be used by other Quakers in other Quaker organizations and that the logic Judge Newcomer used would be persuasive to other judges."

In commenting about the case, Lorraine Cleveland, who has been refusing to pay war taxes since 1949 and has been raising her concern within the Service Committee even longer, said,



... Len Cadwallader

of its employees, Lorraine Cleveland, a member of Newtown Meeting, and Leonard Cadwallader, a member of Germantown Meeting.

To Refuse War

"We are of the opinion that the withholding method of collection of taxes does foreclose plaintiffs' ability to freely exercise that part of their beliefs requiring them to refuse to participate in war in any form . . ." the judge said. "The tax which is withheld is in fact a tax on their incomes which means that the support of whichever war we happen to be engaged in is coming out of their pockets. The 'support of war' also includes the payment of taxes in time of 'peace' so long as those taxes are used to support the military's defense budget generally. Quakers make

Against Violence

"Quakers have for many hundreds of years taken the position that they could not engage in war or violence of any kind and could not take the life of another human being," the judge said in his 18-page opinion. "In more recent years this view has come to be known as the 'peace testimony.' The peace testimony is not a negative concept but is rather a positive idea requiring Quakers generally to strive to make war and violence unnecessary. . . .

"When the peace testimony of individual Quakers comes into conflict with a governmental requirement, the first step usually taken is to petition the government to change its position. Quakers worked out such a change and compromise with respect to alternative service during World War I and thereafter. If such a compromise cannot be worked out then the individual must re-examine his or her conscience to determine if it is possible to live with the government's requirement or if not, then to disobey the law so as not to violate conscience."

Persuasive Opinion

Although the case was not a class action and therefore does not apply to anyone else in either AFSC or any other Quaker organization, Attorney Marvin Karpatkin who represented the Service Committee believes that other judges might be persuaded by Judge Newcomer's very carefully reasoned, balanced and logical opinion.

"Although legal precedents are binding only on lower courts and in future cases under the same judge," Attorney



... Lorraine Cleveland

"Faith and Life" Co

FORTY FRIENDS of California and Pacific Yearly Meetings met in a "Faith and Life" conference over the weekend of September 28-30 at Ben Lomond, the Quaker Center near Santa Cruz, California. This conference, a fruit of the concern for dialog among Friends following the St. Louis conference of 1970, is believed to be the first formally-approved such conference between representatives of these quite diverse yearly meetings.

The conference included meetings for worship, small worship-sharing groups, and three plenary sessions. The plenary sessions involved an historical review of Quakerism by Eugene Coffin, papers by Ronald Woodward and Ferner Nuhn on the Christian roots of the Quaker faith, and impressions

"There has never been any doubt in my mind that the Quaker peace testimony was protected by the First Amendment, and the confirmation of this by the court strengthens my conviction that it is improper for me to pay war taxes."

Everything Connected

In an earlier statement prepared for the case, Lorraine Cleveland said her refusal to support war in any form "has contributed to my own integrity—my sense of wholeness—by bringing my actions into harmony with my deeply held beliefs and with the guidance of my conscience. It (also) has kept me sensitive to my own direct responsibility in relation to war in a world in which 'everything is connected to everything else.'"

"It has been our position," said Bronson Clark, executive secretary of AFSC, "that the First Amendment protects us as an organization because of our basically religious character, from acting as a tax collector for the government in this matter of war taxes. We also believe that we should not be forced to act as the government's agent in a middleman role that deprives our employees of the right to confront the government individually on this issue."

The government is expected to appeal the decision in the U. S. Circuit Court of Appeals.

Conference in California

of the significance of the conference by Edwin Morgenroth of Pacific YM and Richard Foster of California YM.

The conference was felt to be successful in its breaking down of stereotypes previously held. In his report to California YM, Ron Woodward wrote that "there seemed to be no striving after a false sense of unity," but the occasion provided "beautiful opportunities to witness," "times for an uncompromising statement on what each of us believed," and "there did seem to emerge a very genuine kind of unity, based upon a common heritage, an ability to worship together, (and) a common quest for constructive dialogue together based on honesty and love."

FERNER NUHN

Attack on Conflict

by Kevin M. Marion

"WE ARE PULLING together knowledge as it has never been pulled together in the past . . . Economics, geography, political science and sociology each had its own approach (to world problems). We felt the problem of world conflict required a new, full attack."

This is the rationale offered by University of Pennsylvania Professor Walter Isard, founder and chairperson of the only educational program in the United States that offers master's and doctor's degrees in peace science.

Dr. Isard conceived the curriculum in 1970 in response to student and faculty concern over the Vietnamese War. Now, at a time when most colleges and universities are feeling the pinch of decreased financial support and the war in Southeast Asia has been quieted down, the Peace Science unit is flourishing, both in financial support and student interest.

Two new faculty members joined Dr. Isard this school year and the original student enrollment of two has increased to thirteen. Dr. Isard credits the willingness of the University and its Wharton School to support innovative and at the same time rigorous social science programs for part of the growth. The other reason is because "Peace scientists are aggressive and forceful in setting down their views. We have to be in order to be effective in our sluggish society," he explains.

The program has two basic orientations: the theory of conflict and how individuals and groups interact psychologically, economically, socially and politically on the one hand, and the

Kevin Marion enrolled in Penn's Peace Studies program after majoring in Peace Education at William Paterson College, NJ.

development of ways to successfully understand and to cope with specific conflict problems on the other.

Activities are not directed solely toward the academic exploration of peace. Faculty and students are beginning to take part in "War or Peace: 1976," the three-year World Forum scheduled to culminate in the Bicentennial year. Its central theme is the question, "Is War Obsolete?"

The aspirations of Dr. Isard are that each student within the peace science program "be a key decision-maker whether in business, government or education . . . and be a generator of fresh and productive ideas in resolving a problem as old as man himself."



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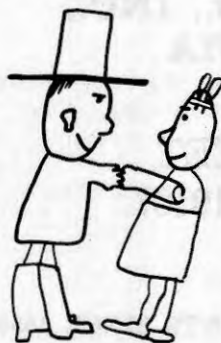
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Letters to the Editor

What Really Matters?

MY PARENTS NEVER spoke of it. That I was the way I was. I was their youngest child, and their only daughter. The grief of feeling "it"—my homosexuality, my love for other women which was something too bad to be recognized or spoken of, even though I was loved "no matter what you are" (the closest my mother ever came to letting on she knew)—was so great that I will always feel the pain. There can't be complete joy in love without understanding, acceptance, and knowing you're "OK" as you are.

I'm grateful for the poem, (FJ 9/15) "Our Younger Daughter" . . . because someone who "doesn't have to" accepts me. They have accepted me through acknowledging the homosexuality of their own daughter, along with their love for her, their real love, the accepting, unconditional love that gives life and growth and freedom, just from being felt.

I thank these parents and Friends Journal for this poem. I'm sorry that others feel that acknowledging our existence lovingly will ruin "innocent" others. I hope things will change so

I and others like me and the Younger Daughter can feel as accepted, as human, and as worthy of being here as do those who pity us. Someday others will realize that pity itself, not just "what we are," is keeping us from being whole, and from being able to give as well as enjoy the love and joy in family—and community life. So thank you, Friends Journal, thank you parents, and thank you Younger Daughter.

I can't quite sign my name, not because I'm ashamed of being me, but because pity, hostility and punishment have hurt me too much to ask for more.

Love for me "in spite of what I am" has hurt me most of all. I hope that any who understand this will remember, and try to be "open" and "stay loose" when they meet my sisters and parents who have had to suffer with us. Maybe it would help to just think, "Why make such a big deal over *whom* one loves?" Surely it's love itself that really matters.

ANONYMOUS
Norfolk, VA

Younger Daughter

THANK YOU FOR PRINTING "Our Younger Daughter" (FJ 9/15). We need to encourage our children to be free—to be themselves. Those of us who are gay do *not* want pity, only understanding. If Friends would read and ponder *Homosexuality from the Inside* by David Blamires, I'm sure that there would be more enlightenment and more understanding.

GARY MILLER
San Francisco, CA

Lesson of Love

I SAT LAST NIGHT and read in the Journal (11/15) two letters in response to the poem "Our Younger Daughter" (9/15) and knew I would have to try to make some kind of answer. To read Friends saying the love of other people was "drivel" and deserved their pity made me feel more than I can say. The two Friends seemed to write as though gay people were somewhere apart—as though they did not work with them, laugh with them, worship with them. Friends, did thee really say those things about real people thee knew? Or about an imaginary group labeled "lesbians"?

Friends believe that the Light of God is in everyone. And that each must strive with what they are given to nurture that Light. I am a Friend. But I am gay. My love for woman, like all love, springs from the best part of me, the part I cherish most. And like all love, it has taught me much—about myself, others, and the beauty people can reach. I will not let anyone call that love “wrong.” Friends, would thee have me destroy this love? Or hold it up to the Light?

One of the letters mentioned that praise of the lesbian life could lead youngsters to not understand the painful road we must travel—lacking the joys of family life. If she speaks of children, I suppose I shall not have this. If she speaks of loving another in a complete, rich way, then I shall. But I can speak of something I do not lack that a poem about lesbians might teach a child. While living so long with people's derision and seeing them turn away sickened, I grew a lot. And I still affirm love, the kind of love where people are seen not by the color of their skin, their sexual gender, where they were born, or whom they choose to love, but by the light of God in them which makes them special. I feel grateful to have learned that lesson.

MERRY ALLEN
Gwynedd, PA

Inconsistent Sexuality?

I AM A “CONVINCED” Friend. One of the things that attracted me to Friends was that their attitude toward human sexuality seemed to be well thought out. That attitude appeared to be based on the sacredness of each person, including each child, with sanctity of the home being a corollary concept. The long period of waiting required of young couples between engagement and marriage was to ensure that their union was primarily spiritual, so that their physical union was an expression of that special spiritual love, and that children were seen as a cherished product of that love, not as a by-product. Now, it seems to me that Friends need a dialog on human sexuality . . .

I have just read the Rufus Jones Lecture on “Human Sexuality and the Quaker Conscience” and have been drawn into this unfortunate dialog! Friend Mary Calderone lists some queries relating to this subject, the first of which asks, “Am I willing to validate pleasure without guilt, both the getting and giving of it, as legitimate in and

of itself—one of many similar ends that, taken together, can enrich life for me and others?” Certainly not! What a preposterous idea! Pleasure for the sake of pleasure is sought after by empty souls, and the result is emptiness. Happiness may be transiently enhanced by pleasure, but pleasure is not its source. As Paul said, “To be carnally minded is death, but to be spiritually minded is life and peace.” Pleasure is important, necessary and fun. But can it be without guilt unless it has some independent justification?

Of course Friends have no right to sit in judgment of anyone. However, we feel it right to condemn war and slavery. Have we no right to observe that certain sexual lifestyles historically have been symptoms if not causes of social decay? Jesus had some remarks about these things. For example, “Whoever looks lustfully at a woman has committed adultery with her in his heart.” “What God has joined together, man must not separate.” Has this situation changed?

We tell the world that the Spirit has been, through the centuries, consistent in its teachings against war. Will the Spirit now be inconsistent with regard to human sexuality?

GEORGE MCPHERSON, JR.
Rolla, MO

Friends and Blacks

ALL OF THE ARTICLES in Focus: Friends and Blacks (FJ 11/1) were of interest, and I was especially helped by the one on Black Separatism and Integration by Virginia B. Gunn.

Although there is not now as much discussion on the subject of race as there was during 1969 and 1970, at least some Friends have not forgotten the issues raised. The Economic Development Fund for Disadvantaged Minority Groups, established by Philadelphia Yearly Meeting 1971, and in operation now for about two years, committed the yearly meeting corporately, and individual Friends, to raise \$200,000 each. As a result of a recent bequest, the yearly meeting has just about met its commitment. Individual Friends and monthly meetings have raised around \$120,000, with \$80,000 still to go.

The Board of the Economic Development Fund, which initially consisted entirely of members of Philadelphia Yearly Meeting, has now added members of minority groups who are not Friends. A number of minority busi-

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nesses and organizations in the general yearly meeting area have been helped with both grants and loans. Although \$80,000 represents a long way to go, \$120,000 is not inconsiderable; the 500 families and meetings which contributed this can, I believe, feel satisfaction in participating in this effort toward social justice.

GERTRUDE P. MARSHALL
Ardmore, PA

Fair to Blacks?

I AM SERIOUSLY troubled about the picture on the cover of the November 1st issue. The focus: "Friends and Blacks" is a most important one and needs to be repeatedly called to our attention. But the picture—a sweet, well-dressed little white girl with a black doll-toy—what does this say to a black reader? What of equality? What of dignity? What of the seriousness of our racism in jobs, housing, or the courts?

The contents of this issue are of serious import and value, but the cover picture is what strikes the eye of the

casual observer, one who picks up the Journal on my coffee table.

How can we counteract the negative effect?

MARJORIE BURTT
Ithaca, NY

Less Guilt, More Joy

O, FRIENDS, how much more would get done if we turned from guilt to joy?

The idea that since Blacks are here they have a right to expect this and that (FJ 11/1) sounds like something my teenage daughter has said to me a time or two. If I want to indulge her, fine; but if she thinks I *ought* to indulge her because I brought her into the world, that is a different thing, and not a right premise for indulgence.

This whole idea of burdens and rights and freedom is very tricky. The concept of rights implies demanding. A society based on demanding—which ours has insidiously been becoming for the past forty years—is an unhappy society. The world doesn't owe *anybody* a living.

We who enjoy freedom or justice should also feel responsibility to give, share, expand our consciousness, to those without these rights—out of both sadness and joy but hardly because of debt.

As quoted by Elizabeth Watson in her article, same issue, "Time makes ancient good uncouth." We need not feel ancient guilt on our shoulders for those who thought certain aborigines to be on a par with only animals. Their eyes, unenlightened to the quality of *all* human beings, did not interpret things the same yesterday. We must *forgive* the past, even our own past of a year ago and look forward as Elizabeth Watson says. Her article is ex-

cellent in enumerating things we can do. Let's do them not because we have a burden but because we believe in justice and humanity and Divine potential.

DOROTHY K. GARNER
Cobleskill, NY

Strange Concept

IT IS TRULY STRANGE to read in a Quaker publication such a confusion about the relation between public and private morality as in your companion pieces: (FJ 9/1) "Speaking out: On Jeb Magruder, Watergate . . ."

"Why is Magruder to suffer because . . . he thought his cause warranted non-conformity?" Let your imagination try out that question on the shade of George Fox as he sits in prison!

As reported by Dr. Tugwell, Magruder's complaint that others set him a bad example sounds seriously close to a whine. It is as though he wanted to claim the privileges of pursuing the dictates of his private conscience in opposition to the public morality, but then he wants also the privilege of public approval for his defiance.

When the private morality diverges from the public morality one is forced to choose. If one's private way is more convincingly right, one chooses as did "the Coffins and the Berrigans," or as did George Fox or Joan of Arc or Jesus Christ and the thieves on the other crosses—knowing that the public will revenge itself if it can.

When the public morality, as determined by the power elite or by the majority, goes against one's conscience, one must decide whether he has the fortitude to allow himself the luxury of a private morality or whether he will conform sufficiently to avoid conflict with the society. Of the conformers, Christ said: "For verily, they have their reward."

"But how should one know whether he is right or wrong?" comes the cry, and elicits a surprising answer from a Quaker: "Ask a Lawyer." The Christian proposes to call in a Pharisee to advise him on a question of conscience! What has happened to the principle of doing what one has to do because it is right? What has happened to reliance on the *inner light* by which one knows what is right? Of course not many of us are as heroic as George Fox, and of course this apparently simple task of balancing the public against the private morality becomes an endlessly distress-

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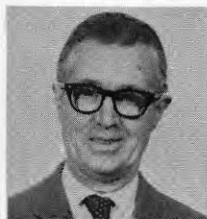
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ful inner struggle to know one's convictions and how precious they are. But this struggle is not made more easy by dragging in extraneous considerations until one loses sight of the fundamental issue which is so very simple: Am I willing to take the consequences of acting on my convictions?

CARDON KLINGLER
Zurich, Switzerland

Valid Idealism

WHEN IDEALISM WORKS for invalid objectives it not only leads to disappointment and frustration, but does positive harm by using up effort which should have been used for valid objectives.

"World Citizenship," "A World Without Borders," and "The Global Village" are invalid objectives since they presume a homogeneity of mankind, a uniformity of culture, that certainly does not exist now and is probably undesirable. The true unity of the world lies, I believe, in the desire for survival and the acceptance of the idea that peaceful co-existence of major world regions, races, religions, and cultures is possible.

It is probably wise at this point to work for world civil law in the very

limited area of arbitration of disputes, arms control and peace enforcement. At the same time we should accept military and cultural decentralization . . .

Partial world federation, an elite federation of the rich, white and politically mature nations in a world that is predominantly poor and non-white, would be a big step backwards.

Anything that will improve the ability of the U.N. to effectively use arbitration to settle international disputes is worth working for. This could be done while the larger objective of revising the United Nations Charter to get an effective Security Council is being achieved.

STEWART KURTZ
Merion Station, PA

Motivating Function

BERTRAND RUSSELL, in *Education and the Good Life* (1926), said that little children provide other family members with a motive for being gentle, showing patience, and in general acting as a good example.

The death of my grandmother made me aware of a similar quality in older persons. As people age and are less



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able to perform routine chores, we often fail to recognize the more vital function they take on—that of providing a motive for us to be better people.

DEBORAH KEPLINGER
Annapolis, MD

Only Partly Quoted

IN FRIEND SCOTT CROM'S LETTER (10/1) concerning my "Thoughts on Meditation" (5/15), he quoted (and actually misquoted) one half of a sentence. If he had quoted the whole sentence and the preceding sentence, the meaning, I believe, would have been clear.

I was making the point that an experience of Presence is to me, because of my background, an experience of God, not of Jesus or Buddha or someone else. I did not intend to imply that God is a mere "item of our own experience," to quote his letter. That thought seems like an animadversion of the tenor of my article.

I feel it is important that, in a religion whose uniqueness lies in its custom of corporate communion with God in silent meditation, and in individual witnessing to this communion, Friends should be encouraged to express themselves on what meditation means to them. I wish more Friends would feel free to share their thoughts and experiences on this subject which is at heart of our religion.

FRANCENIA TOWLE

Fresh and Life-giving

I JUST RETURNED from a "Faith and Life Conference" in North Carolina where representatives from five Yearly Meetings were present to worship and verbalize. I found something delightfully fresh and life-giving that I wish to share in the context of John Yungblut's article (FJ 10/1).

I had thought that my home meeting was extremely diverse in faith and life but in North Carolina the diversity was even greater. Yet unity happened amid all this diversity. I have intellectually believed it could happen and have even experienced it on occasion, but I had forgotten how truly meaningful it can be. I now know afresh the nature of Christian unity and the dialog we address ourselves to when we engage in sharing how we feel about just who is this Jesus we find in scripture and as part of the "Presence" in meeting. Our rituals are different (programmed and unprogrammed) and we all have our preferences, but as John

Yungblut's article points out, our diversity also includes a different stance toward the witness of Jesus.

My excitement over what happened in North Carolina is that we found in worship and in our other modes of sharing something that was inclusive, warm, contagious, outgoing and beautiful. It was not exclusive, sectarian, or creedal. It is this "warmth" that continues to live with me, and I venture to say is the most important thing that happened to us all.

True, we must encourage those among us on the Quaker ecumenical Faith and Life panel in the manner of John's article to articulate the theology in this ever continuing and important dialog. But dialog would never have started without the quality or the flavor of our gathering that occurred because we did not try to replace the experience of other Friends with our experience (or theology). We did not struggle over creating a synthesis. We were there to listen to each other and the "Great Listener" in such a fashion as to draw each other out in a manner that only sustained listening on a deep level can do. We were "members one of another" experiencing the universal spirit of Christ. I also came away aware that this spirit of inclusiveness does not cut us off from our historical roots.

MARSHALL SUTTON
Columbia, MD

Jimmy Snyder

JIMMY SNYDER (FJ 12/1) did too lie! And Noah Vail is a rat-frink.

RICHARD UPDEGRAFF
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Announcements

Marriages

BELL-JANES—On October 6, under the care of Friends Hill Meeting at Quincy, IL, **SUSAN JANES** and **KRIS BELL**. The groom is the son of Lee and Iris Bell, members of Friends Hill Meeting.

KERN-WHITAKER—On December 15, under the care of Miami Monthly Meeting of Waynesville, Ohio, **REBECCA SUE WHITAKER**, daughter of Harold and Katherine Whitaker of Waynesville and **JACK WAYNE KERN**, son of Jack Lineer Kern and Amelia Zumaran Kern of Rocklin, California. The bride and her parents are members of Miami (FL) Meeting.

HUGHES-ROBINSON—On August 19, **SCOTTIE ROBINSON** and **ROBERT HUGHES**, under the care of Manhasset (NY) Meeting. The bride, her mother and her step father are members of Manhasset Meeting.

Deaths

BUNNELL — On November 5, in Waynesville, Ohio, **NELLIE BUNNELL** a faithful member of Miami (FL) Meeting. She will be greatly missed by Friends, her many relatives and friends.

WILT—On July 20, **HENRY T. WILT**, a member of Matinecock Meeting, Locust Valley, NY: When Henry T. Wilt died at Reading, Pennsylvania on July 20, 1973, Friends lost a leader unique in our generations. Philosopher, teacher, and delightful friend, his depth of insight, clarity of thought, felicity of expression and diamond-pure integrity marked him as man of God in the best, most universal sense. A public Friend, he bore his honors and used his great talents with a grace and modesty which endeared him to all. He was a teacher of such gentle ways and profound knowledge that he infused all who learned from him with the deepest respect for the spoken and written word. No spiritual sentimentality, no nonsense, however pious or authoritative, could pass unexamined in his presence. Henry T. Wilt kept every meeting he attended "honest". His loss is simply inestimable. This we know: his equal will not be seen in our lives."

LEWIS—On December 9, **CLEMENT BIDDLE LEWIS**, aged 85, a member of Westfield Meeting, Riverton, NJ. Clement Biddle was a member of the board of trustees of the meeting and former chairman of the property committee.

Coming Events

February

15-17—Stewardship of Land Conference, Haddonfield, NJ.

At Pendle Hill, Wallingford, PA
15-17—Vipassana Meditation for Beginners. V. R. Dhiravamsa

Mondays, 8 p.m., in the Barn—Early Quakerism Re-Considered. John M. Moore: 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

March

1—FCNL 30th Anniversary program, Atlanta. Contact FCNL, 245 2nd St., N.E., Wash., D.C., 20002, or Dwight Ferguson, 18 Alden Ave., N.W., Atlanta, Ga., 30309.



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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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Books and Publications

FRIENDS FELLOWSHIPS INTERNATIONAL: A new direction in Quakerism. Order training manual from International Friends, P.O. Box 7166, Richmond, VA 23221. Donation \$3.

HISTORY OF CONSERVATIVE FRIENDS, 64 pages. BALTIMORE YEARLY MEETING, 1672-1830, 63 pages. Each booklet \$2, obtainable from author, Kenneth Morse, 3700 Woodbine Ave., Baltimore, MD 21207.

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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.

Opportunities

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

WEEKEND WORKSHOPS for single men and women, separated and divorced persons, couples, and for anyone on awareness, expressive movement, and life planning. Write Bob and Margaret Blood, 2005 Penncraft, Ann Arbor, Michigan 48103 for details.

Travel

FOR CHILDREN 13-15: Summer 1974. Experienced married couple leads second horse-drawn cart tour of rural Greece for small co-ed group. Learn language, culture, history. A challenging, growing experience; a healthy and unique cross-cultural adventure. Grassroots Educational Expeditions, Arthur Morgan School, Route 5, Burnsville, NC 28714.

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.

For Rent

ENGLISH FRIEND wishes to let charming historic house, fully furnished, from early April to end June. Accommodates 3-4. Halfway between Oxford and Stratford. London 75 miles. David Wills, Hook Norton, Banbury OX15 5NQ.

Schools

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

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

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 over 7 assignment. Friend Box S-583, Friends Journal.

FRIEND, 23, male, B.A. film, assistant professor Rutgers University, seeks job teaching film-making and/or film history at secondary level boarding school. Live on campus, organize film program. Money unimportant, but freedom and positive atmosphere essential. (212) 260-5659: Wheeler Dixon. Wednesday through Sunday evenings best. Box D-584, Friends Journal.

Wanted

MOTHER'S HELPER to assist with three small children for young ecologically-minded couple during this spring and summer. Room and board. Chance to live in rural Maine, work in organic garden, learn beekeeping and generally participate in restoration of an old farm. For more information contact: Doreen and Cole Thompson, Town Farm Road, Gray, ME 04039.

ANY PENDLE HILL PAMPHLETS, from No. 1 - 177, to fill out Hamilton College Library collection. Send postpaid to: C. B. Richardson, Clinton, NY 13323.

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

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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

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

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

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

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

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

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

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

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

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

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., Violet Broadribb, Clerk. Ph. 623-3923.

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. Ph. 916-442-8768.

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 Tel-fair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

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

Illinois

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

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

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

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

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—Friends Hill Meeting, Unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone 223-3902 or 222-6704.

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 10 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 Edmands 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. 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.

MICKELTON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

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.

HUDSON—Meeting for worship, 10 a.m. Union St between 3rd and 4th Sts. Margarita G. Moeschl, clerk. 518-943-4105.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

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

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

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

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

Ohio

CINCINNATI — Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

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

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

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

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 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.

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

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

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

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Bldg. Library, Bucknell U. Worship, 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 Waln Streets, 11 a.m.
 Germantown Meeting. Coulter Street and Germantown Avenue.
 Green Street Meeting, 45 W. School House Lane.
 Powelton. For location call EV 6-5134 evenings and weekends.

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

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

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

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

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

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

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

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

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

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

SWARTHMORE—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

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

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

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

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

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

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

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

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

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

Rhode Island

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

South Dakota

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

Tennessee

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

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone: 693-8540

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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