

May 1, 1974

FRIENDS JOURNAL

Quaker Thought and Life Today

Spring should arrive with full orchestra—
Especially the clash of cymbals and the roll of drum;
All nature bursting into music—gold and green.
Yet rather does it come in silence;
Listen as you will, no sound
From the fern uncurling,
Nor the jonquil as it is unfolded by the sun.
These, the mightiest of miracles—
In silence.

FRANCES J. ROSS





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Contents

The Power of Silence in Quaker Worship	
R. Bruce Crowell.....	260
Reflections on a Rainy Day—Noah Vail.....	263
Why is Man?—Floyd Schmoie.....	264
"My dreams spun fragile . . ."—Betsy Crom.....	265
The Place: the audiences of Moon and Stars	
Rosa De La Cruz.....	265
Profile of Edmund Hillpern—Elizabeth Cattell.....	266
Contemplation "Sacred Cow"—Edward Muesch.....	267
Friends Around the World.....	268
Classified Advertisements.....	274
Announcements and Coming Events.....	275
Book Reviews.....	276
Letters to the Editor.....	278
Meeting Announcements.....	282

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THE PHOTOGRAPH ON THE COVER is the work of Takao Akiyama, a freelance photographer whose work appears periodically in the Journal.

Sowing Seeds

On Ministry

by Gene Knudsen Hoffman

RECENTLY I ministered in Meeting and said: "We need to accept—not seek to understand—we need only to accept, and then the understanding comes."

I didn't feel easy about the Ministry. I knew it was right—yet wrong.

After long silence, almost tentatively, another Friend responded. "I need to doubt," he said. "I need to doubt. I need to understand." What was wrong flashed through me. I had couched my Ministry in the terrible mystification of authority. I had used the pronoun "we," instead of the pronoun "I"—and I didn't say any "maybe" or "perhaps."

And this is the difference (for me) between Ministry that is open, free, flowing, fluid, flexible—or Ministry that makes me doubt myself, doubt my openings, makes me feel unconfident, closes me in instead of opening me to new possibilities.

That little unmodified pronoun "We."

For, we've all been told what "we" must do—without enough recognition, I think, that we are *various*. That each of us is in a different condition.

Down through history the words have been written and spoken how "we" should do this and do that. But I see we are not the same and we need *not* all do the same this and the same that.

Confusion-making

To think because I am experiencing faith it's the right time for everyone else to, and to insist they must experience it now, here with me, is confusion-making. (I can invite you to do that—but I may not insist you must.) You have your own road to travel. I have mine. I can tell you where I am.

But—we are various.

Ecclesiastes speaks for me. I know there is a right time for everything for me. And the time for me is probably different from the time for you.

And sometimes my time is congruent with your time, and then maybe we can relate deeply on the same things.

And sometimes my time is incongruent with your time and then maybe we can relate deeply on different things—or maybe not relate at all.

Or maybe we can discover new possibilities in ourselves because we are at those very different places in our lives.

And the variousness of others complements me in so many marvellous ways—far more wondrous than if we were all at the same place at the same time—all seeing the same thing in the same way.

So I hope I'll give up the "wes" without the perhapses and the maybes, and remember it is only *my* answer I can sometime know, only *my* perceptions I can share—only *my* story I can tell. And if it speaks to your condition—great. And if it doesn't—great. Either way you will come on to your truth—I to mine.

The First Word

Once Upon a Time . . .

SINCE JIL, our eleven-year-old would-be writer, detests any piece of writing that begins "Once upon a time . . ." and ends "... and they lived happily ever after" I decided, perhaps in typical Quaker fashion, to make her only half mad. This sad account that still seems somewhat unreal won't end "... happily ever after."

Once upon a time it was possible to mail magazines without depending on a computer. In those good old days the subscriber records for the Journal were kept on two circular files that were ugly, cumbersome, hopelessly old-fashioned and terribly inefficient. Another set of cards that contained only the names and addresses of the subscribers were taken twice a month to a mailing house where the cards were photographed and labels prepared a la Polaroid.

About a year ago we changed printers for financial reasons. The new printer offered a few other apparent advantages, too. One of them was a beautiful, compact, ultra-modern and terribly efficient computer that could do all sorts of wonderful things with our subscriber records, we were told. None of us on the staff completely trusted it, but we really had no choice because we couldn't afford to maintain the old system.

As the months went by we learned a few things about computers. One of them was that they generated enormous amounts of printouts, all of which had to be checked for accuracy. Another fact of computer life was that the people who considered themselves masters of it were in fact as much mastered by it. But the most unforgettable lesson was that when it went haywire, we were in trouble!

That's exactly where we found ourselves after the computer had an equipment malfunction sometime in February and simply wiped one thousand of our subscribers right out of existence. As if that wasn't unfriendly enough, the people who operated the electronic troublemaker didn't tell us about it, but tried to reconstruct our mailing list with outdated information.

We didn't realize anything was wrong until we began to receive messages such as this one, from Ohio: "Help! We've received eleven copies of each of the past two issues." Between too many copies going to a few subscribers, none reaching some others, and still other names being restored to the list and receiving magazines although they had failed to renew their subscription, married and moved to Afghanistan, died or whathaveyou, things were really in a mess through late February, March and early April.

To complicate matters, our printing and production schedules at about the same time became meaningless because the printer changed typesetting systems without adequate preparation. Copy that normally took three days to have set in type and returned in proof form now required ten days to two weeks. As a result, both April issues were thrown off schedule, particularly the April 15

issue that at this writing—April 19—according to the printer "hopefully will go into the mail this weekend."

Now when a magazine can't be printed promptly or mailed properly, it's time for something to be done. As of the May 1 issue, it was. A new printer with a new computer (there's just no way to avoid them, Friends) is producing the magazine. It's a bit early to make any rash predictions, and we're still skeptical and need to have our faith restored a little more firmly, but it looks as if the job will be done better, faster and more reliably.

If so, you soon will be receiving the magazine at least on and, in many locations, in advance of the date of publication. To help meet those dates we still need advertisements, announcements and other material for publication at least five weeks ahead of the issue date. Address changes should be sent in as early as possible because the computer will be updated only once a month.

Now, if the computer behaves itself . . . if the new printer does his job . . . if we do our jobs properly . . . and if you readers continue to cooperate by sending us your information as far in advance as you can, maybe—just maybe—this chapter in the life of the Journal will end "... happily ever after" after all. Sorry about that, Jil.

JDL

LIBERTY lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded.—JUDGE LEARNED HAND

FRIENDS WILL BE INTERESTED to know that the largest wooden church in the world is in the tiny Finnish village of Kerimäki. It was built after fire destroyed the original village church in 1840. Plans for the new church came from Helsinki and were followed to the letter. Faithfully the villagers built and built and built. When they were finished, there on a small rise stood a church large enough to meet their needs for some time to come. Indeed, it was so large that the villagers decided to check with the person who had drawn up the plans and find out why they had built a church large enough for 3,400 persons when there were only 800 in the entire village. The answer: they had built in meters according to plans that called for measurements in feet.



The Power of Silence in Quaker Worship

*From the Richmond Declaration of Faith and Practice:
"Worship is the highest act of which the human faculties are
capable, and it can be truly performed only as it is in
response to the influence of the Spirit of God."*

by R. Bruce Crowell

JUST SLIGHTLY over seven years ago, I sat down to worship in the first Quaker meeting I had ever attended. I had been a confessing Christian and faithful churchgoer for seventeen years. I had been to seminary, had been a full time minister of the gospel, and had participated in more than a thousand services of worship in my life. But throughout those years, throughout those hundreds and hundreds of services, I had never known, I had never experienced the reality of Christian worship. What it was supposed to be was not even clear to me; I only knew that something had always been missing, had always eluded me, even in the highest moments of religious assembly.

Oh, I knew what it was to feel solemn and reverent in the house of the Lord. And there had been sermons, many of them, which had moved me deeply, kindled things within that warmed me long after the preacher left off speaking. Sometimes a choir or a singer would transfix me with the beauty of their offering. And I had visited sanctuaries of such majesty and silent power that my heart felt suspended in a sort of awe. And yet I knew, although I don't know how, that none of these things was *worship* as Christ meant his church to worship. High moments they were, memorable and inspiring—but there was something much beyond them all, and past my reach. Reverence? Well, I had experienced this identical feeling beside a waterfall, or looking at a great cloud against a singing blue sky. It did not just come in a church.

As for warmth and inspiration, I had found these also in quiet hours reading passages from great scripture, great poetry, great literature. And glorious music in or out of church has always lifted me to the nearer courts of heaven. What I was able to see, in casting the eye of my

soul back over all of this, was that in each of these vivid and uplifting moments it made no difference whether anyone else was there or not; for the achievement of whatever glory there was to be had, there needed to be only something out there as the source of my light, and me to behold it. I might be utterly alone upon a summer mountain, or thronged with hundreds in a misty cathedral; whatever happened in me was completely independent of humanity around me. Insights, enrichment, beauty these were all real, all to be prized. But worship in a congregation of believers was supposed to be more than these, more than all of them. I was sure that it was not supposed to be such a lonely thing.

Now after my first Sunday with Quakers those years ago, I felt only that I had come nearer to whatever it was. There was still too much astonishment in me that first meeting—astonishment that a group of 20 or more people, including small children, could sit in silence for so long a time. Nevertheless, when I left I felt . . . well, "rested" is the only word I could think of. Rested. I had



R. Bruce Crowell is minister "part time" of Tucson, AR, Meeting and assistant dean of continuing education at the University of Arizona.

never felt that way after a worship service. It was odd but refreshing.

The following week nothing about the silence seemed strange to me anymore. And by the end of the service, one warm conviction pressed against my mind, saying to me over and over, "Something else goes on here. Something else is present." Whatever it was, I had never known it before, nor anything like it. So for the next few months while I was free to worship with you, I let it grow upon me. The experience was nothing less than a revelation to me, both spiritually and intellectually.

One of the first and most remarkable things I discovered was that in our silence the "I," the "me," can become, can melt into, a "we." This is the true congregation, but I had never known it to exist. To sense in the growing depth of the silence that the selfish center of my life was becoming uncentered, was gradually but surely broadened out to become a part of all who were around me—this was a wonder to me, and it still is. To be freed of the restraints of myself, my "I," my ego, to feel these chains slip loose of my soul and to sense this holy companionship with the other worshipers present was an amazing thing.

Oneness with my fellow worshipers I had used to think could only mean oneness of purpose, or of faith, or of time and place. I had not thought it could ever be a living oneness, knowing that all the separate selves around me had lost their edges, had joined their essences, and that I was part of a unity transcending self. But that is what happens. I am part of you and you are part of me, and for however briefly, we are made one in Christ.

Now when Jesus left us, he promised that wherever two or three would gather in his name, he would be there also. He did not mean in physical presence, of course; but he promised that he would send the Holy Spirit among us, that we might know the present power of the risen Christ. What I discovered seven years ago is the true communion of the Lord: not only do we ourselves become more, become one; not only do we achieve something unachievable otherwise, but further, in our silence, we are acted upon. Christ does not bestow this presence idly; it is to a purpose. We know as we share these times that something moves among us, acts upon us, something quite other than we are. Jesus has said of this Presence that it would be power, and guide, and comforter. I found them all to be true, nor have I ever found them under any other form of worship.

Not only, then was I made aware of the "We" who worship; I was brought to experience the Power, and Guide, and Comforter who lives among the people of Christ. It acts upon us in at least two ways, I have found. One seems to be for the private good of each, and the second is for the common good of all; for the upbuilding of the single spirit, and for the upbuilding of the whole body of Christ.

First, then, I receive what I need. As I grow into the silence I am aware of being known—how else is there to describe it?—of being searched out wordlessly. Where sin lies undiscovered or unrepented, it is brought forth

and something is demanded. Where hungers too deep for the telling abide, they are fed, I know not how. When I would come with a particular fever of concern, it would be spoken to, somehow.

The unresolved, the ends untied, were not always resolved and tied, but they were always touched, and I found upon leaving that I could live well enough with the state of things which I had despaired of before. No, it was not simply that the Spirit was teaching me patience—I was learning how to look at things. This was one of the regular miracles to me—how many things did not change, but I changed toward them instead. No, I was changed, or was shown how to change. We are given, if not the answers, something more important: the confidence that with God, all things are possible; we are given—oh, most importantly of all—the certainty that in our struggles and our weariness we are not alone; the Lord God has searched out our veriest needs, has blessed us in our emptiness. We are not given all that we ask—but God gives us Himself. I never left meeting without that sense of having gained peace, confidence, refreshment; in the parts of me that hurt the most I had been touched; and where my soul was most parched, the healing rains had fallen. And I could not, nor can not tell you how this comes to pass, but you have known these same things, too. The Holy Spirit, the power of Christ, is present, and it moves upon us.

And also, for the common good of us all; for we are all





Photograph by Meg Richardson

members of one body. Oh, the times when my heart has been groping toward a prayer, and someone has risen with that prayer upon his or her lips, to speak the heart of all of us. How beautiful are the gifts of God! And how often, how regularly, we hear the words of someone brought to his feet by the urging of the Spirit, and we rejoice in the words, are enlightened by the reflections, and are amazed at how perfectly things may work together when men and women are given the grace to express their concerns so all may share and understand. Consider too, how many times some worshiper is led to share a scripture that distills the moment in a crystal drop for us. These things do not happen by chance.

It was not many weeks, those years ago, until I had learned the essential secret of it all: the secret was called *Expectation*. The shape of our worship was such that the Spirit could move as He chose. Because we made sure the doors were open, He could enter. And because we expected him, He came. A very great deal of our silent worship, I have learned, is given over to waiting, to being willing to receive, to be yielded. It is worth the practice it takes, this learning to be yielded, to be silent inside as well as out, for much of the silence must be silence of the soul as well as of the tongue. We cannot be spoken to if we are inwardly speaking all the time, begging, telling

God things, piling up our cares over and over, or trying to impress ourselves upon God. "For God alone my soul waits in silence" . . . the soul learning to be silent, waiting its blessings. This waiting is beautiful, I think.

And then as the blessings come, singly or in showers, directly or through the words and prayers of others, then we feel our spirits rise up within us and the quietness is filled with rejoicing—"Oh praise him and bless his holy name"—sometimes you can almost hear those words singing like a choir through our silence.

It is a frenzied world we come from and if meeting needs only the absence of noise and activity and sparking nerve ends, it would be a blessing indeed. But it is so much greater than that, and I believe it will become even more. We gain our sense of peace, of completion. We have worshipped, have been in the presence of God, and our hearts have rejoiced in the joy of this. But it is the power, the sense of power received—it is this which I think will grow even stronger among us, as we are equipped to work for our God in our day. In the silence our faith will grow—your faith, my faith. Watch and wait, you will see this happen. Expect it; it will happen.

Thus saith the Lord, "Be still, and know that I am God."

Noah Vail

Reflections on a Rainy Day

Dancing Around the Machine

A GOOD MANY YEARS ago (I think in an issue of *Politics*, an excellent magazine that did not survive the 1940's) someone came up with a cure for unemployment that has always intrigued me. Facing the possibility that increased automation of production processes might result in large-scale industrial layoffs, the author suggested that the workers be hired to dance around the machinery in the belief that this was essential to its continued operation. "People who will believe the folklore of our present system of production and distribution," he remarked, "will believe anything."

I was reminded of this comment recently while reading one of the folklore pages (I'm afraid there are often several) of our favorite periodical here, and being informed by Friend K that the reason wealth is so unequally distributed in our society lies in our radically differing abilities to produce it. (Friend K has been telling me this regularly for a quarter-century. How I admire his tireless constancy.)

At this point I paused to compare my wealth with that of my esteemed fellow-citizens Clement W. Stone, Howard Hughes, and John Paul Getty, and determined that their ability is apparently several million times my own. Really, K, I admit to not being the most brilliant fellow in the world, but *this* boggles the mind! Unless you can quickly come up with some kind word of explanation, you may find my body under a bridge.

The sad fact is, of course, that the statement that wealth follows ability is a perfect example of arguing in a circle. The only "ability" discussed by Friend K is the ability to "make money," as our culture so ingenuously describes it. This is not necessarily related to intelligence (surely I am more intelligent than J. Paul Getty), or to hard work and perseverance (I have more callouses from productive labor than Clement W. Stone), or even to a nice personality (if you think Noah Vail is a fink, consider Howard Hughes). Nor is it necessarily related to morality and

common honesty ("I'd rather be right . . .").

But perhaps what Friend K is really discussing is something called managerial ability, of which I cheerfully admit to a lack. By careful planning and imaginative projection of future business trends, so the theory goes, your magnate adds to the wealth and comfort of the world and, only incidentally, to his own.

Folklore again. Let's assume (just for the sake of the argument, Friend K) that there could be industries so badly managed that they totally fail to anticipate the future demand for their products (even though, just to make the argument as extreme as possible, much of that demand has been created by their own advertising), and suddenly discover that they are unable to meet the public need. They have not built the necessary new refineries, or generating stations, or paper mills to fill a demand they should have foreseen.

Well, we know what would happen to those hapless industrial managers in some societies: off to Siberia, which seems a drastic and unpleasant remedy for an honest mistake. And we know what would happen in the glorious never-never land of classical economics: instant bankruptcy, and a new and more efficient set of companies and managers to take over the job.

But what *has* happened, folklore aside, to the electric power industry, and the paper industry, and the oil industry, because of their failure to be good managers in our society, prepared to meet the demand for their products? What has been the result of their lack of ability? They are accumulating even more wealth, that's what.

Maybe it's time we took up that suggestion, and hired everybody to dance around the machines in shifts. Except that in the case of Friend K and similar economic theorists, I think the shifts ought to be made out of sackcloth and ashes.

Photograph
by Kenneth Miller





Photograph by Terry Foss

Why is Man

by Floyd Schmoe

MAN, as distinguished from all other animals, might be described as "the Creature who asks the reason why."

From the beginning of his life,—from his first glimmering of consciousness,—his mind struggles to know. This was true we presume from the beginning of the race of man, for the individual in his development from innocent infancy to knowledgeable adulthood, repeats in an amazing way the history of his race.

This rising and expanding spiral of curiosity is continuous from birth until death, but for purposes of easier understanding it might be divided into three major phases:

Most basic is the purely biological—the reach for enough knowledge to survive and to secure the survival of the species.

Man shares this fundamental drive with all creatures, even with plants. Early in his history either as an individual or as a race, this was his chief, if not his only concern, though from conception the seeds of a higher reach were present within him.

This primitive aspiration expressed itself in a blind, fumbling search for warmth, for light, for nourishment, and for security,—all essential to survival and growth.

With the approach of maturity a related urge, purely instinctive, became dominant—an urge to reproduce, to perpetuate his kind.

But with all the more highly developed animals there eventually came a desire to learn and to know, as well as to be and to become. This amazing and entirely unessential urge* appeared rather late in the history of life on earth, and marked the second stage in life's long journey. Sentient animals became intelligent animals.

Although, as indicated above, this development came late in the evolution of life in general, it came quickly to the human animal. A child's first questioning look and verbal demand is evidence of a desire to know, and the highly developed brain of primitive man speaks of an early quest for knowledge.

So the first search was for knowledge to smooth the road to survival,—how better to find the necessary food, evade the winter storm or outwit the prowling enemy. This led to the discovery and use of tools, the domestication of animals, the invention of clothing and shelter, and the cultivation of plants for food and fiber.

It was a long time yet before man, now *Homo sapiens*, the thinking man, began to wonder about himself, to ask the questions which would lift him high above his fellow creatures; but it was inevitable that some day he would. Perhaps it was in awe of great beauty; a sunset sky, a rainbow after storm, a flower, or the miracle of birth. Perhaps it was in fear of nature's wrath, or threatened death, or the dark night of the unknown. Likely it was death itself, the mysterious denial of life, which caused man to seek the meaning of life, to ask the basic questions—"From whence came I, why am I, and where do I go from here?"

Whatever occasioned the beginning of the search, and regardless of the fact that the full answer yet eludes him, it has been the search itself which has led man into the third and highest realm of his spiraling quest. This yearning to know himself, to know his source and his destination has illumined the entire spectrum of man's expanding science, art, philosophy, and religion. It has been the divine enzyme which has animated instinct and intelligence to seek meaning and understanding,—and eventually to lift physical and mental man above himself into a realm as yet only glimpsed,—the realm of the spiritual man. It has led him to ask the supreme question—"What is God?"

Will he ever find his answer? Many philosophers would have doubts. By their definition God, the supreme intelligence, is a concept beyond human conception. This could be true but my deepest instincts tell me that the very fact that man is impelled to ask is convincing evidence that an answer is to be had. When that time comes man will have risen above the designation *Homo sapiens* and become a new creature, *Homo divinus*, the ultimate man.

Floyd Schmoe, a member of University, Seattle, WA, Meeting, is a naturalist who has written numerous books and articles on the subject.

* Unessential, I say, because the world of plant life which in many ways has prospered more abundantly than the animals have, would appear to be entirely lacking in curiosity—although of this we cannot be certain.

My dreams spun fragile and anonymous
like worn records caught in some
familiar groove—repeating
and spinning
while yours
soared strong,
certain.

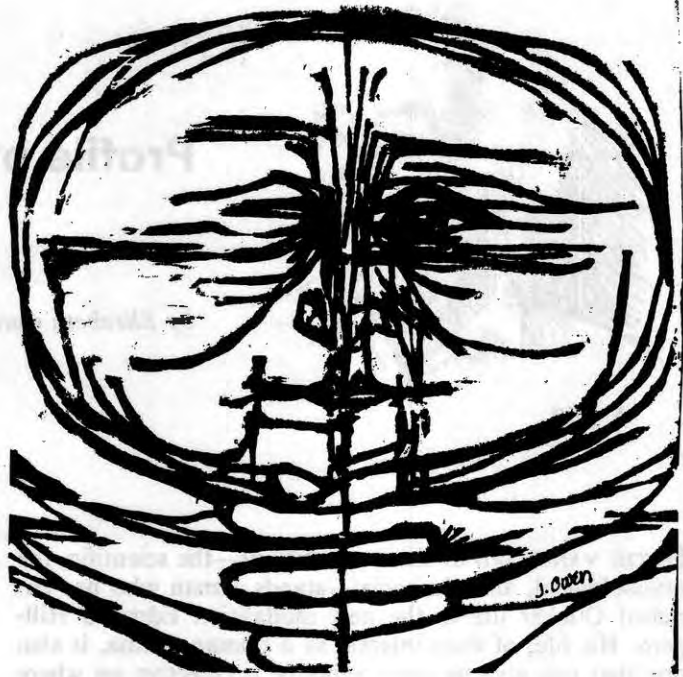
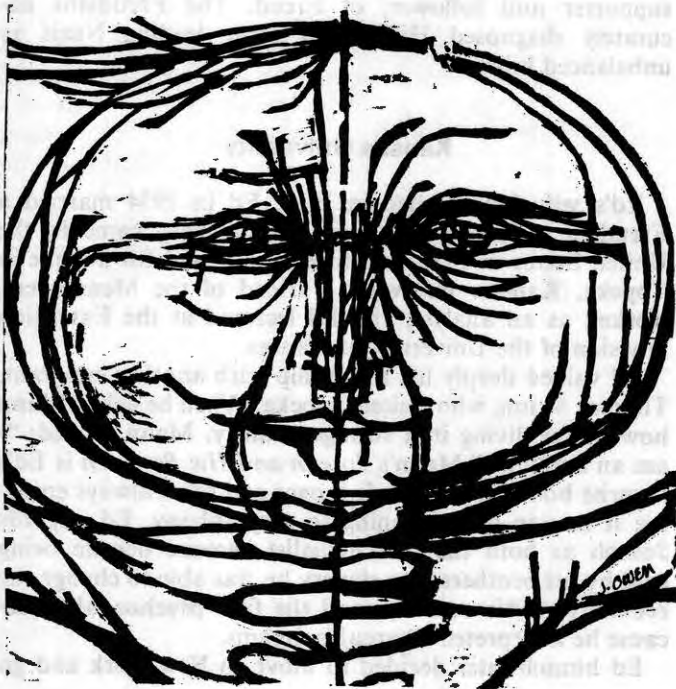
My hurt bit deep. I crouched
over a crumbling Pit—
turning and bending
to shield the rotting
core,
while you
stretched easily,
walked steady.

My eyes saw a future in our very
silence—our careful avoidance,
our refusing to admit we ever felt—
while yours
kept an averted vigil.
Screened.
Silent.

Now
you startle into caring.
Hopes of your own
caught in grinding
revolution . . .

If you reach for me and I'm not there
try to remember

BETSY CROM



The Place: the audiences of Moon & Stars

In undefined dimensions;
Your Word, repeated there.
In an eternity of Speech
The Sound of your Word alone
Is sweet within my soul.
I see the stars
their Lights eternal in the realms
of darkness,
Their songs resounding in my soul.
Then here on earth
I dance the motions
of their mutual sustain.
Dear Mother
You, who shine eternal in the atmosphere
of Soul
Guide my groping movements
My eternal Longing
Towards the beautiful and true.

ROSA DE LA CRUZ



Profile of Edmund Hillpern

by Elizabeth Cattell

IN THE VANGUARD of three revolutions—the scientific, the psychological, and the social—stands a man who has enriched Quaker life in the new modalities: Edmund Hillpern. His life, of deep interest as a human drama, is also one that can give us some valuable perspective on where we are today.

Ed was born in Vienna in 1892, to parents who were aware of the need for drastic social change and the building of one-world. His Russian-born mother was deeply intellectual and had been active in the Tolstoi movement. His father, a Lutheran and an exporter of goods from Austria to Russia and China, belonged to a group called the Association of Sincere Bible Researchers that worked to revise the church's emphasis on dogma and symbols. Thus Ed had the advantage of having a family who loved to discuss a wide variety of subjects such as Darwin and geology, and who were willing to be critics and dissenters.

One day, in biology class during his last year in high school, Ed was examining a leaf under a microscope. Suddenly he saw the movement of living cells, the same as in his own flesh, and realized in a flash the unity of the universe. Parenthetically, Ed says he still regards plants as living beings, and talks to them. During Ed's first year at the University of Vienna, a professor aroused in him a life-long fascination for the physical sciences, so that although social change and the social sciences have been Ed's main focus, he got his Ph.D. in chemistry, and the physical sciences have had a place both in his vocations and avocations.

While engaged in graduate studies at the University of Vienna, Ed joined the Socialist Party, which had as its slogan "knowledge is power." He also became secretary of the Academic League of Pacifists because he regarded socialism and pacifism as having the same goals: peace, cooperation, abundance for all.

Elizabeth Cattell, a member of New York, NY, Meeting, is a psychotherapist in private practise. She also serves as a member of her meeting's Committee on Counseling.

Conscripted for a one-year term into the Austrian army, Ed was serving when Austria invaded Serbia in 1914. For four years, he learned first-hand that war was waste and that peace is a necessity. In the process, he was wounded three times.

In 1920, feeling that the Socialist Party was moving too slowly, Ed became a Communist. However, he also took an interest in the many groups that were investigating ways to expand consciousness and experiment with new lifestyles. Ed's favorite was a Pax-Catholic organization, stressing that Christians and Communists should work together. By the end of the decade, though, Ed had come to agree with Erich Fromm: "Socialism has succumbed to the spirit of capitalism; instead of being a movement for the liberation of man, it is operated exclusively as a movement for the economic improvement of the working class."

Ed also had become an enthusiastic student, and loyal supporter and follower, of Freud. The Freudians accurately diagnosed Hitler and other leading Nazis as unbalanced killers.

Kansas University

Ed's wife having died in 1930, Ed in 1934 married a Freudian colleague who was Jewish. They came to the United States in 1938 as refugees and lived for a while in Topeka, Kansas. His wife, a friend of the Menningers, worked as an analyst, and Ed lectured at the Extension Division of the University of Kansas.

Ed valued deeply his friendship with another emigrant, Thomas Mann, who visited Topeka. When he asked Mann how he felt living in a strange country, Mann replied: "I am an amputee." Mann's *Joseph and His Brethren* is Ed's favorite book, and he reads it over and over, always enjoying it as one does listening to a symphony. Ed, regards Joseph as both the first Socialist because despite being sold by his brothers into slavery he was able to change the economy of his country, and the first psychoanalyst because he interpreted Pharaoh's dreams.

Ed himself later decided to move to New York and go

into the field of psychotherapy. There, he helped Theodore Reich organize his group. He also maintained his interest in expanded consciousness and oriental philosophies, which led him to work with Meerloo, the expert on Eastern symbolism.

Always a dedicated pacifist, Ed organized the Peace Education Association of Yorkville, a neighborhood educational organization. His research on this project led him again to the Quakers whom he had first encountered in an interracial group working in Kansas City. One tie led to another and Ed finally joined the Religious Society of Friends although, as he says, he had been a Quaker at heart since his school days.

Universalist Quaker

Ed is a Universalist Quaker. In his much-beloved booklet, *Meditations on the Advices and Queries of the New York Yearly Meeting*, he asks: "What greater joy can there be than to visit the great men who were creating our culture when they wrote the Bible, the Koran, the Baghavadita, the Vedas, the Dialogues of Plato, the remarks of Leonardo da Vinci, the essays of Goethe, the novels of Mann, the words of the Tao?"

As a member of Fifteenth Street Meeting, Edmund Hillpern has made contributions in thought and deed of lasting value. He organized the Peace Education Committee for the New York AFSC and also became a coordinator of their volunteer work. He was a co-founder of Morning-side Meeting at Columbia University and for many years has been chairman of New York Yearly Meeting's Counseling Committee.

At eighty-two, Ed is becoming less of an activist and more of a philosopher of Quakerism. He meditates every day, since as he says in his *Meditations*: "Meditation gives health, and more; it gives inner harmony, tranquility and bliss. . . . What Catholics name 'exercitism' and followers of Eastern religions name 'Yoga,' are similar in appearance and identical in the final goal: unification, at-one-ment with the cosmic forces."

Place in Fellowship

Yet, Ed says, we also need corporate worship: "I, WE, are finding our places in fellowship in the small group, in that which is more than ME, but which includes ME; in that group which is the sum of its parts plus more. . . ." He also sympathizes with today's nonviolent revolutionaries and sees service as the center of a religious life. "The opportunity is all around us all the time. It is a free gift of the cosmos. . . . An opportunity is only the beginning, not the finished product. It is only that great block of marble, not the sculpture. . . ." Ed has sculpted his life with worship and service to create for us "a bridge which connects the moment—now—with eternity."

Photograph by Meg Richardson

Contemplation

"Sacred Cow"

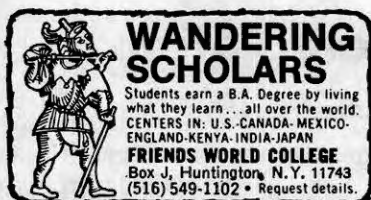
WHY DO WE FIND our meetinghouses so beautiful and emphasize their importance? Is it possible we have become an historical society, more concerned with the preservation of these structures and the past than the more important contemporary service to which they could today be put to serve the community?

In the early days of Friends meeting, they met in each others' homes, the countryside or public places. The establishment of meetinghouses was made necessary by large gatherings of Friends who could no longer be accommodated in inclement weather and insufficient room. The meetinghouse was similar to the homes of early Friends in that it was to reflect that simplicity present in their homes. Do we place such value on our meetinghouse because we can no longer find simplicity in our homes? Do we instead turn to the meetinghouse as an instrument of associating ourselves with the past simplicity when in reality we are relieving ourselves of the guilt of rationalizing our middle-class "American" values?

It is only through example that we can ever hope to change the world. We must, through our unyielding example, cause people to turn into themselves and challenge their prefabricated ideas, stereotypes and biases, which we all possess.

EDWARD MUESCH





Friends Around the World

On Traveling Ministries

by Pat Sheeks

SEVENTEEN OR . . . ENTERING TWELFTH GRADE?

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DURING OCTOBER and November 1973, I traveled among Friends in England sharing my perceptions of the activities and concerns of American Quakers. From the time of the first invitation my reaction was "Who, me? What can I tell them that will have any importance to them?"

Midway through the visit it began to dawn on me that much about London Yearly Meeting is virtually identical to a large segment of American Quakerism today. At the same time, I realized that traveling ministers, including George Fox himself, must have had a great deal to do with fostering this uniform development. Through the travelers, new insights and emerging practices could be shared and tested in the light of others' experience.

Thus the meaning of my travels began to emerge. It is not that I have to be endowed with great insight in order to provide a service to English Friends. All that is necessary is the capacity to serve as a messenger, a reporter bringing word of the stirrings of the Spirit here which in itself has a way of stimulating new

thinking there and vice versa. Thus the two groups continue to grow together.

Our common growth and similarities go beyond the obvious unprogrammed worship and commitment to the peace testimony. We are facing our fourth century with the same kinds of questions about how to most fully respond to our calling. What is the meaning of simplicity in our present economic system? How do we exercise our responsibility for the world at large? How do we know which causes truly call for unity and corporate action? How can we best meet the needs of our children and young people?

Friends in England and America share a concern over our structures. Quarterly Meetings/General Meetings have lost nearly all of their business functions and are finding varied degrees of success in new educational-recreational roles. We are concerned about making our Yearly Meeting sessions more effective, to make the decisions truly reflect the needs and concerns of our meetings. Should the sessions be residential? How do we cope with the necessary expense of conference types of events? How can we meaningfully involve Friends of all ages in the decision-making process?

On both sides of the Atlantic, Friends fear that the Quaker hierarchy has become detached from local meetings. Why should we send our money to London or Philadelphia? What are all these committees they want us to make appointments to? And from the Friends House point of view, how can we make our service to the Society of Friends more effective?

Another struggle we have in common is our relationship with Friends schools. American and English Friends alike are discovering a changed relationship: less close ties with the sponsoring meetings, fewer Friends as students and teachers. Among both groups we hear suggestions that the schools be laid down or disassociated with the Society, countered by assertions that education is an important Friends concern and our schools an essential form of outreach.

In both England and America Friends



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are continuing the search for a more vital worship life. We know by spiritual instinct that we can grow closer to that of God in us. We note with a vague but seemingly futile longing that we have moved away from our original firm base on a Christian, biblical theology without really putting anything in its place. Meeting elders and committees on worship and ministry feel powerless in the face of the enormity of their task.

Searchings such as these are signs of vitality in our Society. On neither side of the Atlantic did I discover anyone with THE answer to any of these situations. Visits like mine certainly do not resolve them. But they do let us know we are not struggling alone. And maybe they sharpen the issues and challenge us to renew our search.

Do We Know

FROM NEW ZEALAND comes the account of the admission service of a member who resigned from the Society of Friends to be received into the Roman Catholic Church.

"Patricia, what do you ask—?" queried the priest who met her as she entered the chapel.

Pat: 'The grace of Christ.'

'Do you clearly understand what you are undertaking?'

Pat: 'I do.'

A number of Wellington Friends attended the service and were made to feel "most welcome." They came away thoughtfully. The account sums up their thoughts as follows: "Do we do enough for those who join our Society? Do we give them a sense of our joy and our recognition of them as a unique gift to the life of our community? Do we make sure that they 'clearly understand what they are undertaking?' Do we know?"



Westtown Women

UNDER THE HEADING "Friends and Feminists" Mt. Toby (MA) Meeting's Newsletter quotes a few gems from the "coeducational" (since 1799) history of Westtown School. One, written by Philip Dunn to his student daughters in 1862, reads: "Girls, please be careful not to play too violently or too long at a time with those bean bags or jumping rope." Another, signed by 12 girls in 1900, states: "We, the undersigned, petition that from now on the girls be allowed the run of the farm one Seventh day in each month." On the other hand, Sarah W. Elkinton (class of 1873) is quoted as saying to alumni in 1902: "... the old educational idea was to mould the child into that which was known to be excellent; the new and better idea is to cultivate that which is excellent in the child and let him develop into that character which Providence designed ..."

Friends Help Orphanage

ON THE INITIATIVE of Marie Entwistle, who returned recently from France to Orlando, Florida, the Friends Meeting there contributed \$150, or half the amount needed to supply Tuy Hoa orphanage, Phu Yen Province, South Vietnam, with a rice husking machine. The balance was raised at a flea market sale held in Maitland.

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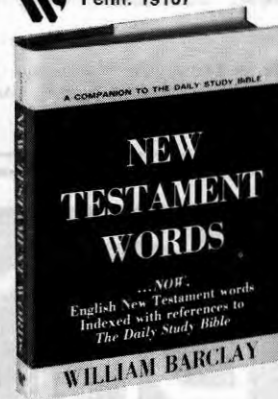
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Westtown . . . 175 Years Young

by Earl Harrison, headmaster

SEVENTY-FIVE YEARS ago an accom-
modating Pennsylvania Railroad ran four
Old Scholars' Specials to Westtown sta-
tion. The "Extra Special" carried 306
passengers for the school as well as 10,000
sandwiches, 300 quarts of chicken salad
and 500 quarts of ice cream.

The Centennial Memorial Tent could
not house the crowd of more than 3,000.
Allegedly it was the largest gathering of
Quakers at one place on the North Amer-
ican continent up to that time. In a re-
markable address entitled, "Westtown's
Second Century," Isaac Sharpless made
various observations:

"It may be safely assumed that a school
managed by our (Philadelphia) Yearly
Meeting will not err on the side of rash
innovation. . . .

"Certain it is that the fringes of our
society have often been the refuge of the
broadest and wisest men born into it,
and among the dangers that confront the
Westtown of the near future it is possible
that one of the greatest is the love of
mediocrity. . . .

"If our Quakerism needs apology, it is
for our own half-hearted, apologetic hold-
ing and defense of it . . . we must, here at

Westtown, hold the great tenets of Quak-
erism in a great way."

He concluded, "May her Second Cen-
tury begin with a replenished exchequer,
a renewed purpose, and a clear perception
of her mission and function. For she has a
mission; she can never be a copy of any
other school, however good."

Isaac Sharpless' words and warnings
came 100 years after Westtown opened
with forty pupils and five or six faculty
members. Today, fifty-five instructors,
including thirty-five Friends who form the
backbone of a uniquely Quaker faculty,
serve 530 students from thirty-four states
and nine overseas countries.

As I see it, their task as Quaker ed-
ucators today is to rediscover, primarily
through the meeting for worship guid-
ance, discipline and the direct, simple lan-
guage of faith. William Penn testified to
"the newness and fullness" of George
Fox's words. Seventeenth Century Quak-
erism sought to purify and restore the in-
ward meaning of the Christ symbol. As
we all know, the language of early Quak-
ers was charged with the colors and
smells and sufferings of personal ex-
perience.

Our students are growing up in an at-
mosphere of incessant double talk and
babble. Too often, the language of pres-
idents and parents is no longer real to
them. Sons are waiting for fathers to
say, "I believe." And our students know
that words are constantly being employed
to distort reality and to manipulate their
responses. We must, therefore, restore an
expectation for authentic speech within
our schools. "Yes" must mean yes and
"No" must mean no.

The task still has another dimension.
Students are searching for a personal
faith. They are looking for believable
adults who are willing to share the deeper
lessons of their life experience. I know it
is very difficult for most of us to make
this kind of revelation, but we are in a
period which demands confessional
Quakersim. The faith of Quaker educa-
tors must become bold, unapologetic and
accessible to the new generation in our
midst.

On May 18, 1974, Westtown will cel-
brate its 175th anniversary. All are in-
vited to the campus to hear Gregory Vo-
taw, Class of 1945 and officer of the
World Bank, and to share in the rededi-
cation of ourselves, the redefinition of our
mission and the renewal of our faith.

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Dayspring for Elizabeth Perry Steiner

by Martha Dart

OCCASIONALLY there passes through this life a shining spirit whose light is a beacon of inspiration and comfort to all those whose lives it touches. Elizabeth Perry Steiner was such a spirit. For almost thirty years her home in Claremont, California, was a haven for friends of all walks of life and a treasured meeting place for Friends who wanted an atmosphere of warmth and serenity for dialogs, discussions, and matters needing prayerful consideration. In Elizabeth's home (sometimes with her present, and sometimes, because her health was frail, with her in an adjoining bedroom or even in the hospital), one somehow felt closer to God as in hallowed places of worship the world over.

Elizabeth was born Clara Elizabeth Perry in Westerly, Rhode Island, January 19, 1886, of an old Quaker family. Her paternal ancestor, Edward Perry who came to Sandwich, Massachusetts, from Devonshire, England, in 1636, became clerk of the first monthly meeting of Friends organized in this country.

Elizabeth's attendance at Wellesley College was interrupted by ill health, but she graduated from the Smith College School of Social Work with the equivalent of a master's degree and was a psychiatric social worker in the Providence, Rhode Island, child guidance clinic from 1930 to 1940. Her background of professional training combined with her compassion, her spiritual depth, and her ability to draw people to her with warmth and acceptance enabled her to help people informally throughout her life.

In 1941 Elizabeth married Edward A. Steiner who for thirty-eight years occupied the Rand Chair of Applied Christianity at Grinnell College in Iowa. These two radiant spirits of deep spiritual commitment enriched each other's lives in the nearly fifteen years of their married life before Edward Steiner died in 1956 at the age of eighty-nine.

Elizabeth was physically frail most of her life but there was never anything frail about her spirit! Her physical ailments, discomforts, or severe pain never interfered with her deep con-

cern for the problems and suffering of others—and she gave of herself and her resources—both material and spiritual—in the cause of world peace, prison visiting, civil rights, the activities and projects of the American Friends Service Committee, wherever the suffering of humanity might be alleviated. One friend tells of a telephone call from Elizabeth at nine o'clock one evening from her hospital bed. Elizabeth, then in her early eighties, was critically ill and in pain. Why did she call? The United States had renewed bombing in Vietnam, and she had just composed telegrams to the president and her congressmen and needed help in sending them off.

One of her poems shows the source of this radiant, active life—

"Why does the stillness hide within me?

Why do I lose it when it is waiting, always there?

I know it is not for grasping, not for demand.

It is mine, yet not mine;

Yours, yet not yours

Until we lose ourselves in its depth.

All men can find it

By no effort, by no strain,

Resting like swans upon calm waters."

She also had a delightful sense of humor. Elizabeth had willed her body for the use of the U.C.L.A. Medical Center, after which there would be cremation and sending of her ashes to Westerly, Rhode Island. One of these last days she said to her nurse—softly because she was very weak but with a twinkle still in her eyes: "You know, I'm so glad I'm going to be recycled!"

Elizabeth's release came on Wednesday, January 23. Her memorial service at the Claremont Friends Meeting House was a time of celebration and deep joy. Elizabeth was *there*—her spirit filled the room. Isabel Fothergill Smith put the feeling into words for all of us with one of the verses from a poem she wrote about Elizabeth—

"She is here and not here.

She is free—on the wing.

She's aloft, and still soaring—

For her, the Dayspring."

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Is the Price Too High?

by Mary Esther McWhirter

RUNNING LIKE a scarlet thread through the entire fabric of the 294th session of Philadelphia Yearly Meeting, held March 22-30 at Arch Street Meeting House, was this basic affirmation: Our historic testimonies become living testimonies only as we translate them into actions effective in our own time.

Testimony: Equality

"Let your Light shine among the Indians, the blacks, and the whites, that ye may answer the truth in them."

George Fox, 1690.

"Is the price too high?" That was the challenge laid before Friends by the Community Involvement Program Committee. In speaking to the question, Leon A. Bass, principal of a large inner city high school, said: "... the price we shall have to pay for slavery and racism has not yet been paid. Friends perhaps still have some choice of how high the price they will have to pay for a free society in which they, along with Blacks and Indians and other minorities can survive."

At another session, the Indian Committee reminded Friends that Native American concerns are not just ancient history, but are both contemporary and local. With quiet eloquence, Stan Holder, a young Wichita leader, shared the frustra-

tations and agonies of present-day Indians that lead many of them to alcoholism, drug addiction and suicide.

Relating to this same testimony was a report from the Economic Development Fund for Disadvantaged Minority Groups. In 1971 Philadelphia Yearly Meeting pledged \$400,000, half of which was to be paid from the Yearly Meeting's unallocated capital funds, and the other half of the pledge fulfilled by individual Friends and Monthly Meetings. The first commitment has been met, but \$75,000 from the latter source is still outstanding. Will this obligation be completed at least by the end of the calendar year? Or, "is the price too high?"

Testimony: Peace

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever. . . ."

Friends Declaration to Charles II, 1660.

"Empowering Ourselves as Peacemakers" was the central focus of the session sponsored by the Peace Committee. Three Friends who represent various age groups, lifestyles and personal priorities spoke out of their own experiences, describing how they became increasingly involved and gradually more effective in

their work for peace. In summary, a fourth peacemaker added, "We must . . . welcome the shock, the kicks, the nudges, and take clear stands on right and wrong, refusing to be defeated."

Listening Friends again asked themselves, "Is the price too high?"

In the program sponsored by Young Friends, David Perry, formerly of the American Friends Service Committee staff in Saigon, described "What's Happening in Vietnam Now?" and how the answer to that question is directly linked to John Woolman's words, "O that we who declare against wars . . . may we look upon our treasures . . . and try whether the seeds of war have nourishment in these our possessions."

The Peace Testimony also surfaced again, as the meeting struggled with and finally approved a Minute on Vietnam which urged Friends to "call upon the Congress of the United States to: 1. Cut off all U.S. economic and military aid to the Thieu government and the Lon Nol government in Cambodia. 2. Reaffirm the prohibition of combat operations by U.S. air, sea, and land forces in Vietnam, Laos, and Cambodia which it adopted in 1973, and extend this prohibition to the use of military or paramilitary advisers and technicians in Indochina and Thailand."

In approving this Minute which was forwarded to Senators and Representatives of Pennsylvania, New Jersey, Maryland and Delaware, Friends were well aware that their responsibilities as individuals were by no means fulfilled; that peacemaking and peacekeeping demand continuing contributions of time, money, energy and personal sacrifice. Yes, we all want peace, but . . . "Is the price too high?"

Testimony: Simplicity

"I was learning to be content with real conveniences that were not costly; so that a way of life free from much Entanglements appeared best for me, though the income was small."

JOHN WOOLMAN, 1743

In exploring simplicity within a complex social order, one session produced creative, imaginative, practical, and contradictory comments from Friends who follow a wide variety of lifestyles.

At the close of a lively session, spiced with excitement and humor, Thomas S. Brown, Recording Clerk, noted: "Consideration of simplicity ended in a framework of quiet worship of God who is ultimately simple."

Testimony: Community

"Being orderly come together . . . for the





Photographs by Ken Miller.

carrying on the work of the Lord, and assisting one another in whatsoever ability God hath given. . . ."

Edward Burroughs, 1662

Beginning with the most intimate unit of the Quaker community, Friends gave attention to "depth of spirit and open relationships within the family," and then at other sessions, to the nurture of monthly meeting members including the aging, and also of students in our schools.

During the sessions on education Mary R. Chapple, who is retiring this year after twenty years' service as executive secretary of Friends Education Committee, reminisced about her experiences and the growth of our schools. The meeting united in appreciation for her outstanding contribution to this major concern of Friends. Eleanor Elkinton, presently a teacher at Germantown Friends School, has been appointed as the new executive secretary.

The meeting was especially interested to hear that the reconstructed 12th Street meetinghouse on the George School campus will be ready for use in the fall as an example of instant history.

Earl G. Harrison, headmaster of West-town School in this its 175th year, told

us that young people today, as never before, seek leaders who are willing to share their own beliefs, and who are themselves believable.

The meeting was moved by the historical implications of these messages, from the continuing development of the Yearly Meeting's schools, and the new-old meetinghouse at George School to the present challenge from our young people, that Friends make their convictions visible and credible.

During Yearly Meeting week, it became clear that our relationship to the wider community meant responding to the issue of the death penalty, then pending in Delaware and Pennsylvania, by sending telegrams of opposition to appropriate public officials.

Testimony: Stewardship

"We are but stewards, and to hoard up all to ourselves is great injustice as well as ingratitude."

William Penn, 1726

"Making Our World Last" was the Junior Yearly Meeting's approach to stewardship of natural resources. On the first Saturday of Yearly Meeting, 200 of our youngest, most exuberant members spent

an active day at Race Street Meeting House, Friends Select School, and their environs, exploring, experimenting and discovering. These experiences were followed by a time of worshiping and sharing with adult Friends at Arch Street. The following week a certain small Quaker wrote: "I think it was fun to make candells (sic! . . . love . . . peace." One of his contemporaries, belonging to a small meeting, had only this comment: "All those Quaker kids!"

While children participated in Junior Yearly Meeting activities, their parents also dealt with the matter of stewardship. Disquieting questions were posed and wrestled with: Do individuals have the right to use their land any way they see fit? Do we have the right to destroy farmland for developments? Are we actively involved in local planning hearings?

Then came the most devastating query of all: Are we willing, personally, to risk unemployment and discomfort for the sake of a healthy environment?

Friends readily agreed that being faithful stewards is, indeed, a noble ideal. But, once again came the nagging question when face-to-face with the consequences of putting a testimony into practice: Is the price too high?

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Books and Publications

EXTRA CRANKS FREE—Quakerana in Pictures, by Candida Palmer. "... this little picture book . . . pokes gentle fun at our Quaker foibles, beliefs and practices by transforming them into Rube Goldberg type devices. . . ." Friends Journal review. \$1.50 each, 4 for \$5.00 ppd., from Quaker Independent Publishing, P.O. Box 176, Rio Grande, Ohio 45674; also from Friends Book Stores.

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

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

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TEACHERS WANTED for new Quaker school for 3-7 year olds. School Committee, Miami Friends Meeting, 1185 Sunset, Coral Gables, FL 33146.

YOUTH LEADER, for eight weeks to work with youth in Western Quarter, Philadelphia Yearly Meeting. If interested contact Sally Rickerman, Landenberg, PA 19350.

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MOTHER'S HELPER. Girl, 14-15, needed June, July, August for two young children. Write: Box 113, North Wales, PA 19454.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in geometry and algebra. Contact The Meeting School, Rindge, N.H. 03461.

NEEDED: MOTHERLY WOMAN to care for house and three daughters, 13, 9, 5, while mother works. Own transportation desirable. Penn country setting close to Philadelphia. Salary arranged. References. Box C-600, Friends Journal.

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Announcements

Birth

HOFFMAN—On February 4, a son, KENNETH FISHER HOFFMAN, to Harold and Alta Bittle Hoffman. The mother and maternal grandparents are members of Birmingham, PA, Meeting.

Marriage

SCHIFFER-HUTT—On August 4, PETER B. SCHIFFER and NANCY JESSICA HUTT. Peter is a member of Haverford, PA, Meeting.

Deaths

CARRELL—On January 22, ORA W. CARRELL, aged 90. He was former minister of Friends Meeting at Central City, NE and was president of Nebraska Central College. He also served as pastor of the Congregational Church of Eddyville, IA.

CONOVER—On February 26, CHASE CONOVER, aged 79, a member of University Meeting, Seattle, WA. He served with Quaker units in France during World War I and again with American Friends Service Committee during World War II. He

is survived by two children, Joseph Conover and Carolyn Schroeder.

DROUTMAN—On December 7, 1973 DAVID DROUTMAN died at home, 95 Christopher St., where he had maintained an office and medical practice for 40 years. When he was about 14 years old he migrated to the United States from his boyhood home in Russia and found fulfillment in his professional career, friendships, and service to others.

David DROUTMAN was an uncommonly gentle person. Although not a member of the Society of Friends, his complicity, his life of service, his devotion to his family, and his concern for the disadvantaged characterized his friendly lifestyle. The large gathering of Friends at the memorial service, held December 11 at the 15th Street Meeting, was a mark of the immortality of a man who lived simply but abundantly.

David DROUTMAN supported the Quakerly concerns of his family—Jane DROUTMAN, his wife, and Carol and Larry, their children, all of whom are members of the 15th Street Meeting community. He is also survived by three grandchildren: Brian, Michelle and Erik, a daughter-in-law, Waltrand, and a sister, Frieda.

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S.W., Center City, GE 8-2329

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West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,
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Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

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

Coming Events

May

3-5—Associated Executive Committee Friends on Indian Affairs Annual Meeting, Arch Street Meeting House, Philadelphia.

24-27—Friends Conference on Religion and Psychology Annual Spring Meeting, Haverford College, Haverford.

At Pendle Hill, Wallingford, PA 19086

17-19—Awareness Weekend, Bob Blood and Jean Feinberg.

17-19—On Moving and Being Moved, Margaret Blood.

24-26—In the Power of the Lord, Jack Kirk.

June

2—The McCutchen Open House Tea, New York Yearly Meeting Boarding and Nursing Homes, 21 Rockview Ave., North Plainfield, NJ.

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Reviews of Books

Ecology and Human Liberation. By THOMAS S. DERR. World Council of Churches, New York 10027. 111 pages. \$1.50

ANYONE who reads this book thoughtfully is likely to gain a fresh grasp of the close relationship between religion and ecology. We are living in a world in which we ruthlessly exploit nature by using the latest methods of technology to secure immediate gain or comfort. In this informative and reflective book Professor Thomas Derr of Smith College brings us up short and then conducts us with an unerring sense for the significant through what Paul Albrecht of the World Council of Churches in Geneva terms "this very preceptive account of the theological issues in the ecological debate."

Among the strengths of Professor Derr's analysis and recommendations are his insistence on the urgent economic and social needs of the Third World, his discussion of the contribution of process philosophy, and, also, that he seeks "points of contact and congruence" with other than Christian views.

Spread before us in this small, paper bound book is an expert treatment of such central themes as the religious roots of our attitudes toward nature together with some current alternative views; the "dominion" of man; the obligation to the future and to generations yet unborn; property and the politics of resource sharing; and the quality of life. Professor Derr never allows the reader to assume that the solutions are clear and final. Every page is studded with fresh ideas or new issues that must be considered.

A consistent objective is to support and throw light upon "a socially just environmental ethic." Such a stance has identifiable implications: the priority of human welfare over non-human nature, the incorporation of nature into the sphere of history and ethics, a positive view of the possibilities for technology and civilization, commitment to defend the value of each individual human being, and some fundamental moral obligations that go with ownership and use. In a short compass Professor Derr raises basic questions concerning religious implications of ecological concern.

A. BURNS CHALMERS



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John and June Yungblut, Leaders. |
| July 21-27 | SINGLES AND FAMILIES IN SEARCH OF COMMUNITY.
Bob Blood, Leader. |
| July 28-August 3 | QUAKER WOMEN AND THE WOMEN'S MOVEMENT.
Lynne Shivers, Coordinator. |
| August 4-10 | NATIVE AMERICANS.
Theodore Hetzel, Leader. |

Write or call: Summer Sessions, Pendle Hill, Wallingford, PA 19086
215-566-4507

Freedom from Sinful Thought. By HEINI ARNOLD. Plough Publishing House, Rifton, N.Y. 118 pages. \$1.50

THESE MEDITATIONS are in the tradition of the Bruderhof community, and Eberhard Arnold's wise thoughts are repeatedly quoted. They will especially appeal to readers cultivating traditional thinking about evil and the devil.

From Poor Law to Welfare State: A History of Social Welfare in America. By WALTER I. TRATTNER. The Free Press. 246 pages. \$9.00

THIS WELL-WRITTEN, readable book traces the changes that have taken place in society's attitudes toward the poor and its assumption of responsibility for their well-being.

Walter Trattner makes a valuable contribution for both lay and professional persons. It is a history, not a guide for action, but I recommend it as an aid in our search for ways to help provide opportunities for creative living for all people.

LOIS R. TABER

The Big Foundations. By MAXWELL S. STEWART. Public Affairs Pamphlet No. 500, 381 Park Avenue South, New York, N.Y. 10016. 28 pages. 35 c—.

ARE THE MORE than 25,000 foundations in the United States with assets amounting to over twenty billion dollars really "promoting the public welfare?" Is their tax exemption socially justified? To such questions the half-thousandth pamphlet in this invaluable series—essentially a condensation of Waldemar A. Nielson's Twentieth Century Fund Study (of the same title)—addresses itself.

Maxwell S. Stewart finds much to criticize in the foundations' grant making procedures, but he also sees a continuing place for them in this society, provided that certain conditions are met. Of the 33 largest foundations with assets between \$3.7 billion (Ford) and \$100 million (A. G. Bush), most, he claims, seek "maximum safety and minimum controversy,"—Ford being the outstanding exception. Thus, for instance, a good half of them have ignored the critical area of race relations. The author describes the relationship of the others to this particular area of activity as "commendable but not glorious." Their reports have developed "the fine art of statement that conceals more than it reveals." Those connected with the chemical industry have been reluctant to finance studies of air and water pollution. Those linked to the automobile industry have been slow to aid research and experimentation on car safety. Professional staffs are inadequate "even among the big foundations" and Jews, blacks and women have generally been excluded from them. In sum, Maxwell suggests that "the large foundations are . . . overwhelmingly passive, conservative and anchored in the status quo."

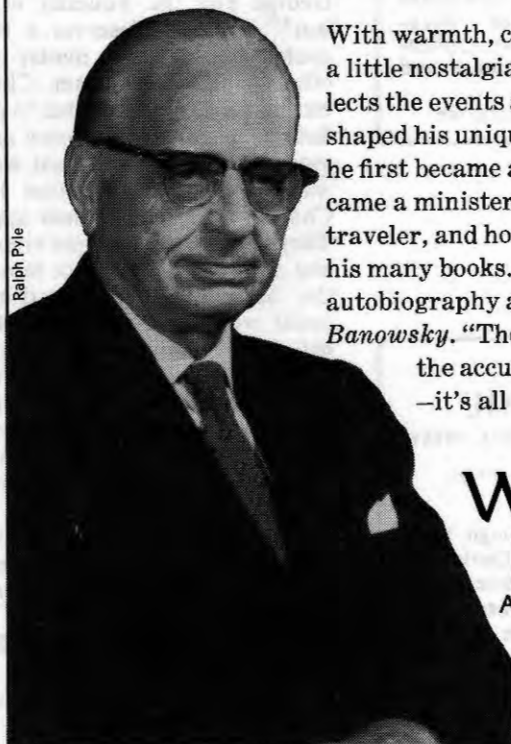
Although he calls into serious question whether the large foundations exert a humanizing effect on American democracy, the author does not despair of them entirely. In his conclusion he sets down a few if's which could still restore vitality and creativity to the big foundations. But they are Big If's.

M. C. MORRIS

This Life One Leaf. Collected Poems by BONNIE DAY. Saanes Publication Ltd., Toronto, Ontario. 110 pages.

This collection of "concerned" poems touches upon our social, international, and personal problems as well as the religious principles that motivate Bonnie Day to write so movingly.

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—David H. C. Read

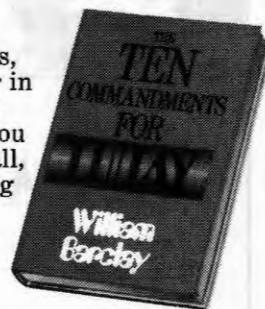
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Letters to the Editor

Fox Founder?

I SEE AMONG "Coming Events" in a recent issue, at Pendle Hill. All are most radical and thought-provoking.

The discussion on February 18, "Was George Fox the Founder of Quakerism?" certainly deserves a reply. We could question that matter regarding other faiths—Methodism, Christianity, etc. It stands to reason that to produce a faith requires many currents of thought, many influences. Methodism was on the way in society long before John and Charles Wesley made their appearance. They took up the idea and strengthened and enlarged it. I am not familiar with the beginnings of Quakerism, but I could well believe that the thoughts, beliefs and desires of many people were abroad in the land before Fox's time.

You authorities and students of the Society of Friends, is this true? Had I been at Pendle Hill on the 18th, I would have questioned this. No doubt it arose in the discussion.

It might be well worth your time to read what the modernist writer, Lewis Browne, says in his *Since Calvary*, his interpretation of Christianity. I want to take space here to quote Browne's remarks:

"Paul is sometimes spoken of as the founder of Christianity. Save very indirectly, Jesus *did not at all create the new religion; it recreated him*. Nor were his immediate disciples the creators. In a sense, even *Paul was not the innovator*. Nothing is clearer than that *Christianity*

was the *product of an environment* rather than of a man."

So, it would be well if all members of various faiths would abandon this giving credit to one or two individuals, as has been the custom over the years, but to realize that countless influences go to bring about a sect or cult. Could it not be with Quakerism?

ESTHER H. REED
Great Falls, MT

Largest Issue

PAMELA HAINES, in the Growing Edge (FJ 2/1), says of Friends Working on a prison-related child-care project, "Having gotten involved in such an immediate and personal way, some Friends are beginning to try to grapple with larger issues—pretrial detention and bail reform, jobs, housing and ex-inmate rights."

These may be larger issues, but the largest issue is the existence of the prison itself. A loving concern for the welfare of children and other innocents, caught up by accident in society's desire for revenge, is beautiful, but the context of our concern and activity should be that the prison system itself is wrong. Too many people (Friends included) who focus on pretrial detention, bail reform and the like believe that prisons can be humanized.

If prisons can be humanized, war can be humanized. But we don't say *that*. The prison is actually a weapon of war, used by those wishing to protect private property and lives through the use of force and violence. Surely Friends who are pacifists would not endorse such a program.

RAYMOND PAAVO ARVIO
Pomona, NY

Questions Raised

VEIDA M. GREER's letter (FJ2/1) states that "it is divisive when politics are brought into the society of Friends" and "it still makes for discord to argue these opinions in a Friend's Journal". These statements raise some questions. Is politics the only subject which has been presented in the Society of Friends, or a Friend's Journal which could create divisiveness? What about theological differences, should there be friends schools, refusal to register for the draft, Quaker views on sex, etc.? Are we afraid



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of differences because we are not sure that we can meet challenges to our opinions with kindness and understanding? Let us consider Query 4 in the New York Yearly Meeting, Faith and Practice, "...are love and unity fostered among us? If differences arise do we endeavor to reconcile them in a spirit of love and truth?" How can we seek for Truth—we, who at one time were known as Seekers—if we do not express opinions? Do we really believe that all aspects of living are sacred?

In 1918 Lucy Fryer Morland wrote in "Christian Faith and Practice in the Experience of the Religious Society of Friends—"

The new outlook has made obsolete the old lines of separation between philanthropy and politics, between religious and secular. "Politics" cannot be relegated to some outer place, but must be recognized as one side of life, which is as much the concern of religious people and of a religious body as any other part of life. Nay, more than this, the ordering of the life of a man in a community, so that he may have a chance of a full development, is and always has been one of the main concerns of Quakerism".

WINIFRED J. HEARN
Basking Ridge, NJ

Reflections

REFLECTIONS after reading Scott Crom's article (FJ 3/1):

Decisions. Of time, money, energy; which bills to support, which letters to write, when and where to speak out. And, for me, the maelstrom can grow until I agonize over whether to bake bread or sweep the floor, to rest or take a walk, to check the stove fire or write the next sentence.

A couple of years ago, during a critical time of personal decisions, I was reading M. C. Richards' book, *Centering*, when I encountered the statement: "The way to center is by abandonment." The choice of the word "abandonment" was crucial for me.

To abandon means to yield, relinquish, forsake, give up oneself without restraint or moderation, utterly. It means to leave your fishing, your riches, your family, your decisions, your projects, your philosophy, yourself. Centering means to abandon yourself — to God.

Certainly it means forsaking all the world's musts, shoulds, and oughts, rationalizations, circular reasonings, contradictory arguments, all the world's

deflections so that one's axis is at the zero point, is silent, is still. Centered.

But, you may protest, how does one know what to do, what decision to make? That is the point. One doesn't. God does.

SHARON HOOVER
Arkport, NY

The Peace Crisis

YOUR ISSUE (FJ 2/15) on peace suggests certain things to me . . . Assuming the position of a pacifist is a good place to start. Beyond that, there are a host of things to be done to further a peaceful world. They go beyond moralizing on the subject; they go beyond the business of becoming a witness, important as that is.

If the Journal would publish a bibliography of peace organizations and provide a dossier on each, it might be a place to start—a sort of shopper's guide concerning peace.

Examples include an International Peace Academy in which participants are taught the arts of peacemaking as a profession. Forty "graduates" recently were working in the Middle East.

Another peace activist, and a Quaker, is Dr. Charles C. Price, past president of the World Federalists and the Federa-

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Philadelphia

Immoral Majority

THE PRESIDENT claims that "one year of Watergate is enough." Five years of exile from parents and loved ones is more than "enough" for our boys and girls in Canada.

If we are to save the moral and ethical principles of our culture, every Christian should make politics a part of his religion. How can we stand by silently and watch the Ship of State founder without raising a hand to keep it from total destruction? Richard Nixon has forged ahead with questionable ethics on what he called the support of the silent majority. This has proven beyond a doubt that it is *immoral* to be a part of the silent majority, even for Quakers!

RAYMOND C. HENRY
Troy, N.Y.

A Third Bite

IF "BITING THE APPLE" produces knowledge, then perhaps Martin Giesbrecht (FJ, 2/1) ought to take a third bite in order to gain further insight, or at least to correct the inaccuracies of the "knowledge" gained from the first two. All processes are entropic only in the sense that the sun, the basic energy source, is presumably running down—so that the entire earth will cool and

become frozen and lifeless in two billion years or so. Aside from this very long range view the life process is *not* entropic. The primary fact about life is that it depends on a series of transformation cycles which trap and store energy from the sun and release it again endlessly in a beautiful condition of balance and harmony. Human societies have been for millions of years, and still can be, a part of that harmonious whole.

It is quite obvious, of course, that many of the world's populations are wasting resources in such a way that the global terrarium is becoming increasingly unbalanced and will soon undergo major changes, perhaps resulting in the death of many of the species now inhabiting it. One can see this process operate in microcosm in a jar of pond water, or as Martin Giesbrecht suggests, in a culture of yeast in wine. But it is also quite possible to set up a balanced terrarium in which life cycles harmonize with each other and the whole unit can go on living indefinitely. The point is that the catastrophic running out of a life system because of unbalanced use of energy and resources is not a result of the nature of life nor, on the larger scale, of the nature of humankind, but rather of the way creative intelligence handles the natural system.

God (or evolution, if you prefer a different origin story) has endowed humans with a biological basis just like all other animals and plants—capable of complete harmony with other forms of life, the environment, and the sources of energy. Humans in addition have an enormous potential for learning that can be fulfilled only through culture. It is through this cultural learning that we humans become either harmonious members of the global terrarium or initiators of cataclysmic changes which can destroy ourselves as well as many other forms of life. We have considerable evidence that our current problems are not the result of any biologic factor—not even our presumed "insatiable sex drive".

Sex is, of course, basically biological in humans as in other forms of life. It provides us with a set of sensations. Unlike many other forms of life, however, we are not programmed with a set of interpretations and behavior patterns to match those sensations. For humans (and for our nearest primate relatives) culture teaches us how to interpret sexual sensations and what to do with them. If culture teaches us to have an insatiable sex drive, we have it. If culture

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Woodcut by Florence C. Cannon

teaches us to ignore the sensations, we ignore them.

The Dani people, living in the Baliem Valley of the mountains of West Irian (see the monograph, *The Dugum Dani*, Aldine Publ. Co., Chicago, 1970, by anthropologist Karl G. Heider) have apparently lived in an essentially closed valley for many centuries in perfect harmony with their environment. They have a birth rate and infant mortality rate approximately the same as the U.S.A., and births and deaths are equivalent so that population remains constant. They have used what raw materials their valley offers in such a way that they have been constantly renewed. They practice neither abortion nor contraception. Heider argues that his observations "come into direct conflict with the assumption of a basic human sex drive." He suggests that their stable population occurs because of "the Dani's rather low level of interest in sex."

That such ecological harmony can exist in New Guinea shows that it is within the cultural potential of human beings. We learn to be harmonious or we may learn to be demanding and greedy. In our own time and place both patterns are available for us to learn, and we have the

necessity to choose. That is why, even though Martin Giesbrecht and I come out at pretty much the same point—that it is essential that we intelligently make some very important choices about how we handle this balanced terrarium in which we live—I feel that it is very dangerous to perpetuate the fallacy that humans are somehow programmed wrong. It is a fallacy that tends to give support to inaction and despair.

Humans are not *by nature* destructive any more than they are *by nature* aggressive (another very popular current concept that has been pretty adequately refuted by anthropologist Ashley Montagu in his little book *Man and Aggression*, Oxford Press, revised edition 1973). They *learn* these patterns of behavior from their cultures. Some humans have consistently learned to be non-destructive and non-aggressive. We can unlearn the one and learn the other, and we can teach it to our children. Humankind may yet destroy itself, but if so the reason is the inertia of the culture and the meagerness of our efforts, not an inherent principle of entropy in our basic nature.

HOWARD L. HARRIS
Bellingham, WA

POWELL HOUSE SUMMER 1974

July 5-7 **Celebration of Life.**

A weekend of joyous fellowship with folk dancing, singing, arts, crafts, creative movements.

July 11-14 **Living in Present Time Reality.** A Re-evaluation Counseling Special with **Marge Larrabee** as leader.

July 16-21 **Venture in Quaker Living.** An experience of the Quaker Way and exploration into living it today. **Lawrence Apsey, Jennifer Haines, Jack Daniels, Powell House staff.**

Aug. 3-11 **Unstructured Friendly Living.** A time to do your own thing in a Friendly environment—resting, reading, writing, painting, worshipping, etc.

The Intensive Journal. An option during the mornings of the Unstructured Week, led by **Francis Hall.**

Aug. 9-11 **To Live in the Light.** A Retreat exploring the Quaker practice of the life of the spirit, led by **Francis and Pearl Hall.**

Aug. 18-25 **Encounter and the Spiritual Journey.** Experiencing encounter in a loving and spiritual atmosphere and relating it to the inner journey. **Diedrich Snoek**, leader.

**Powell House,
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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.

Canada

VICTORIA, B.C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

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.

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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.

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—Worship 11 a.m. 5 Pine Reach Rd. Phone 227-2888.

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. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK — Meeting, 10:30 a.m., 316 E. Marks St., Orlando. 32803. Phone: 843-2631.

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. Sue Kenworthy, Clerk. Phone: 288-1490. 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 and First-day School. Overnight inquiries welcomed. 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 852-9561.

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, 724-3975.

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—Lantern 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, Howard Alexander, 966-5453. (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.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meeting-house at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. 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 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 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.

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

ROLLA—Meeting 6:30 p.m., 7th & Pine St. Phone: 341-3754.

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. Meeting for Worship 10:45 a.m. Summer months—Union St.

MICKLETON—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, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

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 Highway 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, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

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.

FARMINGDALE, LONG ISLAND — Bethpage Preparative Meeting. Worship 11 a.m. Sundays, Meeting House Rd. opposite Bethpage State Park Clubhouse.

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.

MT. KISCO—Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Edwin L. Brown, phone 967-6010.

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 Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

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

Pennsylvania

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

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

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.

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

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

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

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

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

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

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

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

LANSLOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:30 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-PENNSBURG AREA — Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

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

South Carolina

COLUMBIA — Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

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—High Plains Worship Group. Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

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.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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—Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

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.

1799

WESTTOWN SCHOOL

1974

EARL G. HARRISON, JR., Headmaster

A FRIENDS COEDUCATIONAL BOARDING AND DAY SCHOOL

BOARDING: 9 - 12

DAY: Pre-First - 10

We are pleased to list the following

HONOR REGIONAL SCHOLARSHIP AWARDS FOR 1974-1975

ANDREW B. BARCLAY, Medford Meeting
David ('52) & Nancy ('52) Barclay
Haddonfield, N.J.

CHRISTINE BEER, Haddonfield Meeting
Martin (ex-Fac.) & Winifred ('44) Beer
Haddonfield, N.J.

PETER H. CHASE, Lehigh Valley Meeting
Robert ('48) & Judith Chase
Easton, Pa.

MARTHA W. COMFORT, Middletown Meeting
W. Wistar ('50) & Mary Comfort
Higgnum, Conn.

REBECCA A. DEWEES
David C. ('44) & Anne W. Dewees
Falmouth, Mass.

PETER E. DIETZ, Concord Meeting
Pamela B. Garrett
Downingtown, Pa.

JANET L. ENGLE, Haddonfield Meeting
James ('46) & Joyce Engle
New Lisbon, N.J.

DAVID J. GASKILL, Orlando Meeting
Roger & Catherine J. ('44) Gaskill
Windemere, Florida

DAVID E. GODSEY, Clear Creek Meeting
Lavona R. Godsey
Richmond, Indiana

H. RUDMAN HAM, Wellesley Meeting
Rudman ('49) & Ruth Ham
St. Natick, Mass.

JOHN R. MCKINSTRY, Kennett Meeting
Robert & Betsy ('44) McKinstry
Kennett Square, Pa.

PAMELA J. MUELLER, Westtown Meeting
Melva Mueller
West Chester, Pa.

GLENN PARKER, Camden (Del.) Meeting
Howard & Ethel Parker
Dover, Del.

RICHARD H. SHAW, State College Meeting
Mark & Mary Shaw
State College, Pa.

BARBARA L. STAUBER, St. Louis Meeting
Leland & Margaret Stauber
Carbondale, Ill.

GARRETT C. VAIL, Chester Meeting
Philip ('43) & Vivienne Vail
Baltimore, Md.

For further information please write or call: J. KIRK RUSSELL, *Director of Admissions*, WESTTOWN SCHOOL, Westtown, Pennsylvania 19395 (Telephone: 215-399-0123)

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ALUMNI DAY, SATURDAY, MAY 18, 1974

Friends, Alumni, Parents and others interested are cordially invited to help us celebrate our 175th Anniversary



9:30—10:15—Meeting for Worship in the Meeting House

10:30 —Annual Alumni Meeting
Keynote Speaker—Gregory B. Votaw '45
Economist—World Bank

12:00 —Picnic Lunches

1:30 —Varied Sports Program—Girl's lacrosse, Boy's Baseball, Tennis and Track

5:00 —Picnic Suppers

7:30— 9:00—Noah's Flood—Barton-Test Theater