


JOURNAL

Quaker Thought and Life Today



Who has measured the waters in the hollow of his hand
and marked off the heavens with a span,
enclosed the dust of the earth in a measure
and weighed the mountains in scales
and the hills in a balance?
(Isaiah 40:12, RSV)



FRIENDS JOURNAL

March 1, 1975

Volume 21, Number 5

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

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

JAMES D. LENHART, *Editor*
JUDITH C. BREAU, *Managing Editor*
NINA I. SULLIVAN, *Advertising and Circulation*
MARGUERITE L. HORLANDER, and
LOIS F. ONEAL, *Office Staff*

BOARD OF MANAGERS

1972-1975: Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Ada C. Rose, Patricia McBee Sheeks, James B. Shuman, Eileen B. Waring, Gordon D. Whitcraft.

1973-1976: Joseph Adcock, Laura Lou Brookman, Helen Buckler, Mary Roberts Calhoun, Richard J. Crohn, Opal Gooden, Francis Hortenstine, William B. Kriebel, A. Alexander Morisey, Walter H. Partymiller.

1974-1977: Elizabeth Balderston, Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, Margaret B. Richie, Daniel D. Test, Jr. (*Chairman*), Eleanor B. Webb, Elizabeth Wells.

CONTRIBUTING EDITORS: Alfred Stefferud, Frances Williams Brown, Richard R. Wood.

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

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

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

Copyright © 1975 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Contents

"... Not One Is Missing"—Bob Tatman	132
Te Deum—John E. Rue	133
Wanted: Facts, Not Labels—John H. Michener	134
Tomorrow—Joy N. Humes	135
The Long Calendar—Jeanne Lohmann	136
Tales of a Cat in a Quaker Garret—No Name Cat	137
FORUM: Some Thoughts About the Later Years—Bess Lane	138
On Meeting Not So Silently—Karen Eberhardt	139
Prayer, Hope, Work—Roberta Levenbach	140
First Morning of the Week—Pat Rabby	141
Middle East Diary II—John A. Sullivan	142
Friends Journal Index—Volume 20, 1974	143
Letters to the Editor	148
Reviews of Books	150
Announcements	152
Coming Events	153
Classified Advertisements	154
Meeting Announcements	155

The woodcut on the cover is the work of Joseph Levenson.

Photographs

Silhouette—Margaret Reynolds	135
Hahn Sok-Han, Kim Chi-ha and Bishop Tji— Roberta Levenbach	140
Golan Heights and PLO Office—John Sullivan ..	142

Illustrations

Woodcut—Joseph Levenson	133
George Cat and Cousin James—Chris McKay ...	137
Roses Have—Jan Owen	139

"CHRISTIANITY," said G. K. Chesterton, "has not been tried and found wanting. It has been found difficult and not tried."

—Stamford-Greenwich Friends Meeting Newsletter

The Lord showed me, so that I did see clearly, that he did not dwell in these temples which men had commanded and set up, but in people's hearts . . . his people were his temple, and he dwelt in them.

—George Fox

To comfort would-be members of the Society of Friends who have hesitations about the state of their spiritual maturity, the Haddonfield (NJ) Monthly Meeting newsletter quotes from North Pacific Yearly Meeting as follows:

"Becoming a Friend is a life long process. It is a process without discernible end and hence a continuing act of faith. It requires us, and it enables us, to learn lovingly and simply to accept ourselves and others at whatever stage or condition any of us may be, and together to engage in the adventure of becoming."

... And Witnessing

JOHN MAYNARD's (incomparable) Letter/Bulletin emanating from 15th Street (New York City) Friends Meeting quotes from a letter sent to the Internal Revenue Service by two members of Albany Meeting. They explain that their reason for not paying forty percent of their tax "is that we find we can no longer pay taxes to finance wars, preparation for wars, or furnishing arms to other countries for them to use in wars with their neighbors. . . . We will instead send (this amount) to UNICEF, because its program is for saving life, for enhancing the health of children, and for binding the human family more closely together in mutual help and love. . . ."

Community Friends Meeting (Cincinnati) decided not to pay the telephone excise tax because it is a war tax. Nor did it fill out the form sent by the tax office. Instead, the meeting sent in another statement of why it had refused to pay.

A sixteen-year-old South Vietnamese girl from an orphanage is now a live-in pupil at Sanford School (Wilmington, Delaware). She first came to this country for extensive plastic surgery on her face and now is planning to stay. Since Lee Ann Thi Cuc has no relatives at all, Wilmington Monthly Meeting has been appealing for "weekend families" for her. "Talented, presentable and charming despite her disfigurement," she can always stay at Sanford School and does not need support or physical care; her need is psychological—for family warmth and interest.

Pacifism and the IRS

"The position of the pacifist is unbearable if he (or she) does not undertake intense, practical action of his (or her) own. . . . We need the firm rock of well-directed action if we are to resist the terrible drift dragging us towards reactions of fear, hatred, and violence."

Pierre Ceresole

EDITOR'S NOTE: *With post-Watergate disclosures of apparently illegal activities by officials of the Central Intelligence Agency and the Internal Revenue Service vying for space in national news media with statements by Pentagon spokesmen who are beating the drums for increased military spending in general and continued support for South Vietnam's President Thieu in particular, the following news from Cincinnati of "intense, practical action" and its consequences probably will not receive very much attention anywhere else. So we decided to print it here.*

Two acres and a house in Gano, twenty miles north of Cincinnati, were purchased by a small group of pacifists in 1950. In 1952 they formed a nonprofit corporation, Gano Peacemakers, Inc. and within eight years had paid off the mortgage on the property. Meanwhile, Ernest Bromley, a Quaker, had become editor of *The Peacemaker*, a small newspaper that promotes and publicizes nonviolence. In 1958, the publishing address was moved to the Gano residence but the records, funds and operations of the corporation and the newspaper were kept entirely separate. They still are separate.

Between 1966 and 1971 a sharing fund administered through the newspaper received money from those opposed to the Vietnam war who wanted to help support dependents of imprisoned war objectors. Monthly checks were issued to the dependents, most of whom were mothers of young children. Other expenditures were exclusively for the newspaper and other literature about nonviolence. There was no paid staff and all work was done without pay.

Ernest Bromley and his wife, Marion, have refused to pay income taxes for many years as a form of witness to the peace testimony. It is their claim that the money contributed to the sharing fund was not taxable and that even if it were, the Internal Revenue Service would have to take action against the newspaper. Instead, IRS made an assessment of almost \$25,000 against Gano Peacemakers, Inc. and on January 31 two IRS agents posted notices of seizure on the front and back doors of the Gano house where the Bromleys live.

The Bromleys have openly and consistently stated their refusal to pay taxes for war. In fact, they do not favor

going to court to protect their rights but instead rely on personal witness and public disclosures of the abuse of power. Ironically, while the Bromleys were taking and proclaiming their stand, the IRS's recently revealed "Special Services Staff" was secretly investigating organizations and individuals opposed to United States policies in Southeast Asia. Its audit of *The Peacemaker* newspaper began during this same period.

This is what Ernest and Marion Bromley have to say.

"Writing on the day after IRS posted a notice of seizure on the house here in Gano, we wanted to let you know how we were feeling about the threatened sale.

"Of course we would hate to see such a horrendous sum as nearly \$25,000 collected by the government for the budget which is so preponderantly spent for weapons, death and destruction. Since we feel so strongly about that, it seems to us that this is a good time to have attention focused on refusal to pay taxes for war. There aren't many other ways people in this country can make meaningful protest about the proposed additional appropriations for Saigon and Phnom Penh, for example.

"If we had been under any illusions about the justice and 'lawfulness' of this system and this government, it might be quite shocking to see IRS proceed to seize property on the basis of an entirely false tax claim. There is no basis whatever for a claim against Gano Peacemakers, Inc.—and IRS knows this. But we have realized for a long time that governments do not dispense justice—they wield power.

"... we feel the same as we did in the beginning about noncooperation with IRS. Even though this claim is a very false one, we still feel that the witness is being made.

"We want to call attention to the actions of IRS in any way we can, and others may think of ways to do that."

We invite readers to suggest ways. Meanwhile, you can write or send telegrams to either or both the District Director of IRS and the Regional Commissioner of IRS, Federal Office Building, Cincinnati, Ohio 45202. And you can inform others of your actions and urge them to express their opinions, too. Painful as it might be to law-abiding Friends, you also could consider refusing to pay taxes yourself. You certainly would be in good, even Friendly, company.

JDL

"...Not One Is Missing"

by Bob Tatman

LATE ONE afternoon last year at Ithaca, my fiancée and I came upon a friend of mine, absorbed in capturing on film the glory of flowers, fresh from the day's rain and glistening in the dying sunlight. We stopped to talk with him, and soon our conversation moved from the mundane details of his camera technique to the evidences of God's handiwork which were all around us. And my friend recalled a physicist of his acquaintance who had found in an ancient Hindu scripture a remarkable explanation of something that still puzzles persons who work with the uttermost essence of matter: the "binding force."

Now, I haven't looked in the *Gita* for this, but as I recall, the Hindu understanding was that it is love that binds all matter together; that when matter combines, love is released. My friend carried this idea into human relations, suggesting that this is why by ourselves, as individuals, we are nothing, but "when two or three are gathered together in my name, there am I in the midst of you." As we talked, my eyes were drawn to the setting sun, and I suddenly knew that there was the greatest proof of God's love—the sun that draws its power from the "Phoenix" reaction, the fusing of two atoms of hydrogen into one of helium and the release thereby of quanta of energy, quanta of the binding force, quanta (as I suddenly understood) of love.

As I looked at the sun, wondering at this powerful revelation, I gestured toward it, intending to share this insight; but just at that point, another dear friend, slightly mad, walked on the scene. Not knowing what we had been discussing, he announced in his usual fashion, "That is the sun. It is sometimes known as Sol, *die Sonne*, *le soleil*." That, of course, completely blew the mood; but the realization stayed with me that the universe is infinitely more complex than we can ever hope to understand.

When we came home from Ithaca, and in the months afterward, again and again my thoughts returned to that marvelous vision, and to words that had come to be sort of my personal mantra: "Love is the binding force." In a busy life, with little time for active contemplation, I had come to appreciate Tom Kelly's idea of "praying on the run," making small, silent prayers as one dashed from class to class, or, in my case, from meeting to meeting; and more often than not, the prayer that came to my mind was "Love is the binding force." It is a sobering and encouraging thought that the same force that makes all life

possible, that powers the sun, is capable of being channeled through our own lives, as we work and play and worship. "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends..." (I Corinthians 13:4-8, RSV)

All my life, I have somehow known that there is too much order in the universe for that order to have been arrived at by simple random action. In college, when my freshman philosophy class spent the better part of a term arguing over the various proofs of God's existence, the only one that made any sense to me was the argument from order: if you take a crystal of quartz, and tap it with a hammer along its fracture line, you will find that you have two identical, but smaller, crystals; and if you tap one of those along its fracture line, you have two smaller yet—but still identical—crystals; and no matter how much you keep splitting that crystal, it still breaks into two identical crystals, until it gets too small to do anything with. That is clear evidence to me that there is a guiding intelligence that set up the universe and keeps it running, an intelligence that I call God.

"God," Albert Einstein once said, "does not play dice with the universe." The most deeply religious scientists I have known have been particle physicists, those marvelous persons who decide that a particle must exist because the equations insist on it, and who then peer into their cloud chambers until they see, not the particle itself, but the *shadow* of something that has existed for perhaps one one-billionth of a second, and they know that they have seen the tail of the beast they were chasing. The closer they come to the ultimate essence of matter, the closer they come to its ultimate source; and they know, though they may not name it God, that there is Something there, ordering, organizing, running the universe and everything in it. Particle physics is virtually a mystic faith, and there is a fine line between matter and Mind that close to the infinite.

As I explored my faith, I found myself drawn to the Bible. I was drawn into it by degrees: first passages, then books, and finally the whole thing. Temporarily out of work, and with much time to sit and think, I sat down and read the Bible, from cover to cover, from Genesis to Revelation. That was a powerful and shattering experience, one which is still too fresh in my mind to talk about fully; but one incident from my reading stands out and meshes with the other insights I've spoken of in this essay. As I came through Isaiah, I passed the great opening verses of Chapter 40 ("A voice cries: 'In the wilderness prepare the way of the Lord . . .'") and scanned down the page—

Bob Tatman, a member of Merion Meeting in Pennsylvania, comments that "since I'm no longer a staff person at Fellowship Commission, thee had better just list me as a free-lance writer, which is a polite way of saying I'm unemployed." Not for long, we trust.

and then a passage leaped out at me and demanded my closer attention:

Who has measured the waters in the hollow of his hand
and marked off the heavens with a span,
enclosed the dust of the earth in a measure
and weighed the mountains in scales
and the hills in a balance?

(Isaiah 40:12, RSV)

The rest of that evening and the next day that verse echoed through my head; and as I meditated on it, unbidden there came into my mind the refrain from a hymn learned in First-day School years ago: "From everlasting thou art God, to endless years the same."

I went back and re-read that chapter of Isaiah, and found, on the next page, these verses which seem even more powerful and awesome:

To whom then will you compare me,
that I should be like him? says the Holy One.
Lift up your eyes on high and see: who created these?
He who brings out their host by number,
calling them all by name;
by the greatness of his might,
and because he is strong in power,
not one is missing.
(Isaiah 40:25-26)

Consider this, friends: is it not a humbling thought that God should be able to "measure the waters in the hollow of his hand"? Even more, think of the majesty of Someone who can call out all of the stars, know them all by name, and be able to command their attendance! (But I can hardly hope to express this better than that ancient prophet. . . .)

These verses of Isaiah, come upon unexpectedly as they were, seemed to me to express all of the awe and mystery, the wonderful power, that is God, and yet they express only a small part of it.

My mother, a trained scientist, once said (commenting on mutual friends who cannot conceive of a God who created the universe and who runs it still) that it was the most wonderful thing, the most awe-inspiring thing, to her

that there should be a God who was able to say, "Let there be light," and there was light. That light is still the center of our existence here on Earth; and more, the Light shines in each of us, and it is the same Light, the Light that God created in the heavens and the Light that became flesh and dwelt among us, the same Light that enlightens every person who comes into the world.

Putting these words on paper, I am aware that they are wholly inadequate to express what I feel, what I know. Though with George Fox I can say that these things I knew experimentally, and only afterwards found them in the Scriptures, yet the Scriptures express my thoughts far better than I can:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. . . . The true light that enlightens every man was coming into the world.

(John 1:1-5, 9)

To which I can only answer, in all humility and joy, Amen!

Te Deum

One scarlet hibiscus
glowing,
open to the sun.

How soon
will I find me
opening
to Thee?

JOHN E. RUE



Illustration by Joseph Levenson

Wanted:

Facts, not Labels

by John H. Michener

AS THE RECESSION grows and jobs become scarcer the issue of equal employment opportunities for minorities becomes exacerbated. Employer affirmative action plans that earlier met only minor opposition from the majority white community are now openly attacked as reverse discrimination. The permissible scope of equal opportunity efforts will inevitably be the subject of increasing conflict. Minorities will try to retain the employment advances they have recently achieved, attacking seniority based employment lay-offs in companies that earlier discriminated as reinstituting that earlier discrimination. Members of the white majority will try to have job security linked to current employment qualifications, including seniority. The white workers with seniority will claim, with some justification, that it was not they who discriminated against minorities in the past and that to discount any of their seniority in an attempt to preserve minority gains constitutes reverse discrimination.

This issue cannot be escaped by Quakers. Even now Friends meetings have been asked to take formal stands opposing reverse racism and reverse discrimination. This once again brings to the fore the fundamental question how our American society should balance the need to rectify the effects of its admitted past racism and the accompanying and enduring handicaps suffered by racial minorities against the need to avoid injustice to others?

The Quaker belief that there is that of God in every person can not be reconciled with racism or racial discrimination of any kind. To that we all agree in principle (although not always in practical application). When we reach the issue of reverse racism and reverse discrimination, the disagreement as to practical application seems at times to be of such depth and intensity as to indicate fundamental disagreement on the basic principle of nondis-

crimination. Do some Friends, then, believe that circumstances can justify current discrimination against one group to overcome effects of past discrimination against another group?

I believe this is a misleading question that sets up a false issue leading to ill considered and inappropriate actions. The basic issue is not whether discrimination is wrong, but what in actuality constitutes discrimination. To give a concrete example, to make a blanket condemnation of racial preferences in hiring or education as reverse discrimination *assumes* that all such preferences are discriminatory. The real issue is whether and when such preferences are *in fact* discriminatory.

Many of those condemning what they see as reverse discrimination interpret the belief in that of God in every person in the essentially passive terms of being enjoined from doing that which would diminish the ability of another to attain his or her unique human potential. Other Friends interpret that same belief in essentially active terms of seeking conditions that will give each person a meaningful chance to attain that potential. What appears as utterly inadequate to one of the latter persuasion can appear as gross discrimination to those Friends who recognize as legitimate only the withdrawal of obstacles.

Perhaps a quick look at history will make the point clearer. During the slave-trade days, slave ships would pick up their human cargoes in Africa and set sail for the Americas. The slaves were typically chained or otherwise confined in close quarters unfit for human habitation even by the standards of those days. Although the slaves would be in good health on embarkation, such factors as lack of exercise, poor and insufficient food, and unsanitary conditions would destroy their strength and health so that on an average voyage a fifth of the slaves died. The crews by contrast, with better quarters and food and continued vigorous exercise, remained in relatively good health. On not infrequent occasions slave ships were lost at sea. When a ship found itself sinking the crew would take to the boats, leaving the slaves still chained in their quarters to drown as the ship went down.

Given a situation with such a sinking slave ship within sight of land, what would a crew do if by some miracle it underwent a moral conversion and became convinced that slavery and the slave trade were wrong, that the slaves should be freed, and that they should be given a chance to survive?

The believers in simple nondiscrimination would remove the chains of the prisoners and let them compete freely in a battle for space in the ship's small boats, a battle whose outcome would be presaged by the relative conditions of the individuals in the two groups. Only the crew, the stronger, would have a chance to survive.

The believers in equality of opportunity would say the crew had to do more. Depending upon the circumstances they might try to give the boat spaces to the weaker, with the stronger using rafts, floating timbers, or even swimming, so that all might have a meaningful chance to reach shore and safety. But this aid proffered to the disadvantaged would be seen by the nondiscriminators as the

John Michener is a member of Stony Run Meeting in Baltimore where he is active in efforts to improve Black-white relations in a variety of ways, including consciousness-raising among Friends.

grossest form of reverse discrimination.

But, I can hear the retort, a conversion under such circumstances never occurred nor is the described situation analogous to current conditions. Such an objection brings us to the crux of the issue. The two groups of Friends (the nondiscriminators and the equal opportunists) are *not* in disagreement on the basic principle that conditions can warrant removal of unfair advantages. They fail to agree in concrete instances on what constitutes an unfair advantage and what is an appropriate remedy. Often they are in wide disagreement on what the facts are.

This disagreement should be attacked by a careful analysis of the facts—the full range of the facts—in each particular case and the impact of the proposed remedies. If attention is thus directed to assessing the severity of the problem and the appropriateness of the remedy we may foster reconciliation and unity.

If, on the contrary, we do not focus our attention on the factual situation but focus it instead on labels—reverse racism and reverse discrimination—we prejudge the actual issue and impede the search for understanding and community. Whether a given measure is in fact a justifiable removal of an unfair advantage or an actual case of reverse discrimination cannot be decided in the abstract or on selected facts as reported in the media.

It does not follow that if we examine the facts as best we can we will necessarily agree on whether a particular remedial measure, or any remedial measure, is justified. But where differences remain they will be seen as honest and sincere differences of conscientious individuals and not as clashing views between bigots and guilt-laden reformers who believe two wrongs make a right. And with that understanding we can continue to labor with each other in love and move toward consensus.



Photograph by Margaret Reynolds

Tomorrow

Tomorrow
Is another day.
You've done with today
What you did with today.
Not perhaps . . .
(Be honest)
Surely not
What could have been done.

You've walked along the river,
Watched the red leaves floating by
And the stationary snails.

You've shared
And loved
And loved too much
And pained the pain
You couldn't relieve
And then,
Copped out.

Tomorrow *is* another day
Might be a day to cope
And not cop
Out.
We'll see.
Today.

JOY N. HUMES

The Long Calendar

By Jeanne Lohmann

Time offers man two calendars
By which to act and make decisions,
Plan, and dream. And all men choose
The one their lives are governed by.

The short calendar measures hours and days,
Years, and the brief span of living men.
It is the visible calendar;
The pages fall easily into place,
Comforting our unhorizoned lives
With todays and yesterdays, and perhaps
An occasional tomorrow.
On the short calendar
Today has only twenty-four hours;
It is never a moment in eternity,
Freighted with unimagined consequences,
Burdened with destiny. There
Yesterday hangs a memory boxed in time,
Something to be treasured or feared,
Without relationship to the continuum
Of mankind. Reckoned by
The short calendar, tomorrow
Looms vague and unplanned for, untrusted
By men, unredeemed from fear or futility.
Truth goes by another, longer calendar,
One that applies equally in every time
And weather zone, among all the peoples who
Have ever lived. Its pages bear no smug
And ordered lines deciding days and months
By moons that wax and wane. There is blood on them,
And tears, with every turning century an agony.
This calendar records the slow, insistent
Marching forward of the people. Dates
Earn their right of place upon its face,
Some evolving peacefully out
Of process set in motion by the disciplined lives
Of pioneers, some bursting violent in sudden
Revolution on an age that will
Have done with privilege and power.
The long calendar is the measurer
Of right causes coming to fruition,
The determiner of love and justice.

You can tell about men, which is
The calendar they believe in,
Whether this is for them simply and finally
The year nineteen hundred fifty-one,
Or, instead, one fraction point
In the history of a social revolution.
You can tell their choice.
The men and women who use the long calendar
Look like it, talk like it, live that way, and learn
Somehow to die in their faith
That nothing matters but the people—

The climbing, growing, onward-going people.
The long-calendar men know how
To tighten their belts, how to take a slow,
Deliberate look at the gathering darkness
Of our narrowing world, and then go on
And enter it, hugging their hope,
Forever finding reservoirs of faith,
And unbelievable courage, confident
Always of reinforcements from Zion.
You can tell their choice, for it is written
In the patience on their faces, smiled
In the perspective of their humor,
Told over and over by their abandonment
Of living strength, with talents, money,

Personhood, all flung into
The struggle, freely given
To the forward marching of the people—
All people, any people,
Hungering for dignity,
And bread, and fellowship.
These are the men and women greatened by loving,
Pregnant with dreaming, driven to action,
Luminous with suffering. These
Are the responsible who seek somehow
To guide the forces, say if any changes
Need be rimmed by blood, determined that
Controls must one day abide not in weapons
But in tools, in ideas that grow
Patiently as grass or seedling grows,
And with their power to split stones,
Overrun walls, renew waste places,
Restore old, eroded earth.

For this the long-calendar men and women
Come and go across the centuries.
For this they sweat and suffer,
Bear children, build
Cities and work farms:
That rocks of privileges be wrested from
The necessary road the people march,
That walls come down, and ruined soil
Be fertile once again. But more
Than these, that all eroded lives
Shall love their suffering furrows,
Worn long by pain and hunger,
Driven deep through sterile hopelessness
That runs along the gullies of despair.
Who would work for these things must go
By other time than daily reckoning.
His calendar must be the long one,
That records the slow, insistent marching forward
Of the people, all people, any people,
Hungering for dignity,
And bread, and fellowship.

Tales of a Cat in a Quaker Garret

Journal Entry #3: February 4, 1975

HERE I WAS, No Name Cat, all curled up to my favorite chimney, trying to nap this quiet winter afternoon peacefully away. The rain had been beating down steadily on the roof of our little attic since early morning and most of my cat family had decided to take advantage of the dreary weather. There they were busily lazing away the day in our warm dry haven while our Friendly humans downstairs were actively following similar non-pursuits as usual.

Suddenly out of the corner of my eye I noticed two of my favorite young rabble-rousing relatives, Dick and George Cats, stir and I knew that our little haven might stay warm and dry but peace would no longer reign. When Dick and George Cats begin to get restless, it takes our family weeks, sometimes even months, to get over it. Like the times they and their pacifist friends insisted on making public spectacles of themselves and got picked up by the authorities (the Quaker conscience downstairs rubbing off, they said). They're always taking off and lecturing about simplicity, radical evangelism, alternatives to violence and other "in" social concerns. And they've really developed a knack for stirring up trouble within our own family as well as away from home.

And today was no different. Within minutes their end of the attic was in an uproar. It seems that George Cat was eloquently spilling off about the love of our seventeenth century ancestors for one another and how that love transcended generational boundaries when he knocked over a



center of the attic.) Some of us more established types were really shocked by this unfriendly feline behavior. Arguments—even one-sided ones—are rare in a Quaker garret.

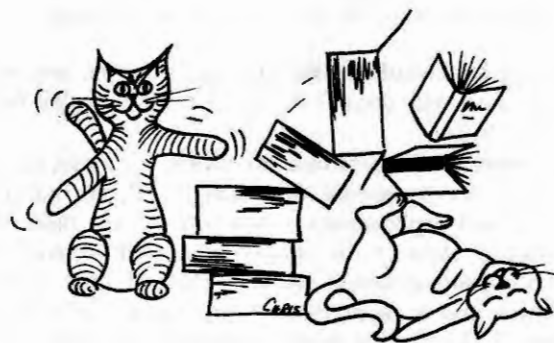
My first cousin James had stopped his inelegant snoring, stood up without even stretching, and was now looking down hopelessly as the discussion progressed. Suddenly Cousin James pulled himself up to his full size (he's a big cat—very impressive) and told everyone to gather round and listen. He had picked up one of those heavy journals that had bounced off of Ralph's well-padded body and landed open near his own paws. He began to read aloud these words of one of our nineteenth century ancestors:

"Truth compels me to say that nowhere have I witnessed such a distance, such a wall between youth and maturity as among Friends. It is fear, perpetual fear of espionage and censure. Is not love a safer principle by which to guide them, even tho' to gain it some cherished scruples have to be overlooked? Youth is irrepressible, it comes but once in life, it must do some frolicking, let age curb it within the bounds of reason, not try to stifle it. We cannot honor our predecessors by mechanically imitating them. We only truly follow them when we show the same earnestness to do our duty in our time with our convictions that they did in theirs."

It didn't take much for us to see that something had happened along the way between the seventeenth and twentieth centuries—and not just in terms of generational love and understanding. One of George Cat's favorite stories is about how our seventeenth century ancestors would gather together in love and it would take days to force them to end their meetings and go their separate ways. As we looked around our attic, we knew that in no way could this be true today. Sometimes (or perhaps most times) we can't wait to get away from our fellow Friendly felines—especially those who think differently than us. In fact, we usually get along a whole lot better with those non-Quaker cats in the neighboring attics. We've all laughed at that joke making the rounds—the one about how us cats love our fellow Friends in inverse proportion to their proximity. Somehow it didn't seem funny anymore.

So we quietly shuffled around the garret, finding our favorite places once again to curl up and sleep . . . except most of us this time were thinking more than sleeping. At least I was because that nineteenth century cat had made a whole lot of sense to me. I found myself hoping that maybe the seed planted in that journal over a hundred years ago might just now begin to bear fruit. You know, stranger things have been known to happen in *this* garret.

NO NAME CAT



box of heavy old journals and letters on top of Ralph, one of our older fat cats. Ralph Cat usually stalks away when George gets going but today he got angry! (The exclamation point was placed there because, as you know, Quaker cats *never* get angry, they just quietly seethe inside and slink out of hearing distance.) Well, Ralph obviously was fed up with all that internalized feeling roiling around inside of him and so he actually began to hiss plenty of non-loving phrases in the direction of George's and Dick's part of the attic. (Ralph, like lots of other cats in our family, forgets to differentiate among those living in *that* particular

Some Thoughts About the Later Years

by

One Who is Experiencing Them

AS WE GROW older do we, in our attitudes and comments, as some think, tend to become one of two types, a forward looking person or one that looks backward? The following illustrations, taken from various conversations and certain available studies, of course, prove nothing other than there are examples of each type. It may be, however, that these examples may suggest to some elderly persons that they better watch their steps or they may miss what has been called "the best of life."

The wording of some of the following examples has been changed, but, we think, not the ideas:

I. Living in the Present: Looking Forward

When I was ready to end one part of my life and begin another, I chose a well recommended retirement home because I thought that there I might have a chance to read those many books that have been piling up on me for several years.

I don't want anyone to think that I am finished. I'm not. For one thing I want to search for, and hopefully find, answers to many personal questions regarding the life of the spirit.

The years do bring wisdom. They really do. I wish I could use what my many years have taught me, to help my stumbling grandson.

I decided on retirement now, although I might have waited two more years, because I wanted the fun of being able to say to each new day, "Don't hurry me. Don't push me around. Now I am my own boss. I have many things that I want to do before dark."

A major concern of mine for the years ahead is to work toward a deeper understanding of, and continued exploration into, the realities of religion in human life.

Now that I have the time, I plan to tell the President and others how I think they are doing. They are going to hear from me often.

I have lived a life of action, always jumping

around from this to that. I want now to spend more time living a life of the mind. I hope in my retirement years to finish the book of poems that I started ten years ago.

II. Living in Retrospect: Looking Backward

I have had my life. Now that my days are numbered, I want to make sure that I pin down for myself the best possible care for this waiting time.

The years of my past have asked much of me. From now on I want them to ask nothing. I have earned unbroken rest.

I like to read but don't give me any of this modern stuff. Old books, like old wine, are tasty and potent.

I can find nothing to say to my grandson. He isn't interested in early English History or even early American History.

I find it hard to believe in a promising future when the past few years have been so unrewarding.

It is good to think about and to talk about my teaching years. When they ended, for me, the sun went down.

I cherish the past. I like to turn back time to "the good old days." It gives me a kind of peace.

Looking backward, if carried to an extreme, seems like cheating one's self, doesn't it, like leaving the play before the curtain falls.

True, when one's years number seventy or more, strength and energy are somewhat diminished and, so, naturally, are one's self-expectations. But how about those self-expectations? Haven't the elderly been a bit down-graded by today's youth-oriented society? Haven't grey hair (or scant hair) and a slight stoop been considered a sign of decadence? Hasn't this general tendency to think of the elderly as passé had an equal tendency to make the elderly belittle themselves, to think of themselves as finished, a kind of rusty, on-the-shelf item? Physical energy has indeed diminished in the later years, but mental energy to a much less degree.

How about this large reservoir of valuable experience, stored, often unused and unappreciated, in those no longer young? One must ask if there aren't more ways in which families, nursing homes, retirement communities, schools, colleges, society in general and the oldsters, themselves, could be helped to realize more than at present, that each person of many years has much to contribute to the world's

Bess Lane, a frequent reviewer of books for this magazine, writes of her own experiences of aging as a resident of Foulkeways, the Quaker retirement community in Montgomery County, Pennsylvania. She is a member of nearby Gwynned Meeting.

great need for the wisdom and understanding of lived years.

It is important for all to remember (particularly the elderly, themselves) that age does not always disqualify; that other measures of competence can often be substituted for calendar years. For those of many years the morning may be just as exhilarating as ever, the bird calls as exciting, and, quite as important, the fragrance of breakfast coffee no less beckoning than formerly. The small services that one can perform for family or fellow persons are quite as rewarding as ever. As always, a compliment, given or received, may brighten a dull day; a friendly smile from one who seldom smiles may add great satisfaction to a rainy morning.

For the elderly new interests may be as fulfilling as when young; new studies as intriguing. The twilight pause may still give rise to new and creative ideas, and the evening quiet can bring to consciousness thoughts of the day's intangible dividends of camaraderie, friendship and love. For all one's years, be they few or many, the night may bring gratitude for life's abundant gifts, including the gift of sleep.

BESS LANE



On Meeting Not So Silently

a bowling alley stomach rumble
a dog steers its claws across the door
a knee jiggles in the corner of my eye
a sigh, a sigh, a sigh, another sigh
a cough, a clearing of the throat
wooden clogs come down the stairs
swirling in the eye is god who won't sit still
or ants in pants or weeks that thrived with busyness
making sitters who can't bend their itches to their will.

this silence-meant-to-be that won't
these friends untutored in the skill of centering
who writhe their little dance upon the chair
the daughter playing with her mother's hair
people looking at their temporary hour-long world
with restless eyes that move from feet, to stairs,
to windows, to every other person there.
silence is a bird which sings inside
upon a momentary twig within a momentary thought
and draws its wings beyond the ordinary air.

KAREN EBERHARDT



Illustration by Jan Owen



Hahm Sok-Han

ONE SUNNY Thursday morning thirty-five people gathered in a simple room on the second floor of the National Christian Council in Seoul, Korea. Nationalities represented were diverse—mostly Koreans, a few Japanese and one or two Americans. Our purpose, however, was one: to pray for seven young people who had been detained and sentenced by the South Korean government. Five of the young people—all students—had been sentenced to life imprisonment; two of them to death.

One by one, seven people rose to pray for a student and his family. One by one, prayers and tears were offered for the young detainees. Though I didn't understand the language, seldom have I been so moved at any gathering—religious or secular.

After the prayers, the mother of one of the young people sentenced to death rose and spoke briefly. Her words, which explained the circumstances of her son's arrest and expressed appreciation for our presence, were translated by the elderly Korean Quaker Hahm Sok-Han.

Among the some fifty Korean Friends, Hahm Sok-Han is the most outspoken in his criticism of the present gov-

Prayer, Hope, Work

by Roberta Levenbach

ernment and in his support of the many people who have called for a restoration of real democracy to their country. Although Hahm Sok-Han's political views are stated more strongly than others in the Seoul Meeting whose membership includes men and women in banking, teaching, health insurance and welfare work, there seems to be general understanding, even within the Korean CIA, that his political witness springs from the leading of his conscience and from his deep religious beliefs which do not allow him to keep silent in the face of economic, political and social repression. He is a source of inspiration and strength for many Koreans and a group of young people meets with him twice a week to study religious philosophy and the Bible.

The repression which Hahm Sok-Han and others oppose takes many forms. Despite the November visit of President Ford, the death of President Park's wife from an assassin's bullet in August and the abolition of the presidential emergency decree with its mandate of death for activities "against the state" (even cutting classes), the conditions under which Koreans are living have improved little in the past months or weeks. Since the end of World War II almost \$12 billion in foreign aid has flowed from the United States into Korea. Little, if any, of this money trickles down to the people. Many factories, some in free trade zones such as Masan near Pusan, are subsidized largely through foreign funds and the foreign firms benefit from a cheap and obedient labor force. Most of the workers at these factories are women who may receive 10 cents or less an hour, work six or seven days a week and have no rights of collective bargaining. The gap between the rich and poor remains wide. This gap is symbolized in Seoul where the modern buildings of the center city district are in sharp contrast to Cheong ke Chon, an area of poverty and overcrowding located between two polluted rivers in a part of Seoul that is unmarked on city maps.

As Quaker International Affairs representative in East Asia, I walked through Cheong ke Chon one hot August afternoon—through the throngs of people who exist there. I saw the small wooden cross atop the ramshackle church that served as a spiritual refuge until its priest was arrested. During my first-hand contacts and experience, I met with people in all walks of life and heard a variety of viewpoints. Views differed little, however, on the problems surrounding poverty. Corruption compounds these problems and, despite official disavowals, government and KCIA repression continues to haunt the lives of concerned

Roberta Levenbach has just recently returned to the United States from three years as Quaker International Affairs Director and Associate for East Asia.

Korean citizens. "We fear two things," said one Korean. "The Korean CIA and the Communists in the North." Apparently it is this latter fear (coupled with effective anti-Communist propaganda) which is behind statements of support for the continued presence of U.S. troops. Even Kim Dae Jung, the former opposition presidential candidate who was kidnapped from a Tokyo hotel in 1973 and is now under house arrest in Seoul, has stated that an immediate and total withdrawal of U.S. troops would invite invasion from the North.

It is the domestic repression and loss of basic human and civil rights in South Korea which have come to the attention of Friends around the world during the past year. Friends in New Zealand, Australia, Britain and the United States have been especially concerned about arrests and detention in Korea. I tried to carry this expression of concern to Friends and others in Korea and to then pass on to the international body of Friends information about the situation in Korea and the greetings and prayers of the Koreans whom I met.



Poet Kim Chi-ha

In late September of last year, we in Tokyo learned from a Japanese newspaper that Hahm Sok-Han had been arrested. We cabled Friends overseas and the response was immediate and heartwarming. Delegations of Friends visited Korean embassies, cables and letters were sent to the Korean government and information was passed on to other concerned groups and individuals in each country. I visited Korea at that time and talked with Hahm Sok-Han after his release from KCIA headquarters. He said he was treated gently and released fairly quickly (after three days) primarily because KCIA agents know that his criticism of the government is based on religious and humanistic beliefs and not on adherence to Communism and because international concern was quickly and effectively expressed by Friends in Oceania, Europe and the U.S.



Bishop Tji

Of course not all detainees are treated as gently as Hahm Sok-Han nor are they all so well-known as to arouse international interest. I would hope, however, that the worldwide concern among Friends and others for prominent people such as Hahm Sok-Han, Bishop Daniel Tji and the poet Kim Chi-Ha might generate an interest in and greater consciousness of the others in Korea. This includes consciousness of the many others who are detained as well as the great numbers of Korean people who remain physically free but emotionally and spiritually bound by the tensions under which they live. As Americans, we can pressure the U.S. government to stop aid to a government which makes a mockery of democracy. Friends elsewhere can continue their vigilance and pressure on the Park and U.S. governments.

Prayer meetings such as the one described in the beginning of this article are being held every week in Seoul and will undoubtedly continue either until the government stops them or until the political detainees are released and human rights are restored to the people of Korea. We can only hope it will be the latter and continue working to make that hope a reality.

First Morning of the Week

first morning	
	wet
	trees
branched translucent	
dew	rolled out
	of ferns
loosestrife	
	and the purple search of bees
the river	
	glazed
	padded
from the road	
	I washed past
	PAT RABBY

Middle East Diary II

by John A. Sullivan

Editor's Note: John Sullivan, AFSC Associate Executive Secretary for Information and Interpretation and member of Germantown (PA) Meeting, spent 21 days in the Middle East recently, visiting AFSC staff and projects there and trying to learn more about the situation. Here is Part II of his account of his experiences.



The Golan Heights

DEC. 2, IN ORDER to enter Arab countries Ann Lesch and I travelled by plane to Athens and from Athens to Cairo.

Dec. 3, Breakfast at our second-class Cairo hotel. Ran into Graham Leonard who had taught at the Ramallah Friends Boys School and for a time was pastor of the Ramallah Meeting. Went to meet the U.S. Ambassador, Hermann Eilts, who talked off the record about the aftermath of the Rabat Conference and the Arafat speech at the U.N., as well as U.S. diplomatic efforts for some settlement. Then to the Cairo office of the Palestine Liberation Organization, where officials said the Palestinians are ready to set up a national authority on any territory "liberated" from Israeli occupation. Pessimism over the step-by-step approach; a fifth round of war is very possible.

Dec. 4, Across the Nile bridge to the Foreign Ministry to talk with a government spokesman, affable, friendly, eager to persuade. Thinks Israelis ignoring the changes in the PLO and the process of political change in PLO thinking. He sees Egypt and other Arab states ready for political concessions to Israel, but Israel must relinquish the occupied territories and stop rejecting the Palestinians. We talked with non-governmental Americans stationed in Cairo. They said only U.S. pressure will move the Israelis to modify their policies.

Dec. 5, Visit to a genial, elderly Egyptian banker, an advisor to the Arab International Bank. He noted that Egypt is reconstructing the Canal cities and wants to continue, rather than go to war. Then talk with an American foreign correspondent who has interviewed

Yasir Arafat off the record and believes Arafat will settle for a Palestinian State in the West Bank and Gaza. But he fears war in another six months. Then to meet the Korean Quaker, Yu Goon Lee, deputy director of UNICEF in Cairo. We talked about the Quaker book "Search for Peace in the Middle East" and the need to find a Quaker way to be more helpful in dialogue.

Dec. 6, morning flight to Damascus. Walk to the residential area of the Damascus upper and middle class, where Embassy Row is located. A confidential talk with the U.S. Ambassador, Richard Murphy, whose grasp of events in the Middle East is impressive. He stressed that Syria wants peace but it wants its land back in the proximity of the Golan Heights and it wants a settlement of the Palestinian issue. An evening with Peter and Peggy Hewitt. Peter, a member of Media, Pa., Meeting, Middle East Representative for the Brethren Service Committee, is stationed in Beirut.

Dec. 7, taxi to Kuneitra, the city of 50—60,000 that was flattened by the Israelis before their June 1974 withdrawal and where now only 17 people, mostly caretakers, live. Saw a vandalized Arab Christian cemetery, with tombs opened and coffin lids slung aside, the corpses visible, emaciated and shrunken. The Syrians say the Israelis did it; the Israelis say the Syrians did it. Whoever did it, not even the dead rest in peace.

Dec. 8, our attempt to see someone in the Syrian foreign ministry, on very short notice, was unsuccessful. Left by group taxi for Beirut, Lebanon. That

night talked with a PLO man who is hard-line. He noted that Arafat said that Jews could live in peace in a new "democratic, unified secular Palestine" and asked angrily, "What more do they want?" (One obvious answer to me: a state to call their own.)

Dec. 9, interviewed a seasoned American foreign correspondent in Beirut who believes Arafat is putting his internal house in order before declaring a government in exile. He stresses that there are moderate elements in the PLO. We meet one such person in a PLO office. The PLO, he said, is rumbling with debate over whether to accept a smaller state. And he said, Israel's rightists and PLO leftists stand on the same position—no compromise—but they cannot prevail. Went to the office of the Middle East Council of Churches Information Bureau. The Arab Christian in charge, Gaby Habib, said the Christian churches should be pressing both the PLO and the Israelis to more accommodating positions.

Dec. 10, taxi to the main PLO office. Passed the PLO office we visited yesterday. The street was closed. Two Arabs in civilian dress, carrying machine guns, stood on guard. Taxi slowed down as traffic jammed. We got out and walked, only to discover that the PLO main office had been rocketed and so was the PLO office we visited yesterday. We said to ourselves, what is needed is dialogue, not rockets! Back to the hotel. Met Ralph Crow, clerk of the Brumanna Friends Meeting and a professor at the American University of

Continued on page 147

Friends Journal Index

Volume 20, 1974

Articles

Aging

The Aged in America—A Quaker Concern?, Margaret Bacon, 241; The Chain in the Heart, Marge Bacon, 68; First Touch of Dark, Nina Kiriki Hoffman, 391; Quakers Get Old: A Controversy, Cynthia Arvio, 586.

Education

Beyond Sociology, Lorna M. Marsden, 454; Courage to Affirm The, Thomas S. Brown, 11; A Dream Revisited, Elizabeth Gray Vining, 423; Education for Action—An Experience with Macro-analysis, Pamela Haines, 79; Education and The Quaker Tradition, Robert K. Greenleaf, 516.

Features

Letters from the Past—Now and Then: #269*—Another Nonagenarian Letter from the Past, 12; #271—The Evening Fire-Side, 75; #272—Westtown Local, 135; #273—George Fox and King Henry VI, 295; #274—Streaking, A Sign, 329; #275—A Visitor's Memories of Early British Friends, 390; #276—"Marmaduke Robinson," 525; #277—Dr. Samuel Johnson on the Quakers, 622. Reflections on a Rainy Day—Noah Vail: Unholy Matrimony, 41; O.M. with a B.-3, 167; Today's Weather: Changeable, 231; Dancing Around the Machine, 263; The Man Who Couldn't Love Nixon, 327; Dirty Work at the Fossil Factory, 457; Geebutits great-to-bea Quaker, 550; Grow Old Along With Me, 651.

History

Epistle to Some Favorite Romans, Jack Cady, 36; Forgotten Friend, M. C. Hess, 139; Lucretia Mott—"Hicksite," Abolitionist, Feminist, Sue B. Green, 358; Of Space and Time, Peter Fingesten, 43; The Old School at Yealand Conyers, Elfrida Vipont Foulds, 302; On Reading History, James R. Boland, 108; Plea for the Poor, A, John Woolman, 655; A Question of Rights, Herbert Spiegelberg, 458; Thanks to George Fox, Dorothy Hutchinson, 420; Westtown . . . 175 Years Young, Earl Harrison, 270.

Lifestyles

Account of the White House Seven, The—Mary Ann Bridge, Doris Brown, Abby Hadley, David Henderson, Bob Martin, Ann Louise Walker, Rodger Whitehead, 484; Affirmation, An, 590; After the Wasteland, Thomas E. Drake, 4; A Challenge for Us All, 333; Divorce Support: Something Concrete?, Nancy Tompkins, 172; Explanation and Statement of Concern, An, Perry E. Treadwell, 584; Faith and Practice, John H. Michener, 522; Fostering Communities of Awareness, Berit Lakey, 581; How to Mix Joy and Revolution: a Holiday Recipe, Richard K. Taylor,

654; Economic Responsibility: A New Quaker Frontier?, Richard P. Moses, 240; Lesson for Living, Robert F. Tatman, 230; New England Friends Create Community, 437; On Swearing, Sam Legg, 13; Open Letter, An, Richard K. Taylor, 587; People's China in 1973: A Group Report, 141; The Problem is People, Lawrence McK. Miller, Jr., 38; Quaker Birth Certificate, A, Kenneth and Marydahl Maher, 529; The Runaway from Nevermind, Lara E. Creviston-Cox, 300; Shakertown Pledge, The, 588; Toward a Global Strategy for Friends, E. Raymond Wilson, 429; The Truth About Welfare, 34; 1974's Wise Men from the East, William Hubben, 302; Words at a Quaker Wedding, R. B. Crowell, 560.

Peace

Account of the White House Seven, The—Mary Ann Bridge, Doris Brown, Abby Hadley, David Henderson, Bob Martin, Ann Louise Walker, Rodger Whitehead, 484; AFSC Tax Case: Decision Supports Peace Testimony, 112; American Friends and Peace Research, Elise Boulding, 100; Attack on Conflict, Kevin M. Marion, 113; Can Peace Be Taught, Charles Woodford, 106; Education for Peace—A Sampler, 111; Finding Anchors of Love In a Sea of Violence, Elise Boulding, 644; How Chicken Little Brought the Christmas Message to Washington, John Moses Pipkin, 652; Is Peace Innately Impossible, Marilyn Roper, 105; Minneapolis: Peace Puzzle, 659; The Non-violent Reality, John Holt, 42; Peaceful Alternatives to Present Society, Milton Mayer, 648; Teaching Peace—1, Adam Curle, 106; Teaching Peace—2, Adam Curle, 136; Washington: Vigil Account, Bill Samuel, 559.

Personalities

Dayspring for Elizabeth Perry Steiner, Martha Dart, 271; Guide, Teacher, Friend, Mildred B. Young, 614; Darlint Man, A, Colin W. Bell, 621; HJC Quaker Scholar, Thomas E. Drake, 624; He Was the Message, Kenneth L. Carroll, 613; His Indelible Ministry, R. W. Tucker, 615; An Interview with Louis Schneider, 336; Kate Cullinan-Volunteer, Sam Passow, 14; Learning from Stan, Scott Crom, 326; Love and Esteem, Alfred W. Braithwaite, 621; North Star, Margaret Hope Bacon, 620; Open to the Light, Emily T. Wilson, 623; Profile of Edmund Hillpern, Elizabeth Cattell, 266; Quaker Historian, Edwin B. Bronner, 618; Truly Great Spirit, A, Elfrida Vipont Foulds, 612; William Hubben: 1896-1974, Mildred Binns Young, 555;—Eleanor Stabler Clarke, 556;—Felix E. Hirsch, 557; Who But Our Henry?, Daisy Newman, 616.

Prisons

Account of the White House Seven, The—Mary Ann Bridge, Doris Brown, Abby Hadley, David Henderson, Bob Martin, Ann Louise Walker, Rodger Whitehead, 484; Creativity Confined, Joy N. Humes, 500; Torture 1974-Style, 162; Visit to Alcatraz, A, Paul Niebanck, 428.

Race

Listen to the Aborigines, Charlotte Meacham, 204; The Nobel Peace Prize, A Personal Perspective, Henry J. Cadbury, 202; The Truth Will Set You Free, Roland L. Freeman, 199; Why Wounded Knee '73: From Indian Truth, Russell Means, 463.

* The Letter from the Past which appears in the FJ (1/1/74), page 12 was numbered incorrectly and should have read #270.

Reports

AFSC Annual Meeting: It's the Real Thing, the Real Thing, John Himmelein, 16; Baltimore: Challenges Through Creativity, Karl F. Bach, 526; The Bethesda Declaration of Friends, 47; Brooklyn, NY: Dealing with Death—463; Canada: To Be Like Threads, Robert A. Boyd, 626; Chile's Grim Future, Edwin Duckles, 298; Chile in Upheaval, Kay Camp, 296; Conservative Friends: Good Signs of Life, William F. Rushby, 461; Danish Yearly Meeting: Tools of the Spirit, Carl Emil Engraf, 461; "Faith and Life" Conference in California, Ferner Nuhn, 112; Famine Without Fanfare, Julia Bolton Holloway, 328; FCNL Annual Meeting: Exhaustion and Exhilaration, Helen M. Carroll, 208; France Yearly Meeting: Together in Joy, Alastair Bainton, 460; Illinois: 100th Year Begins, Martha Chester, 526; Impressions from Finland, Vally Weigl, 46; Indian Trials, Nick Meinhardt, 431; Indiana: Variety Within, Vision Without, Howard Alexander, 593; Indianapolis: "But There Is Love," 659; Intermountain: Yearly Meeting Formed, Nelder Medrud, Jr., 460; Iowa: Action, Love and Understanding, Lawrence O. Hutchison, 527; Is the Price Too High?, Mary Esther McWhirter, 272; Ithaca '74: A Personal Reaction, Evie Hoffman, 398; Ithaca '74: A Place for All, Josef Brozek, 399; Ithaca '74: No Imitation of Love, 396; Ithaca '74: On the Other Hand . . . , Nancy Breitsprecher, 398; Kate Cullinan-Volunteer, Sam Passow, 14; Lake Erie Yearly Meeting: Community Building, Ralph Liske, 462; Lesson from Caracas: Law of the Sea, Gordon C. Lange, 558; Let the Circle Be Unbroken, Jennifer S. Tiffany, 399; Light and Liberation in Latin America, Richard H. Post, 332; Louisville: Collective Housing, Tinsley Stewart, 563; Native Americans: New Directions and Issues, Jennifer S. Tiffany, 209; Nebraska: Focus on American Indians, Elizabeth Marsh Jensen, 460; New Jersey: Echoes of a Song, Steve Anderson, 626; New York: Humility, Fellowship and a Tornado, Betsy Cazden, 562; Historical Drama, 660; NEYM's 314th Year: At First, Trite; At Last, Love, Marjorie D. Baechler, 527; North Carolina: "Does It Still Work?", William G. Guthrie, 594; North Pacific: We Really Are a Yearly Meeting, Esther Carter Richards, 462; Northwest Faith and Life Conference, Robert Rumsey, 46; One Burning Candle, Bill Rose, 430; Pacem in Terris III, Dana Raphael, 109; Pennsylvania: An Eloquent Meeting House, William Hubben, 559; Philadelphia: A Center for Friends, 464; Philadelphia: Library Celebrates 100th Anniversary, 627; The Pull is Always Up, Robert Clark, 44; Quaker Writers Conference 1974, Candida Palmer, 173; Quakerism and the UN—I, J. Duncan Wood, 402; Quakerism and the UN—II, Herbert M. Hadley, 403; Queries of Scarsdale (NY) Meeting (Excerpts), 134; Romania: World Population and the Global Emergency, Lawrence McK. Miller, Jr., 592; Southern Appalachian: Toward Wholeness, Elizabeth Briggs, 462; South Central Yearly Meeting: Amazing Grace, Eleanor Hammond, 172; Virginia: Friends Conference, 659; Warsaw Revisited, David S. Richie, 46; Wilmington: Long-Range Plans, M. C. Morris, 562.

Sex

Quakerism, Sex, and the Emperor's New Clothes, William B. Edgerton, 426.

Spiritual

Account of the White House Seven, The—Mary Ann Bridge, Doris Brown, Abby Hadley, David Henderson, Bob Martin, Ann Louise Walker, Rodger Whitehead, 484; Ample Light to Unite, Leon L. Allen, 334; An Unworthy Applicant, 134; And Love Go

With You, Eleanor B. Webb, 70; "As Many Candles Lighted . . .", Jeanne Bohn, 548; Awareness Versus Self-Protection, Scott Crom, 132; Beyond Our Imagination, G. C. Perleberg, 169; Clearness Committees, Dorothy Mack, 392; Contemplation, "Sacred Cow," Edward Muesch, 267; Essential Unity of Living Religion, The, Marjorie Sykes, 10; Feet and Other Quakerly Things, Marta M. Roebuck, 171; Figments and Fugues, Nina Hoffman, 594; Four Imperfect Angels, Mary L. R. O'Hara, 551; Freedom and Innovation, T. Canby Jones, 421; Glimpses of the Search for God, Martha Dart, 170; God's in His Heaven; All's Right with the World, Alfred Stefferud, 388; Hat Honor in the Courts, David R. Morrison, 304; Here's My Case, Uncle Melvin, Marta Roebuck, 553; How to Speak for Friends, Charles K. Brown III, 330; Imagination, Lydia B. Stokes, 140; Ithaca '74: Thy Will Be Done . . . , 334; Joy in Meditation, Joyce Povolny, 42; Magic and Mysticism, Peter Fingesten, 424; Meditation Western Style, Dana Raphael, 305; Musings of a Worldly Mystic, Peter Fingesten, 451; A New Trinity: God, Nature and Man, Patricia Howe, 138; On Traveling Ministries, Pat Sheeks, 268; Our Ministry to the Dying and the Bereaved, Phyllis B. Taylor, 164; Pilgrimage to Faithfulness, Ralph Sloten, 452; The "Plain Language," Louise K. Clement, 231; The Power of Silence in Quaker Worship, R. Bruce Crowell, 260; To Reconcile Science and Faith, Wendell Thomas, 140; Religion and Politics, Bronson Clark, 168; 232; The Second Bite of the Apple, Martin G. Giesbrecht, 73; Sowing Seeds, Pendle Hill—My Vision, Gene Knudsen Hoffman, 194; On Ministry, 258; Speaking Out: On Friendly Epistles, Nancy Breitsprecher; A Shared Vision, Sandra Moon Farley; An All-Purpose Epistle, 234; The Supreme Revelation of God, Miriam M. H. Thrall, 228; "To Lift Up Love," 176; To Turn Again, Nancy Breitsprecher, 294; Wandering Thoughts as a Youngster in Meeting, Kathleen C. Morrissey, 520; What is Real?, Patricia Kutzner, 324; Why is Man, Floyd Schmoe, 264.

Women

Being Open to Truth Among Us, Shirley Tweed, 366; "Bringing Up Mother!", Helen N. Schantz, 433; Friendly Feminism, Judi Breault, 432; Friends and the "ERA," Peter Blood, 364; Is a Woman's Movement Emerging in Southeast Asia?, Charlotte Meacham, 362; Meeting and the Single Woman, Phyllis Sanders, 360; Sexual Roles Examined, Mairin Elias, 396; The Smiling New Woman, Lara E. Creviston-Cox, 356; Toward A New Humanity, Jennifer S. Tiffany, 361.

Authors

Alexander, Howard, 593; Allen, Leon L., 334; Anderson, Steve, 626; Arvio, Cynthia, 586.

Bach, Karl F., 526; Bacon, Margaret, 68; 241; 620; Baechler, Marjorie D., 527; Bailey, Moses—untitled poetry, 611; Bainton, Alastair, 460; Bell, Colin W., 621; Blood, Peter, 364; Bohn, Jeanne, 548; Boland, James R., 108; Boulding, Elise, 100; 644; Boyd, Robert A., 626; Braithwaite, Alfred W., 621; Breault, Judi, 432; Breitsprecher, Nancy, 234; 294; 398; Bridge, Mary Ann, 485; 486; 489; 491; 493; 494; Briggs, Elizabeth, 462; Bronner, Edwin B., 618; Brown, Charles K. III, 330; Brown, Doris, 484; 496; Brown, Thomas S., 11; Brozek, Josef, 399.

Cadbury, Henry, 202; Cady, Jack, 36; Camp, Kay, 296; Carroll, Helen M., 208; Carroll, Kenneth L., 613; Cattell, Elizabeth, 266;

Cazden, Betsy, 562; Chester, Martha, 526; Clark, Bronson, 168; Clark, Robert, 44; Clarke, Eleanor Stabler, 556; Clement, Louise K., 231; Creviston-Cox, Lara E., 300; 356; Crom, Scott, 132; 326; Crowell, R. Bruce, 260; 560; Curle, Adam, 106; 136.

Drake, Thomas E., 4; 624; Dart, Martha, 170; 272; Duckles, Edwin, 298.

Edgerton, William B., 426; Elias, Mairin, 396; Elliot, Rosemary M., 373; Engraf, Carl Emil, 461.

Farley, Sandra Moon, 235; Fingesten, Peter, 43; 424; 451; Foulds, Elfrida Vipont, 302; 612; Freeman, Roland L., 199.

Giesbrecht, Martin G., 73; Green, Sue B., 358; Greenleaf, Robert K., 516; Guthrie, William G., 594.

Hadley, Abby, 489; 496; Hadley, Herbert M., 403; Haines, Pamela, 79; Hammond, Eleanor, 172; Harrison, Earl, 270; Henderson, David, 484; 486; 491; Hess, M. C., 139; Himmelein, John, 16; Hirsch, Felix E., 557; Hoffman, Evie, 398; Hoffman, Gene Knudsen, 194; 258; Hoffman, Nina Kiriki, 391; 594; Holloway, Julia Bolton, 328; Holt, John, 42; Howe, Patricia, 138; Hubben, William, 302; 559; Humes, Joy N., 500; Hutchinson, Dorothy, 420; Hutchison, Lawrence O., 527.

Jensen, Elizabeth Marsh, 460; Jones, T. Canby, 421.

Kutzner, Patricia, 324.

Lakey, Berit, 581; Lange, Gordon C., 558; Legg, Sam, 13; Liske, Ralph, 462.

Mack, Dorothy, 392; Maher, Kenneth and Marydahl, 529; Marion, Kevin M., 113; Marsden, Lorna M., 454; Martin, Bob, 484-498; Mayer, Milton, 648; Meacham, Charlotte, 204; Means, Russell, 463; Medrud, Nelder, Jr., 460; Meinhardt, Nick, 431; Michener, John H., 522; Miller, Lawrence McK., Jr., 38; 592; Morris, M. C., 562; 627; Morrison, David R., 304; Morrissey, Kathleen C., 520; Moses, Richard P., 240; Muesch, Edward, 267.

McWhirter, Mary Esther, 272.

Newman, Daisy, 616; Niebanck, Paul, 428; Now and Then, 12; 75; 135; 295; 329; 390; 525; 622; Nuhn, Ferner, 112.

O'Hara, Mary L. R., 551.

Palmer, Candida, 173; Passow, Sam, 14; Perleberg, G. C., 169; Pipkin, John Moses, 652; Povolny, Joyce, 42.

Raphael, Dana, 109; 305; Richards, Esther Carter, 462; Richie, David S., 46; Roebuck, Marta M., 171; 553; Roper, Marilyn, 105; Rose, Bill, 430; Rumsey, Robert, 46; Rushby, William F., 461.

Samuel, Bill, 559; Sander, Phyllis, 360; Schantz, Helen N., 433; Schmoie, Floyd, 264; Sheeks, Pat, 268; Siegel, Barbara, 237; Slotten, Ralph, 452; Spiegelberg, Herbert, 458; Stefferud, Alfred, 388; Stewart, Tinsley, 563; Stokes, Lydia B., 140; Sykes, Marjorie, 10.

Taylor, Phyllis B., 164; Taylor, Richard K., 587, 654; Tatman, Robert F., 230; Thomas, Wendell, 140; Thrall, Miriam M. H., 228; Tiffany, Jennifer S., 209; 361; 399; Tompkins, Nancy, 172; Treadwell, Perry E., 584; Tritton, Tom, 619; Tucker, R. W., 615; Tweed, Shirley, 366.

Vail, Noah, 41; 167; 231; 263; 327; 457; 550; 651; Vining, Elizabeth Gray, 423.

Walker, Ann Louise, 485; 486; 489; 491; 494; 496.

Webb, Eleanor B., 70; Weigl, Vally, 46; Whitehead, Rodger, 497; Wilson, E. Raymond, 429; Wilson, Emily T., 623; Wood, J. Duncan, 402; Woodford, Charles, 106; Woolman, John, 655.

Young, Mildred Binns, 555, 614.

Books Reviewed

Alternatives, Publ., *Alternative Christmas Catalogue, The*, 564; Arnold, Heini, *Freedom from Sinful Thought*, 276.

Barclay, William, *New Testament Words*, 530; Barnes, Kenneth C., *Discipline in the Quaker Home*, 436; Barr, James: *The Bible in the Modern World*, 466; Blanshard, Brand, *The Uses of a Liberal Education*, 564; Boobyer, George H., *The Bible and the Light Within*, 532; Bowers, Malcolm B., Jr.: *Retreat From Sanity. The Structure of Emerging Psychosis*, 629; Briggs, R. C., *Interpreting the New Testament Today*, 436; Brinton, Howard, *The Religious Philosophy of Quakerism*, 338; Brodie, Bernard, *War and Politics*, 77; Buber, Martin, *Meetings*, 245.

Clarke, George, *People, Technology and Unemployment*, 466; Cobb, John B., Jr., *Liberal Christianity at the Crossroads*, 309; Comstock, Tamara, *The World is a Ball*, 245; Cook, William A., *Church-State Relations—Past, Present, Future*, 467; Creasey, Maurice A., *Quaker as Radical Christian, The*, 531; Crom, Scott, *Quaker Worship and Techniques of Meditation*, 664.

Daly, Mary, *Beyond God the Father, Toward a Philosophy of Women's Liberation*, 180; Davidson, Eugene, *The Nuremberg Fallacy: Wars and War Crimes Since World War II*, 49; Daws, Gavan, *Holy Man. Father Damien of Molokai*, 437; Deloria, Vine, Jr., *God is Red*, 244; Derr, Thomas S., *Ecology and Human Liberation*, 276.

Edberg, Rolf, *At the Foot of the Tree*, 530; Edgerton, Willis, *Horse Sense Religion*, 20; Edward Hicks, *A Peaceable Season*, 212.

Friends and the Sacraments: Some Critical Perspectives, 339; Frost, J. William, *The Quaker Family in Colonial America: A Portrait of the Society of Friends*, 338.

Gardner, Helen, *A Book of Religious Verse*, 466; Giono, Jean, *The Man Who Planted Hope and Grew Happiness*, 213; Griffin, C. W., *Taming the Last Frontier: A Prescription for the Urban Crisis*, 531; Grob, Gerald W., *Mental Institutions in America: Social Policy to 1875*, 245.

Hammond, Sally, *We Are All Healers*, 565; Hans, Paulina Bluth: *Quaker's Pilgrimage, A: An Autobiography*, 530; Hamilton, Neill Q., *Jesus For a No-God World*, 213; Hatfield, Charles, Ed., *The Scientist and Ethical Decision*, 532; Haynes, George Emerson, *Edward Hicks, Friends' Minister*, 630; Heuvelmans, Martin, *The River Killers*, 630; Hirschfeld, Gerhard, *The People: Growth and Survival*, 180; Hole, Francis D., and Korsts, Gunda, *What is This Friendly Silence All About?*, 341; Huber, Joan, and Form, William H., *Income and Ideology. An Analysis of the American Political Formula*, 181.

Inch, Morris, *Christianity Without Walls*, 493.

Jevett, Robert, *The Captain America Complex: The Dilemma of Zealous Nationalism*, 308; Jones, T. Canby *Quaker Understanding of Christ and of Authority, Writings from the Faith and Life Panel formed at the 1970 St. Louis Conference of Friends*, 404.

Kerman, Cynthia Earl, *Creative Tension: The Life and Thought of Kenneth Boulding*, 596; Kunkel, Fritz, *Creation Continues*, 213.

Lampa, William R., *The Ancient Chariot and other poems*, 437; Lantero, Erminie H., *Feminine Aspects of Divinity*, 77; Lantero, Erminie Huntress, *The Fact That Thou Art Joy*, 141; Lehmann, Johannes, *The Jesus Establishment*, 664; *Light on the Horizon—The Quaker Pilgrimage of Tom Jones*, 338.

Mace, David and Vera, *Marriage Enrichment Retreats: Story of a*

Quaker Project, 49; Mace, David and Vera, *We CAN Have Better Marriages if We Really Want Them*, 372; Marty, Martin E., *The Fire We Can Light—The Role of Religion in a Suddenly Different World*, 405; Mather, Eleanore Price, Intro., *Edward Hicks, A Peaceable Season*, 20; May, Rollo, *Paulus*, 142; Melko, Matthew, *Peaceful Societies*, 596; Milt, Harry, *Basic Handbook on Mental Illness*, 631; Monaghan, Hanna D., *Greater Light on Nantucket*, 212.

Nicholson, Frederick J., *Late Call, A Variety of Verses*, 212.

Olson, Bruce, *For This Cross I'll Kill You*, 49.

Palmer, Edgar Z., *Plummers of Harmony Grove, The*, 531; Palmer, Stuart, *The Prevention of Crime*, 597; Patal, Raphael, *The Arab Mind*, 78; Pineroy, Miguel, *Short Eyes*, 371; Progoff, Ira, *Jung, Synchronicity, and Human Destiny*, 665.

Quandt, William, *The Politics of Palestinian Nationalism*, 533.

Raines, John C., ed., *Conspiracy: The Implications of the Harrisburg Trial for the Democratic Tradition*, 665; Rhodie, N. J., *South African Dialogue: Contrasts in South African Thinking on Basic Race Issues*, 141; Roberts, Daniel, *Some Memories of the Life of John Roberts 1623-1683*, 20.

Schardt, Arlie, *Amnesty? The Unsettled Question of Vietnam Now!*, 341; Schroeder, Janet E., *Dialogue with the Other*, 340; Schwartz, Tony, *The Responsive Chord*, 212; Schumacher, E. F., *Small Is Beautiful: Economics As If People Mattered*, 434; Selleck, George (Foreword), *Dove at the Windows, Last Letters of Four Quaker Martyrs*, 565; Sharp, Gene, *The Politics of Nonviolent Action*, 467; Shimomura, Kojin, *A Book of Heaven and the Earth Stories from the Confucian Analects*, 308; Shostak, Arthur B., *Modern Social Reforms*, 597; Stephens, Leslie, *Cirencester Quaker 1655-1973*, 20; Stevenson, Charles, *With Unhurried Pace: A Brief History of Quakers in Australia*, 79; Stewart, Maxwell S., *The Big Foundations*, 277; Stewart, Maxwell S., *Housing: a nationwide crisis*, 244; Sullivan, John A., *The American Friends Service Committee: Dilemmas for Quakerism in Action*, 530; Sulzberger, C. L., *An Age of Mediocrity*, 49; Sykes, Marjorie, *What Are the Quakers*, 340.

Taylor, Carla, *Rhythm, A Guide for Creative Movement*, 533; Taylor, Richard K., *Economics and the Gospel*, 181; Teller, Walter, *Walt Whitman's Camden Conversations*, 341; Trattner, Walter I., *From Poor Law to Welfare State: A History of Social Welfare in America*, 276; Trueblood, Elton, *While It is Day: An Autobiography*, 404.

Urofshy, Melvin I. (ed.), *Perspectives on Urban America*, 436.

Vermes, Geza, *Jesus the Jew*, 531.

Waring, P. Alston, *The Story of Honey Hollow*, 308; Webb, Kenneth, *As the Sparks Fly Upward*, 531; West, Jessamyn, *The Secret Look*, 372; West, Jessamyn, *Hide and Seek*, 468; Woelfel, James W., *Borderland Christianity. Critical Reason and Christian Love?*, 467; Wright, Donald Delano, *To Die Is Not Enough*, 597.

Yungblut, John, *Quakerism of the Future*, 530.

Crom, Betsy, "My dreams spun fragile . . .", 265; Crom, Elizabeth, 595 (poem untitled); Crowell, R. B., Christmas Lyric, 651; Cutler, Bruce, Consider This, 2; Cutler, Emily Tigay, 595 (poem untitled).

Day, Bonnie, This Life One Leaf, 277; De La Cruz, Rosa, The Place: the audience of Moon & Stars, 265; Donner, Madge H., Reflections, 166.

Garcia, Maria W., Friendship, 299.

Haines, Jennifer, Allegory, 550; Humes, Joy N., Ecclesiastes, 37; Fey, 203.

Illo, Maria, Biography, 529; Talk on Theology, 529; Human, 529; Imagine, 529; The Middle East, 529; Obvious, 595; Resentment, 595.

Johnson, Robert S., Sonnet and Sestet to Peace, 103.

King, Pat, Catharsis by Starspace, 595; Kringel, Alan, Father, You and I Were Walking Upon a Sunday Morning, 591.

Lantero, Erminie Huntress, Indirections, 363; Liu, Beatrice, To a Philosopher, 77.

McGraw, Diana R., Religious Experience of Man, 77; McKay, Christine A., Under a Bushel, 521; McKenzie, Patricia Alice, From a Land of Shadows, 76.

MacQuarrie, John, The Concept of Peace, 142; Manon, B., Sonnet for a Child Born May 17, 1954, 294; Meredith, Florence, The Open Door, 236; Mullins, Terence Y., Theoretical Limitations of Science, 140.

Newman, Dawn, Maturity, 361.

Paxson, Kitty, Daily Dialogue, 428.

Rabby, Pat, For Sarah, 552; Rockwell-Noonan, Jeanne Colquhoun, Asphalt Plant, 456; Rosenblatt, Herta, Still, 422; Ross, Frances J., Temple Gong, The, 557; Rawlins, Winifred, Fourth of July, 1974; 373; Rowan, Tevis, "Simplicity is lost when . . .", 364.

Sedziol, Pollyanna, Countermand, 299; Sedziol, Pollyanna, Mother's Day, 433; Sellman, Zelda Heddne, On Looking at Hick's "Peaceable Kingdom," 329; Sellman, Zelda Heddne, Child of the Flames, 365; Barbara Siegel, Sight Sound Smell Taste Touch, 237; Slotten, Ralph, Hypocrisy, 524; Slotten, Ralph, Triumph in the Seed, 236; Snyder, Russell M., Dawn in the Maine Wilderness, 554; Swaim, Alice Mackenzie, Break My Heart Open, 423.

Tiffany, Jennifer, about meeting 10-13-73, 236; Trapp, Jacob, Robert Oppenheimer: Design for a Monument, 137; Tritton, Tom, Thoughts Upon Reading an Obituary, 619; Turkle, Brinton, Efflorescence, 236.

Vanson, Frederic, Time Was, 453; On Reading Some Quaker Poetry, 519; A Sonnet of Lope de Vega, 326.

Poems

Bair, Nova, Surging Spirit, 365; Bauer, Joan, To Joy, 595; Benjamin, Paul, The Quest of Man, 326; Breitsprecher, Nancy, Icebreak, 129; Breitsprecher, Nancy, Time Tree, 391; Bronner, Judith S., "In baptismal silence . . .", 365; Brown, Sherman, I Wonder, 499; Burdick, Neal, The Adirondaks—Below Zero, 76.

You may remove this index without damaging the rest of the magazine.

Beirut. His wife, Laura, is Lebanese. They saw an opportunity for better U.S.-Arab relations, now that the Arabs are more unified and less vulnerable to be played against each other.

Dec. 11—17, From Beirut travelled by boat to Cyprus, from Cyprus again by boat to Turkey, and finally by a circuitous route by plane to London, to consult with British Friends about the Middle East.

On the plane home, I went over my notes. I had certainly come to recognize the depth of complexities of the problems as never before, yet I had a new measure of hopefulness based on the experience of discovering behind the stereotypes of both Israeli and Palestinian warm hearted, doubting, questioning human beings on both sides. I know more deeply the sense of personal identity of the Jews with the State of Israel, their fear of a Second Holocaust, and their grim determination to fight alone, if necessary. I also know there are moderate voices in Israel, anxious to convince their political leaders to be more accommodating, to give up the occupied territories for peace, to accept an adjacent Palestinian State. I am grateful for the undermining of the stereotype that Americans have about Israelis: they have heroes and committed people, but they also have doubts, and conflicts and problems they must deal with. And they have a new kind of hero though they do not give a hero's welcome: Israelis who reject and condemn the policies of their occupation of Arab land, who speak out and struggle for Arab and Sephardi/Oriental Jewish civil and human rights in Israel.

I am grateful, too, for the undermining of the stereotype of the fierce, temperamental, uncompromising Arab. I didn't hear a single one say, we'll push the Jews into the sea. I met charming, polished, educated Arabs—in the PLO, in Arab governments. I encountered the warmth of an Arab peasant in her tiny refugee home in Gaza, her desire to welcome the stranger. I heard the voices of Arab moderation and wished some of my Israeli friends could and would sit down and talk with them.

But I also met the hardliners on both sides, and heard the talk of war again, of pre-emptive strikes, of outmaneuvering the foe, diplomatically, politically, finally militarily.



PLO Office

And I saw the influence of American, British, European and Arab Quakers. I saw the carrying out of Quaker witness in the most trying of circumstances. Like the Arabs and the Israelis, the Quakers, too, are capable of mistakes. But they are also proving themselves extraordinarily able to keep doors open where there is such a readiness to shut them. There is major Quaker work ahead and it will be far from easy.

But if Quakers can continue to perform a service of humanitarianism, of critical understanding and of reconciliation against all the odds, they will make a modest contribution. And let no one doubt the value of a modest contribution, especially where the doors on one side or the other are closed to so many.

What can American Quakers do? Learn the facts and cut away the stereotypes—understand what drives Israeli and Arab alike to violence—insist on cutting through to the core issue: the existence of both Israeli and Palestinian states—discover the nature of U.S. power in the Middle East situation and press our government to endorse both Israeli and Palestinian states—support

Israelis and Arabs who thirst for justice and realize that the PLO is not just a bunch of terrorists—support the lonely, uphill work of Quaker service and international affairs workers who live out each day in the clash of contrary opinion and belief—and prayerfully support the Near East Quakers of the West Bank and Lebanon who are trying to make the peace testimony live in the realities of a tense and hostile environment.

There's more than enough for us to do.



The Penington

215 EAST FIFTEENTH STREET
NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone the manager for reservations.

Phone: 212 475-9193

Spirit into Life

1975

General Conference
of Friends
Berea College,
Berea, Kentucky

June 28-July 5

For more information read the Spring issue of the FGC Quarterly or write: FGC, 1520 Race St., Philadelphia, PA 19102.



The
Wandering
Scholars

EDUCATION FOR A SMALL PLANET

EARN YOUR B.A. DEGREE IN A CONTEXT OF SOCIAL CONCERN AND GLOBAL PERSPECTIVE
A Four Year Liberal Arts Program of Academic and Experiential Learning with Centers in:
NORTH AMERICA - LATIN AMERICA - EUROPE - AFRICA - INDIA - JAPAN.

FRESHMAN AND TRANSFER OPENINGS

FRIENDS WORLD COLLEGE

Box J, Huntington, N.Y. 11743 • (516) 549-1102

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



Letters to the Editor



TRAIL'S END

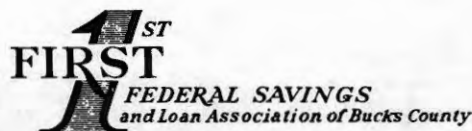
KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner

A savings plan for every savings goal.



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138



pendle hill

A QUAKER CENTER FOR STUDY AND CONTEMPLATION

SPRING TERM CLASSES BEGIN MARCH 29

Are you seeking a place for individual study within a friendly community? Consider the unique opportunity being offered in the courses below to study, work, and worship with fellow students of varied ages and cultures.

Art and the Psalms	Dorothea Blom
The Journals of Fox and Woolman	John Yungblut
The Prophets	Jay Kapenga
Possible Alternatives to Existing Institutions	Steve Stalonas
Literature—Some Modern Writers	June Yungblut
Poetry—A Dialogue	Eugenia Friedman
Dialogue with Islam	Marjorie Kapenga
Crafts	Bonnie Favrot

Write for catalog and application form to: Mildred Thiermann, Pendle Hill, Wallingford, PA 19086

Spirituality and Social Concerns

ABOUT A YEAR ago a subscription to the Friends Journal was presented to me as a gift, and . . . I have never read an issue without feeling a sense of spiritual enrichment together with sharpened awareness of social concerns. A few instances of "unforgettables":

The account of the White House Seven (FJ 10/1) was a harrowing experience, nevertheless a truly educative one in that it exposed the reader to (1) "ugly" facts recorded non-judgmentally and with complete candor and (2) an unflinchingly honest scrutiny of the components of inner direction and selfless commitment.

I loved the photograph of Elizabeth Woodman (FJ 1/15) and Elizabeth Jackson by Ted Hetzel. The moment he caught with his camera was one of sheer delight on the part of the ladies and in turn shared by the observer.

In this same issue was an enthusiastic and beautifully written review of a book that enlarged my perceptions just as it did the reviewer's: *Seth Speaks*. I very much hope that Margaret Snyder's splendid review-essay will encourage many others to investigate this fascinating volume.

HELEN S. BRYANS
Wayne, PA

Chair-per-daughter?

THERE'S A new phenomenon on which I long to see Friends take a courageous stand; I refer to dreadful usages like "chairperson." Must we really go with the crowd down this byway of absurdity? We have been brave in far larger matters.

Recently a woman Friend described how she dealt with this. When invited to become a chairperson, she would object to the monosyllable "son" and demand to be called a chair-per-daughter. This seemed to me an admirable way of showing up the ways in which some of us torment the language and muddy communication. Of course *son* in "per-

son doesn't mean *male*—but neither does *man* in “mankind.” (Do you realize that *minx* comes from the same root?)

Friends have a noble record in the treatment of women. Let's not spoil it by helping them look ridiculous.

NORMA JACOB
(Call Me Chairman)
Kennett Square, PA

True Authenticity

ALTHOUGH MY contacts with Henry J. Cadbury were extremely peripheral, I developed a real feeling of acquaintance with him vicariously through the warm accounts in your December 1 memorial issue.

To assemble and publish such a variety of memories, comments and tributes so soon after his death deserves commendation. Henry Cadbury's life will speak to generations of Quakers yet to be assembled through these expressions, giving a stroke of true authenticity to the Society of Friends.

FRED WOOD
Richmond, IN

Catching Quaker Saints

INCIDENTALLY, I really appreciate the open format Friends Journal seems to be developing. If there are any Quaker saints, I think there's a good chance your pages will catch them.

ARTHUR FINK
Cambridge, MA

Dark Night of the Soul

THE HENRY JOEL CADBURY issue (FJ 12/1) was sent to Barbara and myself as members of the Wider Quaker Fellowship. Never have I read tributes which combined so perfectly a picture of this remarkable human being and the unique methods of a brilliant, persistent scholar. This union was bathed in the love and affection of many Friends.

There was one jarring note: The reminder of the dark night of the soul when Haverford succumbed to anti-German hysteria. May I suggest that Haverford should emulate the Calvinists of Geneva who erected a monument

of expiation for their part in putting Servetus to death. Let the Haverfordians of 1975 erect a monument with a plaque which might say something like the following:

Haverford College Asks Forgiveness for the Unfriendly Act of Forcing the Resignation of Henry Joel Cadbury from this Faculty during the War Hysteria of 1917. In receiving him back to our community during his retirement we expressed in deeds what we now state in words.

DONOVAN E. SMUCKER
Waterloo, Ontario



RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba will go to
Philadelphia and suburbs
Wilmington (Del.) area
West Chester (Pa.) & suburbs
(215) 586-7592

over 40 years experience

Personal Supervision of a Firm Member

Fyfe & Auer

FUNERAL HOME

7047 GERMANTOWN AVE.

CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer

Cremation service available

Counseling Service

Family Relations Committee of Philadelphia Yearly Meeting

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

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)
Rachel T. Hare-Mustin, Ph.D.,
Wayne, 215-687-1130
(Also has office in Delaware.)
David Harley, A.C.S.W., Bethle-
hem Area, 215-437-1396
Josephine W. Johns, M.A., Media,
Pa., LO 6-7238
Helen H. McKoy, M.Ed., German-
town, GE 8-4822
Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901
Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076
Annemargret L. Osterkamp,
A.C.S.W.,
Center City, GE 8-2329
Alexander F. Scott, M.S.S., Wynne-
wood, 215-642-0166
Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.



Grand Lake Stream, Maine 04637

FOR BOYS & GIRLS (11-18)

In six separate small groups
Placed according to age and enrolled for
7 weeks (half season available). Campers
are trained at Base Camp and then do an
exciting series of lake and white water
canoe trips in the Wilderness Area of Maine
and Quebec.
Survival, Ecology & Conservation Stressed.
Post Season Coed Advanced Biology Course,
Quaker Leadership. A.C.A. Accredited.

19th year

George & Jane Darrow
780 Millbrook Lane
Haverford, Pa. 19041
(215) MI 2-8216

GERMANTOWN FRIENDS SCHOOL

31 West Coulter Street
Philadelphia, Pa. 19144

Frederick C. Calder, Headmaster

*A coeducational, urban day school under the care of Germantown
Monthly Meeting offering a rigorous academic program in a
creative, informal atmosphere.*

Five-year-old kindergarten
through 12th grade.
Some financial aid available.

For information:
Barbara M. Brecht, Director of
Admissions GE 8-5714

The Sidwell Friends School

3825 Wisconsin Avenue, N.W.
Washington, D.C. 20016

Established 1883

Coeducational Day School
Kindergarten through
Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster



Ruskin and Gandhi. By ELIZABETH T. McLAUGHLIN. Lewisburg. Bucknell University Press. \$10.00

THOSE WHO know the story of Gandhi's life will recall that, in the midst of his work for the Indian community in South Africa, his friend Henry Polak lent him John Ruskin's book, *Unto This Last*. He read it all on a long railroad journey, and according to Gandhi himself it revolutionized his life. As Elizabeth McLaughlin says: "It was from his reading of Ruskin that Gandhi dated his renunciation of money and professional advancement, his choice of a way of life that led him eventually to call himself a farmer and weaver rather than a lawyer, and his definition of the ideals that his disciples as well as himself should embrace. It was at this point that he adopted the simple life and identified himself with the masses of the poor."

So Elizabeth McLaughlin has set herself the task of examining more fully the extent of Ruskin's influence on Gandhi, comparing their social ideas; and she tells us much, not only of Ruskin and Gandhi, but also, for full measure, of Tolstoy, of Thomas Carlyle, even of Plato and other great persons who have given the world revolutionary ideas.

Perhaps the time has come for a renewed interest in Ruskin, whose name is probably almost forgotten today. Tol-

Reviews of Books

stoy wrote of Ruskin in 1899: "John Ruskin is one of the most remarkable men not only of England and of our generation, but of all countries and times. He is one of those rare men who think with their hearts."

HORACE G. ALEXANDER

Pilgrim at Tinker Creek. By ANNIE DILLARD. Harper's Magazine Press. 1974.

THIS PAST SUMMER while hiking and canoeing in the back country, I carried an extra pound or two with me—weight which certainly wasn't essential for survival but was important to me in a less tangible way. The extra weight was a book called *Pilgrim at Tinker Creek* by Annie Dillard. I had begun reading it before the trip and was loathe to leave it behind. It was a book which cried to be read not in the comfort of a study but outside, with the sun beating on your back while listening to the wind whispering through aspen leaves.

Annie Dillard's personal narrative in this book was once described as a gutsy *Walden* and how appropriate this description is! *Walden*, for all its beauty and strength, seems coldly meticulous, sterile, antiseptic, next to Annie Dillard's full-bodied sharing and clear-sighted vision of her Tinker Creek community in the Roanoke valley. She writes: "I am a wanderer with a background in theology and a penchant for quirky facts. . . . As a thinker I keep discovering that beauty itself is as much a fact, and a mystery, as the most gruesome parasitic roundworm. I consider nature's facts . . . in terms of their import to thought and their impetus to the spirit. In nature I find grace . . . mystery, newness, and a kind of exuberant, spendthrift energy."

Annie sees the creek as an active mystery: "the mystery of the continuous creation and all providence implies: the uncertainty of visions, the horror of the fixed, the dissolution of the present, the intricacy of beauty, the pressure of fecundity, the elusiveness of the free, and the flawed nature of perfection."

In pondering these different aspects of creation during one year's explorations around her creek, Annie Dillard

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

Hours: Weekdays 9-5

PUBLISH YOUR BOOK IN 90 DAYS

Wanted: book manuscripts on all subjects. Expert editing, design, manufacture and marketing—all under one roof. Completed books in 90 days. Low break-even. Two FREE books and literature give details, costs, success stories. Write or phone Dept. 741

EXPOSITION PRESS, INC.

900 So. Oyster Bay Rd., Hicksville, N.Y. 11801
(516) 822-5700 (212) 895-0081

5 1/4% Passbook Accounts
Interest paid from date of
deposit to date of withdrawal

7 1/2% Savings
Certificates
4 years—\$1000

LANSLOWNE FEDERAL



SAVINGS AND LOAN ASSOCIATION

HOME OFFICE: 32 S. Lansdowne Ave., Lansdowne, PA 19050 MA 6-2900

LAWRENCE PARK OFFICE: At Lawrence Rd. Ent., Lawrence Park Center,
Broomall, PA EL 3-2900.

Why not stop and see us today?

FRED A. WERNER, Chairman of the Board

reaches out to us and we soon find ourselves drawn back to capture a phrase, to savour a paragraph, to read again of her thoughts on self-consciousness and innocence, shadows, cocoons, and time, the struggles of the monarch butterfly, muskrat stalking, the vision of a cedar tree aflame with light. Philosophy, the natural sciences, theology, physics—all are blended into a unified poetic whole and, at the end, we stand there helpless and a little sad as Annie leaves us: "And like Billy Bray I go my way, and my left foot says 'Glory,' and my right foot says 'Amen': in and out of Shadow Creek, upstream and down, exultant, in a daze, dancing, to the twin silver trumpets of praise."

JCB

Children and Dying, an exploration and a selective professional bibliography. By SARAH SHEETS COOK, R.N., with additional essays by DOMEENA C. RENSHAW, M.D. and EDGAR M. JACKSON, D.D. Health Sciences Publishing Corp., N.Y., 1973. 37 pages. Paperback \$1.95.

THIS LITTLE BOOK is important, in spite of its brevity and its inadequacy to its enormous task. Children and dying! What a subject!

Death is something we all must confront, and which children are confronting much more solitarily and freshly and painfully than most of us realize. But it seems to me that the *sharing* of the reality of death has something important to do with love, with our ability to live and love fully. All of the essays in the collection agree about this: our honesty or our fearful shrinking from it will have an enormous effect on us, on children, on the dying. We need to confront the subject because we need to be able to contact one another closely, meaningfully, to share love and sorrow and joy.

Nikki Giovanni and James Baldwin taped a Dialogue in 1971 in which Nikki makes an important point about love, about the difficulty people experience in trying to let love bloom independently of ego-building power relationships. She said that the black man can't get a job, and so he can't bring a crib home for the baby, and so he doesn't come home; the woman just wants him to come, wants his love. In other words, in this society we are all so proud, so determined to prove our ability to *deserve* love because of what we do for one another, that there are times when, if we cannot do any-

thing, we cannot give or ask for love either. When we confront the dying we realize our helplessness in this most drastic of situations. The dying child, whom we are used to serving, especially seems to need our help. We feel frightened and worthless because we cannot give it. But like the man without the crib, we can give something: our presence, our love, our understanding.

The rewards, if you can get yourself past the feelings of fearful and guilty helplessness, are great. Someone asked Elisabeth Kubler-Ross how she found the strength to deal with the dying day after day, and she said that just sitting with the dying, knowing that they understood that she understood, was a refreshment to her. And I remembered what had happened to me when I responded to a telephone call from an estranged sister-in-law who asked me to drive three hours to see her: she had signed herself out of the hospital, and she knew she had come home to die. She had things to settle, and those close to her could not confront them. She felt I would, and the time we spent together was dear and funny and warm and, yes, refreshing.

There is no magic formula for getting to this point, but every little bit, including this booklet, helps.

NANCY RICE

FRIENDS' CENTRAL SCHOOL OVERBROOK, PHILADELPHIA 19151

A Coeducational Country Day School

Five-year kindergarten through 12th Grade; College Preparatory Curriculum
Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

Camp CHOCONUT

Friendsville, Pennsylvania

Fifty Boys, 9-14. For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on outdoor activities and learning new skills; campcraft, natural science, carpentry, care of farm animals and many good games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited.

S. HAMILL HORNE
BOX 33F, GLADWYNE, PENNSYLVANIA 19035
Telephone Midway 9-3548

Openings for qualified staff.

"I need to find a firm rock on which to ground my shadowy soul, and grow unfettered by doubts and anxieties. Perhaps this place has helped me to put a little more gravel into my soil. I grow stronger every day, and can feel my sturdiness well up in me as if sap from the roots."

George School graduate,
class of 1974

For more information
about George School,
please contact
R. Barret Coppock,
Director of Admissions,
Box 350,
GEORGE SCHOOL,
Newtown, Pa. 18940



PLAN AHEAD

IES is a professional teacher placement organization providing qualitative recruitment and placement for over 700 independent (private) schools throughout the U.S. We are currently listing a wide variety of excellent opportunities for creative, imaginative teachers and administrators, particularly in the fields of math, science and reading.

INDEPENDENT EDUCATIONAL SERVICES
80 Nassau Street Princeton, NJ 08540
(a non-profit corporation)

Announcements

Births

BACON—On December 10, 1974, JONATHAN ALLEN BACON, to Marilyn and Peter Farquhar Bacon. Peter is a member of Germantown (PA) Meeting.

HOCKIN—On October 7, 1974, MINDY ACACIA HOCKIN, to Robert and Janine Hockin. The parents are presently Friends-in-residence at Twin Cities Friends Meeting in St. Paul, MN, but all three are members of Lehigh Valley Meeting in Bethlehem, PA.

Marriages

BRILL-SWAN—On December 28 at the Hartford Friends Meeting, LAUREL ELIZABETH BRILL of Bloomfield, CN and MICHAEL CODY SWAN of Hicks, NY. The bride and her parents, Robert and Helen Brill, are members of Hartford Monthly Meeting.

FURNAS-RANKIN—On September 14 at Stow, Ohio, NANCY RANKIN and JOHN EDWIN FURNAS. John and his parents are members of Miami Monthly Meeting, Waynesville, Ohio.

Welcome, Friend . . .

To the Third Annual Henry J. Cadbury Lecture*

To be given by Milton Mayer

Thursday, March 27

Fourth and Arch Meetinghouse, Philadelphia

* The Board of Managers of Friends Journal recognizes the many contributions of Henry J. Cadbury to the magazine and to Quakerism by selecting the most outstanding article to appear in the Journal during the past year

and inviting its author to give the Henry J. Cadbury lecture at the annual dinner and meeting of Friends Publishing Corporation and Friends Journal Associates. Please make dinner reservations no later than March 15.

Friends Journal, Desk 3/27
152-A N. 15th St., Phila. 19102

Please reserve _____ place(s) at \$3.00 each for dinner
at 5:30 p.m. on March 27.

I enclose \$ _____

I will pay at the door.

Name _____

Address _____

Deaths

EVES—On December 23, 1974, OTIS M. EVES, aged 66, a member of Millville (PA) Meeting. He was the husband of Elizabeth Dildine Eves. His daughters are Darl Adami, Portland, OR; Joanne Dietterick, Berwick, PA; and Sarah Ferro of Goshen, NY. He is survived by six grandchildren also. He was a trustee of Millville Monthly Meeting and member of the House and Grounds Committee and Ministry and Oversight.

MENDENHALL—On December 28, 1974, EDNA ELIZABETH MENDENHALL, aged 84, of West Chester, PA, a member of Middletown Monthly Meeting, Lima, PA. She is survived by a sister, Anna Mendenhall, of West Chester, PA.

MORRIS—On October 8, 1974, ALBERTA MORRIS, in Verona, Wisconsin. She was a former member of Chestnut Hill (PA) Meeting and had been the Executive Secretary of Philadelphia Yearly Meeting Committee on Race Relations. Her daughter, Margaret Ostrow, lives in Boulder, CO.

STURGE—On December 6, 1974, PAUL DUDLEY STURGE, aged 83, secretary of the British Friends Service Council from 1935 to 1956. He also served the Society of Friends in England in many other ways, including the clerkship of London's Meeting for Sufferings. For many years he was a member of the Council of Woodbrooke College. He could always be relied upon to be avail-

able in any emergency or to apply oil to the machine if and when it became rusty, or to know what to do if someone was gumming up the works.

During his twenty years at Friends House, it can safely be said that he was on good terms with all his colleagues there. Moreover, there must be many among the workers, young and old, who served overseas during all those years, who will feel that they have lost a personal friend, one who cared for them as people.

During his long term as secretary of the Friends Service Council, he inevitably travelled widely; but overseas work was not new to him, as he had spent many months in Germany after the first World War, so that he knew what it was like to be at the worker's end. That experience also helped him to know the German people in defeat, and enlarged his sympathies for the needy—not only those who were short of food, but those who needed friendship and understanding.

He paid several visits to America, including attendance at the Friends World Conference at Swarthmore in 1937.

WILLS—On November 14, **CLAYTON B. WILLS**, at Morrestown, NJ, aged 69, a member of Medford United Monthly Meeting. He is survived by his wife, Margaret Lippincott Wills; a daughter, Marilyn W. Jones of Morrestown; a son, Curtis Wills of Woodbine; and four grandchildren.



Coming Events

March

9-11—New York and New England Quaker Schools Conference, Powell House, R.D. 1, Box 101, Old Chatham, NY 12136.

14-16—Marriage Enrichment Weekend, Powell House, R.D. 1, Box 101, Old Chatham, NY 12136. Norman and Leanna Goerlich, Leaders.

27—Third Annual Henry J. Cadbury Lecture to be given by Milton Mayer, Fourth and Arch Street Meetinghouse.

April

12—The Committee on Aging Friends of Philadelphia Yearly Meeting is sponsoring a workshop on "Options for The Elderly" at 4th and Arch Street Meetinghouse. A panel of experts will help us understand the special emotional as well as physical needs of the elderly, the community resources, both private and public, which are now available to them, and the additional resources we will need as our population grows proportionately older. Special concerns for the elderly will be discussed. The workshop will run from 9:30 a.m. to 3:30 p.m. and participants are invited to bring their own sandwiches. Registration is \$2.00. To register in advance contact the Committee on Aging Friends, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

25-27—Conference on "Investments, Wealth and Economic Alternatives" at Woolman Hill, a Quaker conference center in Deerfield, MA. Attendance limited to 35. Interested persons are urged to register early. Registration is \$10 which is applied to the total cost of \$30 for adults and teenagers; \$15 for children 6-12; and \$5 for children under six. Registrations, requests for information or program suggestions can be sent to Arthur Fink, New England Regional Office, American Friends Service Committee, 48 Inman Street, Cambridge, MA 02139. (617) 864-3150.



FRIENDS SEMINARY

222 East 16th Street, N.Y., N.Y. 10003

Ernest F. Seegers, Principal

Under the care of N.Y. Quarterly Meeting.
A Quaker coeducational day school
located in the heart of Manhattan.
Four-Year Kindergarten through 12th Grade.

Inquiries to: **Anita Jarvis Joseph**
Director of Admissions
15 Rutherford Place
New York, N.Y. 10003

PROVIDENCE FRIENDS SCHOOL

under the care of
Providence Friends Meeting

MEDIA, PA 19063 (215) 566-8376

Small new school with close community spirit. Emphasis on individual's own direction, from strong academics to vocational. Good citizenship required. Grades 9-11. One (1) grade added each year to grade 12.

JOHN A. CALLAHAN,
HEADMASTER

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1975

**A Friends' coeducational country
boarding and day school**

BOARDING 9 - 12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions
Westtown School, Westtown, Pa. 19395
Telephone: (215) 399-0123

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.

Books and Publications

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

For Rent

BUCK HILL FALLS COTTAGE, July 4 to August 30. 5 bedrooms, 2½ baths, modern kitchen, laundry, screened dining and sleeping porch. Swimming, tennis, golf, lawn bowling, riding and fishing nearby and available to cottagers. \$195 per week, 2 week minimum rental. Write: Box C-637, Friends Journal.

SHARE my Hudson-view home. Spacious house affords privacy. Secluded lawns, gardens, woods, children's paradise. 35 minutes to NY subway. Available May to November. Write Norman, 10968.

LAKE GEORGE COTTAGE, Hague, NY. 3 bedrooms, 100-foot sandy beach. June 28-August 23, \$900; July \$550. (Short-term, inquire after April 20: two weeks, \$330; one week, \$175.) Bancroft, 55 Mt. Pleasant, Amherst, MA 01002.

For Sale

NON-COMPETITIVE games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

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

LIVE-IN OFFICE POSITION available at Pendle Hill. Principal duties involve bookkeeping 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.

ASSISTANT BUSINESS MANAGER at GEORGE SCHOOL, beginning July, 1975. Housing available on campus. For information, call or write Business Manager, George School, Newtown, PA 18940. Telephone (215) 968-3811.

Positions Wanted

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

COLLEGE JUNIOR needs work mid-May to late August. Housework, cooking, travel companion, tutoring, child care, or similar. Philadelphia area or live in. Good references. Contact Crystal Palmer, Box 17393, Guilford College, Greensboro, NC 27410 before April 30.

TEACHER-Child welfare caseworker, M.Ed., Secondary English, Social Restoration, seeks employment greater Philadelphia/New York area. Certified Pennsylvania. Box L-633, Friends Journal.

Schools

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

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 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

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

Travel

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

QUAKER RELATED WORK, such as general secretary of a meeting—yearly, quarterly, monthly: retreat and/or study center. Will bring to position nine years of fundraising and administrative experience (six with AFSC); skills in creative and expository writing and a profound interest in the Religious Society of Friends. Box B-638, Friends Journal.

FRIEND'S FAMILY wants to purchase Franklin or other open or closed wood burning stove. Box M-639, Friends Journal.

News Notes

THE APPOINTMENT OF Harold Jernigan as the new principal of Friends Seminary, the Quaker independent school in Manhattan, has been announced by Michael Phillips, chairman of the Schools Committee of the New York Quarterly Meeting of Friends and by Leonard Kenworthy, chairman of the Friends Seminary sub-committee.

Harold Jernigan is a nationally and internationally known educator. For the past eight years he has been principal of the Carolina Friends School which draws its student body of over 400 students, kindergarten through high school, largely from the academic communities of Duke University in Durham, and the University of North Carolina in Chapel Hill, North Carolina. Carolina Friends has been famous for its stress on academic and human excellence and for its Middle School.

His wife, Amy Jernigan, is also an educator and has been a teacher and librarian. Her experiences include teaching at the Friends School in Ramallah in the Middle East. They have two sons, John Lewis, a student at Westtown School, a Quaker boarding school near Philadelphia, and Arthur, a student in the Carolina Friends School.

The Jernigans have been active in Quaker work, having served as directors of both high school and college work camps of the American Friends Service Committee, as well as in other aspects of Quaker work here and abroad.

Harold Jernigan is succeeding Ernest Seegers who has been principal of Friends Seminary for nine years. He and his wife, Ruth Seegers, an art teacher at Friends Seminary, will move to Maine early this summer. Harold Jernigan will take up his duties as principal of Friends Seminary in July, 1975.

Meeting Announcements

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 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 383-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). 548-8082 or 552-7691.

PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 916-442-8768.

SAN DIEGO—Unprogrammed worship, First-days 10:30 a.m., 4848 Seminole Dr., 296-2264.

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

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

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-9408.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

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

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—Housatonic Meeting: Worship 11 a.m. Route 7 at Lanesville Road. Telephone: (203) 775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

Delaware

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

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

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

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

ODESSA—Worship, 1st Sundays, 11 a.m.

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.

Subscription Order Form / Friends Journal

Please enter my subscription to Friends Journal, payment for which is enclosed.

One year ☐ \$7.50. Two years ☐ \$14. Three years ☐ \$20.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State

Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102

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—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

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

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

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Avenue, S.E.

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, Clerk. Phone: 288-1490. Quaker House. Telephone: 373-7988.

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 10:30 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, 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

INDIANAPOLIS—Lantern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

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

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

Iowa

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

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

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; 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 Ngbhd Ctr. J. McAdoo, CL, 5209 Eliot Oak Rd. 21044. 596-5212.

EASTON—Third Haven Meeting and First-day School, 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 1st Sun. June through last Sun. Sept., worship 9:30 a.m.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

UNION BRIDGE-PIPE CREEK MEETING (near)—Worship. 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton. Clerk, Elizabeth H. Boardman, (617) 263-5562.

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

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

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

FRAMINGHAM—841 Edmands 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 227-8210.

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, 11:00 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore, Phone 741-0141 or 671-2651.

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. Unprogrammed meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer 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, Gaiway, 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—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk, Nancy Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

Ohio

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

CINCINNATI—Community Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, clerk. (513) 221-0868.

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

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

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

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

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472 or Roger Warren, 486-4949.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

TOLEDO—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, (419) 878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

WOOSTER—Unprogrammed meeting & First-day school, 10:30 a.m., SW cor. College & Pine Sts. 264-8661.

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE—Landsowne 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 Waln Streets, 11 a.m.
Germantown Meeting, Coulter Street and
Germantown Avenue.
Green Street Meeting, 45 W. School House
Lane.

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 Meet-
ing, 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. meet-
ing 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 wor-
ship, 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 (sum-
mer, 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., Fo-
rum, 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.

YORK—135 W. Philadelphia St. Meeting for
worship 11 a.m. First-days.

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

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 loca-
tion.

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, Sun-
day 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. Cuttings-
ville, 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.

RICHMOND—First-day School, 9:45 a.m.,
meeting 11 a.m., 4500 Kensington Ave.
Phone 359-0697.

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

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

Washington

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

TACOMA—Tacoma Friends Meeting, 3019
N. 21st St. First-day discussion 10 a.m.,
unprogrammed worship, 11. 759-1910.

West Virginia

CHARLESTON—Worship, First-days, 9:45-
10:45 a.m., YWCA, 1114 Quarrier St. Paul
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:

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

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

Or if you are changing your name
or address, remove the mailing label
from the magazine, attach it in this
space, make the changes and send it
to us. Do this as far in advance as you
can because it may take up to six
weeks to change the computer.

(Space)

Thanks, Friend

**Announcing
1975**

QUAKER

ESCORTED TOURS



SCANDINAVIA

July 1 — July 22

A 3-week adventure to scenic Scandinavia. Departing New York City via regularly scheduled S.A.S. jet, we visit the gorgeous countries of Denmark, Sweden, and Norway. Beginning in Copenhagen, we see magnificent castles like Shakespeare's Elsinore, and even the Danish Crown Jewels. Then on through Hans Christian Andersen country of rural Denmark and take the ferry to Sweden. At Gothenburg we will attend a local Friends meeting, and proceed to Stockholm, the capital of Sweden. Interesting boat trip on the canals, a delicious lunch at the famous Operakallaren are just part of our days in this lovely city. We continue through the lake country to Norway's capital city of Oslo and into the majestic mountains to experience the picturesque villages, awesome glaciers, and cascading waterfalls. Also enjoy an unforgettable ride on a Norwegian coastal steamer then on to Bergen where we take our flight back across the Atlantic. Other special Friend's Meetings will be arranged wherever possible. A delightful Scandinavian experience as we get to know the smiling people and appreciate the spectacular scenery and lively history of these Northern countries. Personally escorted by Dr. T. Eugene Coffin.

INSIDE ALASKA

July 4 — July 21

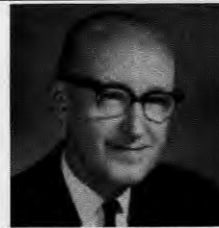
Really get inside Alaska! Departing from Chicago and Seattle by air, experience the Alaska of old with a sternwheeler ride near Fairbanks, the gold mining town of Nome, glimpse the Trail of '98—all reminiscent of that great chapter from the exciting book of Alaska's rugged history—indeed, one of America's last great frontiers. The scenery will leave you spellbound—the beauty of majestic Mt. McKinley, the vast icefield at Portage Glacier, where snow-capped mountain peaks are reflected in razor sharpness. A 2-day excursion takes us to the Arctic Circle, visiting the Eskimo village of Kotzebue, the King Island Eskimo exhibit and the mammoth totem poles. We'll also have a 4-day cruise through the magnificent Inside Passage seeing fantastic Glacier Bay and the famous Alaska city of Ketchikan! Thrill to a ride on a narrow-gauge railroad and a quaint sternwheeler trip. A real interior view of our 49th state. Personally escorted by Robert E. Cope.



Distinguished Leadership

Our leader of the Scandinavian Tour will be Dr. T. Eugene Coffin, a Friends Pastor for over 25 years and Executive Secretary of the Board of Evangelism and Church Extension. His latest Friends Tour was to the South Pacific.

Leader of our Inside Alaska Tour will be Robert E. Cope, a Friends Pastor from Indiana. He has travelled extensively, and successfully escorted Friends Tours to Alaska, Hawaii and the Caribbean.



Write To: **QUAKER TOUR DIVISION**
Wayfarer Group Travel, Inc.
2200 Victory Parkway
Cincinnati, Ohio 45206

I am interested in the 1975 Escorted Tours as offered in this publication—please send me (without obligation) the following folders as checked.

☐ SCANDINAVIA ☐ INSIDE ALASKA

Name _____

Address _____

City and State _____

Zip _____

(please print)

Experienced Management

We have been arranging tours especially for Quakers for many years. Careful consideration has been given to the preferences and interests of our patrons from years of experience. Only the finest available accommodations and services are included to permit complete satisfaction and enjoyment of the exciting programs offered.

Completely All-Expense — All-Escorted

Every necessary item of expense is included from major considerations such as transportation, hotels and sightseeing to all meals, baggage handling, special activities and even tips to all those serving you. No worries about the time-consuming details of travel—our planning permits you full enjoyment. The only expenses which cannot be included are purely personal items such as laundry, telephone calls, postage and souvenirs.

For complete information, fill in, clip and mail today