

January 15, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today



Queries for Our Times?

Are Friends called to look beyond our loyalties to self, family, community, region and nation, and to see clearly what world citizenship demands of us today?

In witnessing to that vision, what responsibility do we have to adjust our own lifestyles so that we truly help care for the earth and all its inhabitants?

Frankly, Friends, are we part of the problem rather than the solution and are we willing to do anything about it? See Toward a World Perspective, page 47.



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January 15, 1975
Volume 21, Number 2

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

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

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

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

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

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Centering Down...

"BECAUSE LOVE is eternal, it never gives up; faith, hope and patience never fail. Love is a Divine gift. Only by opening ourselves to receive it can we feel a spontaneous love toward those around us. A conciliatory spirit is a part of this love. May Friends keep faith with one another, waiting in the light for that unity which draws them together in the love and power of God."

From the new Discipline of
Iowa Yearly Meeting of Friends

"Learning to give and take with grace has a rhythm of its own which elevates the giver as much as it elevates the taker. We all need courtesy: from our peers, from our loved ones, from our competitors, yes, even from ourselves. For courtesy is an expression of the human ability to transcend our own humanity, and it is precisely this ability that Quaker schools strive to cultivate in the lives of their students from one generation to another."

Wilbert L. Braxton
Headmaster

William Penn Charter School

Life is eternal and love is immortal and death is only the horizon, and the horizon is nothing but the limit of our sight.

Rossiter Raymond

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... And Witnessing

FROM LEWISBURG (PA) comes the news that a "Half-way House" for juveniles in Northumberland County has been opened as of mid-October. The Millville-Muncy Quarterly Meeting *Newsnotes* notes that "... it is planned for boys from 11 to 15 years of age who have had problems with the law, parents or schools and it is aimed at keeping the boys out of state institutions while rehabilitating them, according to Michael Johnson, director of Youth Services Bureau. The federal grant (for this house) was issued through LEAA (Law Enforcement Assistance Agency)."

PRINCETON (NJ) Monthly Meeting consulted Friends Peace Committee about whether to continue withholding the telephone tax from the monthly bill. FPC answered that it still advocates refusal to pay this tax as a viable form of protest against our continuing military activities in Vietnam.

The First Word

A Fruitful Bus Ride

THE MOST AMAZING thing happened this morning on the bus ride into Philadelphia. Once again, I was reading from *Sources*, the anthology of spirit-sustaining writings compiled by Theodore Roszak and mentioned in this space on several occasions. This time I was impressed with the following from an essay on Transcendence by Ronald V. Sampson:

"If to avoid defeat we resist evil violently, we provide yet another alibi for wrongdoing, we do something dubious, we teach a wrong lesson. Men see only that a battle of wills is taking place, and they understand that well enough from long familiarity. It is essential that we show that we struggle not that our will should prevail but that the truth of justice or equality should prevail. Not my will but Thy will!"

But, Sampson asks, what is the essence, the very core of this truth? His answer: "The one thing that overcomes all our resistance, our pride, our self-love, our self-seeking, our power . . . is love."

"But what is love? Again, its inmost essence, its great strength, turns out to be powerlessness. When the barrier of our self-pride is broken down, when we become as little children, with the natural, naive humility of the child, it is then and only then, when power has fled us completely, that ultimately we move even the most hardened. . . ."

Ronald Sampson sees in the life of Jesus the supreme example of love personified. "The man taught with unmistakable clarity: Resist not evil, and the forgiveness of sin. 'Neither do I condemn thee. Go thy way and sin no more.' And when Pilate marveled that a man being tried for his life, should make no attempt to defend himself, thrice called on him to answer, he met only with silence. 'God forgive them, for they know not what they do.' And indeed it is the case: we do not know, we do not really know what it is we do, or we could not inflict such astounding and unbelievable cruelties on one another."

In contrast, through the entire life of Jesus "runs the consistent thread of the truth, simple, void of ambiguity, unmistakable to all with eyes to see. On the one hand the sword of Caesar, the governor's crown, the armed might of the centurion, the cry for blood that arises when power feels itself threatened; and confronting it, what? An emaciated, disarmed, defenseless carpenter's son, whose only crime has been the continuous, quiet yet impassioned eloquence of his plea that we should love one another."

The only inconsistencies Ronald Sampson found in Jesus' life were his treatment of the money changers in the temple and his cursing of the fig tree when "he found nothing but leaves; for the time of figs was not yet."

When I came across this mention of the fig tree inci-

dent, I was struck by the coincidence that just a few weeks ago I had read another essay entitled "The Barren Fig Tree." It was in *Alphabet of the Imagination*, the collection of essays by the late Harold C. Goddard, long-time head of the English Department at Swarthmore College, that I quoted from in this space last issue.

Harold Goddard had not been baffled or disturbed by the cursing of the fig tree. Instead, he had suggested that the story meant just what it said because all life on earth has evolved due to "the fig trees that bore fruit before their season . . . because here and there, now and then, among the countless millions of living forms, an individual has appeared that has varied from the type of his ancestors, varied in a way conducive to more abundant life, and has become a parent of the future."

"All progress," Harold Goddard goes on, "has depended on the individual that breaks the law of his type" in the plant world, the animal world and in the human race where "the very essence of humanity is the fact that every man and woman is an exception to some degree. . . . Man is the one radical animal in a world of reactionaries . . . the central inheritor of life's power to change and grow. In his veins flows all the radical blood of the ages."

And when we humans are content to revert, to vegetate, or merely to repeat the life we have received instead of adding to it, Harold Goddard warns, we become traitors to "the principle of life itself. . . . It is not enough to live up to the life we have inherited, to the possibilities that nature has given us. We must, by a spiritual miracle, add to those possibilities. Indeed, if I may seem to contradict myself, the possibility of that miracle is the very gist and essence of our inheritance."

As I pondered the coincidence of coming across these two references to the same incident, I thought what a glorious opportunity we have to make the message of Jesus to love one another so much a part of our lives that it becomes our evolutionary gift to future generations.

And I thought, too, that I might write to Ronald Sampson and tell him of the coincidence. And then came the amazing part. When I turned to the next essay after Sampson's in *Sources*, I found this: William Blake's *Fourfold Vision*, reprinted from a Pendle Hill pamphlet written by, would you believe, Harold C. Goddard.

I can hardly wait for tomorrow's bus ride.

JDL





Planting the Seed

by Lorraine Veatch

WHATEVER THE ACTUAL results of the account of the White House Seven (FJ 10/1) turn out to be, Friends are not likely to read it without feeling pressure to do something constructive about conditions in American prisons and jails. But a typical liberal reaction to such a real-life horror story is to first attempt to put the blame on someone else. We (including the Journal) fall into a trap when we point the finger at the "nation" and call out in disgust, "How could you?" It's always "you" not "me." But when did I or a group of which I am a part visit a jail or prison to see the situation firsthand? As Quakers, we have a special claim to blame. Our past history includes attempts to improve conditions in jails and hospitals, but too many of us have been riding the coattails of past efforts.

One aspect of our dilemma is this: If we truly love and respect that of God in every person, how can we put boundaries (jail) around anyone? How can "they, the criminals" be expected to have perfect behavior since "we on the outside" do not have it? Our refusal to recognize the evil that resides in each of us, separate from that which is good, is the beginning of our confused state of inaction. Our dilemma deepens when we set up laws and hire people to deal with criminals and then, in despair, we turn aside from the responsibility of reviewing the effects of the power we have given to them.

Second, should we not admit that we have turned away

from our search for and application of "truth" and are caught up in our glorified search for happiness through sensualism? If we were searching for "truth" as found in the teachings of Christ, would we not have to say, "We love that of God in every person, but we also recognize that which is evil in each of us"? It is the popular notion today to ignore evil as a force even though Christ teaches us to pray to be delivered from it. As a result, we have become flabby, wishy-washy and afraid to make value judgments of our own behavior. We should not hate the evildoer, but we should admit that we hate the evil act. Until we face evil as well as good, we shall continue living in an unreal world—a dream world in which momentary sensualism replaces our search for the Kingdom of God.

To me, this adds up to a need to separate those who insist on violent criminal behavior from those who try to abide by laws set up to protect the community. But we certainly can propose sane alternatives to the present brutalizing penal organizations without waiting for others to act. One alternative that I would suggest would be a change from the concept of punishment to that of inviting interested prisoners to join us in a search for a saner community and a better life for all of us.

The community-alternative I have in mind would first of all pay its own way. This is the meaning of responsibility and the beginning of dignity, and could be achieved by selling goods outside the prison that are made inside and by growing and selling food.

Seminars, discussions, conjugal visits, art shows, musical programs and other elements of normal life outside prison could be added as the experiment progressed. Among the questions that should be considered is the purpose of humankind. By sharing a search for answers, we might realize that confrontation exercised against one another is futile and misdirected. We are, at present, all unenlightened and perhaps vain beyond redemption.

If future historians are able to look back at our time on this planet, what kind of creature will we appear to be with our priorities centered on mutual destruction? Will our self-hypnotic attitude that "all is well" seem rational?

You and I could begin our search for a better community outside of prison by getting like-minded neighbors to turn city and suburban blocks covered with concrete and asphalt into wooded areas. Perhaps in this way we could begin to cast off the stupefying worship of the automobile.

Or if we are strongly enough motivated by love we could get groups of concerned people to make visits to schools where violence is an everyday occurrence and attempt to discover the truth, and then take constructive action.

By looking at our institutions on foot rather than on the TV screen, and by getting ourselves and others involved in them, we might find some of the answers together.



When Lorraine Veatch lived in Winnipeg, Canada, she shared thoughts on amnesty and teaching Quaker history with Journal readers and editors. This article came from California, where she lives in Carmel and is a member of La Jolla Meeting.



Photograph by Ted Hetzel

As I Remember It

by Elizabeth Jackson

SEVERAL HUNDRED persons worshipped together and then participated in date-stone laying ceremonies November 19 at the new Friends Center in Philadelphia. Two of the guests, Elizabeth Woodman (left) and Elizabeth Jackson, are shown reminiscing about the ceremony they both attended at the same site in 1913 when the date-stone was laid for the Young Friends Association Building. In the accompanying article Elizabeth Jackson writes about that building and other fore-runners of the new Center.

LONG BEFORE 1900 a dedicated group of Young Friends from the Philadelphia Yearly Meeting assembled for fellowship, entertainment, lectures on subjects of interest to them and services. They made pilgrimages to other Meetings, too.

Their most ambitious project was to satisfy the need for a lodging facility for those Friends who came to Philadelphia and needed overnight accommodations, especially at Yearly Meeting time. So a three- or four-story building was erected at the corner of 15th and Cherry Streets on Friends property. It was called the Young Friends Association and was in operation as early as 1900. I took my meals in its restaurant when I came to Philadelphia a few years later to join the faculty of the elementary department of Friends' Central School in the 1520 Race Street building across the yard.

By 1910 or 1911 this small building had become absolutely inadequate to accommodate the growing number of Friends who needed city lodging, especially during Yearly Meeting week. The elected officers of Young Friends Association applied for and received permission to construct an eight-story building on the site to be operated as a hotel, called the Young Friends Association, under the manage-

ment of a board of directors elected by the parent Association.

A charter was presented giving permission to the Association to proceed with its project, which was completed in 1912 as the date-stone reveals.

I was one of the first permanent residents and remained there for 15 years. Thus, not too long ago as I crossed the yard, I stopped to see the big machine working on demolishing the building and saw the machine open its jaws and grab a big mouthful of material from my old room. It was a little sad.

About 1929 the elected officers at the time must have thought the Young Friends Association was a long and silly name for a hotel, so they renamed it The Whittier under new management. But it was the beginning of the great Depression and the operation failed, despite the desperate efforts of the Board. The building first was rented to Hahnemann Hospital for a nurses' home, then to International House for foreign visitors and students.

Now a beautiful new building has been erected along 15th Street between Race Street and Cherry Street and adjoining the 118-year-old meeting house to provide a center for Friends.



Quaker Stewardship And Fund Raising

by Paul Blanshard, Jr.

TWO OLD IDEAS have been going around in my head—and pointing to a third, which is not new but has yet to be accepted. All three relate to Quaker stewardship and fund raising.

"Though I speak with the tongues of men and of angels, but have not charity," Paul is quoted in Corinthians 13:1-13, "I am become as sounding brass or a tinkling cymbal. . . . And now abideth faith, hope and charity, these three; but the greatest of these is charity."

And then there was the French author Andre Gide: "Everything has been said already, but as no one listens, everything must be said again."

Charity has been a continuing precept of the Religious

collecting via personal visits, and one gets the impression that many Friends find this demeaning, rather than seeing it as an opportunity to put our beliefs into action.

As we enter the era of humans discovering our finiteness in the closed system of earth resources, and our ultimate dependence on interdependence, it is time we took a closer look at Quaker stewardship and fund raising.

Stewardship, as I mean it here, is more than being a guardian of property. It is the wise sharing of resources, too; the careful judgment of which causes need our support, then the personal investment and involvement of ourselves in making those priority causes economically secure.

Quakers, no less than others, are besieged today by end-



Photograph by John Taylor

Society of Friends. George Fox told of seeing poor travelers appealing to passing professors for aid but being scorned as "cheats." Fox later ran back to give these poor some money, from resources which were not abundant.

Modern Friends, however, sometimes seem not to have been listening. With or without a collection box to build the concept of sharing our resources from childhood on, many of us appear to have rejected charitable *appeals* somehow as "cheating." Some of us are paying only lip service to charitable giving. One common justification relies heavily on faith and hope: "God will provide."

We also are unclear about making pledges, which enable us to enlarge our gifts by spacing payment over several years. We tend to refuse the volunteer work of gift

less appeals for seemingly deserving causes. We are baffled as to choices, to the extent that many of us appear to be making no choices at all, or just responding with token gifts. Quakerism at local, regional and national levels is hurting from our lack of proportionate giving.

My own local Meeting asks adult members for \$84 annually to support Philadelphia Yearly Meeting operations, plus our own programs and Meetinghouse maintenance. That is almost \$24 less than average Protestant giving last year. But it always is an agony for our Meeting treasurer to meet our budget, with his soft-sell appeals. Often the miracle is wrought from 50 to 66 per cent of our members responding.

National statistics on denominational giving to religion

and religious causes show other groups giving much more than Friends. In fact, we are so far back in fund raising accountability that no one can get together complete figures on what Quakers actually do give.

The point is that Friends have a way to go in charitable giving. Our local Meetings, Yearly Meetings, colleges, hospitals, social welfare committees and agencies all will suffer until we "listen."

Isn't it time we recognize that charitable giving is "love translated into action?" If we believe, then we should give more generously. Perhaps not the 10 per cent which Mormons and others have championed. But what would happen if each of us gave even one or two per cent to Quaker causes? On a \$10,000 income, that would be \$100 or \$200.

Friends are organizing to encourage this response—slowly. Both Philadelphia and New York Yearly Meetings, for example, have combined appeals that boost annual yields to their social welfare causes. Many Quaker agencies have developed a full range of soliciting techniques which expand dollar return from Friends and others. Talk is under way to form a United Quaker College Fund. Friends Council on Education is exploring fund raising seminars.

We have yet, though, to sit down as a national group of concerned people—trustees, administrators, fund raisers, volunteers—to improve our methods for assuring a right sharing of our resources. Why not? Will there be a better moment?

A National Quaker Fund Raising Conference would enable us to reconsider what Paul said, what George Fox practiced, and the spiritual meaning, at bottom, of all charitable giving.

Met over a long week-end in a central state like Kansas, such a gathering could not only touch on our spiritual perceptions in giving; it could sharpen techniques of making giving more attractive to Friends. It could upgrade the status of fund raisers and development officers so they can more effectively serve us—just as we have learned to use and honor the skills of architects, lawyers, and others.

Another benefit of such a professional meeting would be to focus more clearly—as young Friends would have us do—on human services supported by Quakers, as compared with the brick and mortar which we have well underwritten in the past.

Further potential benefits might include combining the multiple, overlapping calls for funding; clarifying the link between spiritual impulse and check writing; professionalizing the role of sensitive fund raising and winning acceptance of the use of modern techniques to help Quaker appeals compete in a world noisy with commercial and philanthropic sounds.

Stewardship and expert fund raising techniques no longer are matters we can leave to chance—and Providence. Not, that is, if we believe in our form of worship and the committees and organizations we form to translate our principles into performance.

The hour is at hand when Friends need to address ourselves more seriously to stewardship and fund raising. We do remain our brother's and our sister's keeper, and the

condition of the world's poor and sick and hungry summons us to listen—and to act.

There is much more we can do to strengthen charitable giving as an investment in good people, good programs and Quakerism's future. I believe we have the means. Do we have the will?



A member of Chestnut Hill Meeting, Philadelphia, the author is a professional fund raiser who has helped Quaker and other non-profit causes.

Il y a ceux qui font quelque chose.
Il y a ceux qui ne font rien.
Il y a ceux qui croient faire quelque chose.
Il y en a trois qui font quelque chose.
Il y en a dix qui font des conférences sur ce que font les trois.
Il y en a cent qui font des conférences sur ce que disent les dix.
Il arrive quelquefois que l'un des cent dix vienne expliquer à l'un des trois comment on doit faire.
Alors l'un des trois intérieurement s'exaspère tandis qu'extérieurement il sourit en se taisant parce qu'il n'a pas la parole facile.
D'ailleurs, il a quelque chose à faire.

There are those who do things.
There are those who do nothing.
There are those who think they do something.

Three of them really do something.
Ten of them give lectures on what the three are doing.
A hundred of them lecture on what the ten are saying.
It sometimes happens that one of the hundred and ten comes to explain to one of the three how things should be done.
Then one of the three becomes inwardly incensed while smiling outwardly, all the while remaining silent because he isn't one who talks easily.
Anyhow he has something to do.

—from Bulletin No. 18, Liebfrauenberg (Alsace), where French Friends have held conferences; as quoted in *Vie Quaker*, No. 297, September, 1973.
Translated by M. C. Morris

FORUM

Responses to the FORUM

THE DECEMBER 1974 Albany (NY) Friends Meeting Newsletter has sent "a special invitation to all those interested in *simplifying their lives*—what they eat, drink, wear, use for transportation, live in, etc.—to come to the study group on Quakerism. The Quaker testimony on simplicity will be the focus of our sharing in the reexamination of our own lives in the light of the famine in Africa and India, the energy problem, and pollution. At monthly meeting we decided that the study group session would be a good place to start dealing with this growing concern which troubles many of us. See Friends Journal, November 15, 1974 'The Shakertown Pledge,' p. 588, et seq."

"Threshing Meeting"

FORUM IS A lively idea which I hope may be made a feature. However, as the dictionary definition makes clear, it means a place for discussing civil and political—that is, essentially secular—matters. Could an equivalent term with essentially religious implications be found?

A comparable term used by early Friends was "threshing meeting." This meant a large, often tumultuous public gathering in which selected Friends, emboldened by the Spirit, sought to "thresh" the grain of Truth from the chaff of "the world."

Friends use the term today—at least our Meeting finds it very useful—to describe a no-decision meeting of our own membership whose aim is to clarify a difficult, controversial issue through a free-wheeling discussion by Friends of every shade of opinion.

FERNER NUHN
Claremont, CA

Friends and Controversy

I FIND THE FORUM (FJ 11/15) a refreshing change from the cautious concern among many Friends lest there be controversy—as if the Spirit were not quite to be trusted. I find it helpful to think, not of a divisive polarizing of views, but of constructing the two foci needed for an ellipse. Let there not only be Quaker circles with a center, but ellipses with distinct but co-existing foci.

In particular, I'm glad to see my own concern about housing for the aging brought into the open. The new facilities offer a standard of living inappropriate in these times and unattainable to those who are, for example, retired librarians or teachers from Friends schools. The alternative certainly need not be a "rathole." With Medicare and increasing health insurance coverage, the health care provisions are now less crucial. (My mother's last illness, for instance, cost \$7,000 for hospital care alone, but Medicare and other insurance have covered most of it.) Our funds

should rather be directed toward providing modest but comfortable apartments in existing older houses, together with visiting care or meals-on-wheels available through local Meetings where needed.

CAROL MURPHY
Swarthmore, PA

Changing Priorities

A FRIEND gave me two of your Journals to read, the Sept. and Nov. 1974 issues. One of the first items I noticed about these magazines was the advertisement on the back cover of the September issue for the Pine Run Community, developed for those in retirement. Although this may not be the most expensive of retirement communities, it is priced far beyond the ability of most of us to pay.

As I read the FORUM in the November issue it was obvious that others are also concerned with the focus on the wealthy in our society to the neglect of the masses on limited funds—social security, etc. What are the majority of us to expect? Most of us too have worked all our lives, perhaps even harder than the former editor of the Journal who defended the communities for well-to-do Quakers by saying that he did not want Friends "to spend their last lonely days in a rathole."

There is a huge gap between Medford Leas and Pine Run Community and ratholes. It is time that thought and energy be given to planning communities for the masses of hard-working people in line with the Quaker concept of simplicity, so that more have the right to decent housing. It would seem that those of Quaker heritage would be foremost in urging this, rather than in advertising Pine Run or defending Medford Leas.

I thank the Journal for publishing the article, "Quakers Get Old." It is through efforts such as this that priorities may be changed.

VIRGINIA L. REDDING
Gettysburg, PA

"It's as simple as that?"

I LIKE THE FORUM, and in general I like the initial presentations. They should bring a flood of response. We are committed to simple living. I doubt if any of those writing the FORUM articles would be willing to do without central heating, running water in the house, etc., as we do. I am not speaking from a holier-than-thou position—just saying we already have greatly simplified our lives and have felt enriched as a result.

The one sentence I take for my text is, "It's as simple as that." It occurs in *The Shakertown Pledge*, not quite mid-way through. (The preceding sentence has to do with

sitting idly by while others starve.) I contend there is nothing simple about it. The inference is that we do without, we give, and presto the hungry no longer starve. Nearly 30 years ago when we were working in India under AFSC, my husband wrote headquarters something to this effect: "It isn't going to do one iota of long-range good to keep up this feeding program unless we have, in addition, a program for birth control. The children we feed today will grow up to produce more children tomorrow who will also have to be fed, because the country is already overpopulated." Unfortunately few at that time saw the population explosion as a threat and it must have been nearly 25 years later when Lorraine Cleveland wrote Albert that she remembered his letter.

Today those remarks are more than ever true. The first pledge to be taken by both giver and receiver of shared food should be: "I resolve to produce two children *at most* to be consumers in this world of limited resources. If I desire a larger family I will add to it from the supply of unwanted children." The 9 pledges are fine. All these we

should do but not leave the other undone. If I merely give my goods to feed the poor in this day and age, with no commitment on their part, I am merely compounding the world's troubles. I know all the arguments the undeveloped countries bring up but I reiterate: It is not simple.

Another matter that is not simple is distribution. One cannot say to someone in Bangladesh, "Come over to my house and we'll all share from the same table." Instead one is faced in many countries with corrupt officials who reap the benefit of food sent to their countries for the poor—while the poor continue to starve. One doesn't get very far appealing for more food for such people when the facts of what happens to the food become known.

I don't advocate doing nothing in the face of global starvation. I have never been the same person since I witnessed the impoverished in India. But we are wasting our efforts (except as *we* benefit from them) if we don't also concentrate on incentives for population reduction and some means of honest distribution of food. It is *not* simple.

EVELYN MOORMAN
Sorrento, B.C., Canada



In The Face Of Realities

The end is coming!
In the world of today,
Without peace, without hope,
We will die!
On an Earth, polluted by
Man's own hands,
We will die!
On an Earth, that we all loved,
But which we all destroyed,
We will die!

The qualities that the Lord placed
on the Earth—Love, Peace, Hope,
and Beauty,
Man has replaced with Hate, Hunger,
Devastation, and Sorrow.
The Lord gave man the power to reason,
the power to think, but
Man twisted these
powers into destruction.

We are at a point in the Earth's history
in which the weapons of two great Nations,
alone used in combat, could wipe life
away from the face of the Earth in a
matter of days.

Yes, the end is coming!

Look around—see your brother,
your friend, your enemy, when
the end comes there will be no enemy;
In the end,
we will realize we weren't put on this
Earth to destroy each other,
But rather we were put here to love,
help, and guide our brothers.

The Earth's life seems like an untold story,
but every story has a climax,
and every climax has an end.
Today the Earth is in its climax,
and the worst is yet to come.

Yes, the end will come!
We don't know how, we don't know when,
But when it does, remember these few words:
"The Lord made the Miracle,
The Lord made life for Man.
But Man destroyed this Miracle,
And the Lord will be lonely once again."

CATHY LOCASCIO

FRIENDS AROUND THE WORLD

Philadelphia

Loving Women

by Nancy Tompkins

"YOU LOVE as much as the one you love the least," Dorothy Day said this summer at a Nova Institute in Connecticut. Who is this we Women love the least, I wondered. My conclusion is that we love ourselves and Women in general the least. Women have had to contend with this self- and sister-hatred for many years and it is proven by our competitiveness, our isolation, our illnesses, and our stony lethargy. (Germaine Greer writes movingly of the energy it takes for Women to have no energy in the "Female Eunuch.")

Quaker Women have taken a decisive step to help themselves deal with this erosion of self-worth. A group of Women met at Pendle Hill this summer to study Quaker Women and out of the warmth and support that was generated grew the first Philadelphia Quaker Women's Conference, held November 9 at the Fourth and Arch Streets meeting-house, Philadelphia. The advertisement for this conference clearly pinpointed the conflicts of being a Woman in today's world by lining up a group of queries between a silhouette of a Quaker Woman—to represent our heritage—and a sketch of a Woman and child—to represent our contemporary condition.

"How does your Meeting encourage its members to strive toward reaching their full potential as whole human beings?" This query clearly indicated that the planners of the Conference were fully committed to meeting Women's problems frankly. If there was any doubt in the reader's mind, when continuing on to the titles of the workshops (Women and Anger, Women and Self-Defense, Non-violence and Children, The Working Mother, etc.) one was sure that the purpose of the Conference was to sincerely help Women.

I attended the workshop on Women

and Social Change led by Kay Camp. After discussing the fact that Women now are influencing the world scene, Ms. Camp asked us to describe social changes we hoped to see in the next ten years. Many were listed and then regrouped into these four main categories: economic justice, sexism, demilitarization, and life styles. The Women gathered in four different groups to discuss each topic and I was in the one on life styles.

Old doubts came out at first with such statements as "people just don't care or want to get involved today." Reasons for this were voiced: "the old concept of Neighborhood is dead," "the plight of the elderly is crucial," "materialism is strangling us," and "living simply will soon be a necessity." Then more personal ideas began tumbling out. Some were, "I should carpool more but I just can't get it organized," and "I feel isolated even though I live with many co-op situations," and "things are so complicated now I can't even buy a certain type of hairnet that I've bought for years—stores just don't have them." Suddenly, I realized we were all listening with care and opening our hearts to each other. I described a plan—I've often been derided for—to have a number of Women buy, use, and care for a car jointly. The group liked the idea! "It all goes back to our Meetings," one said, "We must become more active in supporting all people where they are." Another joined in, "We all need more courage to take risks." Another practical suggestion was outlined in which groups of people would set up skills banks to help each other out. The minutes flew by with Women sincerely expressing their concerns. I felt reluctant to see the discussion end because trust had grown between us all.

How did the stage get set so that a group of Women in one short day could reach such a level of openness? I think it was due to Marge Bacon's initial speech in which she traced the role of Women in Quakerism and referred lov-

ingly to the "nudging of such ghosts" as a force on all of us. She started with George Fox who struggled with his contemporaries—one of whom said, "A Woman has the soul of a goose"—to assert his belief that Women were indeed extremely worthy human beings. Then Ms. Bacon turned to Margaret Fell, labelled the "Mother of the Movement," who established early Women's Meetings at which they conducted and handled their own business. Early Colonial Women were discussed next. Many were persecuted for their Quaker beliefs—Mary Dyer, Mary Fisher, and Ann Austin. Ms. Bacon wisely points out that Quaker Women during colonial times took it upon themselves to travel and preach and their families survived! As a matter of fact a study done on these Women indicates that they had higher status, married later, and often outlived their husbands. Bear this in mind, Friends, when considering your next visit to Pendle Hill or a Conference or a venture in taking a class or giving a speech or to picket or demonstrate!

Marge Bacon talked about the early Woman's Movement with outstanding Quaker names such as Elizabeth Cady Stanton, Susan B. Anthony, and Lucretia Mott. In describing the early stages in this movement and the division of beliefs and rearrangement of priorities, Ms. Bacon stated, "often the most exciting things do happen in a group where there's a split among its members with a creative solution." I think she might have been pondering the Hicksite split in the Quaker Movement. I know she was pointing out the torturous development in the early feminist movement. But I'm certain that she's urging Quaker Women to gather together and deal with each other supportively to solve the problems of surviving in today's world.

What then, are the results of such a successfully run Quaker Women's Conference? First, there is a Quaker Women's Magazine titled, "Friendly

Woman (530 Holly Ave., St. Paul, Minn.) which many of us saw for the first time at the Conference. This might provide a connecting link between all Quaker Women. Second, Eleanor Perry's idea of having a committee formed to write an epistle to Quaker Women everywhere was accepted. Third, a growing concern for Quakers becoming actively involved in Child Care (a desperately needed area) was voiced often among the Women. Fourth, a committee was formed to begin searching to see what it would mean to have Women's concerns discussed during Philadelphia Yearly Meeting in March and fifth, suggested plans to organize more Women's Conferences (perhaps on mental health, the legal system, or sexuality) were met with enthusiasm.

So, Quaker Women are struggling with the problem of loving themselves and each other. With the rich heritage from our Quaker "ghosts" and the tremendous talents of today's Quaker Women—such as those who planned this Conference—we all are certain to form the sense of community from which each individual Quaker Women can draw the strength necessary to learn to love herself and her sisters. As one Woman in Silent Worship so beautifully stressed, "We are here to learn to love the Man in Woman and the Woman in Man!"

Friends Consult on UN

by Kenneth L. Carroll

EIGHTY OR MORE representatives from Canadian and Jamaica Yearly Meetings and twenty-one yearly meetings in the United States participated in the 1974 annual meeting of Friends World Committee, Section of the Americas, at Guilford College, Greensboro, N.C., November 15-17. Visitors also came from London, New Zealand, and East Africa Yearly Meetings—once again reminding us that today's Quakerism is a worldwide movement.

The usual business agenda of the Session was abbreviated, so that we might spend most of Saturday with local Friends in a "Consultation" dealing with the subject "Friends and the United Nations." In the all-too-brief business session, appointments of officers and

committee members were made for 1975. Three FWC members were named to join several on the Committee on Human Justice to evaluate the effectiveness, goals, and work of that organization (much as FWC is also participating in an evaluation of FCNL). The 1975 budget was approved, although it is to be reviewed at the February meeting of the Executive Committee. Rather brief reports covered such subjects as the present status of Wider Quaker Fellowship, members in New York prisons and the October meeting of the Planning Committee for the 1977 Conference of Friends in the Americas. There was also a short but meaningful discussion of the location of annual meetings.

The "Consultation," drawing perhaps a total of two hundred or so participants, began late Saturday morning with Lloyd Bailey, director of the U.S. Committee for UNICEF and also chairman of Friends General Conference, giving the keynote address: "State of the U. N.—Criticisms and Evaluations."

Jeanne Newman of Baltimore Yearly Meeting, a demographer at Johns Hopkins, gave her reflections on the August 1974 Bucharest Conference on population problems. She sees that Conference as a turning point, for we have now moved beyond a "single-minded concentration on the population problem by itself" and have seen that so many of the world's problems are interlocking (such as food, population, environment, status of women, and other subjects which have also called forth conferences of their own).

The afternoon was divided in half—with the first part made up of workshops (International Law and Resources of the Seas; Crisis in World Food Supply; World Population, Whither Bound?; Disarmament, Whose Responsibility?; and Quakers and the United Nations). The second afternoon session saw a panel comprised of Lloyd Bailey, Robert Cory, Carol Terry, and Barrett Hollister (the last two being from QUNO program in New York) answering questions from each other and from the audience on the general subject, "Can Quakers Influence the U. N.—Vision or Reality?"

The Saturday evening public meeting was held in Dana Auditorium at Guilford College, whereas the earlier sessions took place in New Garden Meetinghouse. Speaking on "Peoples, Governments, and the United Nations" was Ralph Townley—a British Quaker who

served as Deputy Secretary-General of the U. N. World Population Conference and has held varied assignments in the U. N. over many years.

Visakhapatnam on the Road in U.S.A.

by Candida Palmer

"STANLEY ASHTON is in town," I had heard this fall. Alas, my own preoccupations kept me from meeting him till Thanksgiving Day. An hour's chat, late Thanksgiving afternoon, at Pendle Hill, was more than a delight, more than refreshment of spirit, more than an enchanting personal contact. Stanley Ashton was able to plug me anew into that worldwide Quaker network, that worldwide Quaker "soul" where Friends make connection one with another, speak and are heard.

Many years ago, Stanley told us, after finishing college in England, he had signed up for a two-year stint in India, teaching boys English. Two years grew to fifty; it is sixty years exactly since he left his birthplace in Englewood, New Jersey. Within the last decade he has become a member from afar of Central Philadelphia Monthly Meeting. His co-members have provided Stanley the opportunity to visit this country again and to stay at Pendle Hill.

Stanley caught us up on friends and Friends in India whom he saw all but too rarely, located as he has been at Visakhapatnam, a three day and three night train journey from New Delhi. Stanley Ashton has lived and worked as a solitary Westerner in this town of 400,000. He told us of pinning up his monthly meeting's newsletter and following the calendar of activities in Philadelphia: "Ah, yes, today we have monthly meeting," or "Today there is a special gathering for a visiting Friend."

We have wondered many times how Friends living "at the end of the line" in great isolation have kept themselves intact in spirit and soul, and connected to that larger, worldwide soul of Quakerdom: Friends in prison, for example, in the earliest era and since; or isolated settlers in harsh new lands; or scattered, solitary reapers in the Lord's vineyards

far afield. It is a formidable achievement to "keep the faith" shining year in and year out when one is alone. Pinning up news and events from our home meeting is but symbolic of that hunger, that home-sickness that labors shoulder to shoulder with itinerant Quaker ministry—an altogether necessary yearning that keeps us longing for one another, and therefore connected; a two-way street by which we sustain and are sustained.

Stanley Ashton has been sustained; now he can help sustain others because he is a veritable storehouse of information encompassing fifty momentous years in the life and history of the largest democracy on earth. At a time when the best Western hearts and minds are trying to grapple with realities of world hunger, population and raw materials, he can provide many personal insights derived from firsthand experience. How does it feel to retire on one dollar a day—seven and a half rupees—and still be rich compared to those who live on only a rupee and a half a day? What is it like to come to a country rich beyond measure, yet gripped by crises of unemployment, shortages and malaise of soul?

Stanley Ashton would be glad to visit Friends and their meetings to share his insights and experiences. These include helping to educate destitute boys in Visakhapatnam, India. He will be resident at Pendle Hill through late March 1975 when he will go on to Woodbrooke, England. Because the small personal funds available to him in India cannot be converted from rupees to dollars, Friends who would like to have him visit need to cover his fares and incidentals as well as the customary hospitality.

We parted on Thanksgiving Day feeling at home with Friends everywhere more so than we often do in our many lacklustre gatherings here. We hope a similar refreshment can be shared by many. We give thanks for all those who "keep the faith" at the very end of the line. Blessings, Stanley, and go well.



It's a SMALL World

"Harambee" in Kenya . . .

IN ANOTHER Friends' educational effort in Africa, the new Friends College in Kaimosi, Kenya continues to make progress under its able director David Hunter. In an inspired "harambee" effort, the staff, students, parents and the public have upgraded all aspects of the school and are now involved in the first phase of an expansion program to which the Lilly Foundation has pledged a \$100,000 matching grant.

Children in East Germany dressed as native Americans to present a play about John Woolman during their family gathering last summer.



Friends in the German Democratic Republic share a meal during their summer family gathering near Berlin.

. . . and at Pendle Hill

A QUAKER learning institution closer to home, Pendle Hill, provides a classic study in its annual report recently issued of "a confused community or a radically responsive and recreative one. At times during the last year," the report relates, "it seemed more the former and yet now in retrospect the new possibilities opened up by working through the tensions and uncertainties are what impress us most." The report itself is fairly impressive, too. Copies are available by writing to Pendle Hill, Wallingford, Pa. 19086. Copies of the winter term program and weekend events also are available.

Part of the Family

FROM HELLMUTH WICKE in Karl-Marx-Stadt (formerly Chemnitz) in the German Democratic Republic comes an interesting report of Friends' activities in East Germany. It was a busy year with the annual meeting of the European and Near East Section of Friends World Committee for Consultation held near Dresden; a Spring meeting on peace and international relations at which Max Habicht, a Swiss Friend, reported on the 1973 Conference of Peace Forces in Moscow; and Yearly Meeting in August where Friends felt a need to develop "a deeper and changed consciousness" in order to function more effectively at all levels of life. A highlight of the year for many was the summer gathering near Berlin of young Friends and friends of Friends. In worship, discussions, sport, dramatics, conversation and good fun, Hellmuth Wicke says, Friends in the German Democratic Republic "feel a part of the great family of Friends in the world, interconnected in the one spirit of something of God in every person."



*Found in the streets of
Philadelphia, December, 1974*

Friends Hospital

REPORTING ON the past fiscal year at Friends Hospital in Philadelphia, Director William P. Camp said that admissions had more than doubled over the past five years, reaching a record 1,720 during the year. In the same period the average daily census, on which reimbursement is based, barely increased because treatment has improved, patients are staying less time, and pressures from third-party payers have increased.

"We are like Alice in Wonderland," William Camp continued, "running faster and faster to stay in the same place. . . . The dynamics of institutional change are extraordinarily complex . . . and it will be our primary task during the coming year to make the best use of those dynamics to plan a flexible hospital that will continue to grow in strength and service no matter what the changes in the outside world may be."

Search Committee

DAVID W. STICKNEY, of 1298 North Green Bay Road, Lake Forest, Illinois, has been selected convener of the Presidential Search Committee at Wilmington College which is looking for a successor to Robert F. Hinshaw, who is resigning this June after five years as president.

Nominations should be sent to Presidential Search Committee, Box 650, Wilmington College, Wilmington, OH 45177.

Swiss Seek Shekels

SWISS FRIENDS, all 36 adults and eight minor members plus 15 adults and two minor sojourning members, have launched a venture in faith and plan to build a meetinghouse in Geneva. Bob Leach writes that only \$5,000 of the \$100,000 cost for the facility that will include lobby, kitchenette, washroom and First-day school room remains to be raised. "This does not, of course, stop any other interested Friend," Bob informs, "from mailing us a few shekels." Bob's address is 20, av. des Arpilleres, 1224 Geneva, Switzerland.

Call to Challenge

FROM HALFWAY around the world comes a call for American Friends to insist that their government respect the strong feelings of the Japanese people against nuclear weapons. Masaharu Inagaki, clerk of Tokyo Monthly Meeting, points out that under the U.S.-Japan Mutual Security Treaty it was agreed that "Japan would neither possess, manufacture, nor allow in her territory nuclear weapons of any kind. . . . Unfortunately, it is not so easy for the Japanese to trust their government these days, and their distrust of the U.S. government is on the increase as well. We hope that the American people, as citizens of a Christian nation, will give their attention to this issue. We will do our best to challenge our government on these matters, and we would ap-

preciate it if you could do what you can in challenging yours."

Changing Africa

CHANGE is inevitable in Africa and Friends are deeply involved in efforts to bring it about nonviolently. Members of South Africa Yearly Meeting at their biennial sessions October 9-13 were urged to study "as never before" non-violent methods of responding to the questions of whether "to take up arms to defend an unjust society." The question is particularly sensitive after the government's prohibition of advocating opposition to military service. And in Kenya, Lynn Vail and Simeon White from the American Friends Service Committee conducted several nonviolent training sessions, workshops, and discussions and attended East Africa Yearly Meeting where they each spoke to a plenary session and smaller groups. The introduction of nonviolent ways to bring about social change "opened a new chapter and impact in both the history and hearts of people in East Africa," one Kenyan youth worker said.

Place of Peace

FROM ARIZONA, of all places, comes a reminder of another Friends facility in Switzerland, the Jochgruppen-Haus retreat house and conference center in Lutzelfluh begun and maintained by Hans and Ursula Schuppli. Mary Lou Coppock writes from Phoenix that American Quakers will find the center a place "that seems at peace with itself" and thus will help seekers become more aware of his or her own inner light. "The beginning of 1974 found Hans Schuppli in prison," Mary Lou continues, "because of his witness against the compulsory Swiss military system, and a partial loss of Swiss guests resulted, although new Friends from abroad have come to make up this loss. Any seeker visiting Jochgruppen-Haus and the Friendly Schupplis will be richly blessed."



Serving The Poorest—Sarvodaya Today

by Bruce Birchard

ON GANDHI'S BIRTHDAY, October 2, 1973, my wife, Demie Kurz, and I walked across the border from Pakistan into India. We had crossed Europe and western Asia by bus and train. How excited I was to be in India at last, and how much I wanted to learn about possible solutions to the poverty of so many of her people.

This much I knew: India is a land of villages. Over eighty per cent of her population is dependent upon agriculture for its livelihood. The industrial sector of the Indian economy cannot possibly expand fast enough to provide jobs to absorb even the yearly increases in the labor force due to the high rate of population growth, let alone diminish the size of the huge pool of people already dependent upon agriculture. As Gandhi predicted, the fate of India is inextricably linked with the development of her villages.

As I studied the problem I realized that rural development can take two paths. On the one hand, adopting the American model, the government can aid the larger, wealthier farmers by encouraging the consolidation of small landholdings and introducing mechanization. This leads to an initial increase in the production of food, but it also leads to massive unemployment and deepening poverty of the masses, increased urban flight and, quite possibly, widespread starvation and violence.

On the other hand, India can help the small farmers. They need the security of owning their own land, or at least the knowledge that they cannot easily be displaced from it by moneylenders and large landlords. They need access to high-yielding varieties of seed, to fertilizer, to water for irrigation, and to better bullocks and agricultural implements. They must be able to reach a market where they can sell their produce at a modest profit. If this infrastructure is developed, a country of well-organized small farmers using labor-intensive techniques can produce more food per acre than could large farmers running highly mechanized farms. The development of small agriculturalists not only would lead to adequate employment for a rapidly expanding labor force but also increase supplies of food for India's hungry millions.

The Sarvodaya Movement

But where could we find examples of this kind of development during our six-month stay in a country with more

social and cultural variety than all of Europe? As Friends, we knew something about Sarvodaya, the Gandhian movement for "the service of all." Since Gandhi's death, Sarvodaya has grown under the leadership of Vinoba Bhave, whose concepts of social change Demie Kurz will explain in a subsequent article.

As we learned about Sarvodaya, we realized that its vision of cooperative villages of small farmers is very similar to the model of small farm development which I suggest above. We arranged to visit nine different Sarvodaya projects or ashrams in order to see what this vision looked like in practice. Though our visits were short—two to seven days at each project—we became convinced that these are crucial experiments in economic and social development.

We know that many Friends are concerned about the problem of poverty and the specter of starvation which stalks the Indian subcontinent today. I hope that in reading about the projects I describe below, Friends will be moved to support Sarvodaya. Unlike many charities, these are development centers which provide food or subsistence wages for work on projects which will enable people to continue to support themselves in the future because of better irrigation, improved agricultural implements and techniques, relevant education, more security in their access to land, and the cooperative organization of their own villages.*

Land Reform

In Tanjore District in South India, wealthy landlords and wealthier temples own most of the extremely fertile, well-watered ricelands, often avoiding the state's land-ceiling laws which limit the size of each individual's landholding to fifteen acres by fraudulent book-keeping and intimidation of the peasants. A team from the *Valivalam Gandhi Peace Centre* has been working for several years to obtain information on land ownership and use. They have gone to the state government and courts in efforts to secure land or secure tenancies for the poor landless laborers who do all of the agricultural work. Though initially intimidated by the all-powerful landlords, the landless, with the help of the Peace Centre, have begun to stand together and present to the courts their rights to the land. In several cases of clear injustice, they have offered satyagraha ("holding fast

After traveling in India and Asia last year, Bruce Birchard recognized the extent of work needed at home in reordering our priorities toward our fellow humans. He now works for the Friends Peace Committee, the B-1 Bomber Peace Conversion Campaign in Philadelphia, PA.

** Those wishing to contribute to the projects I describe can make out checks to Gandhi Peace Foundation, 221 Rouse Avenue, New Delhi India. Please note on the bottom of the check which ashram the money should go to. The names of each ashram, or project, are italicized in the text.*

to truth," or non-violent direct action). Hundreds of local women and men have gone to jail for this. Resistance from the landlords is strong; one landlord has instituted over one hundred suits to try to prevent land under his control from going to the landless as directed by a government board of inquiry. Nevertheless, many of the poor are securing rights to land which enable them to live with some security.

Agricultural Development

Eight of the nine Sarvodaya projects we visited are engaged in agricultural development. Among the most impressive was *Benwasi Seva Ashram* in Uttar Pradesh. The land is stony and dry. Seventy-six percent of the population is Harijan ("untouchable") or Adivasi (tribal). The average per capita yearly income is less than twenty dollars.

The ashram is actively developing over one hundred villages: demonstrating new crops, seeds, fertilizers, ploughs, and agricultural techniques, training farmers at the ashram and in their own villages, and providing desperately needed water for irrigation. The ashram has pioneered in the construction of earthen dams which trap rainwater as it falls during the annual monsoon. Villagers dig with small shovels and haul tons of earth in baskets on their heads to construct these reservoirs near their villages. Laborers are paid by the village council with grain provided by the ashram, often received from abroad. Since most people need employment, this opportunity to work is welcome. The farmers who benefit from the first irrigation projects pay one fortieth of each year's produce to a village fund in order that more dams benefitting other farmers may be built.

Basic Education

One of the tragedies of modern India is the educational system. Its graduates, geared to dry academic work and compulsory national examinations, migrate to towns and cities, seeking any non-manual jobs they can find. As a result, Indian cities are full of restless, unemployed but educated youth, while Indian villages are drained of promising young farmers and leaders.

Gandhi stressed the need for schools which would educate for village life. He called this "Basic Education." In the desperately poor hinterlands of Bihar, *Samanvaya Ashram* is carrying out an important experiment in basic education with one hundred twenty-five children from surrounding Harijan villages. Sponsors, both Indian and foreign, donate money for the support of the children. The remainder of the school's daily expenses are met through the labor of the children and staff. Each day, children work with their teachers for two to three hours in the fields. Though the heavier work is done by hired laborers, the children make a real contribution toward the food and financial needs of the school, learning new agricultural techniques in the process. They also learn that such work has dignity and great importance.

Several hours a day are then devoted to classes, partic-

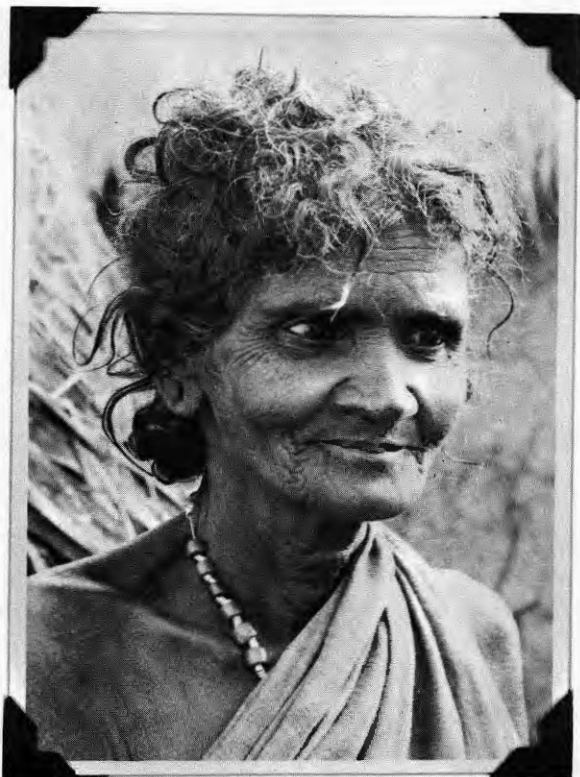
Toward a World Perspective

EDITOR'S NOTE: The interrelatedness of all life is beginning to become a practical as well as a philosophical reality. In a series of articles and reports, the questions of hunger, simplicity, land and other resource development will be discussed over the next several issues of the *Journal*. The series begins with this description by Bruce Birchard of the Sarvodaya movement in India. The next issue will include a followup article by Bruce's wife, Demie Kurz, and a report on the World Food Conference by Gordon Lange. Future issues will present an overview by Charles Wells of world hunger, a digest of what actions individual Friends and Meetings have taken to witness their concern, and reports by American Friends Service Committee staff members and others who are involved in both short and long-range relief programs. Meanwhile, Friends who wish to contribute financially might consider AFSC (112 S. 16th St., Philadelphia 19102), UNICEF (331 E. 38th St., New York 10016) or Oxfam (1028 Connecticut Ave. NW, Washington 20036).

ularly reading, writing and arithmetic. Knowledge of science, history, geography and current events comes through daily, work-related activities and discussions. Prayers at dawn and dusk stress the worth of all religions. The children seem imbued with attitudes of responsibility and cooperation.

The teachers hope that, given a very life-centered, agriculturally-oriented education while remaining isolated from town life, these students will move back to their home villages and provide much needed leadership and knowledge. Whether the pull of city lights and rumors of soft jobs and higher salaries will nevertheless tempt them away remains

Continued on page 50



A Harijan woman near the Valivalam Peace Centre.

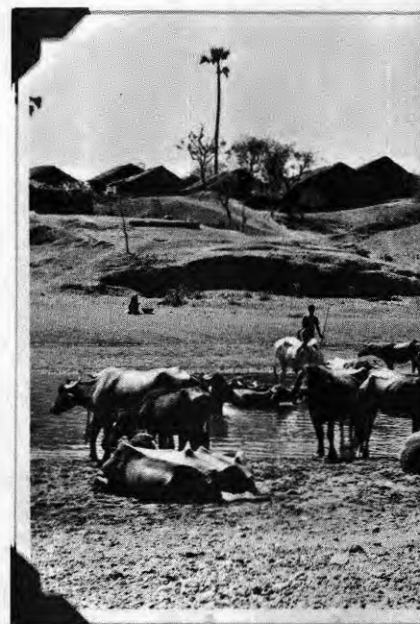
Scenes of Poverty . . .

Teacher giving protein
a day care centre run b



Photographs b

This family lives near the Samanvaya Ashram school and has no other clothes, only a few dishes and one broken cot in their hut.



Tribal people near Anand N
faloos during the heat of m

chick peas to a child in
Valivalam Peace Centre.

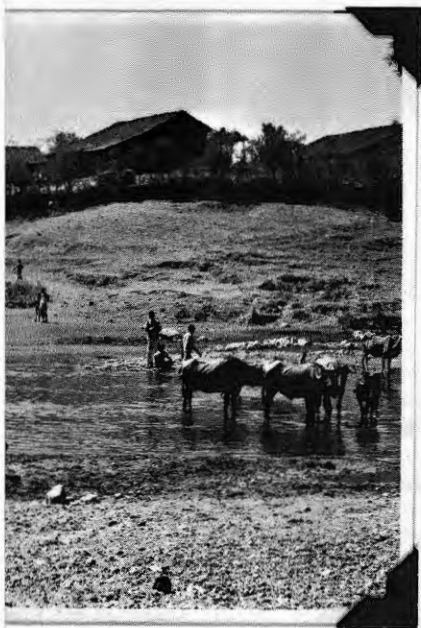


... Visions of Hope



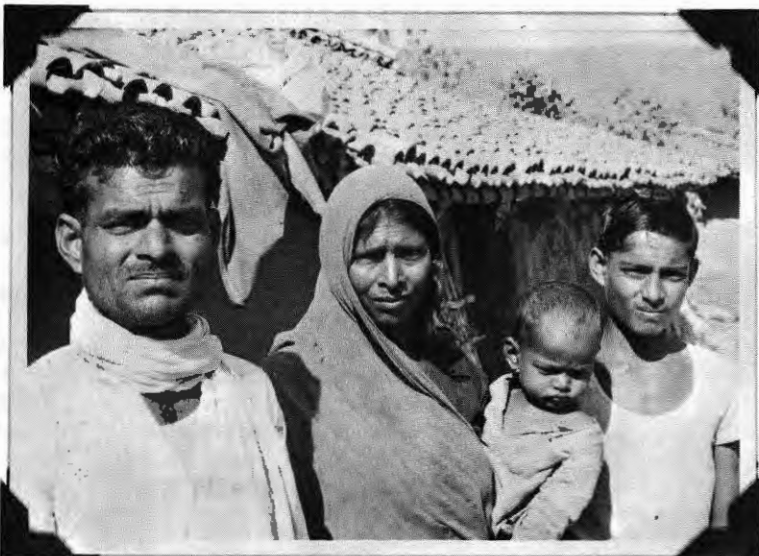
This well, with the bucket raised by bullocks, is run day and night to provide water to thirsty crops in a new village of resettled Harijans in South India.

uce Birchard



an wash and cool their buf-

The chairman of the village council, begun by the Sarvodaya Ashram, explains in the accompanying article how villagers share commonly owned buffaloes for plowing.



to be seen, but there is good reason to hope that many indeed will return and catalyze change in the rural areas of Bihar.

The Gramdan Movement

The fabric into which these experiments in Sarvodaya are woven is the gramdan movement. Gramdan aims at improving the lot of the poor through collective ownership of land and the development of people's power through the cooperative organization of village people. During the past twenty years, thousands of Sarvodaya volunteers have trekked through India persuading villagers to sign the gramdan pledge. In this pledge, people agree not to sell their land to outside landholders or moneylenders who would then become absentee landlords—a common practice which has done much to further impoverish many peasant communities. They also pledge to give one twentieth of their land for distribution to the landless, contribute one fortieth of each year's income to a common village fund for use in building irrigation projects, roads, schools and such, and attend meetings of the village council.

While few villages which have signed the gramdan pledge even begin to meet these ideals, we did see some areas where a true revolution has taken place. The tribal people in the vast area around *Anand Niketan Ashram* in Gujarat had been terribly exploited and impoverished for centuries. When we visited the nearby village of Rangpur, villagers came and told us what gramdan has meant for them. First, no land has passed into the hands of the moneylenders, though many people in non-gramdan villages lost land because they needed to take loans from outsiders during a recent drought. Second, they are no longer exploited by landlords, moneylenders, and the po-

lice, all of whom had regularly taken bribes and crushing rates of interest from them. Third, they have made dramatic improvements in their housing and agriculture. Finally, their attitudes toward their lives and each other have improved. They are bold in their suggestions for village improvements. They plan together, and when disputes arise they make every effort to settle them through discussions in the village council or at the Open Court rather than through violence or costly litigation in the government courts. More than a hundred of the surrounding villages are making these changes.

In another village in Bihar, forty-five families have settled on a rocky tract of land which had been given to *Sarvodaya Ashram* years ago by a wealthy landlord. They are levelling their land and constructing irrigation ditches. The chairman of the village council explained:

"Each family has four or five acres of land, but only a few have bullocks. So the village council bought nine buffaloes. We meet each week to decide who should use them next. I have my own pair of bullocks. I have let others use them and have not had a chance to complete my own plowing. But God will provide!"

As we prepared to hike back to the jeep from this village, fifty people marched behind us chanting over and over: "Humara mantra—Jai Jaghat! Humara tantra—Gram Swaraj!" Roughly translated this means: "Our motto—Victory to the Whole World Together! Our method—Cooperative Village Government!" These are the words of Gandhi and Vinoba Bhave. From the mouths of these poor peasants, struggling to create a revolutionary alternative to poverty and powerlessness, it was a moving testimony to the spirit of Sarvodaya, one which I shall never forget.



END OF THE ODYSSEY

Now, after years of searching alien
skies
For a life-style more exotic,
Having found the Southern Cross
rather dim
And Alpha Centauri not so near
after all,
And only emptiness where a pole-
star should be,
Having wandered through jungles
and deserts
Beneath stars and sun and leaden
clouds
And having worn through my
shoes,

I stumble barefoot home.
Led by giant Orion's footsteps
To the long-tailed bear that faces
the North
Here where Orion stands with
head high
And bright sword hanging down at
his side
And smiles on me, the prodigal,
I lie on the grass and murmur hello
To each of the Seven Sisters
And good-bye to Alpha Centauri.

PAT KING

A Review-Essay

Seth Speaks

by Margaret Snyder

"THE SOUL IS not something you have. It is what you are. . . . The trouble is that you frequently consider the soul or entity as a finished, static 'thing' that belongs to you but is not you. The soul . . . your most intimate powerful inner identity is in a state of becoming." The ego, that "exterior self that you think of as yourself . . . maintains its safety and its seeming command precisely because inner layers of your own personality constantly uphold it."

These sentences suggest the central theme of a book (*Seth Speaks* by JANE ROBERTS, Prentice-Hall) that has opened remarkably stimulative insights to my own understanding of that key Quaker phrase, "that of God in every one." The book is subtitled, *The Eternal Validity of the Soul*, and while it explores a fascinating array of subjects, some of them in terms I do not yet understand, nowhere does it contradict anything I know experientially. What's more, at countless points it confirms intimations so enlarging and radiant that I have scarcely dared to let myself believe what I glimpse.

Seth is introduced as possibly "leading us out of our usual limitations, into another realm that is ours by right." He may be the voice of our combined selves, saying, "While you are conscious bodies, remember what it was like and will be like to be bodiless, to be free-wheeling energy without a name but with a creativity that does not need flesh."

One of the points Seth stresses that I know experientially without clearly understanding is this: "If you believe . . . that all good must be balanced by evil then you bind yourself into a system of reality that is highly limiting. The intellect alone cannot understand what the intuitions most certainly know . . . that in much larger terms evil is simply ignorance."

I am encouraged to continue trying to expand my understanding beyond "the rigid limits of a systematized theology of opposites" by these statements: "Only true compassion will lead to any understanding of good, and only those qualities will serve to annihilate the erroneous and distortive concepts of evil . . . Hate is restrictive. It narrows down your perception. It is indeed a dark glass that shadows all of your experience . . . A generation that hates

war will not bring peace. A generation that loves peace will bring peace . . . What is needed is a basic trust in the nature of vitality, and faith that all elements of experience are used for a greater good, whether or not you can perceive the way in which 'evil' is transmuted into creativity."

Seth uses the term *All That Is* more than the term God, and he describes that Being as "more than the sum of the probable systems He has created and yet He is within each of these, without exception . . . within each man and woman . . . within each spider, shadow and frog; this is what man does not like to admit." The concept of God-Within every atom of being is devel-

oped in ways that give new dimensions to ecological concerns.

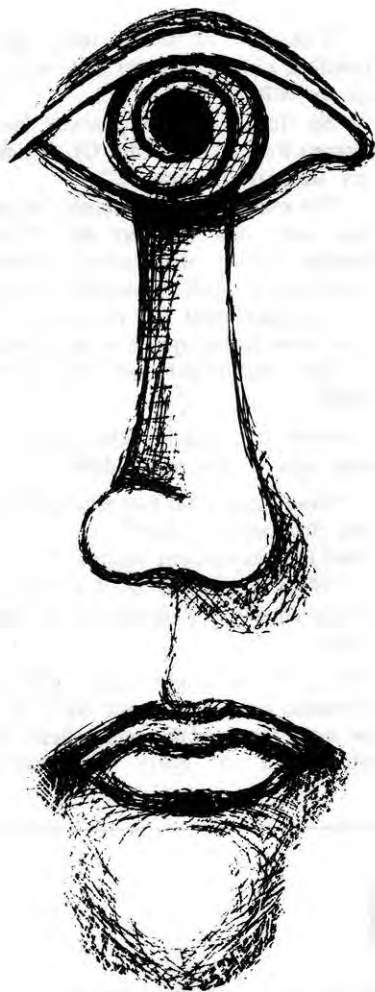
There are fascinating, even amusing, indications that death is not as solemn and fearful a matter as humankind generally regards it. "When one had been born and had died many times, expecting extinction with each death," Seth says in presenting his challenging ideas about reincarnation, "and when this experience is followed by the realization that existence still continues, then a sense of the divine comedy enters in." Indeed the whole tone of the book carries a certain lilt of playfulness and joy. Earlier Seth claims, "We are beginning to lose the creative joy of play. I believe, for example, that all creativity and consciousness is born in the quality of play as opposed to work, in the quickened intuitional spontaneity that I see as a constant through all my own existences, and in the experience of those I know."

Who is Seth? Some just-discovered seer emerging now to save the world? A fictional creation of the author?

The book purports to have been dictated by a discarnate soul, an "energy personality essence" without a physical body, who speaks through Jane Roberts. Her husband, Rob Butts, takes verbatim notes of the Seth sessions.

I find in the book a wisdom of richness and assurance that speaks deeply to my search during a long lifetime and chimes joyously with all the best that I have found. On a deeper and more fundamental level, it strengthens what is perhaps the keystone of that arc of faith which I have been building, stone by stone, for more than seventy years: the realization that All That Is is indescribably more than my ego-consciousness can grasp or define.

Beyond that, I find here a new way of perceiving ourselves that may help answer the pervasive sense of frustration, of being crushed under the juggernaut of a huge and depersonalized evil. Seth helps us to know, in terms that fit our times, that the inner self "cannot be destroyed . . . nor can it be diminished. It shares in those abilities that are inherent within All That Is. It must, therefore, create as it is created, for this is the great giving that is behind all dimensions of existence, the spilling-over from the fountain of All That Is."



"THE EYE OF THE PROPHET"

by Peter Fingesten



Reviews of Books

The Celebration of Life. By NORMAN COUSINS. Harper & Row. 83 Pages. \$4.95.

THIS BOOK, many years in the making, is written as a dialogue between a leader and a respondent. It deals with the meaning of immortality and infinity. Since the book can be, and is being, interpreted in many different ways, it seems best to simply list (below) a few significant quotations from it and leave it to each individual to make his own estimate of the book's probable worth for him.

"I glory in the individuality of self, but my individuality does not separate me from the universal self—the oneness of man."

"If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both."

"The sense of human unity makes possible a reverence for life—a sense of the whole."

"So long as the human blood stream lives, I have life. Of this does my immortality consist."

"No man need fear death; he need fear only that he may die without having known his greatest power—the power to give of his life to others. . . . If your ideas live in others, then you have indeed made a contribution to the immortality of the human spirit."

Toward the end of the book, the leader says to the respondent:

"May I ask what has emerged from our discussion so far?"

And the respondent replies:

"What I get out of it is my unpreparedness for dealing with such ideas."

Many of us might agree with the respondent and admit our inability to cope with many of Cousins' ideas. The book is not for every one. But for

whom? Perhaps more especially it is for those interested in the mystic, for those willing to take time to ponder on the inexplicable, and maybe for those with an inclination to make a decided effort to ferret out the spiritual nourishment in it, often hidden between the lines.

BESS LANE

Prophets and Reconcilers. By WOLF MENDEL. Swarthmore Lecture 1974. Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ. 102 pages. Sixty pence.

IT IS NOT OFTEN (despite some notable exceptions of the calibre of Duncan Wood) that international Quakerism is fortunate enough to have as able an analyst as Wolf Mendl to provide it with the subtitle of this complete edition of the most recent Swarthmore Lecture called "Reflections on the Quaker Peace Testimony."

But it is not only Wolf Mendl's broad international experience which peculiarly qualifies him to write this mind-stretching monograph. Anyone who knows him personally will recognize in it the evidences of both this careful, conscientious and responsible attention to accurate detail and the broader, comprehensive view which, in the end, helps us (to use one of his own locutions) "to escape from the intellectual ghetto of pacifism."

Following the first two chapters which trace the origins and historical evolution of the peace testimony, the author takes a realistic look at what has happened to both militarism and pacifism under the impact of thermonuclear weaponry, the 'communication revolution,' the fading out of old nationalisms and the rise of new ones, and other such developments of modern mass society.

A fourth and final chapter on "Vision and Practice" discusses the corporate responsibility of Friends vis-à-vis such matters as non-violence, peace, and conflict itself. Non-Violence: "Past failures (in its practice) are no reason to abandon it. On the contrary, it is a prophetic vocation, which cannot be judged by contemporary standards of success. The error is to try to justify it on those terms." 'Peace': the very word "has become an empty political slogan under the cover of which everyone goes to war." Conflict: "... a fact of social life. Our task is to participate constructively and not to abolish it. In seeking a cre-



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ative resolution, we have to accept the possibility of suffering and that our attempts may end in failure." Will a perfect world ever be achieved? What will it be like? "For us it is not so important . . . What matters is living our lives in the power of love and not worrying too much about the results. In doing this, the means become part of the end. . . . That is the beauty of the way of love; it cannot be planned and its end cannot be foretold."

Let us leaf backwards now to the very first page. Particularly appealing (as well as apt) is the childhood experience with which the book opens. The author uses it to introduce consideration of the dichotomies and tensions which still bedevil us as adults. The picture remains in the reader's mind and causes him to reflect, during the subsequent pages, on the question of just how adult adulthood is anyway.

M. C. MORRIS

The Last Enemy—A Christian Understanding of Death. By RICHARD W. DOSS. Harper & Row. 98 pages. \$4.95.

RICHARD DOSS IS STARTLED to discover in his reading of futuristic literature (from Moltmann's *Theology of Hope* to Toffler's *Future Shock*) that even in these most comprehensive works there is hardly a mention of death—the one experience which is without question central to everyone's future. *The Last Enemy* is a response to this omission.

This book can be easily read in one evening. It is clearly written and appropriate for the layman or minister who seeks some up to date theological reflections about death within a Christian framework. Early in the book the author remarks: "To deny my death is to deny my humanity." No doubt the author's interest in "the last enemy" reflects his quest for meaning and authenticity in his own life. Unfortunately, though his intellectual discussion is interesting and thought-provoking, it lacks the vitality and excitement of truly theological inquiry grounded more explicitly and revealingly in personal experience and faith.

JOAN E. HEMENWAY

Symposium on Love. Edited by MARY ELLEN CURTIN. Behavioral Publications, 1973. 244 pages. \$10.95.

LOVE is the center of Friends concerns, but can love be a subject for scientific

research? The index of 23 volumes of the Annual Review of Psychology does not mention love at all, so this symposium of twelve essays written by social scientists, each representing a different approach to love, seems timely.

Love is seen as both a positive and a negative force in the lives of individuals and of communities. Its interrelationship with sex and with health, both mental and physical, make this a symposium of real interest to all students of human behavior.

EDMUND P. HILLPERN

Briefly Noted

Over the River and Through The Wood. By LYDIA MARIA CHILD. Pictures by BRINTON TURKLE. Coward, McCann & Geoghegan, Inc., New York. 32 pages. \$5.95.

THIS LITTLE book for children (and adults) of all ages is a pleasure to read and share for Brinton Turkle's vibrant drawings capture the joy and excitement of Lydia Maria Child's timeless holiday poem.

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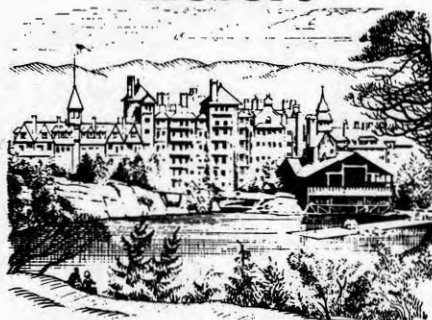
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Letters to the Editor

Non-Sexist Concept of God

CONCERNING "The Rightful Place of Women" (FJ 7/1-15) . . . The proper prayer for us all is not to some sexist concept of God, but to the One in whose nature is perfection of unity of gender so that men and women can accept one another in oneness of spirit beyond their capacity to be one in flesh.

THOMAS D. HERSEY
Moravia, IA

25km to God's Kingdom

RE BOB MARTIN's decision (FJ 10/1) and the following excerpt from Letters to the Editor (FJ 11/15) . . . "accepting as evidence of a leading a feeling of great peace and release following a prolonged struggle to make a decision . . . there is nothing in the account (of Robert Martin) to show that these decisions were more than Bob's quite natural belief that the Spirit would wish him to . . ." Lawrence Apsey.

I have tried to make contact with

the "Above" and "Beyond," the "Truth," the "Spirit," God. The response does not come in a clear powerful command: "DO!" "DO NOT!" It does not come in decisive directions that are spelled out in road signs: "25 kilometers to God's Kingdom. Turn right." It comes to me when I am empty of reason. Open without self. It came to me in a physical Presence, upon looking at Rembrandt's Christhead once.

For me the non-believer, it likely will remain a struggle to the last. "Man was made to struggle until his dying day," says one of my favorite philosophers, FJ's previous editor, Alfred Stefferud.

And I bless the Lord for our true believers. When I am in great need I seek them out.

ROSE WARDLAW
Bayport, NY

Spiritual Politics

THE NIXON pardon . . . inflation . . . Watergate . . . public trust . . . executive privilege . . . academic-industrial-military influence . . . the role of Congress . . . partisan politics . . . the two-party system . . . the voting record . . . incentives to challenge young people . . . all indicate a spiritual dimension in politics which should be expanded. The writer is doing research and study in this area and would appreciate thoughts and suggestions from anyone.

V. J. WALDRON
504 N.W. Fifth St.
Richmond, IN

Idolatry and Heathens

RE "REFLECTIONS on a Rainy Day," by Noah Vail (FJ 11/1): Anything of beauty is frequently enhanced by calling attention to it. One truly appreciating the Quaker silence should have no objection to sounding its praises. A lover seldom objects to dissertations about love—a good example is Plato's Symposium.

"When the demigods disappear, then the gods appear." Isn't this undue preoccupation with what isn't in a Friends meeting rather than focusing on what of merit there is; otherwise, why shouldn't the spiritual explorer seek for



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spiritual sustenance from many of the more productive channels?

Concerning the Quaker hierarchy and ritual. Are we supposed to presume that other forms of religious organizations have less of a hierarchy, or less of ritualism? Friends generally are pretty good protectors; they rarely stand calmly by and submit to overdoses of either.

"Worshiping our own procedures." It is hardly worshiping a procedure to do the one necessary thing: Merely to sit down in the silence of all flesh, and to seek diligently for what the soul most desires. If this be idolatry, please count me among the heathen.

HAROLD MYERS
Cranston, RI

Our Own Neighborhood

BEING A QUAKER in spirit if not in membership (there being no meeting within 200 miles of here), I feel moved to urge you to continue your excellent new department, the Forum. These articles, to me, are among the most interesting, inspiring and intellectually fruitful that have ever appeared in the Journal, which I have been reading for a long time.

I take issue with the Shakertown Pledge in one small respect. In the explanation of the various points of the Pledge, it is suggested that the surplus freed by the simplification of our lifestyles be given to some "national or international group that is working for a better standard of living for the deprived." I would reply that before we as individuals move on to the national and international scenes, desperate as the needs in these areas are, we should first take care of the cold and the hungry in our immediate neighborhoods. There are more of these around me than I can take care of, but I am doing all I can.

CHARLES B. DICKSON, JR.
Sylveste, GA

Wheels of Progress?

FROM THE October, 1974 issue of "Selective News" the following items made me grin:

In photographs accompanying copy on "How to 'Sell' Registration" for the draft, a bumper sticker reading: "HAPPY 18th BIRTHDAY—Have You Registered with Selective Service?". Another photo shows a commercial billboard advertising Pepsi Cola with copy reading: "Join the Pepsi People feelin' free" . . . underneath which is a mes-

sage, "Have You Registered with Selective Service—18 Year Old Men Are Required"! From the Director's Message in the same issue, Byron V. Pepitone writes: "The wheels of progress never cease and I am now discussing with representatives of the Office of Management and Budget our mission and funding for fiscal year 1976."

MARGE BAECHELER
Glastonburg, CT

Quaker Poetry

ON "On Quaker Poetry" (response to poem by Frederic Vanson FJ 10/15).

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SURELY ONE of the least likely places to find spiritual inspiration, gentle humor, and a beguilingly poetic mood must be, ordinarily, in the brochures and advertisements published by vacation resorts, with their cloying array of saccharine superlatives. Yet within the past dozen years some of us gratefully discovered precisely these qualities in the unpretentious little *Mohonk Bulletin* issued by a traditionally Quaker resort in the Shawangunk Mountains of New York State.

The voice that achieved this miracle was that of Virginia Smiley, who made

Virginia Viney Smiley: A Profile in Courage

a remarkable pilgrimage from the life of a professional singer, Roman Catholic in background, to that of a deeply convinced Friend with a passionate worship of the outdoor world. (Her Quaker affiliation, incidentally, was with the Meeting at Haverford, Pennsylvania, which her husband, Daniel Smiley, had joined while he was a student at college.)

In 1958, when Virginia Viney, then in her early forties, first came from Long Island to the mountains to take what was intended to be merely a summer job as an entertainer, she came from a world of concert tours, television performances, and church singing, with occasional stints as a secretary or a social worker to help make ends meet. When she died this past August 11 she was a dynamic leader in the never-ending efforts of The Nature Conservancy and similar organizations to dissuade man from destroying his natural heritage. Along the way she had become a gifted writer, and somehow she had managed to crowd into her overfull schedule the authorship of *Views from the Mountain* and *What's in the Woods?*—two small books drawing their themes primarily from the wonders of nature.

Her essays in *The Mohonk Bulletin*,

which she edited, were an enchanting mixture. They included, for instance, wry comments on such topics as the paradox of dedicated bird-watchers (a genus to which she herself belonged) happily spending hours sitting in patches of poison ivy violating their professed belief in the right to privacy by shameless spying on birds' feeding habits, courtship rites, and home lives.

Along with these bits of humor, however, there were likely to be moving hymns of awe concerning the miracle of a sunset or a flower or a deer, plus observations on what seem to have been milestones on her journey to Quakerism. In such a mood she wrote that "The road to a rich and full spiritual life is not a landscaped parkway, but it is well marked. The fact that it starts within ourselves seems to make it infinitely less accessible than if it were to begin in some cathedral halfway around the world. We are all eager to undertake the exciting physical journey to Mecca, but the spiritual route to the core of our being seems full of pitfalls and unwelcome restrictions. We pray with the young Augustine, 'Save me, Lord—but not yet.'"

Mingled with these teeming, ever-expanding worlds of Virginia's there was another: the world of pain. For years she faced with dignity and courage her never-ceasing struggle with the malignant disease that eventually claimed her life. When she led a nature walk with her swinging, easy stride it was difficult for anyone to believe that she had just returned from undergoing yet another grueling siege of radiation treatments.

In her writings she seldom revealed this side of her life, but sometimes it broke through, as when she confessed that "Time, while it cures nothing, makes it possible for us to endure much. . . . So it is with sorrow or pain; time affords us the opportunity of practicing living with something from which we can't escape. No serious hurt or loss was ever cured; we can only hope to learn acceptance."

There was so much that she wanted to accomplish, and time was so very short! But she *did* learn acceptance, and she worked until the end. A rare spirit!

FRANCES WILLIAMS BROWIN

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Announcements

Births

TREDWAY—On June 22, 1974, HEATHER KIRK TREDWAY to McKean and Candy Landes Tredway. Candy and the maternal grandmother are members of Wrightstown (PA) Meeting.

WEBER—On October 17, 1974, CHRISTOPHER BROOKE WEBER to Randy and Linda Permar Weber. The grandmother, Katherine Permar, and great grandmother, Marian Smith, are members of Wrightstown (PA) Meeting.

Marriages

LAUGHLIN-GOOD—On August 17, 1974, under the care of Evanston (IL) Meeting, JAMIE ALLISON GOOD and KENNETH ROGER LAUGHLIN. Jamie and Ken are both members of Evanston Meeting as are the members of the groom's family.

Deaths

CONDON—On 26 March 1974, in Boulder, CO, EDWARD UHLER CONDON, aged 72. A member of Florida Avenue Meeting, Washington, DC, Edward Condon's life reflected both his scientific and humanistic concerns. He served as president of many associations, including the American Physical Society (1946), the American Association of Physics Teachers (1964), the American Association for the Advancement of Science (1950), the Society for Social Responsibility in Science (1968-69) and co-chairman of the National Committee for a Sane Nuclear Policy (1970).

ROBINSON—On 26 September, 1974, in Malvern, PA, Ruth York Robinson. She was the first librarian of the Philadelphia Yearly Meeting Library, which was established in 1961. A member of Willistown (PA) Meeting, she had served the Meeting as clerk, chairperson of the overseers and as one of the main organizers and librarian of the Meeting library. She was also a member of the Paoli Library Board. Active in Yearly Meeting concerns, she had served on Representative Meeting and the Religious Education and Library Committees.

WOLLASTON—On 7 November 1974,

JANET GATCHELL WOLLASTON, aged 52, a member of New Garden Meeting, Toughkenamon, PA. She maintained a life-long interest in farm life and community activities. She is survived by her husband, Charles T. Wollaston, and six children: Margaret W. Empet, Thomas H., Martha W. Johnson, Nancy W. McMahon, Catherine E., and Elizabeth G.; and one grandchild, Richard Mitchell Empet.

FRIENDS OF Alberta S. Morris, who died in October, 1974, have established a memorial fund for the purchase of children's and young people's books for the Boulder Public Library. Alberta Morris made a great many friends among young readers in communities in the Boulder area when she was in charge of a county bookmobile project in the early sixties. Contributions to the Alberta Morris Book Fund should be sent to the Boulder Meeting of Friends, Jerry Krenz, Treasurer, P. O. Box 4363, Boulder, CO 80302.

Coming Events

January

23-26—Scattergood School Seminar, "Lifestyles, Energy, Resources" at the William Penn House, 515 E. Capitol St., Washington, DC.

28-31—Quaker Leadership Seminar "Stewardship of the World's Resources" at the William Penn House, 515 E. Capitol St., Washington, DC.

24-26—Friends Committee on National Legislation, Annual Meeting, at the National 4-H Center, Washington, DC. Write to FCNL, 245 2nd St., N.E., Washington, DC 20002.

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FRED A. WERNER, Chairman of the Board

Classified Advertisements

Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m. Phone 535-27-52.

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

Books and Publications

WIDER QUAKER FELLOWSHIP. 152-A North 15th Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

For Rent

IN BARBADOS, next to Rockley Beach on South Shore. House on beach, 3 double bedrooms, 2 baths. Utilities, cook and maid included in rent. Fine ocean bathing, walking distance to stores. Available April, 1975. \$200 per week. For further information write or call Realtors Limited, Coleridge St., Bridgetown, Barbados, W. I. Telephone Barbados 4900 or 5251.

SINGLE ROOM, second floor, private home in West Germantown; after January 1. \$45 a month. Call VI9-6669.

Personal

MARTELL'S OFFERS YOU friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Positions Vacant

HOUSEKEEPER, experienced, supervise housekeeping staff and assist superintendent, Friends residential boarding home in Philadelphia area. Live in; room, board and salary. Box B-630, Friends Journal.

DIRECTOR OF HOUSEHOLD at George School, beginning June, 1975. Housing provided. Call or write Business Manager, George School, Newtown, PA 18940. Telephone, 215-968-3811.

Positions Wanted

QUAKER EDUCATOR seeks college or secondary position in PA or NY States to qualify for assistance for handicapped child. Humanities, Interdisciplinary American Studies, Sociology, Native American Literature, Women's Studies, Writing. Michigan PhD; several years' experience. Box B-629, Friends Journal.

COLLEGE ENGLISH PROFESSOR (33) and young family seek new academic/living possibilities in rural area, preferably communal Quaker school. Have administrative experience, varied non-academic skills, flexibility, and enthusiasm. Please contact Box S-631, Friends Journal.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—Studio Art—Weaving. For information write Dorothy Hagar Albright.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 1 to 1 and provides a demanding academic program for able students. Non-academic classes include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

Services Offered

RE-UPHOLSTERY—SLIPCOVERS Serving Delaware County (PA), West Chester area. Germantown-Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience. Thom Seremba.

LAND USE CONSULTANT. Land use planning, management, plant soil relationships. Grounds management (turf, arboriculture, gardening); ecological landscape planning. Wm. Harold Heritage, 515 Jackson Avenue, Magnolia, NJ 08049. (609) 783-6443.

Wanted

MATURE QUAKER couple or single for one bedroom apartment adjacent to 9-member Quaker family commune. Available December/January. Rainbow Way, 540-546 Walnut, Ann Arbor, MI 48104. (313) 665-2683.

CHILD CARE WORKER—Mature married couple for children's agency for progressive residential unit. Four separate residences caring for maladjusted children between 5 and 13 on admission. Persons with knowledge in child development and experience in working in group settings preferred or equivalency. High school or higher, salary, benefits and professional supervision and training. **MUST LIVE IN.** Write particulars to Box C-634, Friends Journal.

EXECUTIVE SECRETARY for newly united Portland Friends Meeting. Should be able to provide spiritual guidance in worship, youth leadership and oversight of meeting-house reconditioning. Contact Harold Burnham, clerk, 7 College Street, Gorham, ME 04038.

HOMEMAKER to live in home and take care of bright, pretty eight year-old girl for widowed father. Home is located in delightful natural setting in New Jersey. Good access to Philadelphia. Telephone (609) 654-8536.

Changes in Rates

The following advertising rates, generally increased by approximately 15 per cent to reflect higher costs, will become effective in Friends Journal January 1, 1975:

DISPLAY	
Back cover	\$200
Full page (7 1/8 x 9")	175
2 columns (4 3/4 x 9")	125
1/2 page horizontal (7 1/8 x 4 1/2")	100
1 column	75
Smaller ads cost \$10 per column inch	

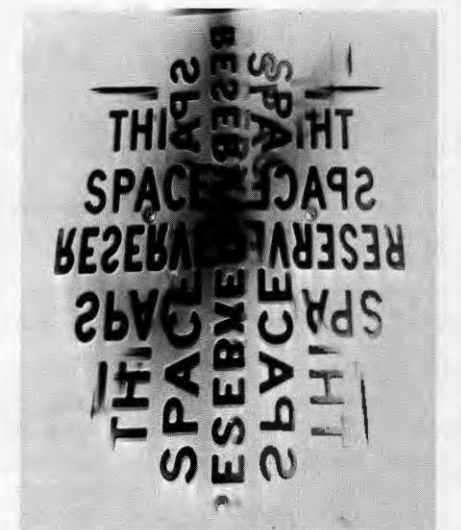
Frequency discounts (if copy remains the same):	
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10% discount for 3 insertions, 25% for 6.

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GENERAL INFORMATION
Printing is by offset and camera-ready copy is preferred. If typesetting is required, a small additional charge may be necessary. Photographs, line drawings, mechanicals, reproduction proofs and other sharp, black-and-white illustrative materials on glossy paper may be used. Cancellations cannot be made after the closing date, which is thirty days before publication date. Friends Journal accepts only advertisements that are consistent with the beliefs and testimonies of the Religious Society of Friends. Acceptance and appearance of any advertisement does not imply endorsement by Friends Journal or the Religious Society of Friends.

Photographer Ken Miller took a "This Space Reserved" sign, added some dark-room work and a bit of imagination and look at the interesting result.



Now take out the sign, put your own imagination to work and visualize the interesting results your advertising message in this space might produce. Advertise in the Journal—you'll be among Friends.

Meeting Announcements

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

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.

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m. 22502 Woodroe St., 94541. Phone: (415) 651-1543.

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., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 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. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 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 DIEGO—Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

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, 11 a.m.; children's and adults' classes, 10 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 828-4069.

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 823-0501.

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.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

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

Canada

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

Colorado

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

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

Connecticut

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

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

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

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.

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—Wilmington Meeting, 4th and West Streets. 10 a.m., worship and children's First-day school; 11 a.m., adult First-day school and child care. Inquiries 652-4491 or 475-3060. Alapocas Meeting at Friends School. 9:15 a.m., worship and child care; 10:15 a.m., First-day school. Inquiries 792-1668.

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.

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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. 696-1380.

MELBOURNE—Unprogrammed meetings for worship, 11 a.m., 1st and 3rd First Days each month. Call 777-0418 or 724-1162 for information.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks 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: 285-1490. 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. Phone 549-4010 or 457-6542.

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, (Chicago) south suburban) 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 10:30 a.m. at Meeting House. West Old Elm and Ridge Roads, Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-3395.

McNABB—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—Meeting for worship every First-day, 10:30 a.m. at 326 N. Avon St., Rockford, IL 61103. 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—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; 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. Unprogrammed meeting 8:45 a.m., First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, Minister. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 266-2653.

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

BAR HARBOR—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 288-5419, 288-4941, or 244-7113.

CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 363-4139.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. Damariscotta library. Phone 882-7107 or 586-6155 for information.

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 Metzrodt 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.

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Ngbhd Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 596-5212.

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., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day School 10:00 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. 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.

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—Meeting for Worship, 10; adult discussion, 11:30 Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone 769-3354.

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., 7th Floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit, 48221. Phone: 341-9404.

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 and First-day school 10:30 a.m. Friends House, 295 Summit Ave. 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m., Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

ROLLA—Unprogrammed meeting for worship, Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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 and First-day school, 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

PETERBOROUGH—Monadnock Meeting. Worship 10:30 a.m. First-day school same time. Library Hall, Peterborough. Enter off parking lot.

WEST EPPING—Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First Days. Call Patrick Jackson, 679-8255.

New Jersey

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

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

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

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

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

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

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

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

MEDFORD—Main St. First-day School 10 a.m. Meeting for Worship 10:45 a.m. Summer months—Union St.

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

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

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

MULLICA HILL—First-day school, 10 a.m.; meeting for worship, 11 a.m., Main St., Mullica Hill, NJ.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 463-9271.

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, 10:30 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 769-1836.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Seely Chandler, clerk. Phone 265-0569.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. 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.

ALFRED—Meeting for worship, 9:15 a.m. at The Gothic, cor. Ford and Sayles Sts.

AUBURN—Unprogrammed Meeting, 1 p.m., 7th day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantanen, Coordinator, 21 N. Main St., Moravia, NY 13118. (315) 497-9540.

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 and third Sundays, except Dec., Jan., Feb., and Aug. 137-16 Northern Boulevard.

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. Northern Boulevard at Shelter Rock Road.

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. 255-7532.

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.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. E. Quaker Street at Freeman Road. Phone: 662-5972.

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, Maryanne Lockyer, Sunset Dr., Thornwood, NY 10594. (914) 769-4494.

QUAKER STREET—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the Meetinghouse in Quaker Street village, NY, Rte. 7, south of US Rte. 20. For winter meetings call clerk Joel Fleck, (518) 895-2034.

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 Road. Clerk, Harold A. Nomer, 131 Huntley Drive. Ardsley, N.Y. 10502.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Jeanne Schwarz, clerk, Galway, NY 12074.

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 688-4486 or John Stratton 383-5371.

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., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

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

CLEVELAND—Community Meeting, unprogrammed, Sunday evenings. Call Judy Brutz 321-7456 or Elaine DeVol 723-8809.

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—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.

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., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10; worship, 11:15. Child care. TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Route 202 to Route 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

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

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

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, 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.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

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.

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Haverstown. First-day School 10 a.m., meeting for worship 11.

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.

LANDSOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m. First-day school 11 a.m.

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street, Meeting for worship, 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) 998-2462 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.

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.

Powellton. 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—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

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

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

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

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

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 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., 2804 Acklen Ave. Clerk, Betty Johnson. Phone: (615)-255-0332.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, Phone 693-8540.

Texas

AMARILLO—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.

DALLAS—Evening Meeting for Worship and Community, Sunday 5:30 p.m. 4603 Lovers Lane. Pot luck supper. Call 352-3496 for information.

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.

Utah

LOGAN—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 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.

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.

ROANOKE-BLACKSBURG—Leslie Nieves, clerk, 905 Preston, Blacksburg 24080. Phone 703-552-2131.

WINCHESTER—Centre Meeting—203 North Washington. Worship, 10:15. Phone: 687-8497 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—10 a.m. Y.M.C.A. 610 N. Jackson, (Rm. 406) 278-0850 or 962-2100.

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.

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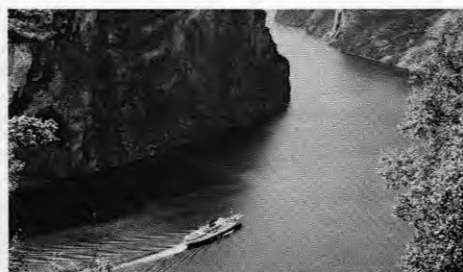
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QUAKER

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INSIDE ALASKA

July 4 — July 21

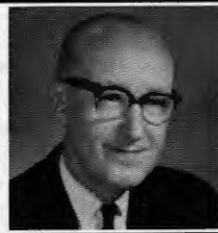
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