

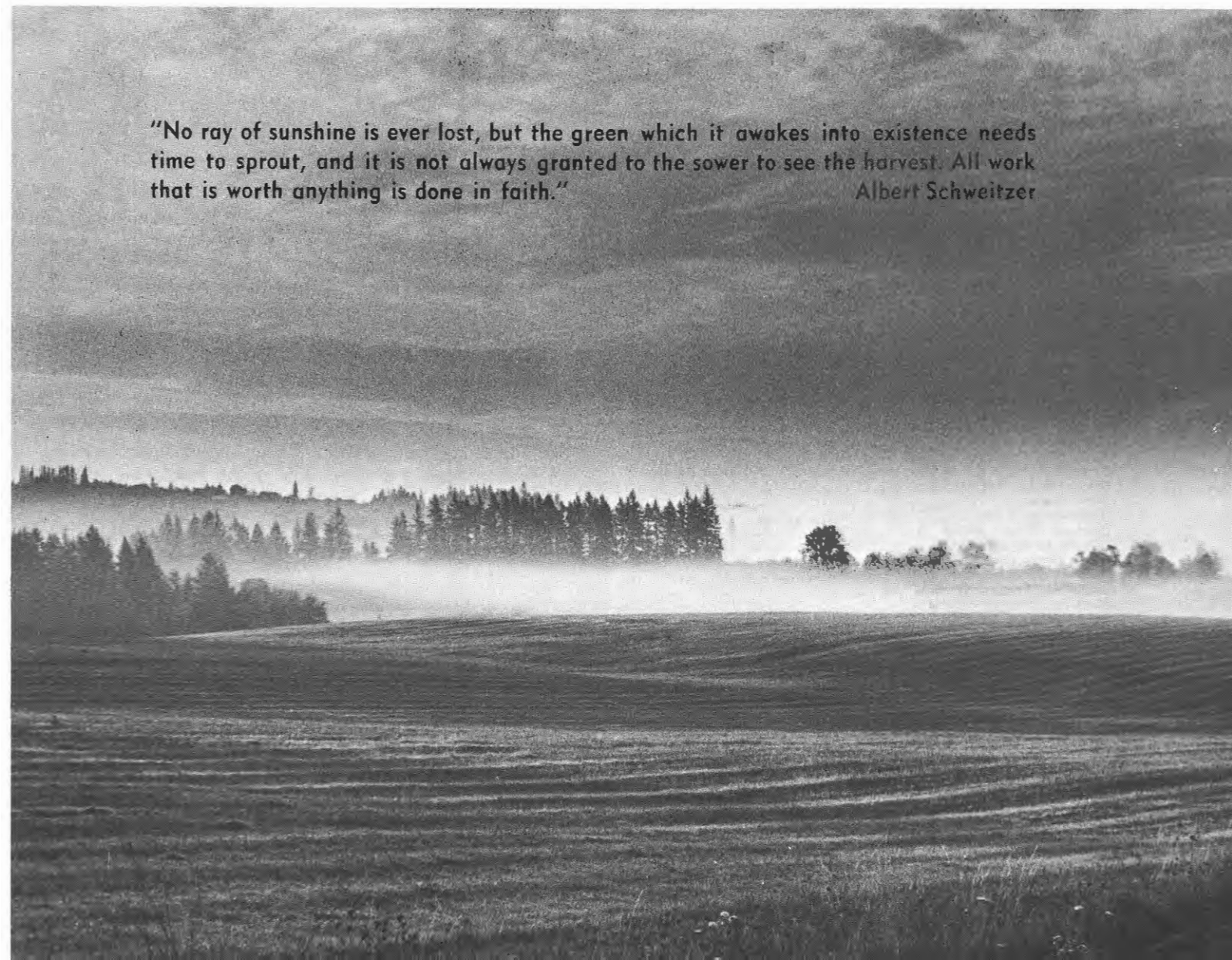
February 1, 1975

FRIENDS JOURNAL

Quaker Thought and Life Today

"No ray of sunshine is ever lost, but the green which it awakes into existence needs time to sprout, and it is not always granted to the sower to see the harvest. All work that is worth anything is done in faith."

Albert Schweitzer





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Contents

Visit With Albert Schweitzer— <i>Felix Hirsch</i>	68
Albert Schweitzer and Quakerism— <i>Herbert Spiegelberg</i>	70
Don't Forget Those Leather Gloves— <i>Douglas V. Steere</i>	72
Albert Schweitzer— <i>Erich Fromm</i>	73
Forum: Sexuality— <i>Raymond Immerwahr, Richard R. Thompson</i> and <i>Kent R. Larrabee</i>	74
Old Letters Crumble— <i>Alice Mackenzie Swaim</i>	76
Tales of a Cat in a Quaker Garret— <i>No Name Cat</i>	77
Friends Around the World— <i>Gordon Lange and Demie Kurz</i>	78
It's a SMALL World	80
News Notes	81
Reviews of Books	82
Cinema— <i>Robert Steele</i>	84
Letters to the Editor	86
Announcements	89
Coming Events	89
Classified Announcements	90
Meeting Announcements	91

The cover photograph was taken by *Chris Willard* of Beaverton, Oregon.

Photographs

Swiss Church— <i>John Taylor</i>	69
Albert Schweitzer— <i>Jeanette Cox</i>	71
Aging Sky— <i>G. Macculloch Miller</i>	76

Illustrations

Hannah Barnard Cat Entering— <i>Chris McKay</i>	77
Hannah Barnard Cat Exiting— <i>Chris McKay</i>	77
Friends Around the World— <i>Chris McKay</i>	78
Gandhi— <i>Fritz Eichenberg</i>	79
It's a SMALL World— <i>Chris McKay</i>	81
Book Reviewer— <i>Eileen Waring</i>	82
Letter Writer— <i>Eileen Waring</i>	86

Centering Down . . .

READER, WOULD'ST thou know what true peace and quiet mean; would'st thou find a refuge from the noises and clamours of the multitude; would'st thou enjoy at once solitude and society; would'st thou possess the depth of thine own spirit in stillness, without being shut out from the consolatory faces of thy species; would'st thou be alone and yet accompanied; solitary, yet not desolate; singular, yet not without some to keep thee in countenance; a unit in aggregate; a simple in composite:—come with me into a Quakers' Meeting. . . .

For a man to refrain even from good words, and to hold his peace, it is commendable; but for a multitude it is great mastery. . . .

More frequently the Meeting is broken up without a word having been spoken. But the mind has been fed. You go away with a sermon not made with hands. You have been in the milder caverns of Trophonius; or as in some den, where that fiercest and savagest of all wild creatures, the TONGUE, that unruly member, has strangely lain tied up and captive. You have bathed with stillness.—O, when the spirit is sore fretted, even tired to sickness of the janglings and nonsense-noises of the world, what a balm and a solace it is to go and seat yourself for a quiet half-hour upon some undisputed corner of a bench among the gentle Quakers!

Charles Lamb, "A Quakers' Meeting,"

Elia—Essays . . . , 1823 (London: Cassell, 1907), chap. IX, pp. 62-66.

. . . And Witnessing

In September, Davis (CA) Friends Meeting sent a letter to President Ford protesting the unconditional pardon of Richard Nixon while lesser Watergate figures are indicted or convicted and objectors who saw the war in Asia as evil are not offered unconditional amnesty.

"Our meeting has wisely preserved the tradition of a full half hour of worship before our business meeting. Genuine worship is impossible in the *pro-forma* brief silences that precede most Quaker gatherings for business. . . ."

Retiring Clerk of Newtown (PA) Monthly Meeting

Two quotations from Alaska Senator Mike Gravel's Newsletter in opposition to nuclear power development are by "two very different individuals": Saul Alinsky and Admiral Hyman Rickover. From Alinsky: "Power goes to just two poles—to those who've got money and those who have people." From Rickover: "By its nature, bureaucracy is unable to stop whatever it is doing except by drastic action applied from the outside."

The First Word

MUCH OF THE space in this issue is devoted to the 100th anniversary of the birth on January 14, 1875, of Albert Schweitzer, which Friends and others will mark with a week's centennial observance February 5-10 in St. Louis. The following excerpts from *Out of My Life and Thought* express the Reverence for Life theme that was at the core of Schweitzer's religious beliefs. They are offered here in tribute to him. They also are in tribute to Fern Dawn Newman, a young Friend from near Medford, New Jersey. Like Schweitzer, she

had a Reverence for Life which she expressed through love for her fellow human beings. Unlike Schweitzer, she did not live a long life. At the age of nineteen and in her senior year of college, she was shot and killed two days after Thanksgiving by one of the persons she had befriended. He then took his own life. When the human race evolves to where Reverence for Life has become the way of life, Albert Schweitzer will be recognized as a person ahead of his time. Some of us see Fern Newman in the same Light.

Reverence for Life

by Albert Schweitzer

"LET A MAN ONCE BEGIN TO THINK about the mystery of his life and the links which connect him with the life that fills the world, and he cannot but bring to bear upon his own life and all other life that comes within his reach the principle of Reverence for Life, and manifest this principle by ethical world- and life-affirmation expressed in action. Existence will thereby become harder for him in every respect than it would be if he lived for himself, but at the same time it will be richer, more beautiful, and happier. It will become, instead of mere living, a real experience of life. . . .

"To the man who is truly ethical all life is sacred, including that which from the human point of view seems lower in the scale. . . . If he has been touched by the ethic of Reverence for Life, he injures and destroys life only under a necessity which he cannot avoid, and never from thoughtlessness. So far as he is a free man he uses every opportunity of tasting the blessedness of being able to assist life and avert from it suffering and destruction. . . .

"Any profound world-view is mysticism, in that it brings men into a spiritual relation with the Infinite. The world-view of Reverence for Life is ethical mysticism. It allows union with the infinite to be realized by ethical action. . . .

"Through the active ethic of love with its religious character, and through its inwardness, the world-view of Reverence for Life is essentially related to that of Christianity. Hence there is a possibility that Christianity and thought may now meet in a new relation to each other which will do more than the present one to promote spiritual life. . . .

"Christianity has need of thought that it may come to the consciousness of its real self. For centuries it treasured the great commandment of love and mercy as traditional truth without recognizing it as a reason for opposing slavery, witch-burning, torture, and all the other ancient and mediaeval forms of inhumanity. It was only when it experienced the influence of the thinking of the Age of Enlightenment (*Aufklärung*) that it was stirred into entering the struggle for humanity. The remembrance of this ought to preserve it for ever from assuming any air of superiority

in comparison with Thought. . . .

"Just as a stream is preserved from gradually leaking away, because it flows along above subsoil water, so does Christianity need the subsoil water of elemental piety which is the fruit of thinking. It can only attain to real spiritual power when men find the road from thought to religion no longer barred. . . .

"The essential element in Christianity as it was preached by Jesus and as it is comprehended by thought, is this, that it is only through love that we can attain to communion with God. All living knowledge of God rests upon this foundation: that we experience Him in our lives as Will-to-Love.

"Anyone who has recognized that the idea of Love is the spiritual beam of light which reaches us from the Infinite, ceases to demand from religion that it shall offer him complete knowledge of the supra-sensible. He ponders, indeed, on the great questions: what the meaning is of the evil in the world; how in God, the great First Cause, the will-to-create and the will-to-love are one; in what relation the spiritual and the material life stand to one another, and in what way our existence is transitory and yet eternal. But he is able to leave these questions on one side, however painful it may be to give up all hope of answers to them. In the knowledge of spiritual existence in God through love he possesses the one thing needful. . . .

"What Christianity needs is that it shall be filled to overflowing with the spirit of Jesus, and in the strength of that shall spiritualize itself into a living religion of inwardness and love, such as its destined purpose should make it. Only as such can it become the leaven in the spiritual life of mankind. What has been passing for Christianity during these nineteen centuries is merely a beginning, full of weaknesses and mistakes, not a full-grown Christianity springing from the spirit of Jesus. . . .

"My hope is that the emergence of an elemental mode of thought which must lead us to the ethico-religious idea of Reverence for Life, may contribute to the bringing of Christianity and thought closer to each other."

Visit With Albert Schweitzer

by Felix E. Hirsch

ON A BEAUTIFUL DAY in early August 1954, I took a train from the town of Colmar in the Upper Alsace to the lovely little village of Günsbach, the European home of Albert Schweitzer. He was just staying briefly there on one of his last visits to Europe. I had been invited to spend the afternoon and evening with him. This was the fulfillment of a wish I had harbored for a long time, ever since I had read his autobiographical writings, especially *Out of my Life and Thought*, more than two decades before. That was not long after Hitler had come to power. I knew then that I was working on borrowed time as an editor of the *Berliner Tageblatt* under the dictatorship. I decided to give once more, before I would leave Germany, testimony to the ideals of Schweitzer in a long article extolling his philosophy of life and humanitarian efforts.

There were several connecting links between Schweitzer's line of thought and my own. I shared his admiration of Goethe's writings; they had been his guiding star, as he had eloquently told in some of his finest addresses. There were also a few thinkers who had meant as much to him in his young manhood as to me, among them the church historian Adolf von Harnack and Friedrich Naumann, the preacher of the social gospel. Both of us also enjoyed the personal friendship of the liberal writer Theodor Heuss who was to become the first President of the Bonn Republic.

Naturally, our conversation on that afternoon of August 1954 started from remarks about them and some other luminaries of Germany, especially his own teachers and other notable scholars of the beginning of the century. We then turned to general questions of academic life and to education in the schools, topics on which he held rather conservative views. He also wanted to know more about America which he had visited only once, and about the work of the Society of Friends. There was a cordial give and take in our talk; no barriers seemed to exist between the world famous host and his guest. Schweitzer, then close to his eightieth birthday, amazed the visitor by his vigor. His keen eye, his general vitality would have been remarkable in a sexagenarian.

This first conversation took place at Schweitzer's desk in his study. Two bags of letters were hanging there; the larger one contained hundreds of letters, yet to be an-

swered, from all over the world. Later we took a walk through the fields and hills around Günsbach. We sat down under a cherry tree when he wanted to talk more in detail about the state of international affairs. Then we stopped at the village church in which his father had preached for many years and he had substituted for the organist at the age of nine. He explained the beautiful organ to me which has become known the world over by his playing and recording Bach's masterworks on it. He told me that this was one of the few churches in the Alsace which Protestants and Catholics had shared in since the days of Louis XIV, and that he had asked the people of Günsbach to keep this symbol of religious tolerance in his memory.

In the evening there was an informal supper with some of Schweitzer's friends and a few trusted helpmates who were on vacation from the hospital in Lambarene. Günsbach being in a linguistic border area, the lively conversation turned quickly from High German to Alsatian dialect and then to French. Schweitzer used them all with the same ease. While his thinking was clearly rooted in German civilization from Luther to Kant and Goethe, he had lived more than half of his life under the French tricolore and he had studied the organ under Charles-Marie Widor in Paris. Anyhow, nothing could have been further from his mind than the nationalism that was rampant between the two neighbor countries in the early century.

Large parts of our discussion in the afternoon had been devoted to the questions he wanted to dwell on in the address he was preparing for the solemn gathering in Oslo where he was to receive the Nobel Peace Prize a few months hence. The money that had come to him with the Prize had already been used to buy galvanized metal roofing for his new leper hospital buildings in Lambarene. But when he talked of it to me, he added emphatically that he did not want to be remembered primarily as a hospital builder. Schweitzer always worked very long on his major speeches so that the final versions would express his thoughts precisely and effectively. For instance, he had spent his spare hours at night (he rarely gave himself more than four hours of sleep) formulating his Goethe address in Aspen (Colorado) at the bicentennial of the master, because he wanted to bring him and his thinking close to his American listeners. In a similar way, the speech in Oslo was to incorporate the essence of his thoughts on the world situation in a persuasive fashion.

As we were talking, I was surprised by the dim view he took of the emergence of the new Africa. I had touched on the subject of the approaching end of colonialism, but he

Felix E. Hirsch, former political editor of the Berliner Tageblatt and Professor Emeritus of History at Trenton State College, is a member of the Newtown (PA) Meeting.

was much more concerned about new dangers he saw arising. He did not believe that all African nations were ready to rule themselves. He was afraid that their only ideal was a naive nationalism and that some of their leaders were corrupt politicians. Another observation that startled me was his distrust of the role public opinion could play in the quest for peace. Statesmen should rather try to negotiate outside the limelight, away from the influence of newspapers. Bismarck, he thought, had attained success only in this way.

His Nobel Prize address on *The Problem of Peace in*

laration a year later he pleaded again for the renunciation of nuclear arms. The old doctor in Lambarene was far ahead of the statesmen in Washington and Moscow.

It was fairly late in the evening when Schweitzer and Erica Anderson to whom we owe *The Schweitzer Album* (Harper & Row, 1965) with its magnificent photographs from Lambarene, drove me from Günsbach to the station in Colmar. As they waved good-bye when my train left, I felt sadly that I would not see a man like him again in my lifetime. Now, more than two decades later, on his centenary, we understand his uniqueness perhaps more



Photograph by John Taylor

the Present World summed up his ideas on the subject, as he had sketched them for me, in a memorable, very forceful manner. It was one of the most courageous speeches he ever made; its strong echo in many countries must have gratified him. After a brief review of the classical treatises on peace from Erasmus to Kant, he dwelt on the terrible evils of war in our time. Knowing of its horrors, we must leave no stone unturned to prevent its recurrence. There was an obvious ethical reason for his firm stand: the nations of the world had been guilty of cruel inhumanity in the last two wars, and would certainly not do better in another conflict. Schweitzer chastized the modern "supermen" who actually had become inhuman. He urged mankind to turn from nationalism to a spirit of true humanity and to that reverence for life that was at the center of his whole philosophy. He deplored the use of atomic bombs. Two years later, he would enlarge on this topic in his declaration from Lambarene *Peace or Atomic War?* which climaxed in the words: "The end of further experiments with atom bombs would be like the early sunrays of hope which suffering humanity is longing for." In a second dec-

clearly than when he was among us. He was not a saint nor was he a universal genius, but he came as close to it as humans may hope to be. His noble achievements as a theologian, philosopher and musician will long be remembered and admired. But his greatest claim to enduring fame is and will always remain that he decided to abandon a scholarly career of rare promise in order to dedicate his life to aiding suffering people in then darkest Africa, and that he succeeded in his project beyond all reasonable expectations. Only petty critics who fail to grasp its symbolic significance, concentrate their attacks on the technical shortcomings of his hospital; these have now been corrected, anyhow. When in the early days of our century others had merely talked about such a humanitarian undertaking, Schweitzer had followed the words in Goethe's *Faust*: "*Im Anfang war die Tat* (In the beginning was the deed)."



Albert Schweitzer And Quakerism

by Herbert Spiegelberg

THE ONE-HUNDREDTH ANNIVERSARY of Albert Schweitzer's birth on January 14, 1875 seems a fitting occasion for recording his contacts with the Society of Friends, which thus far seem to have escaped his major biographers. The first indication of such contacts came to me when I experienced the thrill of spotting him unexpectedly among the attenders of the Chicago 57th Street Meeting on July 10, 1949. In reconstructing the entire story as far as it can still be recovered I have had the wonderful cooperation of Jeanette Cox, Harold and Alice Flitcraft, Lotte Gerhold, Dr. Hertha Gottstein, Joachim and Dorothee Leppmann, Rhena Schweitzer Miller, Douglas Steere, George and Elizabeth Watson, Sylvia Way, and Robert Wixom.

The Visitors Register of the Chicago 57th Street Meeting for July 10, 1949 contains not only the signatures of Helene Schweitzer and Albert Schweitzer (in that order at Jeanette Cox's insistence) but underneath a text in German, reproduced elsewhere, which reads in translation as follows:

"I am so happy to have been allowed to spend a quiet Sunday hour here among the Friends, thinking of the service that was taking place in Lambarene. I thank you for it from my heart." Albert Schweitzer.

The occasion for the visit of the Schweitzers was their two-day stay in Chicago on the return from the Goethe Bicentennial Celebration in Aspen, Colorado, before he received an honorary degree from the University of Chicago on the following day. Immediately after the late arrival of the train in the morning of the day, with barely enough time to drop their bags at the home of Garfield and Jeanette Cox, they went to the Meeting, then held in the John Woolman Hall of the Unitarian Church. After the rise of the Meeting it was announced that Schweitzer wished to express his gratitude for being allowed to worship with the Meeting and would be glad to talk with anyone in the lounge. Many followed him for handshakes and questions which he answered in German and French and

which were translated into English. But there was no formal address. (Joachim and Dorothee Leppmann)

Why did Schweitzer, barely off the train and still under the after-effects of the unaccustomed high altitude of Aspen, spend his first morning in Chicago with the Quakers? The initial link was apparently Dr. Werner K. Gottstein, an old friend from the days of Schweitzer's medical studies in Strassburg, whom the 57th Street Meeting had sponsored when because of his Jewish ancestry he was forced to emigrate from Berlin in 1939. Gottstein, who with his wife Hertha was an attender of the Meeting, also was in charge of arrangements for the Schweitzers' Chicago visit and had found quarters for them at the home of Garfield and Jeanette Cox on Kimbark Avenue close to the University, where Garfield Cox, at the time the Clerk of the Meeting, was also a Dean. Apparently the possibility of attending the Meeting was discussed first when the Schweitzers met with the Coxes and Werner Gottstein at Dearborn Station on their way to Aspen. On that occasion, as Jeanette Cox remembers it, Schweitzer expressed spontaneous interest in attending a Quaker meeting. I owe to Dr. Hertha Gottstein a copy of a long report which Werner Gottstein sent to Emmy Martin, Schweitzer's secretary at his headquarters in Günsbach. This letter, written immediately after their departure, which covers the two days of the main visit to Chicago, contains the following account (in my translation):

"On the way (from Union Station to the Coxes) I asked the doctor cautiously whether he would like to go to Quaker Meeting on Sunday morning. Without any signs of fatigue he agreed enthusiastically and told me later that he had missed Sunday service since his arrival and that he felt close to the Quakers. 'Only don't make me talk.'"

Thus far one might think that Schweitzer's eagerness to attend Meeting and his touching gratitude for the permission to attend were due mainly to the fact that he was the house guest of the Coxes and to his special indebtedness to the Chicago Friends for their efforts on behalf of victims of Nazi persecution like the Gottsteins. But Schweitzer's interest in the Quakers has a much longer history. The first documented evidence of this interest occurs in the last chapter of his *Civilization and Ethics (Kultur und Ethik)* of 1924, which contains the first major statement of

Herbert Spiegelberg, a member of St. Louis Meeting, who is a native of Alsace confirmed by Albert Schweitzer at St. Nikolaus Church in Strassburg, was in contact with him since 1918.

the principles of his new ethics of reverence for life. Here, in deploring the complete failure of the churches during the First World War, as far as an "elemental, thoughtful and ethical religiosity" was concerned, Schweitzer included the following sentences:

"The church succumbed to the spirit of the day and confused the dogmas of nationalism and realism with religion. Only a minority church, the community of the Quakers, has undertaken it to defend the absolute validity of reverence for life as it is contained in the religion of Jesus."

Apparently he expressed similar sentiments as late as 1962 in an interview with George Marshall, the Unitarian co-author of the latest Schweitzer biography (Doubleday & Co., 1972, pp. 200 and 282) by referring to "the historically grounded heretical or dissenting sects, like the Unitarians and the Quakers" as "the only hope—they and the new modern spirit of humanism, which might rekindle the true spirit of Jesus." Even before this his most explicit testimony Schweitzer had been in contact with the Quakers. It can be traced back to his first visit to England when in 1922 he gave his lectures on "Christianity and the World Religions" at the Selly Oaks Colleges near Birmingham, in which he mentioned in the preface the Quaker origin of two of these colleges. Among his Quaker friends the best known was probably Hubert W. Peet, secretary of

the British Friends Service Committee and editor of *The Friend*, who during the First World War had served a prison term for his opposition to the war.

The most telling testimony of Schweitzer's fondness for the Quakers may well be contained in a recent letter from Schweitzer's daughter Rhena:

"I know that my father was always interested in the Quakers for their refusal to have anything to do with war and their silent meditations. I remember vividly a discussion I had with him on that subject when I complained as a child for being sent to church and being subjected to sermons I could not agree with."

Is such evidence enough for claiming Schweitzer as a "wider fellow" of the Quakers? Or, more fittingly, could he claim the Quakers as his congenial followers? When in 1967 Howard Brinton wrote his essay on "Ethical Mysticism in the Society of Friends" he may well have implied this when he quoted in the second paragraph Schweitzer's earlier use of this novel phrase. Meanwhile Friends may do well to remember that it was primarily the Quakers' uncompromising peace testimony which impressed Schweitzer so much. How far have they lived up to the prestige which it has brought them? Schweitzer's tribute calls less for self-congratulation than for some heart-searching in recalling his visit to the Chicago Meeting twenty-five years ago.



This photograph of Albert Schweitzer was taken on July 10, 1949 in front of the Garfield Cox residence on Kimbark Avenue, Chicago. Below, the reproduction of Albert and Helene Schweitzer's entry in the Visitors Register of the Chicago 57th Street Meeting was provided by Harold Flitcraft.

DATE	NAME	Address	Notes
7/10/49	Springberg, Hubert	Appleton, Wis.	
7/10/49	Buckman, Miss Ralme	706 So. 5th Lafayette Blvd.	
7/10/49	Loth, Vernon	4614 Woodlawn Ave	
7/10/49	Brofmuelle, Vivian	Freeman, South Dakota	
7/10/49	Schrag, Cleve	Freeman, S. Dak.	
	John Amman	Faculty Exchange 38, U. of Ch.	
	Helene Schweitzer.		
	Albert Schweitzer		
	Sein von so glücklich eine stille Sonntagsstunde an der in dem- da was stattgefundenen Gottesdienst dankend, hier unter dem Blick verbringen zu dürfen. Ich danke Ihnen von Herzen dafür. HB		

Don't Forget Those Leather Gloves

by Douglas V. Steere

ALL I CAN give in this swift sketch of Albert Schweitzer are a few personal impressions of the flavor of this great human being that reflect his impact upon me rather than make any attempt to weigh out his lasting significance to the history of our time.

I first saw him in the flesh in 1927 when he came to New College at Oxford and played a superb Bach concert on their fine organ. The next evening he spoke movingly about his current work at Lambarene which he was trying to rebuild after his long absence during the last years of World War I and those that immediately followed it. My next sight of him came twenty-five years later in a visit of eleven days at Lambarene in what was then the Gabon Province of French Equatorial Africa. Haverford College, Columbia University, Union Theological Seminary and Colby College had all wanted him to come to the United States for a variety of assignments, and I had gone at Gilbert White's generous bidding to lay these invitations before him and to have an unhurried visit. I saw him again in Lambarene four days in 1953, and on one further visit at his old Alsatian home in Gunsbach near Colmar in France only a matter of months after he had made his famous protest as a Nobel Peace Laureate against all atomic testing. Dorothy and I recall his saying that it was chiefly the women of Japan and Germany who seemed to feel any substantial resonance to his pleas in the name of humanity and of reverence for all life to stop unequivocally the atomic bombing tests.

I think that the deepest personal impression I had about Albert Schweitzer was that he was "all there" in everything that he did. Recalling my climb up the steep path past the metalled hospital barracks at Lambarene to his room that opened off the wide porch of a low building, I can still feel the warmth of his first greeting, "Come in, come in. You have come at just the right time when the tangerines are ripe. Have some." And pushing aside the papers on his improvised desk which looked like the flat side of a great storm door on sawhorse-like trestles, with a cat asleep on one corner of it, he turned to talk as though he had nothing on earth to do but visit with me.

I found this same quality of being there, totally there, in dozens of little occasions during my visit to the hospital. In conversation at mealtime, I felt he was in it to the hilt. One day he took me by the arm after the meal and led

me outside to a little chicken-wire enclosure where an antelope doe had dropped her foal only a few minutes before. The old man dropped to his knees and seemed wrapped in awe and wonder as he looked at this tiny creature who was trying to stand on his long pipestem legs for the first time in this world. Another time he took me out in the evening and carefully showed me how to identify the Southern Cross in the sky, and we stood there swept by the stars that show with great brilliance in that clean air. To hear him wrapped in his playing on his little steel piano with the organ pedal attachments, or to come across him late at night deep in some theological article he was writing by the light of his hurricane lantern, or to see him carefully inspecting a trench where we were about to pour some cement footings to make sure that no toad or mouse had been trapped there, it was always with a sense of his being fully present where he was.

He had long before given up active surgery and medicine, but he had a list of the operations and of the patients who were critically ill always on his desk. At any hour of the day or night he could be found paying a visit to one of them and standing by the bed as if again he had nothing to do but to be present there. The old Church Father's word that "the glory of God is a man fully alive" comes back to the mind in remembering Albert Schweitzer's aliveness.

There was a rippling strain of shrewd peasant humor in Albert Schweitzer that had about it some of the same flavor that marked the beloved Pope from Bergamo, John XXIII. On my first morning at the long table where all the staff ate together at Lambarene, Dr. Schweitzer warned me about not trying to pass things to others at the table. He quoted some Chinese sage who opined that society would get on admirably if each man or woman took pains to look after his or her own needs, and added "We follow this dictum at Lambarene—in small things."

There is a story told of an incident in the course of Dr. Schweitzer's journey in a Pullman roomette between New York and Chicago when he was on his way to the Goethe festival in Aspen, Colorado, in 1949. Two somewhat brazen American women walked through the car on the way to the diner and seeing the door of the roomette open and this distinguished looking old man sitting reading, one of them boldly put her head inside and asked, "Do I have the honor of speaking to Albert Einstein?" The old Alsatian raised his head and replied with a bemused look, "No, madam. Our heads look very much alike on the outside, but they are very different on the inside." And then he added, "Would you like to have Albert Einstein's autograph? I will give it to you." And taking a pad out of his pocket, he wrote on it, "Albert Einstein, by his friend

Douglas Steere is the T. Wistar Brown Professor of Philosophy Emeritus at Haverford College. The quality he most admired in Albert Schweitzer is the subject of his still-popular Pendle Hill Pamphlet, On Being Present Where You Are.

Albert Schweitzer" and tore it off and gave it to her.

I had another taste of this sly wit on my first time of leaving Lambarene and then on my return the following year. My first visit came at the end of the college year and I had taken along a pair of leather work-gloves hoping that I could do some useful manual work there and knowing how soft my hands were after eight months of teaching. My African colleagues, who welcomed some carpentry help on an addition to the nurses quarters, were hilarious about a man stripped to the waist in 95-100 degrees of humid heat wielding his hammer while wearing leather gloves!

When I left, I stood with my bags on the little dock to take the launch down the Ogowe to the landing a few miles from the airport. Dr. Schweitzer came down to say goodbye. He looked coyly at my bags and said, "You are not the first professor of philosophy who has come here to visit me, but you are the first one who has done any work with his hands. When you come down here again next year (as I meant to do enroute for South Africa) you don't need to bring all of that stuff (pointing to my bags). *But don't forget those leather gloves!*"

At the airport I took out the leather gloves from my bag and asked the medical doctor who was seeing me off

to take them back to the Grand Docteur to keep for me until I returned next year. A year later, and with no intervening exchange about the gloves, after breakfast on the first weekday following our arrival, Dr. Schweitzer came around the table to my chair, knelt on one knee, reached into his side pocket and produced my old work-gloves. With a wily grin he said, "Herr Professor, here are your leather gloves. Today there is work to do!"

Schweitzer never bared his heart more movingly than in his delightful *Memoirs of Childhood and Youth*. At their close where he urges young people to fend off their elders' scepticism about their insights and their ideals and to know that never in life are they as close to truth as those hunches that come to them there, he tells how in his own youth "there grew up in me gradually an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others." His word to youth, and who is really old in the deep center of the heart?, is "Grow into your ideals, so that life can never rob you of them."

Albert Schweitzer is still holding out to us our leather gloves. "Today there is work to do."

Albert Schweitzer

by Erich Fromm

ALBERT SCHWEITZER WAS one of this century's great, and perhaps the last "universalist"; a theologian, a specialist on the history of religion, one of the greatest organists and experts on Bach music, a physician and a man who gave up pursuing these activities, his comfort and a great career to devote his life to helping sick Africans. Indeed, reason enough to celebrate the memory of a great, extraordinary man.

But beyond this lies another, more urgent, more profound reason: Schweitzer spoke the word, the keyword for man's survival; the word *life*. He could have spoken of love, of truth, of justice, values which formed the basis of his existence. By speaking of the "reverence for life" as the principle which ought to govern all human action, as the cornerstone of ethics, he challenged, criticized, denounced a society which has ceased to respect life, and for which *things* rank higher than *life*. When he made his call for reverence for life Schweitzer did not even know that this disrespect for life would soon manifest itself in the creation of nuclear weapons, a threat to all life on earth. But he did know the danger inherent in a life-hostile dominance of unbridled technique. Today

many more people have recognized that not only physical life is threatened; man is transformed into an appendage to a machine; he himself becomes a thing; a consumption—and a "love machine." He is alive physically—but dead humanly. He does not care any more about living, but has become absorbed in techniques of producing things. He is unhappy, bored and hates life because it eludes him.

Schweitzer's call hits the very core of our predicament. It was a simple call and naive ones will think it a commonplace. They say: "Don't we all have respect for, and even love life?" They are naive because they don't see that this is not so, that most of our acts are hostile to life and tend to strangle it. Schweitzer was simple but he was not naive. He recognized that his principle was not commonplace but the most urgently needed message.

To celebrate Schweitzer's memory at this historical moment means to renew his call for the reverence for life; whether or not his principle will enter the hearts of men will determine the fate of the human race.

Editor's note: The response to the Forum articles in recent issues indicates that many Friends welcome this attempt to share views on current topics. The exchange continues with three perspectives on the subject of sexuality. Two of the articles are in response to an earlier article and the third expresses a Friend's reaction to a recent advertisement by a group of gay Friends.

To Help the Emperor Dress

by Raymond Immerwahr

WILLIAM B. EDGERTON'S "Quakerism, Sex, and the Emperor's New Clothes" (FJ 9/1/74) makes an important distinction too much ignored in the discussion of sexual problems: "Sexual tendencies are one thing, but sexual practices are quite another." I believe he has placed the whole spectrum of sexual lifestyles in the right focus for Friends generally. What will be said here is addressed to young Friends and their parents but particularly concerns young Friends who have reached or are approaching their 'teens and are conscious of strong attractions towards persons of their own sex.

Half a century ago, when I began to realize that I was in this situation myself, life seemed to offer no really satisfactory alternatives. One could lead a lonely existence without sexual relationships or make a difficult accommodation to heterosexual life, or be physically intimate with persons of the same sex but exist apart from society. I took the first alternative for nearly twenty years. During that time I became aware that some persons I knew had chosen the third one. I did not think I was morally superior or spiritually more pure than they, but neither did I see any reason to consider their lot a happier one (the word "gay" did not then carry any sexual connotations) or one with which I could possibly be satisfied. At the age of thirty I married, and before too long my wife and I were having a physically normal sexual relationship, which slowly ripened into a secure and loving marriage. But my emotional problems were not solved. Although my wife was not clearly aware of these until I disclosed them to her quite recently, she did not enjoy all the tenderness and patience which each partner in a marriage should receive from the other.

The possibility of a better alternative than any of the three I have mentioned was not as available to me then as it is to young people today. Homosexual inclinations are not such a terrifying social and moral stigma as they were 40 or 50 years ago and help, above all psychotherapeutic help, is close at hand. A young person with a problem involving sexual inclinations may more easily discuss it with a parent, a friend or a physician without shame or fear, and he or she may be directed to psychotherapeutic treatment.

In my own case I first sought help in my mid-twenties by looking up "Psychiatry" in a university catalogue. The

physician I contacted was an elderly neurologist and endocrinologist not trained in psychotherapy. The endocrine treatment he initiated gave me great hope for a few weeks. The heterosexual element in my emotional personality which had seemed almost entirely latent up to that time became much more perceptible. However, I soon found that my sexual feelings generally were being stimulated. Without psychotherapy, the treatment did not bring about a fundamental or lasting shift in the balance of my sexual emotions and therefore had to be abandoned. Twenty years later I did find a psychiatrist using psychoanalytic techniques. His treatment helped me to understand myself better, to make me aware that the problem of my sexual emotions was a symptom of something deeper in my personality. My view of myself and my problems slowly changed over the years until the problem of sexuality has ceased to appear central and my discussion of it is no longer taboo. But it has not disappeared.

I have learned, among other things, that sexual inclinations are part of each person's total psychological constitution, and in each person this constitution as a whole and the sexual elements in it are different. Most people are consciously heterosexual but some are consciously homosexual by inclination. In all probability, everybody is psychologically "bisexual" in the sense that some time in life he or she will have had sexually tinged feelings towards persons of both sexes, though not necessarily with full awareness. (This is, of course, no justification for experiments in homosexuality by persons who can find emotional fulfillment heterosexuality!)

The important point is the uniqueness of each individual personality. No one should accept a stereotype for the sexual aspects of his or her temperament, least of all young people whose psychological constitutions are most susceptible of modification and whose problems, sexual or otherwise, can most readily be surmounted with psychiatric help. If this help is sought early enough in life, many persons have good prospects for achieving heterosexual directions for their emotions and for emotionally fulfilling marriages. It is surely toward this goal that adult Friends in general and especially parents should concentrate their efforts, even while they recognize the complexity of the human psyche and maintain a charitable attitude toward those in whom homosexual inclinations predominate.

FORUM

To the editor:

A GREAT MANY Quakers and friends of Friends were shocked that you saw fit to run an ad entitled *Gay Friends* (FJ 12/1/74). When I spoke to you recently your defense was generally that to turn down their advertisement would be too judgmental; that they are really nice people; and that under Quaker tenets of a divine spark in everyone, we had to accept them! Judging is the constant work of society, even the Quaker society. Despite our unending efforts to persuade passively by the example set by our daily lives, we are nonetheless making constant value judgments on social, political, economic, and moral issues. But you have abdicated your position of social responsibility—your lassitude has the effect of condoning this perversion in our midst and jeopardizes our Society's inner spirit and its outer reputation.

One of the very serious matters which immediately arises is the damage that could be done to the Quaker peace testimony which can become a very significant element in creating a climate of international trust. If our young men are to be characterized as perverts, the whole conscientious objection movement will fall into disgrace. We as Quakers must always stand ready to demonstrate the reliability of citizenship: we must never permit our refusal to bear arms to be equated with a refusal to bear responsibility. Pre-teen youths want to be proud of their older brothers.

Narrow is the gate and hard is the way that leads to righteousness, and you are not at liberty to throw over Christian principles and ideals under the guise of human concern, whether real or imagined; Christian compassion does not require it and the best interests of society forbids it.

There is nothing gay about homosexuality; it is an embarrassing false prophet of our current "anything goes—don't count the cost" syndrome, and it will play out its pathetic act in the continuing Holy Experiment only to be, once again, repudiated by history as it has countless times over the centuries.

Thine,

RICHARD R. THOMPSON

FORUM

WILLIAM EDGERTON'S ARTICLE, "*Quakerism, Sex and the Emperor's New Clothes*" (FJ 9/1/74) makes it abundantly, if not always logically, clear that he believes that the practice of homosexuality and bi-sexuality among some Quakers threatens the life of the Society of Friends. He even goes so far as to say "We need not feel apologetic about setting up new sexual inhibitions as part of the moral standards that Friends are expected to uphold." I

really think he is over-reacting; although, admittedly, the subject draws considerable prejudice and emotion partly because of the unfortunate way it has been suppressed over the years.

It is relevant that Friends be fully aware of the frequency with which these sexual patterns appear in American society today. Although Kinsey et al (1948) made a valiant attempt to define it statistically, still, as people become more open about their sexual preferences, we don't need statistics to be conscious of how widespread homosexuality and bi-sexuality are. I recently read in Irene Claremont de Castillejo's enlightening book, *Knowing Woman*:

"There are no longer two sexes, but six. There are men, women, homosexuals, and lesbians, and there are also bisexuals and neuters. These physical and psychological anomalies must never be forgotten for they are much more common than would appear on the surface."

There is good reason, therefore, for groups like Friends General Conference, the ad hoc Committee of Friends on Bisexuality and Baltimore Yearly Meeting, to mention only a few, to encourage that this subject be brought into the open for honest, thoughtful and aware discussion. From what I have seen, the approach of these and like groups within the Quaker family is to be commended for its restraint, courage and deep concern.

When I read William Edgerton's article, it seemed lacking to me in human compassion and understanding. Mixed in with several negative aspersions is the author's appeal to Friends to oppose "a new morality based on the divorce of sex from love and the acceptance of anything two or more persons may be willing to indulge in for a sexual thrill." He seems to imply that homosexuality and bi-sexuality represent such a negative morality. But this is far from the case. As I understand it, the groups which are encouraging Friends to be more aware of these other forms of sexuality believe that within a society which is rapidly moving away from Victorian attitudes towards sex and, particularly, within the fellowship of Friends, individuals should be able to choose their own sexual preferences without being judged as either "sick" or "evil." Above all, they do not accept the premise that if a person is able to work out a harmonious form of homosexuality or bi-sexuality that this is, perforce, sex without love or for "the sake of a sexual thrill." It is just this blatant misconception that they are trying to correct. Indeed, they believe that homosexuality and bi-sexuality can be among the highest and most responsible forms of relationship between human beings. Friends who have successfully incorporated these ways of sexuality into their lives do not see them as personal and family problems to be overcome, but as natural and creative expressions of their unique personality and psyche. They are not asking Friends for sympathy or tolerance but for simple, easy and relaxed acceptance of this phase of their individuality as essential to their wholeness

and well being.

The author mentions his concern for weakened standards of membership within the Society of Friends. He says, "We now run the risk of upholding no standards whatever for membership" and implies, although he does not say it directly, that we ought to make homosexuality and bi-sexuality grounds for denying membership in the Society of Friends. Can we seriously entertain the thought that a man or woman seeking membership in the Society would be barred just because he or she is in love with another person of his own sex and finds his or her sexuality involved in that love? Such a judgment would, to me, run counter to much of what the Society stands for such as "the leading of the Spirit" and the right of the individual to allow his own destiny and creativity to evolve.

In his work, *The Archetypes and the Collective Unconscious*, C. G. Jung describes the "positive effects" from homosexuals having a finely differentiated Eros:

"It (may) give a man a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible. He (the homosexual) may have good taste and an aesthetic sense which are fostered by the presence of a feminine streak. He may be supremely gifted as a teacher because of this almost feminine insight and tact. He is likely to have a feeling for history, and to be conservative in the best sense and cherish the values of the past. Often he is endowed with a wealth of religious feelings and a spiritual receptivity which makes him responsive to revelation."

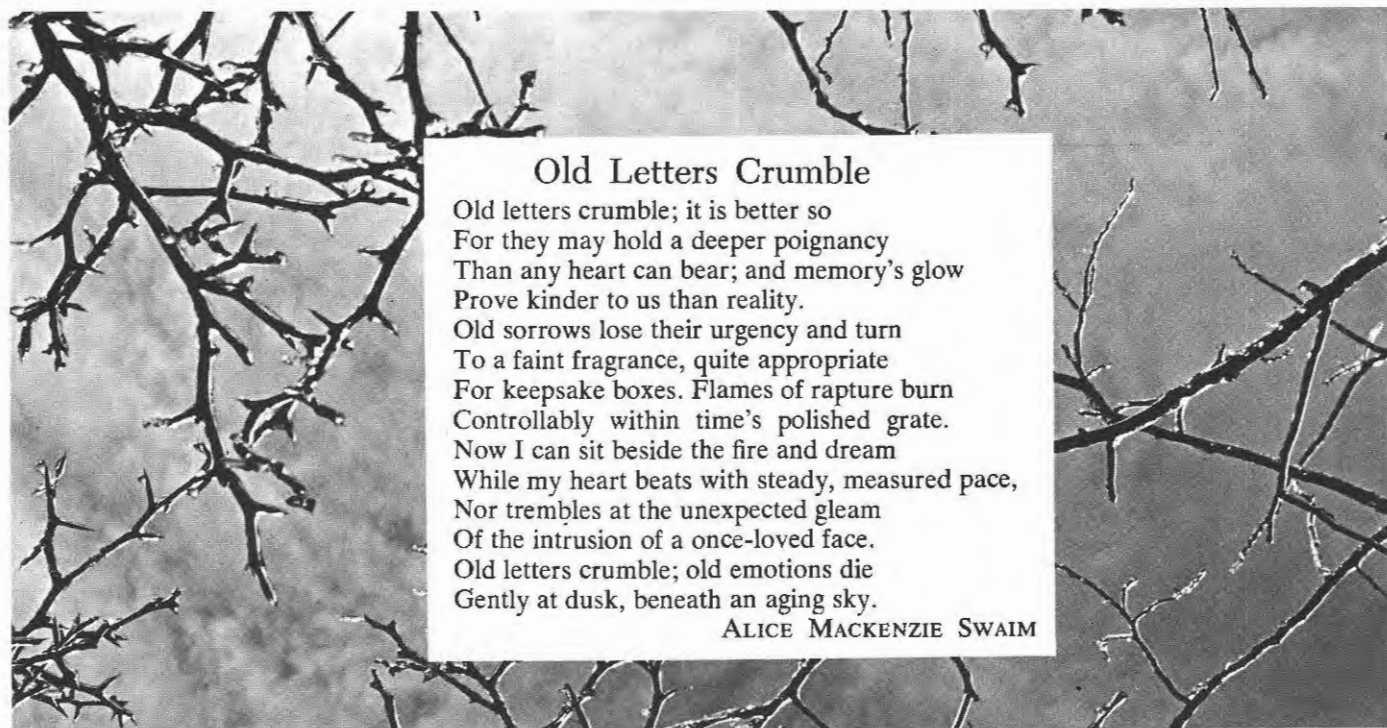
I don't wish to imply that Jung condoned neurotic or compulsive homosexuality any more than he would have condoned neurotic or compulsive heterosexuality; but he makes no bones about the fact that some men and women are naturally cut out to be homosexual and that for them to be otherwise would cause unwarranted psychic conflict and betrayal of an integrated life.

When William Edgerton says "The time has come for Friends to show courage in speaking out on the question of sexual conduct," if he means that we need to look at the negative and destructive aspects of *all* kinds of sexuality, I would heartily agree. This vital concern should have high priority in the Society of Friends and no longer be swept under the rug. But homosexuality and bisexuality among consenting adults, when rightly practiced, are not in themselves negative or destructive. Rather, like heterosexuality, they can be among our highest forms of creative and spiritual expression when conducted with caring and with deep respect for those involved.

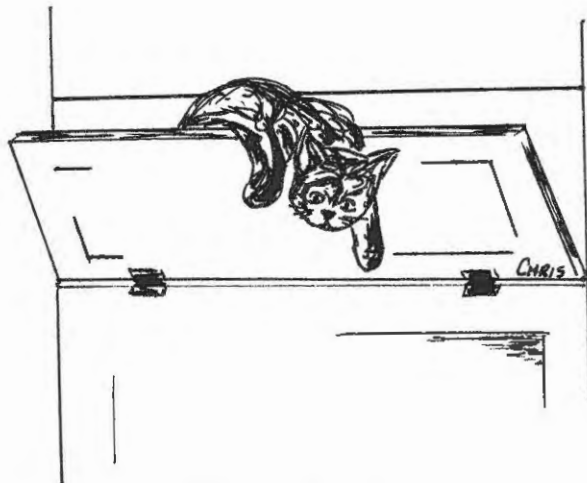
KENT LARRABEE

Kent R. Larrabee is a member of the Washington, D.C. Friends Meeting and a graduate of Bryn Mawr College's Graduate School of Social Work and Social Research. He most recently worked for the Federal Department of Transportation where he was National Executive Director of the Citizens' Advisory Committee on Transportation Quality. Currently, he is studying at the C. G. Jung Institute of Analytical Psychology in Zurich, Switzerland.

Raymond Immerwahr a member of London Preparative Meeting in Ontario, is a professor of German at the University of Western Ontario.



Photograph by G. Macculloch Miller



Tales of

a Cat in a

Quaker Garret

Journal Entry Number 2: December 6, 1974

AS I MENTIONED in my last entry, I am just an ordinary, no name cat who lives with a family of cats in a rather extraordinary attic. Down below us live a group of people who call themselves Quakers and together, upstairs and down, we share a wide range of mutual concerns.

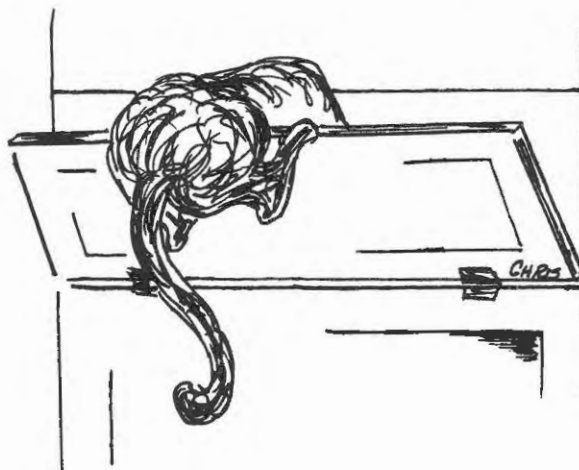
One of our weightier concerns plodded in from Long Island just the other day—a distant relative of one of my family named Hannah Barnard Cat. After she pulled herself over the window transom and into our attic, we gathered 'round to listen to this old turn-of-the-century (18th not 19th, that is) cat's oft repeated tale of woe. You see, Hannah B. Cat led a hard life back around 1800 what with her dear namesake and friend, Hannah Barnard Human, being disowned by her New York meeting for her "faulty theology." Poor old cat's never been the same since, always muttering about "separations" "splits" "schisms" and "place of Christ within the Society." She's under the impression that Hannah Barnard Human was a forerunner of old Elias Hicks Human. In fact, she even thinks that Hannah Barnard Human's problems were similar to those that helped cause that Big Split in 1827-28.

Her anxiety level has gone up and down a few times during the last century but since 1955, Hannah B. Cat has been in semi-retirement, feeling cool and wise and so relaxed. Then she heard of a meeting of Northeast Friends taking place last fall near our Pennsylvania garret so she sprang out of semi-retirement to attend. As she sat quietly in the back corner of an old Chester County meetinghouse and listened to a group of twentieth century Quaker humans grapple with centuries-old problems, differences, concerns and needs, Hannah B. Cat couldn't help but wonder whether these Friends had learned any lessons from their Quaker ancestors. They did speak cautiously and with great care and concern—but just as her anxiety level would start to go down, her memory of times past would gently nudge her and it would head upwards once again. She remembered all the cautious, hesitant talk and actions that the divergent elements within the Society displayed toward one another before 1827. She couldn't help but

notice that the theological diversity, the pullings and twistings between social activism, evangelism and mysticism had continued through the years with all their thorny implications. She saw that twentieth century Friends were disturbed, caring, concerned—but she could not forget that their eighteenth and nineteenth century counterparts had been too.

So Hannah Barnard Cat came to our garret to talk with other older, wiser felines who had lived through these differences. She found that we attic cats wanted to believe that our Friends downstairs and elsewhere had learned from the past, that their unique history had taught them an invaluable lesson, and that they had truly gathered and could continue to gather together in love despite diversity. Yet we cats could not help but shake our heads collectively and question whether the source and direction of this diversity would strengthen or further fragment and alienate our already dwindling membership. Perhaps these are problems too weighty for feline heads, collectively or singly, but we can't ignore them because our lives are bound up with those below us, for better or worse. And besides, life in our garret would lose its challenge and meaning without those concerns and problems that Friends such as Hannah Barnard Cat share with us.

NO NAME CAT





FRIENDS AROUND THE WORLD

Food for Thought

by Gordon C. Lange

AS DELEGATES, press, and representatives of both nongovernmental organizations (NGO's) and specialists from many disciplines gathered in Rome for the recently held World Food Conference, great expectations from big and modest eaters seemed evident. Dr. Kissinger's opening and scheduled speech only whetted appetites already keen from long preparation. Dreams and diets both phantasmagoric and various were reflected by the Secretary's high moral tone. The conference's first day concluded walking on air.

The contrast of that great speech against a background of growing immediate starvation catapulted the conference into high gear. Dreams, expectations and hunger combined into a frenzied and intent determination to solve the problem of the ages *now*. Before the delegates realized that many nations hadn't done their homework and were unaware of the complexity and interrelatedness of the food problem, disappointment, even some bitterness, had already crept into the jamboree atmosphere. The stubbornness of vested interests also helped the conference slide in its first forty-eight hours from dreams to disappointment, cynicism and sadness.

Any international gathering, however, is a blueprint for subsequent action. What we must *never* overlook about international meetings today is that they are part and parcel for the future *if we are to have a future at all*. The expenditure of time and money and energy is incidental, particularly when contrasted with the 200 billion dollars being spent throughout the world each year for armaments. Thus, the ultimate success of the Rome conference will be measured not only in more knowledge of what to do and how to do it, but in how

much each of us sustains the will for the doing.

Specifically, the NGO's at the conference listed the steps that need to be taken:

1. Increase development assistance to agriculture to the necessary 5 billion dollars per annum . . .
2. Provide 60-70 million tons of grain to rebuild adequate food reserves . . .
3. Provide 10 million tons per annum of food aid . . .
4. Provide 10 million tons of grain to meet the immediate problem of the uncovered grain gap in developing countries.

They also pledged themselves "to double our own efforts in cooperating with Governments to strive to save the lives of the starving men, women and children of the world."

When the world's first environment conference met in Stockholm in 1972 it set off an environmental clock that is still ticking. The subsequent Law of the Sea Conference in Caracas laid out a blueprint for survival. The World Energy Conference in Detroit delineated energy substitutes and agreed on the value of conservation everywhere. The Bucharest Conference on Population directed nations to solve their problems with the thought, as emphasized by Maurice Strong, executive director of the United Nations Environment Program, that there is a "right to life." Only the World Food Conference has recognized the twin responsibility of all those still alive, to channel potential talents and to equalize opportunities for men, women and children around the world.

It is long past time for words. Action that spreads "the word" is what is now desperately demanded. The Scandinavian contribution of some \$50,000 for travel expenses to press representatives of underdeveloped nations too poor to come to Rome is the kind of creative thinking which inspires all and invites the best in humankind.

As Maurice Strong has said:

"The main risks of environmental damage on a global scale and the greatest pressures on natural resources come from the population growth and economic activities of the rich countries and the exploding appetites of their inhabitants. The energy and raw materials a citizen of an advanced industrial nation consumes in about six months have to last a citizen of a developing country his entire lifetime.

"Recent shortages of petroleum and food grains point up the sobering reality that the demands of the rich for scarce resources to support wasteful and indulgent patterns of consumption and production are today severely impairing access by the poor to the supplies needed to meet their most basic development needs, and in some cases, their very survival.

"The recent sharp increases in the prices of food and energy demonstrate clearly that market mechanisms serve to direct scarce resources to those who can afford them, and deny them to the many others who need but cannot afford them . . .

"Access to the basic resources and environmental conditions required to sustain life at the minimum levels compatible with human needs and dignity must be accepted as the most fundamental of human rights. This right to life is a precondition for the exercise of all other rights for the achievement of all other goals."

These words are the food for thought we all need. Implicit within that statement too are *new* blueprints for action by aroused voluntary citizens. In cooperation with sensitized members of the mass media around the globe we can and should move governments to be ahead of their time instead of dragging themselves and their citizens in the dust and mire of past sins.



Part II

Serving the Poorest—

Sarvodaya Today

by Demie Kurz

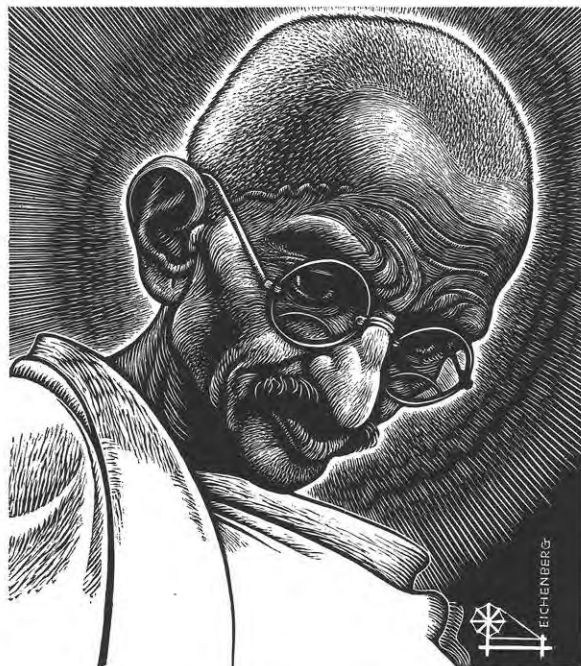


Illustration by Fritz Eichenberg

THERE ARE MANY organizations in India which continue Gandhi's work. The nine Sarvodaya (uplift of all) projects we visited last year (see FJ 1/15 for Part I by Bruce Birchard) continue to foster the constructive work in villages which Gandhi began. While Gandhi's aim was to make the British "quit India" he believed even more strongly that workers of the Congress Party (the party which fought for independence) should do extensive constructive work in villages. It is there that 80 percent of the population live, and to make independence meaningful, these millions must shed their poverty and powerlessness. Constructive work includes activities for village uplift: agricultural development, village industries, education and health. When the Congress Party achieved independence Gandhi advocated that it disband to work for social revolution on a massive scale in the villages. The Congress Party did not do this; but some of the most dedicated Gandhians did. It is their constructive work which Bruce Birchard and I went to India to observe.

The model which Sarvodaya people follow is not only that of Gandhi, but also of his successor, Vinoba Bhave. In the 1950's Vinoba walked throughout India to ask the landed people for *Bhoodan* (gifts of land) to be distributed among the poor and landless. Later he developed *Gramdan* (gift of village)

a voluntary program for people within villages whereby land would be redistributed more equitably and village decisions reached by consensus. Although a simple program, *Gramdan* potentially could bring about social revolution if widely adopted in caste- and class-dominated Indian society.

But some Gandhians now argue that the *Gramdan* movement is not bringing about social change; rather, they see constructive work not having permanent or long-lasting effects. While acknowledging that work of this type is essential, these Gandhians say it is not enough, for it was only half of Gandhi's actions. The other half, they say, is speaking Truth to Power and Gandhi's genius was that he never let people in power feel comfortable.

One group which does speak Truth to Power has been organizing peasants to claim their rightful due from landlords, who have evaded land reform laws by an illegal system of double bookkeeping. These Gandhian workers organized *Satyagrahas* several times and were arrested. *Satyagraha* is nonviolent direct action although the Hindu word and Gandhi's meaning have a broader definition—"firmness in Truth" or "correct action against evil." These Gandhians in their actions follow Vinoba's injunction to be "gentle, gentler, gentlest" in any confrontation and they believe, as did Gandhi, that one can do

satyagraha only by getting rid of hate and prejudice and by speaking Truth in a spirit of Love.

As an outsider I came to see that as India emerges from a feudal system of landlords and peasants, social work of this kind is needed to demonstrate to the government and to others how an area can be improved even with limited resources. Gandhians believe that if change is from the outside rather than resulting from strong personal conviction within the hearts of the people, such change will not last. Therefore, slow as it is, constructive work is necessary to build a solid base for change. As I saw firsthand the nonviolent life of these workers who have given up opportunities for positions of prestige and money to live in isolated regions, I understood what Gandhi meant about living a nonviolent life: for these people nonviolence *is* a way of life, not just a strategy. I also learned how difficult it is to have significant change occur on a voluntary basis.

My experience has made me question America's role in helping to solve India's poverty as well as how much we will do on a voluntary basis. Only Indians can make their society more egalitarian, socially and economically.

But how can this be done? For some time many have laid the burden of re-

Continued on next page

Sarvodaya Today

sponsibility for uplifting India on India's poor. Since the continual increases of India's population swallow up any progress she makes in development and strains her already skimpy resources, there is no doubt that the population must be limited. But I now see what a tremendous sacrifice we are asking the poor to make. For a family living just above or below subsistence, another member of the family is also another person to work in the fields. The increased income can make a great difference. For a family in a society in which infant mortality is still very high it is prudent to have many children. Finally, for a family in a society in which there is no social security and saving on a subsistence wage is impossible, children are a form of old-age insurance. What man or woman would deliberately deny themselves a secure present and future? And yet that is exactly what we are asking them to do. These sacrifices are far greater than any we have yet imagined for ourselves.

Since leaving India I have gone beyond my initial guilt feelings and have decided to try to share more resources with other friends and neighbors. On a societal level I am trying to better understand the systematic ways that rich nations get richer and poor nations poorer so that I can support real, not just piecemeal or superficial, social change.

These reflections are new attempts to answer age-old questions about Am I My Brother's or Sister's Keeper? As the world has become so interdependent we are more aware that our brothers and sisters are not limited by national boundaries. Just because we happen to be born in a part of the world where resources are not limited, the fact of our birthplace doesn't mean that we cannot or should not share the resources of others. These are difficult issues for me but my experience has helped me to face them.



It's a SMALL World

FRIENDS FROM around the world shared news of their activities with us at the Journal during the holidays. Here is a sampling of what they wrote.

Wilmington, Ohio

Barbara Reynolds reports that the Hiroshima/Nagasaki Memorial Collection she launched a year ago will be officially dedicated at an international conference next August and that the collection—along with Barbara—is located in “Thee House,” a Quaker House-Peace Center on the Wilmington College campus. “Here,” Barbara writes, we “are taking the first steps, with others who feel the same need, toward living in the Kingdom of God *now*, with all which that implies of love, commitment, self-examination, openness with one another, and continual seeking for the Light. Like you, we cannot pretend to feel easy when we contemplate the world around us. Yet there is that in our hearts and which has been tested by our experience which affirms that “The Light shines in the darkness and the darkness has not overcome it.”

Dar es Salaam, Tanzania

David and Leslie Leonard asked in their holiday letter that Americans “join us in asking the U.S. Government to continue and expand the export of grain this year . . . and oppose those who want to restrict exports in order to keep U.S. prices down (and let the rest of the world go hungry?) . . . This Christmas let us celebrate not just the joy of Christ's birth but also the sacrificial love of His life.”

Bethlehem, PA

Reporting on the 15th annual mid-December peace march from Nazareth to Bethlehem, Pennsylvania, M. C. Morris said approximately 60 persons gathered in Zinzendorf Square to end the march by sharing songs, offerings and concerns about “Peace through Bread, not Bombers.”

“And the public?” M. C. asked. “Very evidently not in evidence. The few single stragglers who leaned against

the fence for a while out of curiosity and looked down on the pathetically small group of people huddled in the park below, moved on quickly when they heard phrases of opposition to the B-1 bomber . . . Bethlehem—steel town? Bethlehem—birthplace of the Prince of Peace?”

Kingston, Jamaica

Eric and Gladys Wyatt who expected to be retiring from the Friends ministry in Jamaica last year and instead found Eric serving as acting executive secretary of Jamaica Yearly Meeting reflected both the variety and the spirit of the ministry as they described activities that ranged from trying to balance a set of books to visiting a patient in the psychiatric ward of a Jamaican hospital. Along with teaching, speaking and routine duties, plus an evening prayer group and rehearsals for a carol-sing with the Sunday School children, their letter captured the sense of what the report from Jamaica Yearly Meeting meant when it said, “Physically, Jamaica is an island but we, spiritually, must not be.”

Boston, Massachusetts

Marcia Glynn, clerk of Beacon Hill Friends House, reports that Abram W. and Dorothy Sangrey, formerly in the Cambridge office of the American Friends Service Committee and in the pastorate of a Friends Meeting in Cincinnati, will succeed Ernest and Esther Weed as director of the Beacon Hill Friends House. More information about the programs and activities in the Quaker center is available from Dorothy and Abram, 6 Chestnut Street, Boston 02108.

Philadelphia

Another Friend making a switch in jobs is Paul Brink, who becomes director of information at the American Friends Service Committee national office succeeding Robert S. Johnson who resigned and returned to Washington state to work on Native American causes. Paul, a former wire service and

newspaper reporter, edited the Friends Committee on National Legislation's Washington Newsletter as publications secretary for FCNL for more than five years. Before moving to Washington Paul was presiding clerk of Penn Valley Friends Meeting in Kansas City and in the Missouri Valley Friends Conference.

New York

Just as it did 25 other times during the year, Disarmament News and Views, a concise biweekly newsletter edited and mimeographed by Nathaniel F. Cullinan, arrived just before Christmas. As always, it contained a wealth of information on national and international developments of interest to Friends. For a sample copy send a self-addressed envelope to Nathaniel Cullinan, 211 E. 43rd St., New York, 10017.

Here and There

The December mailing of Wider Quaker Fellowship included word that Charlotte Tinker would succeed Elizabeth Kirk as clerk of the Fellowship on January 1. From New York comes news that copies of Rachel DuBois' book, *Reducing Social Tension and Conflict Through the Group Conversation Method*, is now available at \$1 per copy from 15 Rutherford Place, New York 10003.

"If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them." That quotation from Henry Thoreau is on the 1975 Wilmington College calendar, far and away the most striking and unusual to reach the Journal office in the past several years. The college public relations office (Wilmington, OH 45177) will be glad to send one to any who request it.

Finally, two peace items: Friends should be alert during 1975 to House Bill 7053 known as the World Peace Tax Fund Act which would establish a fund from tax payments of those morally opposed to war. The fund would support non-violent methods to resolve international conflicts and other peace-related projects. More information is available from the WPTF Steering Committee, Box 1447, Ann Arbor, Michigan 48106.

And from Baltimore Yearly Meeting's Peace Committee comes the suggestion that Friends talk up the idea of

a Department of Peace in Washington to do for peace what the Department of Defense does for militarism. It would be "a resource center . . . Domestically, it could be called upon to go into crisis situations to experiment with a non-violent approach . . . And how about an East Point, an Academy of Peace . . . ? Wouldn't all this be GREAT? Peace would not be just a matter of protesting wars and cutting down armaments. It would be a legitimate part of government work, fully recognized. If you like the idea, promote it. Ask your newly elected congressman to think about it. Talk it up."



News Notes

MARGARET MACDOWELL, a registered nurse and daughter of Mr. and Mrs. R. Vance MacDowell, members of Salem, Oregon Monthly Meeting, recently left for a two-year Peace Corps assignment in Yemen. She hopes her professional training and empathy for the Arabs and other Semites will help bridge political gaps and enmities.

THE FILM RELEASE has been awarded the 1974 CINE (Council on International Nontheatrical Events) Golden Eagle for social documentaries. RELEASE was made by Ms Susanne Szabo Rostock and Mr. Lauren Stell for Church Women United in the U.S.A. through a grant from Lilly Endowment, Inc.

RELEASE, a 28-minute color film, focuses on one woman offender, her per-

sonhood, her problems, and her re-entry into society through Horizon House—a halfway house initiated by the Church Women United unit in Milwaukee, Wisconsin. While presenting sensitive insights into the special problems that plague women prisoners when they are released, it also illustrates one group's success at integrating professional and volunteer assistance to them. The film will be used as an educational tool by local units interested in community re-entry for women prisoners, one of the program emphases of the national ecumenical movement of Church Women United.

"THIS IS AN Encouragement to All the Womens-Meetings in the World," begins a 1676 pamphlet by George Fox, the founder of the Society of Friends. Fox, who was born 350 years ago (1624), is the subject of a commemorative exhibit which began in November in the Friends Historical Library on the Swarthmore College campus.

The pamphlet is one of a series on display in which Fox deals with such humanitarian concerns as minority rights, peace, education, religious toleration, and women's rights. In it he supports the formation of separate women's business meetings at all levels within the Society of Friends. Although Quaker theory holds that men and women are spiritually equal, Fox had observed that some women were not expressing themselves in business meetings where men were present. He suggested that these women who had felt inhibited in speaking might express themselves more freely in a meeting of all women. The practice of all women's business meetings, thus started, lasted for about 200 years, into the 19th Century.

Also of interest in the exhibit are various portraits of Fox as well as the most recent (1969) edition (in Italian) of the *Fox Journal*, originally published in 1694. Among the books on display are *Instructions for Right Spelling*, which Fox co-authored, and *A New England Firebrand Quenched*, dealing with the 1672 debate between Fox and Roger Williams. The exhibit also includes a facsimile of a 1674 letter from William Penn to Fox, then a prisoner in England.

The Friends Historical Library is open to the public Mondays through Fridays 8:30 a.m. to 4:30 p.m., and on Saturdays 9 a.m. to 12 noon.

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Reviews of Books



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DOUGLAS V. STEELE

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Somebody Go and Bang a Drum. By REBECCA CAUDILL. Illustrated by Jack Hearne. New York, Dutton & Co., 1974. 132 pages. \$5.95

FOR SEVERAL YEARS I have been hoping someone would write such a children's book as this. It fills a need for parents who have biological and adopted children, especially adopted children of different color or race than the parents.

Somebody Go and Bang a Drum is a story that appeals to children of different age levels. My second grader enjoyed listening to it being read aloud; my eighth grader couldn't put it down. It has elements of suspense as each child comes to join the family until there are eight in all. All different, yet all brothers and sisters.

A friend herself, Rebecca Caudill is sensitive to children and especially children outside the WASP mainstream. In this book she has caught both the joy of being an interracial family and the frustration of being an adopted child at whom strangers will stare. This book is about a real family whom Rebecca

Caudill came to know very well in order to write their story. As a result the children and their parents ring true. One can readily identify with the mother's apprehension over "another set of teeth to straighten, clothes to launder, mumps and sore throats." This litany is repeated by the parents each time they contemplate adding another child to their brood.

The children's feeling of strangeness at first, even fear, is beautifully described. Most children have had similar experiences of feeling scared in new situations. How the family gradually makes each newcomer feel at home is instructive to even experienced parents.

I hope this book will be widely read. Not only is it a delightful story but it should widen the reader's concept of what a family is.

JULIE YOUNG

The Blue Rabbit (Das Blaue Kaninchen). By INGRID BUCHINGER-STARKE. The Anthroposophic Press, 258 Hungry Hollow Road, Spring Valley, N.Y. 10977. 20 pages. \$6.00 (including postage)

INGRID BUCHINGER-STARKE HAS used several of her many talents to write and illustrate a sensitive book for children. Though just a few pages, the book presents the child with a delicate blend of fantasy and reality. Her prose borders on the poetic and the full-page illustrations are delicate, colorful, and imaginative. Written in two languages (English and German), both versions appear on each page so that interested readers can readily explore the unfamiliar language.

While youngsters four or five years old would be charmed by its being read to them, I expect many children as old as thirteen or fourteen would find the book fascinating reading.

Ingrid Buchinger-Starke is a long time friend as well as a lover of animals, children, and life in general. Her appreciation of simplicity and beauty is clearly contagious in this work.

JEROME STORM



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I Speak for My Slave Sister: The Life of Abby Kelley Foster. by MARGARET HOPE BACON. Thomas Y. Crowell Company, New York. \$5.50

ABBY KELLEY FOSTER WAS a rare woman in any century: an excellent orator, beautiful, fiery, committed and courageous. Margaret Hope Bacon, in this fine depiction of Abby's life and times, manages to capture not only Abby's warm and vibrant personality but also her place within the myriad reform movements in nineteenth century America.

In this low-keyed, well-written and very readable biography, we meet and move with Abby through her controversial and stormy career as a "Joan of Arc" or a "Jezebel," depending upon the point of view of the reader. We see the Society of Friends in the nineteenth century in a less than noble position eschewing controversy and thereby hurting the anti-slavery and woman's rights causes. We also see the leading editors of that century attacking Abby Kelley Foster in their newspapers, clergymen of many denominations preaching against her from their pulpits and the doors of many churches (including Friends meetinghouses) closing to her and her message. Abby Kelley Foster was threatening and was threatened because she was a woman who dared to question the role of state and of church in upholding the institution of slavery in mid-nineteenth century America.

Through Margaret Bacon's skillful writing, it is possible to share in Abby's triumphs and hurts and to ultimately admire Abby for her energy, vitality, vision and accomplishments in the face of continuous physical and psychological hardships. But this story is more than a retelling of Abby Kelley Foster's career, for it provides the reader with a solid basic introduction to the historical roots of the nonviolence, abolition and feminist movements in America. There is much to be learned in this book for Friends of all ages.

JCB

Mr. Whittier, A Biography. By ELIZABETH GRAY VINING. The Viking Press, New York \$7.95, 170 pages

FROM THE PORTRAIT of Whittier on the front of the jacket to the description on the inside back flap of the jacket, this biography of John Greenleaf Whittier

by Elizabeth Gray Vining is a delight. It is beautifully written and beautifully published. I remember her excitement the day that she found the original painting, now reproduced on the jacket, in the Manuscript Collection in the Haverford College Library and I have seen her frequently pause to admire the Bass Otis portrait of Whittier which hangs in the Treasure Room at Haverford College.

The elderly bearded Amesbury or Danvers, Massachusetts poet whom most of us visualize when we think of Whittier fades from view when we read this biography of a young, vital, fearless man—very attractive too—who refused to be diverted from his Quaker concerns. "He was mobbed three times," Elizabeth Vining says in the introduction, "he was condemned to poverty, . . . he could not afford to marry, well-known magazines would not publish his poetry. But . . . he realized earlier than most people that the Blacks . . . needed more than release from bondage; they needed . . . especially the respect for their humanity that is due to every human being."

One is carried along in this book from Whittier's boyhood, through his efforts to secure an education, his editorship of several papers, his passionate work for abolition, the burning of the brand new Pennsylvania Hall in Philadelphia, his friendships, his poetry.

Mr. Whittier becomes a person whom the reader can understand and love. At the end of his life, his friend, Oliver Wendell Holmes, wrote to him: "Who has preached the Gospel of love to such a mighty congregation as you have preached it?" He had stood throughout his long life "for freedom and love."

With her gifted pen—or typewriter—Elizabeth Gray Vining has given us another beautiful biography of a very remarkable Quaker.

MARY HOXIE JONES

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Cinema

by Robert Steele

THE SUBJECT IS as old hat as old hat can be, but it can still entertain and is immensely worthwhile. And in the new version called *Conrack*, it is winningly contemporary and witty. The old saw is the saga of a teacher who is an inspired educator who genuinely cares about the welfare of children. Predictably, such a teacher's progressive or unconventional teaching methods get him into trouble. He has trouble with his colleague, the principal, and a leading parent, but he soon wins some allegiance from them. It is the superintendent of schools, personifying law-and-order, benighted and traditional authority, who is his *bête noir*.

The film is a choice vehicle for a star, and Jon Voight, the teacher, radiates from the beginning to the end of the film. He is brash, hip, secure and lovable. Voight could not be more comfortable in the role. It reminds us of

his fine work in *Midnight Cowboy* and can help us to forget his miscast role in *Deliverance*. The trouble with his character is that he is too good to be believable. The film will no doubt be berated by some for this. An ordinary human being would have spit in the face of his opposition and gone home or to another job. Were he average or typical, his story would be finished in ten rather than ninety minutes. Also, the film will be put down for being saccharin. In the film era of witches and psychic, it will be described as a "has-been." Voight's Pat Conroy is a hero, and heroes are still out of fashion. Some hissed the preview. If no one else likes it, teachers will. Some will flip for it. If it does not go far in our commercial cinemas, for the next decade teachers will be seeing it by booking it for their conferences.

Conrack is based on the actual experiences of a white school teacher who went to a small island off the coast of South Carolina to teach black children. The film unspools a year of happiness and travail for Conroy—his students can't pronounce his name and call him *Conrack*—as he moves fifth-to-eighth grade children out of abysmal ignorance to sharpness. That year of a teacher's struggle is set down in a book entitled *The Water Is Wide*. Pat Conroy is the real name of the teacher. His book was found by the screenwriters, Irving Ravetch and Harriet Frank, by way of a feature article in a June 1972 issue of *Life*.

The film marks the fifth collaboration between the director, Martin Ritt, and the screenwriting team. The trio previously worked on *The Long, Hot Summer*, *The Sound and the Fury*, *Hud*, and *Hombre*. Most recently Ritt directed *Souther and Pete "N" Tillie*.

Twenty-one local children of the island were chosen to play Voight's students. The real teacher, Conroy, visited the *Conrack* company on location and relates his experience: "... But first I must stand a thorough inspection by the Brunswick children who are acting in the movie. They have heard that the real Conroy is on the set, and they stare at me as if I am a dinosaur. Walt Herndon tells me that at first the children were shy, courteous to the point of ague, and silent as crab pots when the cameras turned toward them.



"As for being sheltered, I feel a harsh reality type environment may prepare one for a harsh world; however, a solid peaceful beginning does much more, influencing us to shape our reality as we learn. I know my future will hold many of the "unreal" aspects I have grown accustomed to here."

George School graduate,
class of 1974

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"But as any teacher could have predicted, they lost every inhibition as the filming progressed. Once they grew comfortable around Voight and Ritt, they began teasing, jiving, laughing, joking and dancing around the set. And something else happened during the filming of *Conrack*: the kids became professionals.

"When the cameras were running, their energies were poured into the scene at hand. When Martin Ritt barked his low-pitched command for 'action,' the kids responded with skill and aplomb. Their reactions to Jon Voight became spontaneous, and now, in the morning light, as he walks among them it is obvious that not only have these children become commendable actresses and actors, but that Jon Voight has become a fine teacher."

The children turn in highly engaging performances. Or to be more precise, Ritt managed to get enough subtle and skillful bits of acting from them, so that in the edited film, they seem to outshine adult professionals.

The only white person of importance in the cast other than Voight is the school superintendent played by the veteran actor, Hume Cronyn. He could not be better. His character is so well conceived that he can be understood, even liked a bit, despite his crustiness and certainty that he alone knows best. Both he and Voight maintain a light touch and seem to be aware that they are playing a game with each other; this saves their conflict from becoming heavy drama. He and the townspeople carry a sub-theme: the prejudice of the old South has to change and change now.

The film can do a remedial job on parents who just can't understand why their children don't have "good" teachers who teach them something "useful" as teachers did when they went to school. Seasoned teachers and novices will have to admire and respect the way Conroy amalgamates the subject matter of science, nature, art, history, health, sex education, music, art, human relationships, etc. Spontaneously and inevitably, his "method" or *modus operandi* is the core curriculum. The film concludes with a scene that seems to be a demonstration of rote learning, but it is a farewell and denouement rather than a learning experience. *Conrack* can loosen up parents and teachers to be more humane and loving to children. Conroy opens ears and minds and puts a shine on faces.

What more should or can a teacher do?

The warmth spilling all over the film makes its implausibilities and excesses forgivable. Applied pragmatism and idealism as the foci for enlightened schooling gives us an old chestnut that is delectably roasted. The whole family will like this one.



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FRED A. WERNER, Chairman of the Board



Letters to the Editor

6:1-6, which begins "Be careful not to make a show of your religion before men."

BOB LORENZ
New York

Public Exhibition

A FILM WAS RECENTLY made, I am told, of a meeting for worship and a Quaker wedding ceremony which usually occurs in a context of worship. I have begun to feel that making a film for public exhibition of a meeting for worship is profoundly antithetical to the whole purpose of a meeting for worship. A meeting for worship is, if anything ever is, wholly for its participants. The intrusion of technology to film and record, however sincerely motivated the Friends participating may be, or the filmmakers, suggests to me the importance for us of meditating on Matthew

Complacent Americans

UNLESS THE world of complacent Americans—and these are many in all economic groups—is aroused, episodes such as those that happened to the White House Seven (FJ 10/1) not only will continue but will proliferate.

For starters, it might be helpful to write to Friends Committee on National Legislation to get support for Congressional action in this and similar areas.

WILLIAM DAILEY
Washington, DC

A Life of Engagement

FEW MEN HAVE thought longer and more rigorously about the Christian Life than has D. Elton Trueblood. Of those among us who have experienced the joy of sharing our faith with those of different experiences, few have shared with more than has D. Elton Trueblood—whether it be washing feet among Menonites, partaking of the sacraments with Cistercian monks, or communing in meditation with Eastern mystics. With the coming of the 20th Century came this leader of men—and during his stay among us, the Christian faith has had a major testimony through his ministry.

Whether one agrees with Elton on matters of practical implementation of the Christian faith or not, there is little question that an encounter with Elton is a true "engagement" with a life of commitment. . . . At the annual meeting October 26 of the Board of Advisors of the Earlham School of Religion, it was announced to us that the endowment had been received for the establishment of a permanent chair to be called the D. Elton Trueblood Chair

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of Christian Thought. How fitting an honor for such a "life of engagement."

JOHN MORGAN
Earlham College

FJ and Sexism

THE ISSUE of Friends Journal on Women (FJ 7/1-15) was excellent! First time I've read the Journal from cover-to-cover for a long time. I'd like to amend Lara Creviston-Cox's list of "Where You Are Needed"—instead of just working for needed legislation and becoming politically aware and active, I urge women to run for public office! At all levels—school board, county commissioners, city council, mayor, state legislature, Congress, the works! Don't hesitate because you feel you aren't super-qualified—the men who got this country into such a mess didn't wait till they were qualified—we can do at least as good a job and probably better. The more women who run, the better the chance that some will win, and the more the public will be used to having female candidates.

Friends Journal might examine its own house for sexist practices. For starters, why is our subscription addressed to my husband, not "Dan and Marge"?

MARGE SCHLITT
Lincoln, NB

P.S. I practice what I preach. I'm now a candidate for the state legislature and have made it through the primary!

Friends' journals

I SINCERELY APPRECIATED reading the account of the White House Seven (FJ 10/1).

In the 19th century both the Friends Intelligencer and The Friend printed lengthy experiences of Friends in their witness to the Truth. Over the years we have abandoned some of this in favor of short, more intellectual discourses.

It's moving to see the Friends Journal carrying Friends' journals.

DAVID R. MORRISON
Philadelphia, PA

Very Fitting Memorial

I HAVE JUST finished reading the December 1 issue of the Friends Journal, and want to share my deep appreciation for this very fitting memorial. Henry Cadbury was deeply appreciated by many Friends in the middle-west who came to value his scholarship and insight. He did indeed "kindle many fires, and left them burning."

Thanks again for this very special issue of the Journal.

RICHARD P. NEWBY
Muncie, Indiana

Noisy Professor?

I FELT A NEED after reading "Fox Founder?" (FJ 5/1) to express a concern, feeling that the writer was a little too careless. I am not a Quaker scholar by any means, but I have been brought up a Quaker and have enjoyed many Quaker writings.

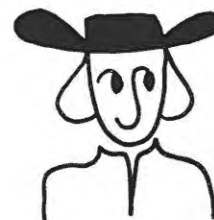
Yes, Fox was influenced by the environment in which he lived. People such as the Seekers, with ideas similar to those of Quakers, helped show him the way in which he wanted to go. Yet, without his deep and sincere faith in God, giving him the power to lead men to God, he would have been just another noisy professor, of which there were many in his day.

During his many long prison stays, he conceived the order and internal workings of the Society, helped by his knack for business. While one must admit that Fox was not the most tactful man, he was nevertheless the great leader who kept the Society together when times

and their persecutions were terrifying.

Recognizing one person as the founder of a religion is in keeping with human nature. Most persons in a given era are just plain average citizens. But, from this pile of mediocrity, there will come one or two who rise above the others and help them to mold their goals in worthy or not so worthy endeavors.

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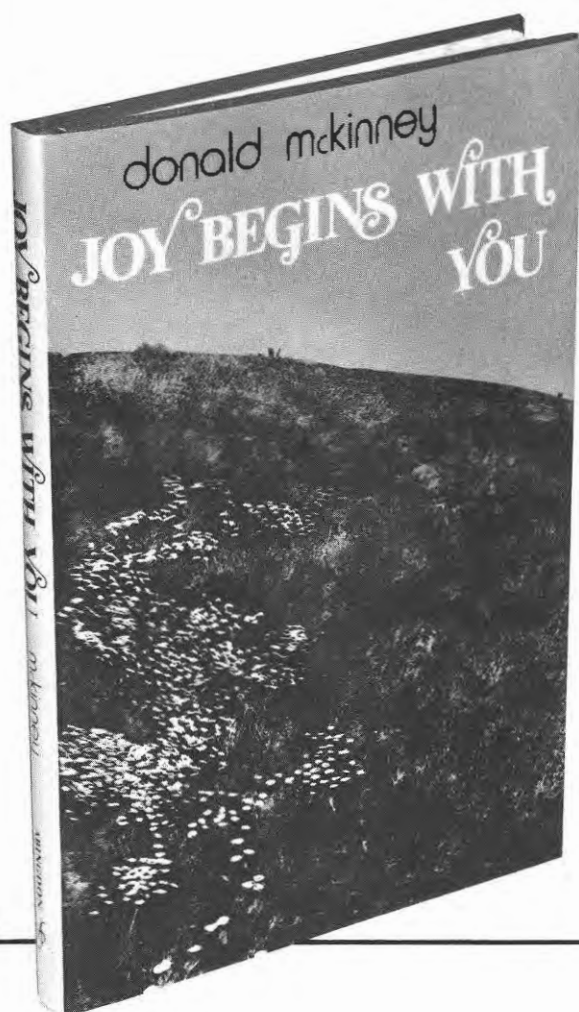
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Announcements

Births

SULPIZIO—On November 23, 1974, **MAYA MARCELLA SULPIZIO**, to Stephen and Shirley Sulpizio Mitchell of San Francisco, CA. Stephen Mitchell and his parents, Budd and Florence Mitchell are members of Elklands Meeting near Shunk, PA.

Marriages

PHELPS-KLEIN—On October 12, 1974, at the Old Quaker Meeting House in Uxbridge, MA, under the care of Pleasant Street Friends Meeting (Worcester, MA), **DOUGLAS LOUIS PHELPS** and **BETSY ANNE KLEIN**. Betsy and her parents are members of Pleasant Street Meeting.

Deaths

HALL—On July 1, 1974, in the Burlington County Memorial Hospital, **LINDA C. HALL**, aged 29. Linda was a member of the Cropwell Preparative Meeting, Marlton Grange, a director of Burlington County Farm Fair, the Embroider's Guild, the Burlington County Y.W.C.A. She was an overseer of Medford Monthly Meeting and chairperson of the Nominating Committee. Surviving are her husband, Kenneth C., a daughter Jennifer; her father, Howard J. Evens, two brothers; and a sister, Mrs. Irving Jones, Medford.

GRISCOM—On August 19, 1974, **HANNAH GRISCOM**, in Georgia, a member of Medford United Meeting, New Jersey.

HAINES—On June 9, 1974, **JEANETTE HAINES**, a member of Medford United Meeting, New Jersey.

MENDENHALL—On November 12, 1974 **MARY MENDENHALL** died at the age of 80 years. She was born in Deep River Community, N.C., educated at New Garden Boarding School, Guilford College, got her B.A. from the University of Chicago, and her Ph.D. from Yale University. She served as Dean of Women at Whittier College and at San Diego State University where she also taught Philosophy. On a Fulbright Lectureship she taught at the University of Peshawar, Pakistan. After her retire-

ment in 1963 she went to Lebanon to teach at Beirut College for Women and at the American University. In 1969 she moved to Chapel Hill, N.C. and became a highly revered and very active member of Chapel Hill Meeting and of the Board of Carolina Friends School. Mary's personality and her messages helped many to a deeper understanding of Quakerism.

HARVEY—On December 21, 1974, **EDITH WICKERSHAM HARVEY**, aged 80, wife of J. Louis Harvey. She was a member of Kennett Monthly Meeting, Kennett Square, PA.

Coming Events

February

9-15—"Integrity in Government" Seminar William Penn House, 515 E. Capitol St., Washington, DC 20003.

8—Canadian Friends Service Committee, Annual Public Meeting, Friends Meeting House, Hamilton, Ontario, Canada.

14-16—Executive Committee, Friends World Committee, Section of the Americas, Berkeley, CA.

14-16—Married Couples Weekend at Pendle Hill under the leadership of **CHARLES** and **ELEANOR PERRY**. Call 215 566-4507.

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CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone HENRY BECK 6300 Greene Street Philadelphia, PA 19144 — VI 3-7472

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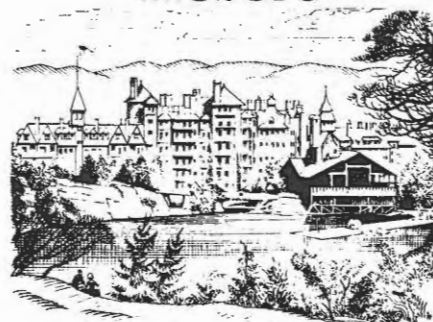
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Classified Advertisements

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.

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$9.00. With private bath \$12.00. Other meals if required. Pleasant garden, TV room. Convenient theatres and shops. Telephone: 01 286 9665.

Announcements

ALL PHILADELPHIA AREA FRIENDS aged 16-35 are invited to decide the future of FRIENDS INSTITUTE. What is the best use of its endowment? How can the original purposes of the organization—"mutual benefit and cooperation in literary, philanthropic and religious work"—become useful to us or S/society? Does anyone care? These and other questions will be explored after a potluck supper at 6 p.m., February 12, 1975, 1515 Cherry St., Philadelphia. Meeting begins 7:30. For more information call Susan Shimp, CE5-7342 or Bob Taylor, WA3-7858.

Books and Publications

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

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.

MATURE WOMAN to coordinate indoor work program at psychiatric rehabilitation center with religious orientation. Contact Kent Smith, Gould Farm, Monterey, MA. (413) 528-1804.

LIVE-IN OFFICE POSITION available at Pendle Hill. Principal duties involve book-keeping and operation of an addressing system for bulk mailings. Some experience with bookkeeping necessary. Interest in and experience with Friends highly desirable. Call William Blattenberger at (215) 566-4507.

CHESTER QUARTER of Philadelphia Yearly Meeting seeks concerned person as Peace Field Secretary. Full or part time: 20 to 40 hours per week. Contact: Bertie Bonner, Box 339, Wallingford, PA 19086.

MARRIED COUPLE. Skills in cooking, housekeeping, indoor/outdoor maintenance. Work with young people at New York Yearly Meeting's Conference and Retreat Center. Upstate rural setting. Quaker-centered community living. Minimum salary plus small apartment and certain meals. Start any time before June 15. Application deadline March 1. Contact: Director, Powell House Youth Center, RD 1, Box 101, Old Chatham, NY 12136. (518) 794-8811.

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.

WIDELY EXPERIENCED former executive, Quaker, now married, seeks socially significant part-time work compatible with homemaking. Skilled in personal relations, correspondence, writing, Command of Spanish, French, German. Even modest creativity more important than salary or responsibility level. New York area. Phone (212) MO6-8048.

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 5 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

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Travel

VISITING EUROPE? See Austria, Switzerland or Scotland in good company on our holiday courses (various dates May - Sept). Centres include Jochgruppenhaus, Lützel-füh. Details: Philip Barron, Vacation Studies in Ecology, 10 Croyham Mount, S. Croydon, England.

FOR AGES 13-15: SUMMER 1975. Small co-ed group tours back-roads Greece in horse-drawn cart. Learn culture, language, history, the good Gypsy life. An exciting, meaningful, cross-cultural adventure. Experienced leadership. Grassroots Educational Expeditions, Freedom, Maine 04941.

LITERARY STUDY-TOUR of England for students offered by British scholar, Friend. For details write immediately to: Box K-636, Friends Journal.

Wanted

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.

BOOKISH, ELDERLY WOMAN seeks similar person, preferably male, possibly diabetic. Exchange small help for room, large convenient Bryn Mawr house. Box W-635, Friends Journal.

HAVILAND CHINA, especially 64D Carnation, 339B or H Dresden Rose, 141 Apple Blossom, 605 Lavender Aster, 341A Morning Glory. Some also for sale. Box 182, Gurnee, IL 60031.

A PIANO. Can pay a little beyond price of hauling it away. Call Joy or Debbie, LO8-4111 (day) or 843-7383.

Henry J. Cadbury Papers

DURING THE PAST YEAR Henry Cadbury deposited many of his papers in the Quaker Collection at Haverford College, and additional papers are being given to the library by his family. Marked copies of his own books, as well as of those he used, in addition to copies of articles which appeared in learned journals are also being accumulated. A partial bibliography of his work was compiled in 1960, and it was brought up to date in 1973 for his ninetieth birthday.

The Quaker Collection would welcome any correspondence with Henry Cadbury, to be added to his collected papers. Much of his correspondence was in longhand, with no carbon, which means that recipients of such letters have the only copy. The Quaker Collection would be happy to provide donors of such letters with Xerox facsimiles of the original. They should be sent to Quaker Collection, Haverford College Library, Haverford, Pennsylvania 19041.

Meeting Announcements

Canada

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

Spain

MADRID—Worship Group first and fourth Sunday, third Saturday, 6 p.m., San Gerardo 38-5C. Josefina Fernandez, coordinator.

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). 548-8062 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.

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 Pylon, 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: 286-1490. 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 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Donald Sillars, clerk, (301) 262-3581.

BALTIMORE—Worship 11 a.m.; Stony Run 5116 N. Charles St., 435-3773; Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Nghbd Ctr. J. McAdoo, Cl., 5209 Elliot 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 and Worcester Monthly Meeting. Unprogrammed meeting for worship and First-day school, 11 a.m., 901 Pleasant St. 754-3887. If no answer call 756-0276.

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 Rantaneu, 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. George White, clerk, 294-0317.

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 DeVoi 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.

LANSLOWNE—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.

Powerton. 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.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central Y.W.C.A. Phone 732-2740.

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 24060. Phone 703-552-2131.

WINCHESTER—Centre Meeting—203 North Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

West Virginia

CHARLESTON—Worship, First-days, 9:45-10:45 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.W.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.

Do-It-Yourself

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

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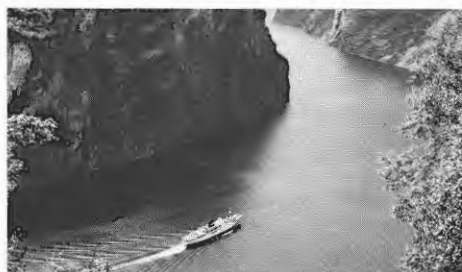
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QUAKER

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