

June 1, 1974

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FRIENDS JOURNAL

Quaker Thought and Life Today



What is it to be a child? It is

"To see a world in a grain of sand,
And heaven in a wild flower,
Hold Infinity in the palm of your hand
And Eternity in an hour."

WILLIAM BLAKE



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Quips & Quotes

"I HAD JUST got out of bed and was putting on my robe," a New Yorker correspondent recently wrote, "when I heard the most ferocious squawking and screeching. It came from the back garden, where we have our bird feeder. I went over to the window and looked out. There were, as always, birds on the rim of the feeder, but the birds I heard were down on the ground, squabbling around a sprinkle of spilled feed. There were five or six of them, and they were doves."

QQ

"An underlying sense of optimism for the future," is how Friends Historical Library of Swarthmore College and its Peace Collection are summarized in recent annual reports. Almost 3,000 persons visited or worked in both places during the past year and they had 32,000 books and pamphlets for reference. A new face is J. William Frost who replaces John Moore as director. Jane Rittenhouse and Bernice Nichols continue as assistant library director and collection curator, respectively.

QQ

"Rather than pour money into buildings, we need to pour that money into people," Mortimore S. LeCote told a House Appropriations subcommittee in testifying last month for FCNL and AFSC and against the \$250 million Federal Bureau of Prisons budget request. Rather than spend \$36.8 million for new facilities compared to only \$2.9 million for expanded drug abuse and educational-vocational programs combined, Mort suggested "That increased use of parole and probation will help to reduce the overcrowded situation. . . . Let us make full use of the limited alternatives to incarcerations (and) spend time, money and energy developing other alternatives. To create more human warehouses is a mistake."

QQ

Speaking of lobbying efforts, a new interfaith group headed by Eugene Carson Blake has been formed as a "Christian citizens movement on hunger and poverty." Called "Bread for the World," it will encourage Americans to work to change government policy that now funnels only one-fifth of one percent of U.S. GNP to poor countries. For more on this concern, see page 328.

QQ

To sign off this first column we go back to Inner Light, a devotional anthology published in 1931, for this quote by James Martineau: "No hour-glass, no diary, can estimate for you the 'fulness of time'; it is the soul that fills it: if the soul lie asleep, it is not filled at all; if she be awake, in the vigils of suspense, of sorrow, of aspiration, there may be more in an hour than you may find in a dozen empty lives. . . . It is not larger time that we want, so much as the more capacious soul to flow through every pore of the little which we have."

The First Word

Heritage and Hope

Editor's note: The following is excerpted from a talk prepared for one of this year's Philadelphia Yearly Meeting sessions.

THE SOCIETY OF FRIENDS as I have come to know it is one of a precious few seedbeds of hope for today's world and particularly for this country. Surrounded as we are by materialism, by violence, and by secularism, the existence of groups such as ours in which concerned people continue to seek a way of life that is not materialistic but humanistic, not violent but peaceful, not secular but sacred, is something to be greatly cherished. In cherishing it, I sense that we need to guard against being selfish and to see that it will grow as we grow and that the more we give to it, the more we will receive. But we also need to realize that the Quaker way of life, and particularly the divine commitment on which that life is based, contain the living seed of God that is both our heritage *and* our hope.

Proof of the Seed

I find proof of the seed in countless examples of Friends who have tried to be living witnesses to their faith, who, to use the words of Elizabeth Gray Vining in describing Howard Brinton, are "like a beautiful, translucent shell through which the Light" shines. Somehow they have managed to retain and to reflect what Rabbi Abraham Heschel said too many of us today have lost—the ability to approach life with a sense of radical amazement. How great it is to see so many of our members being "gee whiz" rather than "so what" Friends.

I am also hopeful that Quakerism, because of its breadth of theologies, philosophies, priorities, lifestyles, and many other diversities, combined with its always professed if not always practiced willingness to be open to truth no matter where it comes from or who brings it, can help lead the way into the world of tomorrow—a world that will need a sense of unity without uniformity.

Most important to our hope for the future is the yearning, the seeking, the striving for deep and meaningful spiritual experiences that I see occurring everywhere. Persons both within and outside the Society of Friends are sincerely trying to find a source of strength, a center from which they can draw energy and vitality and to which they can return for direction and renewal.

Aren't they seeking what we know as that of God within? Won't these words of Thomas Kelly's speak to their condition as well as ours? . . . "the sense of (Divine) Presence carries within it a sense of our lives being in large part guided, dynamically moved from beyond our usual selves. Instead of being the active, hurrying church worker and the anxious, careful planner of shrewd moves toward the good life, we become pliant creatures, less brittle,

less obstinately rational. The energizing, dynamic center is not in us but in the Divine Presence in which we share. God is at work, as the Aggressor, the Invader, the Initiator . . . our task is to call men to be *still and know*, listen, hearken in quiet invitation to the subtle promptings of the Divine."

Those words remind me that no matter how limited my understanding or perception may be of what God would have me do, or how diverse the approaches are to doing what I perceive as God's will, I should at least be clear about means and ends. I am means; God is the end.

In the recognition of that abiding truth seems to lie our true heritage, and in the incorporation of it at the center of our lives our everlasting hope.

But always the question of how to live, what choices to make, faces us. Recently these words of hope from Jim Bernard, a Quaker involved in the Peoples Development Program in Costa Rica, spoke to my condition.

Freedom and Life

"We must start now in Brother Lawrence fashion," Jim writes, "choosing freedom and life in the smallest acts and thoughts of every day. Only so can we cleanse ourselves of that tired willingness to go along, to not make waves, when each crucial choice appears. How to spend this moment, this day, this life, even this dollar?"

Jim Bernard goes on to say that choosing freedom and life in every act provides our lives "with that hope and joy which leads us all forward together away from guilt and shame. This hope and joy are at the heart of that newness of life we must wish for everyone."

Freedom, life, centeredness, hope, joy and above all a newness, a freshness, a rebirth that can come only when we refresh ourselves at the deep and everlastingly pure springs that are within ourselves, yet springs that also contain the divine refreshment for the soul that all humans seek. Aren't we as Friends called to be providers of this living water? Isn't that the essence of both our heritage and our hope?

JDL

"THE MOST beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand in awe, is as good as dead; his eyes are closed. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their more primitive forms—this knowledge, this feeling is at the center of true religiousness."

ALBERT EINSTEIN

What is Real?

by Patricia Kutzner

THE NEW HUMANS coming along as the next step in evolution may indeed be mystics by nature as Teilhard de Chardin and others seem to be suggesting, but I suspect that they will be anything but purely cerebral or 'spiritual' mystics, if spiritual means independent of body. With all due respect for the accomplishments of Western science and medicine, until we have integrated the age-old insights of the East into our understanding of the human body, its nature and functioning, we will not achieve wholeness. Quite possibly the New Human will have a different relationship to the body than either East or West has known.

M. C. Richards in *Centering* asserts that "... wisdom is not the product of mental effort. Wisdom is a state of the total being, in which capacities for knowledge and for love, for survival and for death, for imagination, inspiration, intuition, for all the fabulous functioning of this human being who we are, come into a center with their forces, come into an experience of meaning that can voice itself as wise action. It is not enough to belong to a Society of Friends who believe in nonviolence if, when frustrated, your body spontaneously contracts and shoots out its fist to knock another man down. It is in our bodies that redemption takes place."

To create an experience of meaning which so permeates our physical natures that even spontaneous impulses change requires an alchemy of integration so profound that it is at the same time transformation. Such alchemy cannot be produced by mental effort alone, unless by mental effort we expand the term to include body chemistry, sensory awareness, synapse electricity, cellular memory, and much, much more. Transformation does occur in some individuals in the course of their lives, a transformation perhaps accounted for by gradual integration into their whole being of ideas or attitudes which were once superficial or peripheral to its center. But to affirm this is still to beg the question of 'how.' Something observable does happen, people do change in ways that bring about more serenity, more kindness, more patience, more clarity of perception, and all the other qualities one generally associates with wisdom. How it happens though, what is at work in the process of transformation, how much of 'mind,' how much of 'body,' how much of 'soul,' or of the other metaphorical entities we use to describe the human being, we don't know. The medieval esoteric alchemists had theories about this; the mystery religions of Greece, Egypt, and the Middle East had theories; Hindu psychology has its theories; the gestaltists, the Reichians, the Rolfians, the Freudians, the Jungians ... all have theories. All any of us can say with cer-

tainty is that something like transformation in the core of a person does sometimes happen, and that the happening seems to be aided by conscious effort on the part of the person.

Considerable research is now being conducted here and in Russia (and also, I believe, in England) to find out more about various aspects of mind-body functioning. Much of this research is being carried out by physicists, interestingly enough, and yet, at second glance, that should not be surprising. Physics has long entertained quite different notions about reality than the description of world which most of us walk around with in our heads. Some of the phenomena or hypotheses under consideration in this new research have formerly been the sole purview of science fiction writers or underground coterie of occultists or metaphysical groups. These include such things as the presence of auras around people and objects; the Hindu notion of chakras, centers of special energy in the body which relate directly to the development of spiritual sensitivity and transformation; the effect of thought-energy on the environment external to the body of the person generating the thoughts. ESP research is well known and research on physiological concomitants of meditation, Asian style, has been in progress in a number of quarters for several years now.

Once one accepts as at least a working hypothesis the assumption that we possess faculties of receptivity to stimuli and of perception which involve something more than the familiar five senses, many otherwise inexplicable, and therefore discounted, events become less unthinkable. Popular custom speaks of a sixth sense and refers to intuition or something equally 'uncanny.' Do we also have a seventh sense? An unlimited number of senses? Is this what Don Juan means in *Journey to Ixtlau* when he says that Castaneda's *body* understood the coyote speaking which was not speaking in sounds articulated by a voice and heard with ears? When I am particularly open to a Presence in worship or meditation, or when I am sunk in listening to music in an intentionally open way, deliberately trying to allow the sound waves being emitted by the instruments to act upon me, a kind of listening which may be more sensory than aesthetic, I commonly feel a peculiarly lively sensation in the top of my head, sometimes also in my throat and chest. Others have told me they hear music with their stomachs as well as with their ears. When the painter, Andrew Wyeth, intuits that a particular chance visual impression is going to be important later in his art, his body registers that intuition in a recognizable way. To quote his own words (in an interview for *Life Magazine*, May 14, 1965): "I get strange, my hair rises on the back of my head when I begin to sense something. And nothing can stop me from doing it. I can't go anywhere, do anything but grab that thing."

These phenomena fascinate the way all tales of the uncanny do. They seem so exotic compared with our ordinary

Patricia Kutzner attended San Francisco Meeting and was a student at Pendle Hill when this article was written.



Photograph by Patsy Formant

reality, and they are. The problem for us is that our ordinary reality is simply too small. It is not all the reality there is, and unless we open our imaginations to more possibilities, these imaginations are going to restrict our potential for growth toward wholeness, for becoming the people we really could be. To revel in psychic phenomena is not the point. But if my body can help me become more sensitive to the state of myself and of people and conditions in my environment, I think I can serve both my own needs and those of others more wisely. If my body can help me open channels to communion with my deepest insights or with a divine presence—call it the Light, the Friend, God, or whatever—I want that, too. If my body can help integrate these insights and communions into a real transformation of my impulses so that love becomes more spontaneous than fear, tenderness than anger, compassion more natural than resentment, serenity than insecurity, and joy flows more freely through my veins, I want that, too.

I do believe the body can help in all of these ways, but not as the body alone. Rather, I think we need a new concept, maybe the 'mindbody' written as one word. Mindbody is the key to wholeness which I hold in my hand, which I can bring into partnership with my will. There is another key, however, which I cannot use in the same way. Regarding this key, all that lies within my power is to make it easier for *it* to use *me*. I call this key the Presence. I can do much to open my own channels to its energies. I can turn my attention toward it. I can do much to reduce the tensions in the mindbody which interfere with clear communion with it, bringing fewer of them along as excess baggage to clutter up the silent worship or meditation or prayer.

Ultimately, the processes of transformation must depend upon the work of this Presence. I can aid its work by increasing the receptivity of the mindbody, but in the final analysis I can no more create integration or transformation than I can create a single one of the millions of cells, utterly

mysterious beings, each one of them, which compose my flesh and blood and bones. Even if I *could* control the creation of my own wholeness I must confess that I would not want to, for a very obvious reason: I am not omniscient. I do not know what the wholeness should optimally include. I do not know what full human potential is, mine or anyone else's. I do not know how my being fits into the whole of the universe. If I do not even know what my me-in-potential is, how can I know what me-in-manifestia I should aspire toward? What should I try to do with my life? What desires should I feed into my unconscious?

Pondering such ignorance and unable to accept any known pattern as an appropriate one for me in my entirety, however imperfectly I perceive it or however appealing aspects of this or that pattern might be, I am finally comforted by the thought that I don't really have to know more than I do now in order to proceed. I have but to let go of my preconceptions enough to trust the *processes* of growth. But to trust these processes in ignorance of the final outcome they might lead to means trusting the presence.

One morning at Pendle Hill last fall Dorothea Blom spoke in meeting for worship in an image which rings true to my experience. She said something like this "Our roots are growing in deep, deep places. It's dark there. We can't see. Down in those deep places, there among our roots, we KNOW. But we don't know *what* we know." That Knower which is somehow part of me and yet not the part that feels like the me I call by my own name, that Knower does know what my wholeness means. It also knows how to lead my steps, one by one, in that direction. My part is to cooperate with the processes of growth, using all the tools I can bring with me, my intellect, my intuition, feelings, choices, art, dance, movement, meditation, in short: the mindbody. The Presence or Knower I also sometimes call 'the Friend.' The journey we are taking together is the best thing I know to do with my life.

Learning from Stan

by Scott Crom

YESTERDAY I lost a friend through death. Stan Zielinski, master weaver and master teacher of weaving and pottery here at Pendle Hill, was found dead of a heart attack in his apartment.

Stan was part of my life for a dozen years. In some ways, it was a small part, for we saw each other only at intervals, sometimes intervals measured in years. In other ways he was a very large part, because it was from him that I learned weaving and the rudiments of potting, both of which opened significant new areas not just of skill and experience but of my own deeper self.

We were not what one would ordinarily call intimate friends, for we never shared any long probing talks or spent much time in each other's company. Our private conversations hardly ever lasted more than five or ten minutes.

It therefore came as a surprise to me to discover how much I loved the man, to judge by the personal loss I now feel, and by the tears I have shed in less than a day (very unusual for me!); at an impromptu late evening meeting for worship last night; at this morning's regular meeting for worship; and at unexpected times when I remember his way of cutting to the heart of an issue with insight and wit, or when I think of his fondness for strawberries, which were virtually his trademark.

In recent years at Pendle Hill, as his health failed, he did not take his meals in the dining room or attend many public or community affairs. During this last visit to Pendle Hill I did not see him for several days, until I made my

usual pilgrimage to the weaving rooms. Again our conversation was brief, but as usual I learned something, namely (weavers take note) that it is very useful to make a cross at both ends of a long or wide warp instead of at one end only.

Stan is (was?) one of the very few persons I have known from whom I learned something in every conversation. Often, to be sure, what I learned was about weaving or potting, at least on the surface. There were deeper learnings, now slowly becoming visible only in retrospect: above all, to make every moment count, and both to hear and to speak directly to the issue and to the person occupying the present moment. Never did he engage in that idle social chatter which more often seems to build walls than bridges.

For some time I had known that Stan's health was steadily growing weaker, and every time I came to Pendle Hill I told myself that I must try to arrange to have a long, "serious" talk with him. But I never did, for all those usual and insufficient reasons, and also because in spite of my intellectual knowledge of his condition, I somehow felt him to be indestructible.

How many persons are there whom we deeply love without knowing it? How many times have we too late discovered that our next conversation is not to be? How often must we experience the grief of opportunities missed before we learn to be as present in every meeting as if it were to be our last?

The Quest of Man

There is a reticence of quartz or stone
That flouts the javelins of man's desire.
There is the soft disdain of mosque and spice
For pigmy men; a Caesar on his throne,
A pilgrim on his knees; a sage who knows
The geometric pattern of the spheres;
All these are dust, down corridors of years;
Ashes and dust; the matrix for a rose.

Man is a footnote in the book of time;
An epitaph inscribed in clay or shard.
He makes obeisance to a cosmic God;
And struts the stage in valiant pantomime.
He needs no further journey than his yard
To seek recurring birth of seed and bud.

PAUL BENJAMIN

A Sonnet of Lope de Vega

O what am I, my God, that You should seek me,
Should wait indeed like one in the morning dew
Before some loved one's gate? or pass the night's
Clammy and wintry hours to find that lover?
What strange twist of the soul that I did not
Run leaping at Your blest approach, and worse
Than this my ingratitude, which like black frost
Freezes the bitter blood on Your wounded soles.
Surely I heard that angel who reminded
How You did wait outside, faithful, to enter?
Surely I know how often I resolved
Tomorrow, yes, tomorrow, I'll admit Him,
Only to say when that tomorrow came
Tomorrow and tomorrow yet again.

English version by FREDERIC VANSON

Noah Vail's Reflections on a Rainy Day

The Man Who Couldn't Love Nixon

BACK IN THOSE HAPPY, golden days at dear old N.C. high—when I was, as you might say, at the acme of my powers—I suffered from one serious adolescent defect that threatened to wreck my life. I hadn't got rhythm.

Despite the earnest efforts of a couple of very pleasant young ladies, I could never learn to dance. On those rare occasions when dancing became inescapable, I walked cautiously around the floor, counting audibly. On my bicycle, I wobbled. On roller skates, I once brought down seven people in ten seconds, a record which still stands. In harmless and competitive sports, I was the perennial manager: I knew everyone's batting average but mine was .007, which is not glamorous in that department. On the football field, I was always in the wrong place (generally the bench) at the wrong time while others galloped up and down the field and, presumably, got along with the beautiful girls. (It has always been a source of wonderment to me in later life that I somehow managed to win the hand of Mrs. Noah. The Lord looks after his own.)

At this critical juncture (we're told) in my personal social development, Irving Berlin or one of the other opinion-makers of my generation came out with a song called "He Ain't Got Rhythm" which I thought described my situation exactly. I was so crushed by it that I can still remember the ending: "Every night he sits in his house alone/'Cause he ain't got rhythm/So no one's with him:/The loneliest man in town." That was me, all right, sixteen years old and already the loneliest man in a town of 4,289 men, women, and children (including two families of Jews and one of Negroes).

That same desolate feeling of utter hopelessness and incommunicability has been coming over me again recently, as I ponder the constant admonitions in the Quaker press that we have to love President Nixon, even as we prepare to impeach, remove, excommunicate, or otherwise get rid of him. You see, I am also the man who couldn't love Nixon. Maybe it has something to do with rhythm.

The late A. J. Muste is reported to have said that if he couldn't love Hitler, he couldn't love anybody. I hesitate to impugn the intelligence of a great man, but that is the one point on which I could never agree with A. J. I have loved a lot of people, in a variety of ways, in my lifetime of toil and unrhythmicality, but Hitler was not one of them. By the time you can get your definition of love down to where it will cover *that* situation, it doesn't seem to me to amount to much.

It is really impossible for me to work any emotion of love for men who have come into power, or stayed in

power, by wading through the blood of millions of people, like Hitler, or even thousands of people, like Presidents Johnson and Nixon—or even, for that matter, of one or two people. It is no more possible for me to feel love toward men who use positions of public trust and power for their own financial and psychological aggrandizement. I am unable to love the governor of California who wishes a plague of botulism upon the poor, or the governor of New York who wishes his state police upon the inmates of Attica prison. I can't even love the president of the Teamsters Union.

It is quite acceptable to me that *God* loves all these people, and more, but (as I have to keep reminding my mystical friends) I am not God and have no intention of becoming one. Furthermore, I think we need to remember that God's love has been described as a sharp sword and a refining fire, which is quite a different matter from the pleasant sort of bourgeois sentimentality I am being asked to work up for Mr. Nixon. I have always felt that the most terrifying verse in the English Bible is "God is love." If God really *is* love, what is going to become of *us*?

What I think God does expect me to feel and exercise toward Mr. Nixon, while doing my best to get him out of office and out of Quakerism, is first of all justice (which is not too difficult) and then compassion (which is not so easy, but I am working at it). Meanwhile, "Every night he sits by his set and sneers/'Cause he don't love Nixon/His head needs fixin':/The loneliest Friend in years."



Photograph by Christopher Byerly

Famine Without Fanfare

by Julia Bolton Holloway

I HAD JUST RETURNED from Rome where I had stayed with my brother who is an editor for the Food and Agricultural Organization of the United Nations. Their officials were reeling with the sudden knowledge of widespread famine caused by drought in many regions of Africa and elsewhere in the world. The World Meteorological Association had told them of the problem but somehow for years the information had been ending up on the wrong desks and nothing had been done. Now the air of guilt pervaded the FAO headquarters (once Mussolini's fascist Africa headquarters). My brother had urged me to do all within my power to get publicity to appeal for aid. I stood on the steps of the Princeton Meeting House in summer sunlight filled with that dark knowledge but unable to speak of it. One person to whom I mentioned it pointed out that the American Friends Service Committee would handle it.

I wrote to them. That letter ended up on the wrong desk. Finally I got an answer, a lengthy letter and much material. A tone of despair ran through the handouts like a black thread. Between the lines one saw futility, disaster. The State Department material was marked "Confidential" when publicity was so sorely needed. However, our Quincy Friends Hill Meeting decided after reading the material that the Catholic Relief Services was handling the problem well and that the Mennonite Central Committee's purchase of millet and resale of it at pre-famine prices were worthy of support. I teach at a Franciscan college and I have given the material from the American Friends Service Committee to our Black Students Organization who are supporting R.A.I.N.S. (Relief for Africans in Need in the Sahel) and to our college chaplain who one recent Sunday used the parish letter to appeal for Sahelian relief. I know this aid coming from ecumenical sources is a pittance in view of the severity of the drought. I can still feel my brother's desperation and that of his colleagues at FAO.

A major problem in this country has been the lack of publicity. Our news media is so filled with news of Watergate, the Energy Crisis and the Middle East Crisis that the Sahelian slow-creeping drought and famine are wiped off the front pages. Yet six million may die. The President's \$1.5 billion request for funding of World Bank Loans through the International Development Association was

rejected by the House of Representatives. The United Nations Association is urging that we request our Senators to reverse this. The organizations at work in the disaster areas know that their work is too little, too late, and that what is really required is massive international governmental aid. But we have not realized the gravity of the problem because publicity here is only a trickle.

I next wrote to OxFam in England. Their information rang very differently from the American Friends Service Committee. England, despite her own economic crisis, ran a television commentary on the Ethiopian famine. People responded overwhelmingly. ITV and OxFam were glutted with telephone calls. Massive funds have been raised and those nurses and doctors who were selected to go and work in Ethiopia considered themselves and were considered as privileged. Incidentally the new director of OxFam is a Friend who has worked at healing the schism in Northern Ireland between Protestants and Catholics, Mr. Brian W. Walker. He succeeded the present director, Leslie Kirkley, in April. Leslie Kirkley wrote a lengthy letter to me in answer to my inquiry and told me of OxFam's mint-new American headquarters. They are c/o Mr. Richard Dodds, OxFam American, Inc., 474 Center St., Newton, MA 02158. American Friends Service Committee should be in touch with them. OxFam has been working very effectively for several years now in disaster areas of the world. It grew out of the idealistic movements centered in the British universities (such as Ban the Bomb) and has spread throughout the British Isles. I have a distant cousin, a brilliant retired woman doctor, Kathleen Rutherford, M.B.E. who uses her retirement and her skills to go to disaster areas and work. I receive letters from her addressed from African leper colonies and countless other places. She tells me OxFam is above and beyond all other organizations the most effective, intelligent and humane. If we cannot urge our government to reconsider the World Bank Loan Program we could take our cues from OxFam's work. And we need to see that the African drought and famine no longer be "confidential."

Leslie Kirkley told me in his letter that rainfall in 1974, the sixth year of the drought, is going to be as slight in the Sahel as it was last year. He also said that scale of the relief program that is required is quite beyond the resources of voluntary organizations such as OxFam and must be carried by governments and the UN and the Common Market. The only way the United States can participate in such aid, as a democracy, is for its people to be informed of the creeping disaster through headlines and television commentaries and inform their legislators of their opinion. I, on my own, can tell my friends that Watergate is not the issue that African starvation is but that does so little. I feel my brother's despair as I talk and as I write.

Julia Bolton Holloway has been assistant professor of English at Quincy College, Illinois, for three years. Her ancestors were Dublin and Warwickshire Friends who "married out." She grew up in England during the war, came to America for college, and this year, with her three sons, joined Friends Hill Meeting in Quincy.

Letter from the Past

Streaking, A Sign

A FEW DAYS AGO I was sent by mail a clipping from the *Louisville (Ky.) Times*, with an inquiry. The article was a report on various supposed reasons for the outbreak on college campuses and elsewhere of a phenomenon called "streaking." I was asked to comment on one of the explanations given by the professor of church history in the local Presbyterian Theological Seminary:

"Quakers used to streak," said Dr. Glen E. Hinson. "In the 1600's some Quakers would strip and run through town squares protesting what they thought was moral corruption. Just as modern streakers often choose public gatherings to perform, the Quaker streakers chose 'auspicious occasions' such as town fairs to pull off their protests," Hinton said. But Hinton continued that while Quakers thought their actions were divinely inspired, he doubted that current streakers make similar claims.

Quaker scholars will recognize the 17th Century custom alluded to and will share the professor's caveat. The early Friends called it "Going Naked a Sign." It was based

principally on a story of the prophet Isaiah in Chapter 20 of his book:

For three years he walked naked and barefoot as a sign and portent to certain people whose future calamity he anticipated. The Quakers under this compulsion did not run, and did not present many of the features of exhibitionism. War prisoners were usually compelled to go like this and when Jewish prophets acted in this way wearing sackcloth or removing it they usually predicted coming disaster. One need not apologize for their strange but serious impulses. Those who obeyed this compulsion, including the well-balanced Robert Barclay, felt great hesitation in doing it.

The modern parallel is by no means exact but it spells out the fact that the motives by which similar behavior is impelled are sometimes quite different. Modern society has plenty of features to inspire rational protest. I am glad that modern Friends choose other forms than "streaking as a sign."

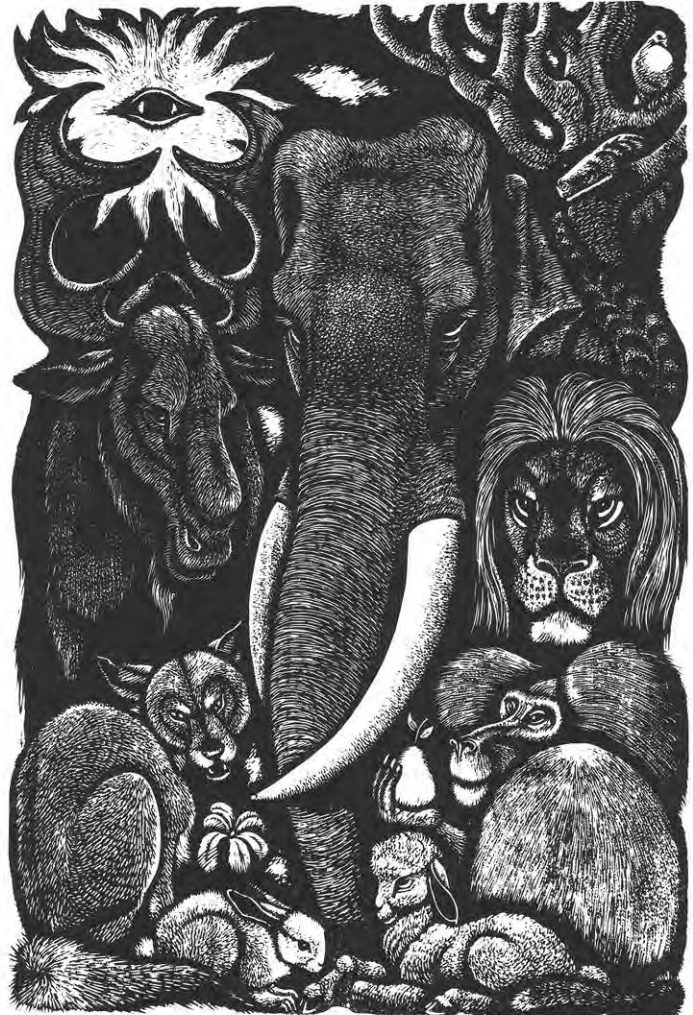
NOW AND THEN

On Looking at Hick's "Peaceable Kingdom"

Burning eyes, abated terror,
Stalking claws, rigid jaws,
The King of Beasts stands accusing.
Here the Leopard, Tiger, Wolf, and Bear,
Warmth of fur and hide and hair.
Hot breath, sweet and acrid smell of straw and dung,
Here, man and beast are one.
A child's small voice
And the Lion lies with the Lamb.
God! Our plowshares are beat into swords.

ZELDA HEDDNE SELLMAN

Illustration by Fritz Eichenberg





How to Speak for Friends

by Charles K. Brown III

Editor's note: While serving as Clerk of Philadelphia Yearly Meeting Charles K. Brown III three years ago visited almost all the monthly meetings to encourage Friendly dialog about racial questions. The reflections in the following article stem from those visits.

WHEN I VISITED many of the meetings in Philadelphia Yearly Meeting, it was fairly easy to report to them about what the yearly meeting and its committees were doing. It was far more difficult to report to the yearly meeting and its committees about what the monthly meetings were doing.

Differences in the history, the economy, and the society of the localities where Friends meetings exist make for an increasing diversity of problems faced by local meetings. Friends who have joined particular meetings often have little contact with any other meeting. The disuse of quarterly meeting as a place to share reports and enthusiasms from different monthly meetings seems to remove another possible source of face-to-face communication. The difficulties of attendance at yearly meeting, real or imagined, prevent some from discovering where the Light is leading others. Even at yearly meeting, the summary of quarterly meeting reports, each of them already summaries of monthly meeting reports, tends to give a very blurred generalization of our situation.

As a mathematician, I understand and value the power of generalization. I also realize the danger and difficulty in applying generalizations to society, and to the Society of Friends in particular. It sometimes seems the only safe generalizations are ones from journals of Friends or from Books on Discipline.

The question persists for me, how can one speak for Friends? How can we communicate to others and to ourselves what we are thinking and doing? I know the oft

quoted injunction from Mark 13:11 about taking no heed of what to say when you are delivered up on the day of the destruction of the temple. This is a different, though perhaps related, question. The experience I had of participating in a radio program where listeners called in to ask questions about Quakers made the problem very real.

When a caller asked, "Are Friends in favor of integration?", I felt a great need to equivocate. Certainly many Friends are in favor of integration. On the other hand, I sat in a meeting for business where a discussion of the possibility of inviting young people from a predominantly black section of Philadelphia to a picnic during the summer was discussed. One vigorously voiced Friend asked, *sotto voce*, "Will they be colored?" Another Friend retorted, over her shoulder, "Of course, they're colored." The first Friend then said, "Let me know when it's happening so I won't be here."

Similar experiences happened two or three times. I believe such sentiments are shared by a very small minority of Friends. Many more have worked hard for and participated in integrated housing, schools and businesses. Minutes of meetings, statements made by committees, and most importantly lives lived by Friends have spoken clearly. There are Friends, too, who feel that Black people should have the right to be separate, to preserve a different culture than the predominant one.

So, who speaks for Friends? Whose life counts? Which position is the position of Friends?

My answer to the question on the radio was to the effect

that generally Friends favor integration, but that some feel that separateness may be necessary for a time at least. In effect, Friends don't have a stand on integration. Two other questions which brought the same uncertainty to my answers were, "Are Friends against abortion?", and "If you lived in Camden when the riot was going on, would you have put a red flag in your window so the rioters would believe you sympathized with them and leave your house alone?" What would a Quaker do? It seemed very difficult to be simple and direct in answer to questions with so many ramifications.

In retrospect, the difficulty lies in the fact that the questions asked by the radio listeners were the wrong questions. And to some extent Friends trying to get simple answers to the questions about our priorities ask the same kinds of wrong questions. Yet the questions beg for answers. Whether it is right or wrong, people who want to know only a little about the Society of Friends, or people who want to develop programs for committees, need to have some generalizations that they can rely on. What can we do to help?

Perhaps a useful way to respond is to recall that we are really under a different discipline. Our power, when we have it, comes from God. The light of Christ illumines our lives, individually. When we have leadings, we check them

against those of others, against the corporate knowledge of the Truth. This is not a set of guidelines for answering social or political questions, or even for setting up priorities for a committee.

However, there is all sorts of evidence that it works in the lives of Friends who practice. My answer to the question on integration should have been, "We believe all men are brothers, which means at times there should be integration, but at times there will be a need for separateness." On abortion, "Friends believe in living a life in such a way that abortion would rarely be necessary, but if it did become necessary for someone, we would hold the person in love and tenderness." As for the riot question, "We should have been working in the community with our neighbors so that the riot would not have been necessary, and would not have happened; but if it did happen we would have to pray for guidance. It is our faith and our experience that when that kind of guidance is needed, and when people are in the habit of relying on it, they get it."

It is important that we know our differences. I hope Friends will visit among themselves and get to know each other. This will not end the differences, but it may lead to a fuller understanding of the Faith that binds us together. Then we may speak all with one voice, for God, and for Friends.



Friends Around the World

Light and Liberation in Latin America

by Richard H. Post

THE LIBERATION MOVEMENT in Latin America is walking in the light, a light which is needed ever more these days of increasing repression and militarism in that troubled area.

Its power was sensed through the conference on strategies of nonviolent action for Latin American liberation which was held in Medellin, Colombia, February 23-27. Ecumenical eucharist services at the opening and close reflected it. Both were led by six of the delegates, three women and three men, including a Catholic bishop and a retired Protestant bishop. The congregation participated *ad lib* in Quaker style. Procedure during the working sessions was essentially that of a Friends business meeting.

The conference was projected at a

smaller gathering for coordination and planning in this field, which was held in Costa Rica three years ago, likewise called by the International Fellowship of Reconciliation.

The fifty delegates from fourteen Latin American lands included twelve Catholic clergy, two of them bishops, another an archbishop, and six Protestant clergy, two of them bishops. Some ten percent of the delegates are engaged in social services for Indians. About one-third are poor tenant farmers (sharecroppers) or urban industrial workers, all with some experience in nonviolent actions but none of them trained in theory. It was inspiring to know and live with them for five days. The Friends Peace Committee of Philadelphia Yearly Meeting was represented by Charles

C. Walker of Cheyney, Pa. Friends Monthly Meeting of Mexico City was represented by Heriberto Sein.

Despite the formidable obstacles to building a nonviolent action liberation movement in Latin America—latent “machismo,” marked class distinctions, severe exploitation of labor, etc.—the area possesses a great advantage in its strong Christian traditions. To paraphrase the late Ernesto Che Guevarra, “Once Christians begin practising their religion actively, the revolution in Latin America is in the bag.” The conference delegates were highly motivated, ecumenically minded, sensitive to the divine presence in the midst.

Rev. Ed Guinan of Pax Christi, 1335 “N” St., N.W., Washington, D.C. 20005 is to act as correspondent in the United States for the ongoing organization, which is called “Servicio Para La Accion Liberadora En America Latina, Orientacion No-Violenta.” Volunteer correspondents were found for most of the fourteen countries represented. A central coordinator, specifically not an “executive secretary,” was elected to serve full time with salary for two years. He is Adolfo Perez (Esquivel), Blvd. Espana 890, San Isidro, Prov. Bs. As., Argentina. As soon as funds are found, Adolfo will relinquish his university professorship (art and architecture), establish an office and convert his newspaper, *Paz Y Justicia*, which is dedicated to Gandhism in general and nonviolent action in particular, into an organ of the new organization.

Seed contributions are needed now to “prime the pump.” Funds will not be sought in the United States or Europe after this year, it is expected, since the ongoing work should be supported from sources in Latin America. Checks may be sent to the order of Adolfo Perez at the above address or to Pax Christi in Washington, earmarked appropriately.

The spirit of the conference was well summed up by one of the “campesino” delegates, who said: “If our strategies of nonviolence are not pleasing to God, they will fail.” A bishop said: “Non-violence is not an institution, since it is spiritual, and a spirit cannot be institutionalized.”

AFSC Sponsors Camps

SEVEN non-profit institutes and family camps, two in New England, four in the middle West and one in California, will be sponsored by the American Friends Service Committee this summer.

Families with children as well as single people will be welcome. Participants will represent a cross section of the United States in age and economic sta-

tus. Expenses will be moderate. Some or all of the housekeeping will be shared.

Purpose of the vacation get-togethers is to discuss in a relaxed atmosphere such issues as peace, social change, justice, community building and the quality of life.

Cookouts, folk dancing, arts and crafts, swimming, boating and nature walks will add fun to the more serious side of the discussions which will be led by AFSC representatives and authorities in many fields.

More information is available from AFSC offices at 48 Inman St., Cambridge, Mass. 02139; 980 N. Fair Oaks Ave., Pasadena, Cal. 91103; 1925 Nicollet Ave. South, Minneapolis, Minn. 55403; 1503 Lake Drive, Grand Rapids, Mich. 49506; and 915 Salem Ave., Dayton, Ohio 45406.

WQF Mailings

THE WIDER Quaker Fellowship will send its quarterly mailings to any Meeting's non-resident members or Friends too far from their Meeting to attend frequently.

If a Meeting distributes the mailings the cost would be 50¢ per packet; if WQF sends the mailing, the charge is 75¢ each. More information and a sample mailing are available from the Fellowship, 152-A N. 15th St., Philadelphia 19102.

Arizona Meets

MORE than 100 Friends and their friends from four Arizona meetings and the Gallup, New Mexico, Worship Group were joined by visitors from six other states last February 23-24 for Arizona Half-Yearly Meeting in Phoenix Meetinghouse.

Among the participants were George Hardin who reported on plans for a Southwest Friends Center on land already purchased 100 miles southeast of Tucson; Robert Vogel from the American Friends Service Committee office in Pasadena who discussed peace education, community relations and the Triennial Conference of Friends World Committee; and Ralph Raymond and Loren Austin who described the history and work of Friends Committee on Arizona Legislation.

Worship, group singing, a picnic and a potluck meal were other activities during the two-day meeting.

A Challenge for Us All

FRIENDS SHELTER for Girls in Cheyney, Pa., is not a widely known part of Quakerism U.S.A. In fact it serves only twenty-five special adolescents. Even if allowed a future—which is in doubt—it will serve just fifty. But in its struggle to survive this agency poses a unique and relevant challenge for all Friends.

Like many a human services project of Quakers the country over, Friends Shelter since 1822 has gone about its work quietly.

Untold Friends with names like Fowell, Jones, Lippincott, Morton, Morris and Scattergood saw the agency through its first century, caring for black orphan children at five different locations in Philadelphia. White Quaker charity assured its financing, and a stream of willing volunteers managed program and did practical work helping orphans grow up loved.

With the mid-twentieth century government stepped in to underwrite wider care of neglected Americans. The Shelter—since 1915 occupying three buildings on a site at the edge of the Cheyney State College campus—became a beneficiary of funds from the Pennsylvania Welfare Department. Intense Quaker involvement dropped off. Soon the Shelter was off the agenda of Philadelphia Yearly Meeting—and out of sight and mind of most of its members—altogether.

During the 1960's the agency became a specialist institution, asked to care for dependent/neglected girls in the 14-18 age range—a valued social function which few agencies perform. Although by law its charter is interracial, almost all children referred to the Shelter were black. Nearly all were from urban ghettos. They came to the Shelter with hope blunted, manners rough and psyches scarred.

"You have to stop them dead in their tracks, and then patiently and lovingly turn them around," says Barbara Grant Nnoka, the talented Shelter director since 1971, about the tough assignment of rehabilitating such girls.

Today the Shelter has an increasingly professional staff. It has a master plan for rehabilitating deprived girls that child care experts call "innovative." It involves up to a year of remedial education, social, psychiatric and pre-vocational counseling in a sheltered setting . . . two more years of living in

that same protected environment while enrolling in nearby public schools . . . a fourth year in a community living experience (West Chester) while completing high school and preparing for responsible adulthood.

Sound though the plan is, it may never see fruition.

It happens that the Shelter must move again. Shelter land and buildings lie in the path of future growth of neighboring Cheyney State College—which holds takeover rights by eminent domain. Moreover, Shelter buildings are by now obsolete; barely acceptable to state licensing authorities.

Today Friends Shelter for Girls must find ten acres and raise at least \$250,000 to build new facilities. Yet Quaker philanthropy which carried the agency through 152 years is proving dismayingly absent at this time of crisis. In fact, in West Chester it is even being said that "The agency's survival campaign has been sold down the river by Quakers."

Such unfortunate conclusions no doubt are related to the quietness of Quaker agencies in general; if you do not "toot your own horn" you may not be known when you need to be.

But they relate, also, to a common Quaker hesitation about black causes. We are not always clear on how much economic commitment to make in programs benefitting blacks.

Further, such conclusions may relate to misunderstanding about private, non-profit agencies that function under the program support of public welfare.

These reasons were compounded in West Chester when the Shelter's survival drive coincided with its attempt to provide a community living experience for its older girls. Chosen for a residence was a property then occupied by fifteen college boys (white). It was in a mostly white neighborhood. A down payment was made by the Shelter, under "third party" sponsorship of nearby Media Friends Meeting.

Neighborhood residents signed petitions. They got a borough zoning board to deny the Shelter's use of the property—on specious grounds which the Shelter's attorney called not merely unjust but unconstitutional. Believing that a principle was at stake here, the Shelter's Board went to court on the issue.

Very little happened in the next six

months, as the Shelter's campaign leaders tried and tried to enlist Quakers for the agency's survival \$250,000 appeal. Individuals were spoken to personally, and called by the score. Finally, in alarm over the apathy of Friends and others—and with campaign time running out—Shelter Board President William Ravdin wrote an open letter to some 40 Meetings and non-Friends.

He lamented the fact that being in litigation for a just cause should, seemingly, cause Friends and others to back away. "We are in trouble only if Quakers and others refuse to stand up and be counted when injustice is done. . . . If our Judeo-Christian traditions of caring for the less fortunate mean something to you, then you belong in the Shelter's campaign picture."

Again, response was minimal. Even more curiously, when the West Chester YMCA provided space for the desired community living experience of older Shelter girls—and the race and neighborhood issue dropped out of the picture—only a handful of Friends responded to the agency's call for getting on, now, with the main campaign goals: finding a new site and raising building funds for relocation.

Among the many questions that could be asked are these: Human services usually are provided to those in our society who cannot themselves give capital funds. White Friends used to play that role for the Shelter. Will they still?

In a time of moral disintegration for our country, and competing appeals for the charity dollar, are Friends willing to support qualified agencies that are translating beliefs into action and speaking truth to power in ways that are relevant and effective today?

The human services agencies with the courage to tackle people problems continue to be one of the promising investments we can make. It is not too late to support the Friends Shelter Campaign (27 South High St., West Chester, PA 19380). Will you?

Finally, there was a John Woolman in our past who ministered to the poor and deprived. In our history there is a tradition of loving care for children like those at Friends Shelter. There is no question that this little agency deserves to survive. The ultimate question is whether there is enough room in our hearts to guarantee that it does.

Thy Will Be Done . . .

THE EDITOR of *Thee Witness*, the remarkable newsletter prepared by the Winter Park, Florida, Friends Worship Group, summarizes plans for the 1974 Friends General Conference this way: "In these rapidly changing times, every religion must rethink its beliefs and priorities. This program is a superb attempt to accomplish precisely this reordering."

The program for the conference, to be held June 22-29 at Ithaca College, Ithaca, New York, may or may not have that effect. Basically, Ithaca '74 is an attempt to bring together as many Friends

as possible and to stimulate their thinking in four broad areas or quadrants:

Relationship to God—Vine and branches

Fellowship Among Friends

Thy Kingdom Come—Spirituality and Effectiveness in Social Change

Friends and the Physical World: Dominion or Stewardship?

Helping to provide the stimulation will be resource persons in each quadrant, more than fifty well-qualified leaders of small study groups organized according to quadrants to provide oppor-

tunities to explore particular topics in depth, and a series of guest speakers, including native American author-spokesman Vine Deloria, writer-ecologist Peter Ritchie-Calder, Jain monk Muni Sri Chitrabhanu, and wife-husband teammates Berit and George Lakey. To distill the week's experience, Elizabeth Watson will speak at the Friday evening session.

Adding to the attractiveness of the week's program are activities for younger folks in the Junior Conference and High School age groups, a wide variety of recreational facilities, plenty of free time and open space, and enough flexibility to allow the conference experience to grow and to develop to match the interests and concerns of the participants.

Permeating the week will be an emphasis on the fact that Ithaca '74 is a Friends conference—i.e. religion is at the core of it all. Worship will be an integral part of each quadrant's program and will be included in each plenary session.

If, out of all this, comes a rethinking of Quaker beliefs and priorities, so be it. If the result is a renewal of spiritual vitality, so be it. If it is a time of relaxation and refreshment, so be it. And if, as Friends come together under the theme "Members One of Another" and seek to open themselves individually and corporately to the Divine Presence, there can be a recommitment to "Thy will be done . . ." so be it.

Atomic Protest

DAVID MOODY, New Hampshire Quaker, skipper of the *Fri*, is planning to sail downwind off Mururoa again this summer at the time of the French atmospheric nuclear tests over French Polynesia in the South Pacific. Funds permitting, the crew then will sail to every large port in the Pacific on an extended peace, anti-nuclear trip. If you wish to contribute, send checks made out to Peace Media earmarked David Moody, to Barry Mitcalfe, Private Bag, Tauranga, N.Z.

Ample Light to Unite

by Leon L. Allen

BUILT IN the 1920's of native pine logs, Lake Byrd Lodge stands three stories tall on the lake shore, huge orange groves to the north and west. Douglas Steere called the lodge outside Lake Avon, Florida "a vast, dedicated barn." Its axe-scarred structure relates to Friends of all ages as a symbol of simple and peaceful or stormy and soul-shaking but always meaningful gatherings of Southeastern Yearly Meeting Friends and their friends.

In recent years, a one-day retreat has preceded the opening of Yearly meeting, customarily held over Easter weekend. This year Louise Brown Wilson of Virginia Beach was the leader and some forty Friends and their friends joined the circle in the lodge for the opening session.

A member of the group said, "Of all the ideas Louise shared with us, the one that seems to keep popping to the surface most relentlessly is the concept that just as the whole ocean (or the essence of the whole ocean) is contained in a handful of water, *all* of what God is in all of us. Somehow, in all the years I've been working on the concept of the inner light, that of God in everyone, I had never visualized God in me in quite the way she presented it. It is a startling, disturbing (not shattering, because it

unifies) discovery. Louise calls it Christ in us."

The first day of yearly meeting included reports from four delegates to the 1973 Faith and Life Conference in North Carolina, Wilbur Kamp, Catherine Gaskill, and Ellis and Margie Rece, who shed light on the doctrinal differences noted at that conference; a slide-illustrated talk by a former migrant worker who is in Florida as organizer for the Farm Workers Union; and reports from various Friends organizations and committees, including a glowing prospect of finance and land purchase for a Friends community as reported by Mimi MacAdoo of Sarasota.

As usual, Saturday was the busiest day, with recreation and visiting taking place along with extensive discussions on peace and social concerns, chaired by Marie Nickelson of St. Petersburg. Topics included U.S. war policy, genetics and the law, resisting plans for the B-1 Bomber, multi-national corporations and foreign policy, and finally 1974 Florida elections—sharing information. The Saturday program ended with the J. Bernard Walton Lecture by Louise Brown Wilson. Quiet strength and deep sincerity marked her presentation entitled "A Seamless Garment."

Blanche W. Shaffer: Give Thanks for Her Gifts

BLANCHE W. SHAFFER, a Friend known and respected throughout the world, died unexpectedly early in May. Upon hearing of her death, Douglas Steere wrote the following letter.

Blanche Shaffer's swift departure from us leaves us almost incapable of realizing that she has gone. . . . Blanche's bag was always packed and ready for a journey, and for the journey that calls for no luggage at all but for the full relinquishment, there are few that I can think of who were less unready for this transformation. She had long ago relinquished her beloved husband, Leslie; her vivid, witty companionable mother; her admirably managed post as Executive Secretary of the Friends World Committee. Now she was living quietly in a community that she loved, surrounded by friends who appreciated her gifts, and was held firmly in the strong hands of the One to whom she had given her life in a state of readiness for the great journey. The swiftness of her departure only makes the colors of her life that much more poignant.

How we shall miss her many gifts.

She had a taste for the authentic in literature and could savor a great book and live with it and share it with others with a rare skill. She wrote with clarity and insight and had an uncanny editorial eye for what a reading public within the Society of Friends required for its nurture and stimulation. She had a command of languages that her Swiss upbringing had made an almost unconscious gift. She had a gift in ministry that was gratefully received by Friends. She had a deep concern for the world outreach and nurture of the Society of Friends which she expressed through the Friends World Committee as the wife and companion of one of that body's earliest secretaries, Leslie Shaffer; later through work for the Friends Service bodies in Geneva, and then for nine years (1961-1970) as executive secretary of the Friends World Committee.

Her own concern for the life of contemplation drew her close to the heart of the meeting for worship and to those for whom this dimension of life required a radical renewal in our time. Blanche had her mother's droll sense of humor

and seldom missed the humorous twist in events in any situation.

For this vivid, clear-eyed, and wise and loving companion on our way in this generation, we give our thanks to our Heavenly Father.

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THOMAS A. WOOD
Headmaster



An Interview with Louis Schneider

Editor's note: On June 1 Louis W. Schneider, associate executive secretary for program of the American Friends Service Committee for 14 years, succeeded Bronson Clark as executive secretary of AFSC. We thought Journal readers should know more about Lou, so a few weeks ago we asked him some questions.

Journal: How do you feel about your new job?

Lou: I have a feeling of anticipation, and continuing surprise. You might say I am going through a process of spontaneous orientation. Since the announcement of my selection I have received expressions of support from my colleagues and from people at considerable distances which have not only been very reassuring to me personally, but have also impressed me with the enormous esteem and expectations people have for the Service Committee. This gives me the feeling of having access to a great spiritual resource.

J: Does the fact that in you the Board chose someone who has been closely associated with the present policies of the AFSC for a long time indicate approval of those policies?

L: Yes, to a certain extent that is true. But the fact that I come from within, and have good personal relations with the staff points to a certain danger; it would be easy to go on doing things

as usual and fall short of the imaginative and creative and experimental approaches which the Service Committee ought to be about. There is no dearth of imaginative thinking within the Service Committee. One of the most effective things any executive secretary can do is to draw out, to stimulate, to encourage, to perceive these creative impulses.

J: What about your religious views? Can you tell us first how you became a Friend?

L: The actual beginning was a summer I spent in work camp in 1936 in Tennessee. And then during World War II I waived the automatic exemption from the draft to which the clergy were entitled, took the conscientious objector position, was drafted, and was assigned to an AFSC run alternative service camp. I took the C. O. position independently of any historic peace church, but after the war was over I felt it was right for me to join Friends.

J: Can you remember now what aspect of Quakerism engaged your interest first?

L: Taken altogether, I think it was the openness of Friends to the leading of the spirit in worship as well as in procedures of organization and processes of consultation that had the strongest appeal for me. Membership in the Society of Friends gave me a magnificent

opportunity to feel more free and more myself than I had as a minister. I used to feel smothered by the preconceptions and prototypes of a minister that individuals and groups would project toward me as a person. I had to make a strenuous effort not to relinquish a sense of selfhood and not to put on a mask to play a role assigned by others.

J: How has being a Friend affected you through the years?

L: When I think of "through the years," I think of my major involvement with the American Friends Service Committee. It fascinates me how one thing has led to another in my life without any of it being consciously, deliberately planned. When I review the opportunities and the problems I've coped with in my association with the Service Committee, I see that it has been an enormously interesting range of experiences which have brought me great enjoyment and great satisfaction. Some of my most profound worship experiences have been with my colleagues at the Service Committee, at home and abroad, engaged in a common effort and sharing both our insights and our sense of insufficiency in a worshipful way.

J: As you are aware there is from time to time some criticism of the AFSC within Quakerism. Do you care to comment?

L: I feel that a variety of ministries

are encompassed by the Society of Friends: the ministry of teaching, the ministry of preaching, and the ministry of service. These are compatible and equivalent expressions of religious commitment and don't need to cause polarization. When Jesus became controversial in His ministry John the Baptist, who had foretold His coming, sent two emissaries to ask Jesus "Are you he who hath been sent or seek we yet another?" And according to the gospel account Jesus did not answer the question directly but went right on with His ministry of healing. After a while he turned to the two men and said in effect, now go back to John and tell him what you have seen and what you have heard, and let no man be offended by me. My hope for the Service Committee is that we would be able to pursue our ministry of service in such a way that Friends would not be offended.

J: How do you view the relationship between the AFSC and the Society of Friends?

L: There is a vital mutuality. On the one hand our spiritual roots are deep within the Society of Friends and this is manifested in a number of ways: in the concerns to which the AFSC gives the highest priority, the programs it undertakes, and in the opportunity it offers a large number of Friends, about one-third of the AFSC's staff of 500, to work out Quaker concerns within the context of the AFSC. On the other hand, after fifty-seven years of work committed to the testimonies and concerns of the Society of Friends, the AFSC has achieved a living experience which offers insight, and makes an authentic spiritual contribution to the life of the Society of Friends. It is not entirely a one-way channel of spiritual infusion from the Religious Society of Friends into the AFSC but an interaction between the two that is spiritually enriching.

J: Can you give us some examples of that interaction?

L: For one thing, a number of convinced Friends enter the Society as a result of their experience with the AFSC. For another, AFSC works closely with other Quaker organizations in planning programs in various parts of the world. There is active cooperation. The recent ruling of a federal district court in favor of two Friends and the AFSC in the matter of withholding federal income taxes is another illustration.

Our mutual suit was based on Friends' peace testimony and the right of religious freedom to bear witness to that testimony.

J: What new opportunities for service do you see ahead for the AFSC in the current national situation?

L: I hope that the President will be impeached and that just and honest conclusions will be reached about the issues which have immobilized government and that the country will be able to get on with a basic reconsideration of values and ways to design programs to meet the needs of people. Although the occasion is a sad one in respect to the present state of public morale, we now have an opportunity, for the first time in a long time, to design new and imaginative social institutions and social programs. Because of the Service Committee's extensive experience in working with people who have needs and working within their own communities, I see an opportunity for the AFSC to play a very significant and strong role in the kind of thinking process that must take place.

Some people may think I am overly optimistic, but I think it is important

for the Service Committee to be optimistic. It is part of the spiritual expression of Friends' outlook on the social scene to strive to maintain a spiritual optimism.

J: Some scholars believe that our present way of life will have to change drastically in the coming decade because of the growing depletion of the world's resources and the growing pressure of population. What relevance do you see for Quaker values in this situation?

L: It would be a tragedy if the scarcity of material goods, and the discipline of having to do without many things, destroyed our ability to permit each person to develop to his or her fullest capacity. We are all children of God and we are all different. Our ability to grow must not be smothered and snuffed out by the requirements of the social situation. This is of vital concern to Friends and has been the thrust of AFSC efforts at all times. Whether we succeed in the effort of keeping the experience of people as open as possible remains to be seen, but regardless of success or failure that effort must be made.

Young Friends to Gather

"But let justice roll down like waters and righteousness like an everflowing stream." Amos 5:24.

YOUNG FRIENDS of North America will gather at Rocky Mountain Mennonite Camp, Divide, Colorado, from August 25 to September 1 to search for clarity on the relationship between righteousness and moral-social decisions.

Resource people will share their experiences in particular areas of justice and injustice: racism, agribusiness, sex-

ism, the United States judicial system, and others. Main speakers will be Dwight Wilson, a black Quaker pastor now in the campus ministry at Oberlin College, and Jerilynn Prior, a doctor currently at Oakwood School.

Besides the workshops, there will be worship-sharing groups, business meetings, and meetings for worship. For more information, contact Rachel Osborn, 4608 Kingsessing Ave., Philadelphia 19143 (215-EV6-2741).

Quaker Women Meet

QUAKER WOMEN and the Women's Movement will be thoroughly explored in a week-long, midsummer conference at Pendle Hill.

A series of workshops and plenary sessions will review the history of Quaker contribution to the struggle for women's rights, the history and scope of the present women's movement, the women's movement as a tool for social change,

and ways in which Quaker women can organize in their home meetings and institutions.

Sharing sessions, films, and a special evening devoted to a panel discussion of women and health, both mental and physical, will be included.

The conference runs from July 28 to August 3. For further information write Pendle Hill, Wallingford, PA 19086.

CREMATION

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

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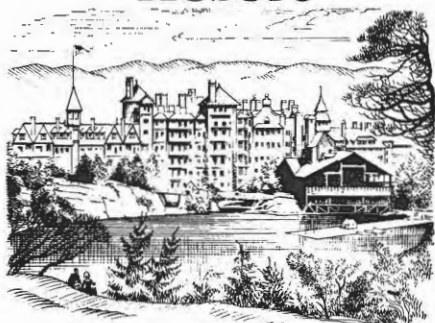
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Reviews of Books

Light on the Horizon—The Quaker Pilgrimage of Tom Jones. Friends United Press, Richmond, IN., 225 pages. \$4.95

THE AUTHOR'S pilgrimage was "alternative service" as a life commitment. He applied his Quaker heritage (Fairmount, Indiana, Friends Community, Earlham College, Hartford Theological Seminary, a year at Woodbrooke, England, Young Friends Secretary) to three great testimonies: peace and international relations, racial understanding, and self-motivated Christian education. He did this while working in Siberia, Japan, South Africa, Fisk University, and Earlham College.

In these 200 pages a reader will recognize the names of many Friends because Tom worked with and was well known by Friends across many Quaker boundaries. One could wish the art on the cover and the title were of more contemporary design and less suggestive of the "missionary" of yesterday. Most of the photographs were too dark to reproduce well.

It is fortunate that this book was completed only shortly before Tom Jones died this past summer at age 85. Of the many experiences our remarkable Friend had, the least known to him was retirement.

RUTHANNA HADLEY

The Religious Philosophy of Quakerism. By HOWARD BRINTON. Pendle Hill Publications, Wallingford, PA. 100 pages. \$3

IT IS NOT given to many writers to retain their freshness and vitality until the very end of a long life, but Howard Brinton was in this matter, as in many others, a notable exception. Four Pendle Hill pamphlets appeared between 1967-1971 into which he poured the distillate of his lifelong attempt to assess the distinctive place that early Quakerism occupied within the Christian spectrum. These four pamphlets have been printed as a single volume legacy of importance to the Quaker world. An introduction, bibliography and helpful listing of all of Howard Brinton's published writings are included.

Howard Brinton himself described the work as "the philosophy and psychology of early Quakerism as presented in the writings of George Fox, Robert Barclay, and William Penn, and as derived from the philosophy and psychology of John's Gospel and his first Epistle." He con-

tinued, "The book has two purposes: first and most important, to offer to the Christian religion, a theology which can be accepted by intellectual persons, and which is in line with recent changes in science and art; second, to remind the Society of Friends that it has a body of belief which both conservative and liberal can share."

Howard Brinton finds in the Logos conception of the eternal inward Christ which is poured out in the first 17 verses of John's Gospel and repeated again in the first chapter of Colossians, both the inspiration and the confirmation of the Quaker experience. He also finds it furnishes the climate for Fox and Barclay and Penn's accent on Christ the regenerative agent as already present and operative within that implies the rightness of *answering* to that of God in others by word and deed which marks the distinctive Quaker witness. Howard Brinton perceives in this accent not only a cluster of grounds for distinguishing Quakerism both from classical Protestantism and especially from the fierce Puritan opponents of Quakerism in its early years, but he also finds a bridge that makes its approach especially relevant to, and comfortable with, the thought of Teilhard de Chardin, of Alfred North Whitehead and his process philosophy, of depth psychology and some of the modern creative ecumenical approaches to dialog among the great world religions.

There is a certain amount of repetition in the pages of this little collection, but it is the repetition of a suggestive and central thesis that, "I am there. I am always there," and an invitation to "Come in, come in, come all the way in."

DOUGLAS V. STEERE

The Quaker Family in Colonial America: A Portrait of the Society of Friends. By J. WILLIAM FROST. St. Martin's Press, 1973. 248 pages. \$12.50

HOW DID THE COLONIAL Quaker family differ from the Puritan or Anglican family? How did the colonial Quaker family differ from its counterpart in Britain? Did the Quaker family reflect the basic ideas of Quakerism? And how did its structure affect the life of the Society of Friends before the American Revolution?

What was childhood like in a colonial Quaker home? What kind of schooling

Walt Whitman's Camden Conversations. Selected by Walter Teller. Rutgers University Press. 215 pages. \$9

CONDENSED FROM CONVERSATION a devoted young newspaperman, Horace Traubel, recorded over the years 1888-89, this book contains some of Whitman's observations on a variety of subjects. Under sixty headings (such as Fame, Culture, Family, etc.) one can find here pertinent and iconoclastic musings in tune with the character he has revealed in his poetry. Much is particularly relevant today, such as his concern for the future of America in view of its materialistic direction.

Friends may be interested in Whitman's statement that "when I was a young fellow up on Long Island shore I seriously debated whether I was not by spiritual bent a Quaker."

ELIZABETH LEEDS TAIT

What is This Friendly Silence All About? By FRANCIS D. HOLE and GUNDA KORSTS. Friends House Pamphlet No. 2, 2002 Monroe St., Madison, Wisconsin 53705. 24 pages. \$1 plus postage.

WITH A THREE-PAGE APPENDIX headed: "On attaining 'personhood' (with a comment on 'meetinghood') this brief "Introduction to Quakerism" has saved its best until the last. Womanhood, manhood and childhood round out the concluding "position paper" effectively.

The rest of this pamphlet—product of a short course held in Madison—is an interpretive effort aimed at both Friends and non-Friends. It provides the reader with a brief history of the Society; considers Friends' attitudes toward membership, property, marriage, youth, age and death; describes meetings for worship and for business; explains vocal ministry and, of course, the value of silence.

On the other hand, there is the vivid image (in the appendix) of "The small family turned in upon itself . . . like a pressure cooker—good for short periods, but bound with time to explode, or reduce its inhabitants to limp half-life."

M. C. MORRIS

Amnesty? The Unsettled Question of Vietnam Now! By ARLIE SCHARDT; Never! by WILLIAM A. RUSHER; IF by MARK O. HATFIELD. Sun River Press. 148 pages. \$5.95.

OF THESE THREE intelligent and persuasive writers, Schardt of the American

Civil Liberties Union pleads for unconditional amnesty for all who face penalties because of nonviolent acts of draft evasion or desertion during the Vietnam War; Senator Hatfield of Oregon suggests conditional amnesty for draft evaders and amnesty with even more conditions for deserters with Boards to decide individual eligibility; and Rusher of William Buckley's National Review considers amnesty immoral and unnecessary, since he believes that the U.S. legal system offers these lawbreakers every appropriate mitigation of the punishment due them.

The same historical facts about the granting of amnesty by the U.S. are used by Schardt to prove that there is ample precedent, and by Rusher to prove that there is no precedent for amnesty in the present situation.

There is only one major disagreement between the conclusions reached by Schardt and Hatfield. Hatfield wants amnesty conditioned upon the circumstances of each individual case; motivation, how much the act of resistance may have endangered others, etc. Schardt believes that, with hundreds of thousands of men now facing legal disabilities or possible imprisonment and with motives and the complex interplay of circumstance so difficult to sort out in each case, the only feasible solution is unconditional amnesty for all who performed nonviolent acts of draft evasion or desertion.

DOROTHY HUTCHINSON

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Letters to the Editor

Herod's Victims

THE FRIENDS POSITION on numerous sub-
jects, causes, and moral trends has been
fairly consistent with my own philos-
ophy. This is attested by my early asso-
ciation with the Catholic Worker Move-
ment in New York and my subscription
to your Journal since living in Phila-
delphia.

Therefore, I find it something of an
intellectual blind spot and a moral in-
consistency that the Quakers take little
or no position on abortion. With all
their protestations against taking of hu-
man life and settling of problems by
violence, on this topic they are curiously
anomalous and quaintly amoral. . . .

As I have chastised my own church
for moral apathy on the Vietnam war
which did not meet the requirements of
a just war according to St. Thomas and
St. Augustine or of capital punishment,
expressly refuted by Christ himself, I
must be a witness against my favorite
moral organization for its ignoring of
human rights in the slaughter of modern
innocents similar to Herod's victims two
thousand years ago.

WILLIAM C. TOOMEY
Philadelphia

Attunement

YOUR GOOD EDITORIAL (FJ 3/1) em-
phasizes the inadequacy of reason in
understanding God. Intuition would not
serve better. If understanding be our
goal, we are lost.

Perhaps attunement is what we need.
Attuning with that aspect of reality—
its wholeness—which reveals harmony
in infinite diversity calls *our* wholeness
into play. For this purpose discursive

thought must be suspended. Intuition is
the more apt faculty.

Intuition can ignore all the accumu-
lated residue of discursive reasoning. It
can leave common sense, prejudices,
faiths and beliefs suspended. Intuition
can freely plumb the depths of the mi-
crocosm each one of us is, and may find
there a facet of the Macrocosm which
no one understands. When free, intui-
tion can help to open within us a living
spring of "potential sensitivity" which
Meister Eckhart called "the beginning
of beginnings"—a term reminiscent of
First Cause.

Modern Friends who incline to be re-
ligious rather than "nominal Friends"
(thanks to Madge Seaver [FJ 3/15] for
the expression) might find encourage-
ment in an introduction to Eckhart's in-
sights found in a pamphlet titled "The
Authentic Life," by Ross Snyder (avail-
able from Religious Education Commit-
tee of Friends General Conference,
1520 Race St., Philadelphia). Early
Friends were considerably influenced by
Eckhart. Rufus Jones designated him as
"the peak of the range" of Christian
mystics.

WENDAL BULL
Burnsville, SC

Three Faculties

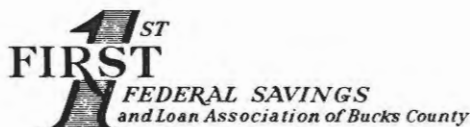
MY FIRST RESPONSE to your editorial
against reasoning about God was to
analyze the logical defects of the para-
graph by Hyams which you cited. I
wondered, for instance, whether you in
fact accepted the notion that God and
his law have been reasoned out of ex-
istence, or that magic and ethics are the
only appropriate sphere for religion.
(God isn't?)

Next, I noticed that on a later page
Adam Curle says that "Problems of
peace are far too vital to be treated
mushily: we have to apply to them our
most rigorous intellectual tools." But
the problem of God is, then, just right
for mushy treatment?

I even thought of your text, "Be still
and know that I am God," and noticed
that the verb isn't one of feeling, but of
knowing.

But what most expresses my convic-
tion that reason is indeed an appropriate
and necessary tool for responding to

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God is that summation of imperatives, the first and great commandment:

Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind.

We are not given a choice of faculties: we are to use all three, to our fullest.

GUNDEGA KORSTS
Madison, WI



On Death

THE ARTICLE by Phyllis Taylor and the accompanying bibliography (FJ 3/15) are excellent.

I am writing to recommend the addition of one booklet to those under "Children and Death." It is *Helping Your Child to Understand Death* by Anna W. M. Wolf. The date of the revised edition is 1973. It is obtainable for \$1.50 (less in quantities) plus 35¢ for postage and handling from Child Study Press, 50 Madison Avenue, New York, N.Y. 10010.

This is an unusually good booklet by someone with long experience who is a Friend.

ELEANOR R. LOFT

Attorney Answers

I AM SORRY to read that Robert Steele writes (FJ 3/15) in such an unfriendly way of my profession. If he were better acquainted than he appears to be, he might have told us that some of his best friends were lawyers, even if he would not want his sister to marry one. Such a husband might be quite satisfactory with all the time he could spend at home enjoying with her his huge fees obtained from so little work.

But the lawyers I know ("but there are exceptional men and women in the law profession, but I find them hard to locate") work hard all day and take their cases—not just the "memorized"

ones—to bed with them.

I am not sure where one goes to school to become a wise human being who can feel and think with justice and maturity. Perhaps we can look to other professions for guidance in this behalf.

JAMES L. GARRETSON
Chicago, IL

Apartheid

MANY white South Africans are forced to live and work outside their country because of their beliefs. I have heard from one of them who has first-hand experience of the terror the world knows as apartheid. . . .

"In South Africa there is a new system of concentration camps into which former political prisoners, old people, invalids, widows and children are dumped by the government. They have no money, no food, no work and no future."

But we can help by sending clothing and food parcels to at least help keep these people alive. Please write to me for names of families or individuals and then send your parcels directly to them. Clothing can be of any type or size. Food may be any or all of the following: dried soup, vegetables, powdered milk, wholemeal flour, raisins, glucose candies, rice, macaroni, any fish in oil, breakfast drink, vitamins, coffee, tea, condensed milk, peanuts, baby foods, sugar, any antiseptic toilet soap, zinc ointment, old sheets for bandages, tobacco, candles, matches, and toys.

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QUAKER COUPLE seeks position in Quaker school; wife, M.A., teaches dance, creative drama, has experience at Bank Street, New Trier, Evanston and university level. Husband, M.A., teaches English, certified, has experience at New Trier and university level, experienced film maker and teacher in film. Contact Tom and Diane Tucker, 45 Lorene St., Athens, OH 45701.

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Announcements

Births

HAINES—On December 31, a son, **SEAN DAVID HAINES**, to Raeman C. and Bertha MacDonovan Haines. The father and maternal grandmother are members of Mickleton, NJ, Meeting.

HERITAGE—On April 8, a son, **ADAM KIRCHMAN HERITAGE**, to David and Barbara Ann Heritage. The father and paternal grandparents are members of Mickleton, NJ, Meeting.

HERITAGE—On March 2, a son, **ROBERT JOHN HERITAGE**, to John and Dorothy Heilman Heritage. The father and paternal grandparents are members of Mickleton, NJ, Meeting.

MURPHY—On April 22, a daughter, **KRISTY MICHAEL MURPHY**, to William J. and Karen Ratner Murphy. The mother is a member of Birmingham, PA, Meeting.

SMITH—On March 6, a daughter, **LAUREN WILKENS SMITH**, to Robert H. and Pamela Jane Wilkens Smith. The father and paternal grandparents are members of Mickleton, NJ, Meeting.

Marriages

SCHAVNIS-BAILY—On April 20, at Birmingham, PA, Meeting, **JANET BERTHA BAILY**, daughter of Leon D. and Janet W. Baily, and **JOSEPH H. SCHAVNIS**, son of Andrew C. and Susanna M. Schavnis. The bride and her father are members of the meeting.

Deaths

BRASFIELD—On March 6, **MCCOLLUM BRASFIELD**, aged 34. He was born to Eugene and Alice Brasfield and grew up in Butler, Missouri. A pacifist, he fulfilled his alternative service as a conscientious objector as part of the Voluntary International Service Assignments group of the American Friends Service Committee.

Mc chose hospital administration as a career and returned to a graduate program at the University of Minnesota. Here he met Sue. After they were married, Mc joined Twin Cities Friends Meeting in 1966; Sue joined in 1968. A daughter, Lela, was born in 1968 and a son, Andrew, was born in 1970.

In 1972 Mc took an administrative position with the University of Missouri Medical Center in Columbia where the family has been part of Columbia Friends Meeting.

Mc died of his own hand. Not even Sue knows what pain he was suffering or in what despair he found himself to make that act possible. Words cannot pay adequate tribute to Mc's sensitivity of spirit and warmth, nor to the worth and beauty of the life he dedicated to service of his fellow man.

BROWN—On April 16, **BLANCHE BROWN**, aged 94, a member of Cornwall, NY, Meeting. "As a teacher and later Principal of Cornwall High School, her light spread far beyond her immediate family and Meeting."

BURGESS—On January 25, **STELLA FISHER BURGESS**, age 93, a member of Claremont, CA, Meeting.

POLEY—On May 2, **IRVIN C. POLEY**, aged 82, a member of Germantown, PA,

R. LESLIE CHRISMER

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"What is so rare as a day in June. . . ." Nothing, of course—one reason being because it is our season of roses: all kinds, colors, and scents. A rose by any other name would smell as sweet, said Shakespeare, and truly. But it is also true that there is no substitute for the name itself in certain uses of poetry, as Robert Burns divined in his ardent lyric, which begins:

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That's newly sprung in June:
"O, my luvie is like the melody
That's sweetly played in tune . . ."

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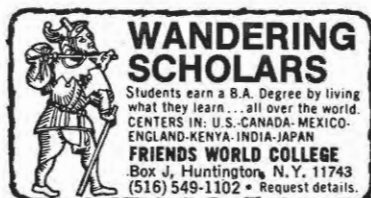
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Meeting, Coulter Street, and principal emeritus of Germantown Friends School. Irvin Poley taught English at the school for 45 years, serving the last 31 as vice principal. He was co-author of two literary anthologies, author of the Poley Precise Tests, and of many articles and another book. He is survived by his wife, a son, and a brother.

the mathematics department, coached football, basketball, and baseball, and later served as dean.

Among his many activities was service on the boards of George School, Pendle Hill and Friends Home for Children in Secane, PA.

He is survived by his wife, Theresa, two sons, and six grandchildren.

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Openings for qualified staff.

SEELEY—On March 22, CORDELIA MORRIS SEELEY, a member of Haverford, PA, Meeting.

SHANE—On April 27, JOSEPH B. SHANE, aged 70, a member of Swarthmore, PA, Meeting and retired vice-president of Swarthmore College. Joseph Shane served as vice-president for alumni affairs and public relations at Swarthmore College for 22 years before his retirement in August, 1972. During that time he also had held the post of professor of education. Earlier, he had served as principal of the Oakwood School in Poughkeepsie, NY, and taught in Vassar College and in George School where he also headed

WAY—On April 21, D. HERBERT WAY, aged 82, a member of Woodstown, NJ, Meeting. He is survived by his wife Edith; a son, David S.; two daughters, Mrs. Marjorie Berkovits and Mrs. Alice W. Waddington; 11 grandchildren; and a sister, Mrs. Walter W. Maule.

Coming Events June

9—Annual Homecoming Day, Marlborough Meeting, Marlborough Village, PA. Meeting for worship, 11 a.m. Box lunch, you bring, 2 p.m. George and Annie Chapman, Ireland Yearly Meeting Friends, will address those gathered. Charles Barnard, POB 203, Berwyn, PA. 215-644-0622.

14-18—United Society of Friends Women, National Conference. Guilford College, Greensboro, NC.

14-18—National Quaker Men, Guilford College, Greensboro, NC.

16-21—17th Annual St. Davids Christian Writers' Conference, Eastern College, PA 19087.

22-29—Friends General Conference, Ithaca, N.Y. (See page 334 and back cover.)

30—Tenth Annual Gathering of Friends, the Jensen ranch, La Grange, WY, 82221. Pot luck dinner, meeting for worship and discussion. Elizabeth Marsh Jensen invites FJ readers traveling westward to stop in for the meeting.

Last Sunday, June, July and August Old Kennett, PA, Meeting will have meeting for worship 11 a.m.

August

11—The only summer meeting for worship at Tuckerton, NJ, Meeting House, 10:30 a.m.

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Why not stop and see us today?

FRED A. WERNER, Chairman of the Board

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 a.m., 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. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

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 459-9800 or 459-6856.

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, 698-7536.

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.

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 10 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.

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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. Market Street, 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—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 355-2592.

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 Telfair 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 664-1923.

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.

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

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—June-July, Meeting in homes on Sunday. Phone: 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 1-70, US 40; 1-70 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 Tuesday evenings 7:30 p.m. June 18 to August 6. 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; Meetinghouse 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—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

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. Donald Sillars, clerk, (301) 262-3581.

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., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. 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, Sibylla 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). One Meeting for Worship, 10 a.m. during summer beginning June 16 through Sept. 8. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W. of Nobscott) Worship 10 a.m. during summer beginning June 16 through Sept. 8. Visitors Welcome. Phone 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.

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair St., From June 16 to Sept. 15.

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. 28A, 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 FL 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.

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 Sts. 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 9 a.m. June, July, August. Fellowship 8:30 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.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. 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—Meeting for worship, 10 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.

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

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

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11 a.m. (July, August, 10 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.

SANTA 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 (Route 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, 2-4 p.m., first & third Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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 St. 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.

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 Jane Stevenson, 919-723-4528.

Ohio

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Building, 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

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., north of Philadelphia). June through Sept. 8, meetings for worship 10 and 11:15. TU4-2865.

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

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

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

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

DOWNTOWN—800 E. Lancaster Avenue (South side old Rt. 30, ½ 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 miles 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 and Herr Sts, 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, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSDOWNE—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, Haver-town. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

SUMNEYTOWN-PENNSBURG AREA—Unani 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 a.m.

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, Betty Johnson. Phone: (615)-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, Ruth W. Marsh, 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.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. 825-6979.

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 North 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, 502 N. Main St.

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

Do-It-Yourself

This is a do-it-yourself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. It will help us help the computer.

(Space)

Thanks, Friend



Photo by Ken Miller

***To broaden your vision of the Society of Friends
Come to Ithaca College, Ithaca, New York
June 22-29, 1974***

Members One of Another

Friends Relationship to God—Vine and Branches

Fellowship among Friends

Thy Kingdom Come—Spirituality and Effectiveness in Social Change

Friends and the Physical World—Dominion or Stewardship

See descriptive article on page 334

If you have not received the Spring issue of the FGC Quarterly listing the rich selection of concern topics under the above headings, each with its own leader, ask your Meeting or write to the Friends General Conference office.

See your Meeting for help in car pooling.

Register by mail before June 10 or at Ithaca College when you arrive.



Friends General Conference

1520 Race Street, Philadelphia, Pa. 19102