

January 1, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today

FRIENDS JOURNAL:

THIS OCCURRED TO ME IN MEETING TODAY,

AS SIMPLE AS THAT

ONE DAY IN THE MIDDLE OF A HALF-FELT PRAYER
A MOMENT'S DOUBT, "WAS HE REALLY THERE?"

A MOMENT'S DOUBT AND HE WAS GONE.

THE NIGHT WAS DARK. THERE WAS NO DAWN.

FROM MY DESPAIR I WAS RELIEVED,

FOR HE RETURNED WHEN I BELIEVED.

DEDICATED TO EMMA TINSMAN, SOLEBURY MEETING
(WHO SAT IN FRONT OF ME)

JOHN FISHER
11.7.76



FRIENDS JOURNAL

January 1, 1977
Volume 23, Number 1

Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152A North Fifteenth Street, Philadelphia, PA 19102. Telephone (215) 564-4779.

Second-class postage paid at Philadelphia, PA and at additional mailing offices.

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. Breault, *Managing Editor*
Nina I. Sullivan, *Advertising and Circulation*
Vinton Deming, Jennifer S. Tiffany and Martha A. Zinn, *Typesetters*
Marguerite L. Horlander and Lois F. O Neal, *Office Staff*
Anna Margaret Nicholson, *Proofreader*
Marielise Heacock, M. C. Morris, Annemarie Neumann, Donald G. Rose and Lili Schlesinger, *Volunteers*

BOARD OF MANAGERS

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

1975-1978: Stephen Anderson, Marjorie Baechler, Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.

1978-1979: Joseph Adcock, Helen Buckler, Elizabeth Cooke, Richard J. Crohn, William B. Kriebel, Kenneth Miller, Ruth L. O'Neill.

MANAGERS EMERITAE: Eleanor Stabler Clarke, Mildred Binns Young.

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

Subscription: United States and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year for postage. Single copies: 50 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.

Copyright © 1976 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Centering Down...

ODD THAT we insist that "simple" people, poor people do not feel deep continuous emotion. We allow them animal explosions of rage or passion or illogical exuberance and then dismiss them as too insensitive to suffer from the more subtle miseries, the psychological peas that we, princes and princesses of a more intellectual world, must endure. We have a lot of time for rambles through our psyches. We tell each other about them—in excruciating detail—or we pretend we would not give ourselves away for the world, while we long for the relief of boring someone. In the end, I suspect it is not a matter of our feeling more, but rather that we have more verbal facility and more time to kill, for we have less to do to stay alive. Frustration is a nagging presence in a human life almost beyond explanation to another person. It has no beginning and no foreseeable end. Action does not necessarily cure it: inaction leaves it sitting there in your head like a large blob of dough that slowly grows with the yeast of events, until the mind is numbed by a dull, aching desperation. We meet it in our own separate ways.

*Ann Cornelisen in
Women of the Shadows*

NOW AND THEN at our deck feeder, a male cardinal will exchange seeds with a female in an ancient ritual as delicate as it is formal, as graceful as it is natural. There are some personal moments like that for me, with child, spouse or friend, when the eyes of my heart are enlightened and I know the hope to which He is calling me (Eph. 1:18). Moments of seeing from the heart, meeting, knowing and being known.

The Ridgeleaf

Contents

Freedom Through Friendship— <i>Philip Mooney</i>	4
Untitled— <i>Fauna Taylor</i>	7
The Voice of One— <i>Evan Howe</i>	8
What I Feel— <i>Susan M.</i>	10
Capital Punishment— <i>Newark Monthly Meeting</i>	11
A Christian Perspective on Capital Punishment— <i>Charles T. Smit</i> ..	12
Friends Around the World	14
Sixty-Forty— <i>George Nicklin</i>	17
Reviews of Books	18
Letters to the Editor	21
Announcements	24
Classified Advertisements	26
Meeting Announcements	27

We would like to thank **John M. Morgan, Ken Miller, Anne Rockwell** and **Peter Fingesten** for their fine photographs and illustrations in this issue.

... And Witnessing

"SOME PEOPLE want to forget Attica," said lawyer Malcolm H. Bell in a talk to Stamford-Greenwich Friends Meeting on the cover-up of the state's investigation of the 1971 Attica prison riot. "It is old hat," he continued. "Who likes to contemplate police gunning people out of anger, hate or fear? Yet as the riot recedes into history the full story remains hidden. Brotherhood failed at Attica. The failure reached bottom when officers shot and beat without justification. It continued while the prosecution pursued inmates, yet sheltered officers from answering for their crimes.... Some people tell me not to waste sympathy on inmates. Sympathy has nothing to do with it. The inmates of Attica were sentenced to a prison, not a game preserve. It is never open season on humans. The law protects inmates as well as the rest of us from being wantonly shot or bludgeoned. Moreover, almost all inmates get out. How we treat them in prison affects how they treat the rest of us afterward. Humanity, the Constitution and common sense all require equal justice."

The Quality of Love

Some three hundred and twenty-five years ago in England a young person had an experience that changed his life—and ours. That person was George Fox and what he experienced was the reality of the same Presence within himself that another person sixteen hundred years earlier had also experienced. That earlier person was, of course, Jesus.

As we begin a new year it seems appropriate to consider the potential for each of us also to experience that same Presence here and now and to be aware of it as an ongoing, never-ending reality.

What are some ways we might prepare for such an experience? One could be to ponder this: Do we, in fact, believe that there actually is within each of us something of that same essence, that elemental spark of spirit, which is of the same nature as the spiritual reality which George Fox and Jesus Christ and countless others came to know?

That question goes to the very heart of our faith. The process of trying to answer it often involves something which can be as essential to the breath and life of the spirit as the unconscious movement of our lungs is to our own physical breath and life. That something is prayer.

Yet prayer can produce skepticism as well as spiritual sustenance. If so, what might be done is to take the skepticism and let it become the prayer. Similarly, illness, troubles or problems of all types can become channels if we use them as ways to open ourselves.

Open ourselves to what? Thomas Kelly answered that question with these words:

The experience of the Presence of God is not something plastered onto our nature; it is the fulfillment of ourselves. The last depths of humanity go down into the life of God. The stabilizing of our lives, so that we live in God and in time, in fruitful interplay, is the task of maturing religious life.

But there are times when faith and prayer together are still not enough to enable us to experience the Presence within ourselves. What then? There is only one more possibility: love.

Evelyn Underhill in *The Spiritual Life* describes the relationship between prayer and love in these words:

Our deepest life consists in a willed correspondence with the world of Spirit, and this willed correspondence, which is prayer, is destined to fulfill itself along two main channels; in love towards God and in love towards humanity—two loves which at last and at their highest become one love.

"My life shall be a real life, being wholly full of thee." And as that real life, that interior union with God grows, so too does the self-identification with humanity grow. They do not stand aside wrapped in delightful prayers and feeling pure and agreeable to

God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him.

But even love makes some requirements of us before we can fully experience it as the essence of ourselves and of others. First, it must have an element of self-acceptance within it. Then it must have gone beyond to self-forgetfulness, which turns it inside out. Finally, love must transcend the personal and become impersonal.

During this process, we receive glimpses of new relationships, new priorities, new awarenesses. They encourage us to move ever closer to the place—indeed the quality of love—where we will "know one another in that which is eternal."

You who read these words and who have experienced love at any level know how pale descriptions are in comparison to the experience. In the same way, the nature of the Presence that is potentially available to us shines brighter than any words can begin to describe.

So what is it that keeps us from such an experience, such a knowledge of "that which is eternal"? Is it not a lack of faith, an incompleteness of prayer, an inability to love?

And what is it that can help us find faith and prayer and love as ways of life? The answers seem to be stronger faith, steadier prayer, greater love.

The true answer—indeed the miracle—is that faith and prayer and love can begin to be experienced here and now, wherever, however, and in whatever condition we are. All that we need to do is quiet ourselves, open the inner gates as widely as we can, and accept what comes. For what we will receive comes from a never-ending, always-available, ever-sufficient Source.

And the greatest miracle of all is that the source is within ourselves.

That was the realization which changed George Fox. That was the expanded consciousness into which Jesus surrendered his life and spirit. And that is the Reality which beckons us to experience and practice the Presence today, tomorrow and forever.

Having said all that, let me add that these words are offered because they reflect my own experience. Part of that experience includes relating very strongly to what Evelyn Underhill expressed this way:

You are face to face with a living, growing, individual spirit; not a lump of wax on which to stamp the Christian seal. And you are responsible to God, not for giving that soul a bit of orthodox information, which it probably won't understand, but for helping it to see its own whereabouts, actualise in its own way its particular spiritual capacities, that it may gradually become more real, and fulfill its latent genius for sanctity.

JDL

Freedom Through Friendship

John Macmurray:

In Memoriam (1891-1976)

by Philip Mooney

A crisp, careful, quiet voice that spoke of human freedom was coming over the BBC wireless. It was the summer of 1930—long before the same network broadcast the historic calls to liberty of Churchill and DeGaulle. In this earlier time, the Scottish Maxwellton accents belonged to a Cameron Highlander wearing the Military Cross of World War I. The veteran was John Macmurray, former Balliol fellow at Oxford and now professor of philosophy in the University of London. He was finishing a series of radio-talks on the subject of freedom in the modern world. Professor Macmurray's cumulative intent was unmistakable:

A real person cannot be free in the face of unreal persons. He may be free in himself, but he cannot express his freedom freely. So I conclude with a point which I have mentioned before, but have not yet had time to develop. Human freedom demands not merely free people, but the relationship of free people. Its final basis lies in real friendship. All reality, that is to say, all significance converges upon friendship, upon the real relationship of one person with another independently real person.

This past June 20 in Edinburgh, the voice of John Macmurray went still. We keenly miss the presence of this *real* person. Our toothy video-tape world has all too few of his kind whose only ulterior motive in communicating is to do the truth, textured with seasoned experience, expert research, and the wisdom born of wide-ranging, unhurried and unflinching reflection. We treasure in a grateful corner of our heart his countless personal gestures of kind thoughtfulness: the long, overhill walk to the crossroads and goodbye after our first meeting—a conversation graced with his ever-in-tune listening and almost prayerful insights of response; his distinctive

hand-script atop the tins of Scottish shortbread, wrapped and sent overseas to the Christmas delight of my students; the playful glint in his Celtic blue eyes paying radiant compliment to the latest witticism of his beloved wife. We will not say that we have lost our friend: John has well taught us that deeply committed personal relationship, for being beyond biology, can survive our individual obits.

Friendship had been the underlying theme in all of John Macmurray's major academic addresses: the Terry lectures at Yale in 1932; the Lord Dunning Trust lectures at Queens University (Kingston, Ontario) in 1949; the back-to-back Gifford lectures at the University of Glasgow in 1953 and 1954; the Forwood lectures at the University of Liverpool in 1960. But, it is in the preface of the printed edition of the Gifford series, dedicated to his dear wife, that we find fitting epithet for the personal and professional spirit of John Macmurray: "*All meaningful knowledge is for the sake of action, and all meaningful action for the sake of friendship.*"

John's unwavering conviction was that the union of two friends in endearing and enduring personal friendship is the one ultimate value that can fully engage the human power of free choice. His reason is quite simple: friendship is the only worthwhile value that holds no threat.

However, John was too much the realist not to be sensitive to the various enterprises humans must heed in the process of providing for friend and family. Such endeavors have to do with keeping order in society through observance of law, doing a good job for the corporation and the K. of C., and gathering cash to meet the bills. Still, John could not be blind to the subtle pressures against one's freedom in transferring the prerogative and responsibility of individual choice to authority, in curtailing personal priorities for the good of the organization, and in stripping away the creativity of labor for impersonal common tender. Inevitably, these pursuits do take their toll in time and energy. Yet, none

can become the identifying action of one's life, much as they may appear to—even to oneself. John detects the embedded deterrent, for his BBC audience:

Again, even if we know what we want to do, we may be afraid to do it, and our fear may be a constraint *within* us. So long as the fear is there, we can't act freely. Even if we do what we want to do, we shall have to force ourselves to do it, and then we shall not be doing what we want to do, since our fear is in itself the indication that we don't altogether want to do it.

Bona Fide friendship, however, is not cluttered with such misgivings. The glowing beauty of friendship is that a person can be wholly himself or herself in the relaxed presence of the friend. So, John insists that friendship is both the condition and focus of freedom:

If we want an example of what it means to be free, what it feels like in experience, as it were, we must think of the occasions on which we have found ourselves completely spontaneous and unconstrained in the company of a friend. If you think of that kind of experience, you will understand, I think, whether you agree or not, what I mean by saying that our freedom realizes itself in and through friendship. It is only in friendship that we ever find ourselves completely ourselves and so completely free. We can say what we please and do what we please without restraint in ourselves or outside ourselves. And you will also understand the connexion between reality and freedom. For in such a flowering of friendship we find the two things indissolubly joined. We are completely ourselves and completely free; and our reality and our freedom are two sides of the same penny.

Union in this relationship is personal realization or, as John puts it with his characteristic Scottish neatness: "To be a friend is to be yourself for another person."

Friendship as *the* quintessential human quest poses no hazard to freedom. But, it can collapse under the luggage of cautious fear that either or both parties may haul into the relationship. Since a person's basic thrust is *to belong* the correlative fear of eventual isolation is always in tow. Now, if this latent anxiety should harden into steely self-protectiveness in the wake of bitter disappointments, it can undermine the mutual trust that is the core context of friendship. The reciprocal revelation and communication that is the heart of personal relationship cannot transpire if either person is encrusted with this impenetrable casing of defensiveness.

In his subsequent broadcast series of 1932, John



John M. Morgan

referred to this sort as "fear-determined" people. Significantly, John was calling attention to this radical malady in contemporary humanity at the very time Hitler was beginning to exploit it in a prostrate Germany. Directly, with the approach, cataclysm, and aftermath of World War II, his able diagnosis was grimly verified, even as the symptoms of the darksome malaise became glaringly clear. Sadly, the world of Kafka and, later, of Camus had strewn the cities of Europe with "*l'étranger*," the alienated person who could expect nothing but apathy from others. Add to this dismal file the incredible atrocities visited upon innocent victims by both protagonists in the armed conflict and the ensuing *angst* of those marked guilty and under the searching and excluding judgment of the populace. In the end came the senseless spectre of marauding death gone berserk above in *blitzkrieg*, saturation and atomic bombing, and below in the horrendous chambers and ditches of Dachau. Never in the history of humanity had so many families been shorn of loved ones. In the lethal dust of Coventry, Dresden, Katyn Forest, and Buchenwald, nihilism crept across Western Europe. The elbow-distant prospect of the abrupt death of those near and dear had benumbed the capability of permanent commitment. This three-fold dread of indifference from a friend, condemnation by a neighbor, and separation from the beloved in untoward death, John had discerned to be the firmly entrenched roots of that oppressive self-protectiveness that closes down the full-hearted leap and love that is human freedom.

During his entire professional life, both before the Second War as tutor at Oxford and philosophy teacher variously in the University of Manchester, the University of Witwatersrand, and the University of London and after the peace as professor of moral philosophy in the University of Edinburgh, John sought the effective antidote for this self-defeating disposition. He was well aware that the smothering cloud of isolation evaporates in the warming regard of sincere affection from another. Still, the haunting question recurs: will not this "sun," too, go dark?

The crux of solution lies in instilling the settled and serene trust that the *belonging* so longed for will, indeed, endure. The "alienated," so often left in the lurch under the guise of camaraderie, ache for the real assurance of constant concern from another. The guilty seek permanent relief from the burden of their broken past in the reconciliation of unconditional forgiveness. The bereaved in their lonely desolation look for a ray of solid hope for reunion with the deceased loved one. In his BBC talks of the thirties, John acknowledged that he lacked ready answer to the problem of overriding fear. On the other hand, he had no doubt as to humanity's last best chance to surmount it: "The solution of our dilemma is to be found, I am convinced, in Christianity and only there. But—it is *not* to be found in pseudo-Christianity."

What John meant by authentic Christianity he developed in two books wrought with much care and deliberation in the mid-thirties: *Creative Society* (1935) and *The Clue to History* (1938). The underlying motif in both works is that Jesus's primary mission was to free humanity from all-pervasive fear. Symbolically, this is the theme John returned to for his final BBC broadcast series during Lent of 1964.

Under title of "To Save from Fear," John clearly states his definitive word of response to the primordial human problem he had raised on the same network over three decades earlier. The constant care, the unconditional forgiveness, and the steady hope of reunion beyond death that alone can banish humanity's most elemental fears have already been tendered to humankind in the "perfect love" of Jesus. The needed salvation is the divine love of the Father communicated to even the most derelict through Jesus and his *ecclesia*:

Jesus linked the love which he manifested, and which was to bind his disciples in a society of mutual affection, with the hidden reality of the world; with the creative centre of all things. "As the Father hath loved me," he told his disciples, "so have I loved you." . . . The love which he manifests, which binds them to him and to one another, is thus an expression of the power that created and that sustains the world. So they knew that in sharing his mission they were not just following another religious leader, but entering into the final truth about themselves and about the human race and about the whole world. They were anchored in reality.

Consequently, an authentic Christianity calls no one *stranger* and brings the Father's provident concern to anyone in need. In this regard, John's interpretation, in *Creative Society*, of Jesus's parable of the Good Samaritan is itself a reflection of John's own gentle spirit:

The story is an answer to the question: "Who is my neighbor?" The question was asked to define the limits of community within which the commandment "Thou shalt love thy neighbor as thyself" was to apply. Jesus answered the question by defining the nature of community in a fashion which excluded any limits. . . . The conclusion of the parable is that the Jew who fell among thieves and the Samaritan who helped him, are in community, while the Jew and his own compatriots are not. This conclusion is based upon the fact that the Samaritan shared his material possessions with the Jew in his need, while the priest and the Levite made their natural community as members of the same nation and the same faith an ideal matter which did not express itself in action.

In the same book, John catches a spark of the ire of Jesus in inveighing against a pseudo-Christianity that would deny the healing grace of forgiveness to any real penitent:

A great deal of Christianity has actually so perverted the plain teaching of Jesus as to conceive that its first duty was to arouse and deepen in men, by all the means in its power, the sense of guilt. This is, of course, one of the subtlest means of destroying the spontaneity in any individual and making him amenable to the control of others. The whole problem for religion, as Jesus clearly saw, was to reverse the process; and so to create the kind of men who could not be imposed upon by authority through their own sense of guilt, but would spontaneously create from a sense of equality and freedom. His method was to assert the falsity of the sense of guilt, without denying the reality of the occasions which give rise to it. . . . So Jesus said to the woman taken in adultery, "Neither do I condemn thee; go and sin no more." So he taught his disciples to pray, "forgive us our trespasses as we forgive them that trespass against us." . . . So at the end Jesus prayed for those who crucified him, saying, "Father forgive them, for they know not what they do."

Authentic Christianity restores the bond of community through the reconciling love of the Father, totally

manifest in Jesus's death on the cross.

Finally, the reunion of his friends with Jesus in the resurrection radically removes the threat of biological death as the last barrier to belonging. How uplifting a Lenten message the Britain of the Beatles received from John:

What had happened to transform these men? Their own account of the matter was that after his crucifixion and burial Jesus had appeared to them and talked with them, not once but several times, until one day when he left the earth before them and disappeared from their sight.... That was what they said; and that they firmly believed; there can be no doubt of this. Something had happened to them which transformed them; this also, it seems to me, cannot be doubted. What happened they could only describe in terms of the resurrection of Jesus and the coming of the Holy Spirit.... I leave it there with you. I can find no other explanation.

When asked in private conversation whether he believed in a life beyond this one, John remarked that it was difficult for him to imagine human existence without the element of struggle. Then came one of those pensive Macmurray pauses. His white-bearded chin lowered to the widening smile that beamed across his Kirkcudbright countenance: "But if the good Lord should wish to bless me with another life, that would be fine. If not, then I am very grateful to Him for the life He has given me here."

This utterly peaceful reply of a summer ago reminds of the *Suscipe* of St. Ignatius Loyola and its fulsome gratitude to God who loves and works for us in all things. Our visit, in fact, took place on the Jesuit founder's feast. This priest's ever fresh and fond memory of that day is the celebration of a home liturgy with the Macmurrays. John gave the first reading, infusing special meaning into the passage from the first letter of the Apostle John that down through the years had been the key-signature of his writing, teaching, and living: "God is love; he who dwells in love is dwelling in God and God in him.... There is no room for fear in love; perfect love banishes fear.... We love because He loved us first." His gracious wife prayed Psalm 131 that exquisitely hymned John and Betty's lifetime of trust in the Lord and in one another.

This past feast of Loyola, John's bride of sixty years accompanied his remains to his final resting place in the Quaker village of Jordans in Buckinghamshire. May this great and good man rest forever in the friendship of the risen Jesus with whose kindness, peace and joy he has specially touched us.

Philip Mooney is a Jesuit priest who teaches theology at St. Peter's College in Jersey City, New Jersey. In addition to being a close personal friend of John Macmurray, Phillip Mooney also did his Ph. D. dissertation on what he describes as "John Macmurray's notion of religion."



This room has no stained glass windows, no towering organ's tubes nor candles' incense.

The sound of children, of snuffling, coughing, of feet scraping, has often distracted me from lofty thoughts.

But entering here, expectant, its mood has never failed.

The feel of love among and between us, reaches out, encompassing as I settle down, accepts, engulfs, embraces, reinforces me.

Familiar presences attend;
I'm child again, guided and loved and nurtured.
My soul expands, and firms, and re-affirms.
My caring answers. I grope for wisdom,
I pick at the gauntlet's ravelled threads.
I heal, grow, respond.

Grey heads and time-etched faces—symbols of committed,
the hard, the beautiful years—are interspersed among the lately middle-aged, blossoming young families, impatient youth,
(or is it impetuous?) accepting new responsibilities, participating in our many different ways.
Having been loved and led, I now return to this circle where I have examined and questioned and worshipped,
committed, and recommit, my life.

I receive now, as I always have, an outpouring of your love,
I re-experience those hours of your leadership and dialogue.
I ever will. And we will share the joy and weight of leadership
until these youngsters we now teach rise up with new dreams and visions.
And we'll reach out in love and remembered experiences to you,
our mentors, and forward in love and faith to these our young,
embracing the whole in immortality.

Fauna Taylor

The New Life

by Evan Howe

*A Sequence, for Steve,
who wanted to know.*

First Day

You never know till you try.

I left behind the Old Life,
and, driving into the New
there was a dividing line,
and a voice in my heart, saying,
"I am *here*, now."
The other places I wanted to be
vanished into a dream.
I am here, this moment,
and for the first time
I see the blue Florida sky
hazy in the heat;
the softness of palms,
the gentleness of meadows
where cows graze.
—And then there was a village,
friendliness, a place to stay,
the warm sea beckoning through the haze,
and the words came,
"It took so long, with scars,
pain and heaviness.
These are gone,
and I am here, now!"

Retirement is a horrible word
bespeaking gumless gaffers with canes,
shuffleboard courts, a bench in the sun,
a stumbling into a grayness.

It is not so!

This is my life, born anew,
that I have earned every step of the way
by the sweat of my body.
Each single beauty belongs to me,
and there are gratitude and thankfulness
that each hoarded jewel
can now be brought, intact,
to sparkle in the sun.
They are here, in my hands.
I owe no man. I love the ones I love.
I go where beauty calls.
Retirement is not the end of the road,
but an entry into new reaches.

I must find a better word:
"Transfiguration" is the closest.



Baptism

I walked to the edge of the surf
upright, on my own two feet.
Behind me was the working life:
I had earned my wages,
worked where I was needed,
met challenges head-on.
If I made mistakes, I tried to correct them.
Where there was error,
I sought to bring truth. I bore love
as I wear this cross around my neck.

The waves now embrace me:
I am made new, but in the old mould.
Over this sea lie Africa, Gibraltar,
the English Channel.
I was there, but separated from them
by a ship. Now I am one with them,
and one with the sea and its peoples.
As I had walked upright,
in that degree I am rewarded.
The key word here is
"freedom."

Reflection

I have never seen myself as I am.
Now, with the soft breeze on my shoulder,
and music softly calling on Bach's Jesu,
I look at what I am in the mirror.

I see wrinkles, marks of aging,
and mostly strain
which held me back,
but is now breaking up
as I enter the world
of the joy of man's desiring.

The reflection in the mirror
is of no importance.
These have meaning:
the softly breaking wave,
color and warmth,
the music.



Solidarity

The coal miner from Paducah
and the retired merchant seaman
meet in the surf.
There is instant recognition
of kindred spirits.
They talk of life in the mines,
the coolness of the sea and depths of the earth,
families and far away places,
unions, wages, and working conditions.
With every other sentence,
a breaker pounds them, sends them sprawling,
arms and legs flailing—
to return and face each other, eyes shining,
resuming the talk of jobs and places.
Each pounding wave
hammers the friendship more solidly,
until, "So long! See you again."
This is called comradeship,
the unity of the working class.

Little Boy Sailor, Come Back To The Sea

You think,
little boy,
as you walk on the sands of the sea,
your mother holding your hand,
that this is the road:
the sea-road is the only road
for a growing boy and a man.
This road will lead over breaker and shoal
to the line where the sea meets the sky,
into the deep, with surge and billow—
and never so bright the sun will shine
as over the sea; never so sweet is air
as washed in the salt and the spray;
and the moon is never so loving
as shining out of a squall.
You believe, little boy,
your mother holding your hand,
in wonder and love
of the sea and the sky and the sand
with strange lands far away.
Little boy, little boy,
if you leave the sea and are broken,
come back, little sailor,
come back to the sea.

In Extremis

I have heard Johann Sebastian Bach,
possessor of all knowledge,
sing a hymn of praise to death:
Komm', susse Tod!
Come, sweet death!
I now understand. Death is our friend.
What we fear is not death,
but the frustrations of life.
At the extreme hour,
death floods the soul with healing
and relief. Death says,
"Oh friend, do not fear.
I am always here, waiting.
You will pass through my gate
to fulfillment."
There's a paradox here:
acceptance of death renews life.
This I know, so
"Komm', susse Tod!
anytime."

What I Feel

by Susan M.

This article, written by a nine year old child, is reprinted courtesy of The Phoenix, "a radical humanitarian literary quarterly" published by Morning Star Press, West Whately, R.F.D. Haydenville, MA 01039. James Cooney, editor of The Phoenix, suggests that this essay be shared widely among Friends and others, then sent with an appropriate note to the new President.

Not that I can do anything about this. But I am greatly against Capital punishment. Though I am only a child nine years old I think this opinion is right, but maybe my opinion doesn't count. My parents have always told me that no matter how old you are you still have your right of what you think. When I get older I will some day do something or at least try to do something about Capital punishment. But by that time it will be a late time. Over hundreds of people would have been executed. What I could do would maybe save the lives of people. But still not soon enough.

One of the ten commandments says, Thou shalt not Kill. These men have done wrong yes but then right after they have the government puts them in an electric chair and kills them. By executing them with a chair. Some people probably laugh. They would like to see a man being killed by electricity. But a person who has committed a crime, it almost kills them enough when they come into their senses to see what they have done. If a person has killed or done some kind of crime and gets out of prison the town he lived at then hates him. Maybe in a case like this it drives the person back to criminality. Then just stop to think who is really to blame.

The people should remember that this person deep inside is terribly hurt, without people reminding him of his damage. Instead of being executed they should let a mental Dr. do research. Like when a child is depressed because of his troubles in the home. Maybe this man or person has had trouble as a child in his home or maybe when a teenager his parents let him do as he wanted even

though it was not right. Then maybe he thought the world loved him. But as he grew older he thought his parents hated him. Maybe as a child when he had a problem he couldn't freely go to his mother and father and tell them his troubles. Maybe this person needed more attention than other people.

Maybe he had younger brothers or sisters who, well who to his parents seemed needed more attention. Maybe he felt neglected. Maybe he was having trouble at school in college. Maybe he was shy. Maybe his gang was no good. They tried to make him do mean things. Parents, well some parents think these are just ordinary little problems. But maybe this boy needed more than a shrug of the shoulder from his parents. Maybe this man had trouble with a wife, or a divorced wife. Maybe as a child or teenager or college boy or man he was less fortunate than other boys. Maybe he was small or punky. Maybe he did very well in school. Maybe girls loved the sight of him. And so these other teenager boys shoved him around. Maybe his mother or father were never home. Maybe his father or mother loved to drink. Maybe every night his parents were arguing over silly little things. Maybe he came from a broken home. Maybe he thought no one ever believed him or cared about him. Probably as a teenager he had quitted school. Or maybe his parents didn't even let him have an imagination. Maybe the first time he had heard of the good fairy his parents shut all his child dreams out of his heart. In most cases, his parents didn't bring out their religion. If the child, teenager or college student should know nothing of his religion what

is there to believe? Maybe he had not ever been to church or his temple or synagogue in his whole life. Maybe he didn't even know what God is. Maybe his mother or father had not shown any affection toward him. Maybe it was always a goodnight push after he had eaten his hard piece of stale bread. Maybe not once had he had a real talk with his parents. Maybe if his mother and father were divorced and which ever parent he lived with didn't explain to him or her. Maybe children made fun of him because he had some handicap. So to show them something he would fight with his fist. Maybe because he wasn't rich in money and love as other children he was depressed as a child. Maybe this depressed child got depressed because of some death in his family. Maybe his mother and father were always talked about in the town. Maybe the town was in a depression. Maybe his family had hardly enough food to eat. Maybe he hadn't really lived in a home but in an orphanage.

Maybe he had to help get money to put food on the table. Maybe the bank wouldn't loan his family any more money. Maybe his father didn't care. Maybe he was allowed to drink. Maybe his girl friends were little lovey doveys.

Maybe if he tried to show his love his parents would ask him how much money he needed. Maybe another child in the family was sick and his parents cared only about this other child. Maybe this child's home was not sanitary. Maybe some nights he went to bed without any food in his stomach. Maybe he lived in an old shabby hut. It wouldn't really be a shabby hut if there was love in this run down place.

If this child is a boy maybe in his home his father had not given him the attention that he needed. Maybe from his earliest age his mother had worked. Maybe his father didn't come home until the late hours of the night, and maybe sometimes he didn't come home until two or three days. Maybe as a child this criminal had been skinny or frail. Maybe his birthdays and Christmas or Hanukka or other holy days were never remembered in his household.

Maybe his town looked upon his family as the town raggamuffins. Maybe this child was very exceptionally dumb. Or maybe in some time or other he had been in trouble with the police. Maybe his best friend had cheated him. Maybe his hero had been a failure. So why when they get ready to execute why don't they think of the people who caused this man to be a criminal. Think of his parents, his friends, his gang.

Really its the town people who really caused this person to commit a crime. The parents have led this person to it. Almost everything I have named goes into a criminal. If I was president I would put an end to Capital punishment.

It does no good in the end to execute a person. Some people say it is Negroes who go to prison and get executed mostly. But if this is true it's because white people think

they're different just because the color of their skin. A Negro is a man, he has feelings. He has his right. White people give the Negroes a nasty little place at the edge of town to live. Negroes can't get the same good jobs as white men. Why? Maybe because their color is different.

People these days are selfish and prejudiced. If the world could be joined together without wars probably there would be no more people executed. Maybe one day this will truly happen. I hope so and I'm sure a lot of people feel the same way. □



QUAKERS HAVE traditionally preached the obligation of individual conscience. When their religious beliefs have conflicted with the laws or the political policies of the localities in which they lived they have been imprisoned or even executed.

Friends believe in the sanctity of human life. Each individual is endowed with a divine spark which provides communication with the Creator. Whether or not he is using this channel constructively, it is the duty of the rest of us to insure its existence. Until death actually occurs there is potential for constructive use of this resource.

Friends believe that as an individual passes through time and experience there is inevitable change. Similarly, a lawbreaker may, as he matures, become a responsible and contributing member of the society which he once threatened. We cannot deny him this right to a full life because of the mistakes of his youth.

We believe that a criminal is a part of our society, just as is any other member of it. We create that society and it provides our interpersonal environment. It is possible for a person to cure an infected finger by cutting off that finger, but much more intelligent would be the diagnosis and treatment of the condition. Illness of one member affects the whole body. So it is with our social structure. Cutting off fingers is no cure for a generalized malaise.

Because of the nature of our man-made institutions and of our legal structure, capital punishment is, in actual practice, selectively applied. Money and position make the difference. This capricious application of our laws is offensive to Friends.

The concept of capital punishment as a deterrent is not agreeable to Friends. We believe that it is based on false assumptions. Furthermore, those who endorse the taking of a life for a life cling to an immature value.

There is a popular tendency to confuse punishment with discipline; the latter most Friends can support; the former we believe to be an emotional release which is destructive to the wrongdoer as well as to the civilization in which he lives.

*Barbara. B. Kerner, clerk,
Newark (DE) Meeting*

A Christian Perspective on Capital Punishment

by Charles T. Smit

In recent days I have been working on behalf of a young Irish couple, Noel and Marie Murray, who were sentenced to hang in Dublin by Special Criminal Court Judge Pringle on June 9th of this year. Many people have questioned my working to save two people who have been condemned to hang after their conviction for a bank robbery and the murder of a police officer, Garda Michael Reynolds. The reason that I have given is my opposition as a Christian to capital punishment. The deeper that I have become involved in the situation, the more certain I have become that my position goes to the roots of my faith. This has caused me to do some theological reflection on the position a Christian must take in response to the premeditated murder capital punishment always is.

As I have reread the Bible passages so familiar to me, I have been aware of the intimacy between the question of capital punishment and the man Jesus. He was nailed to a Roman sanctioned cross to pacify the discontent of the Scribes (professors) and Pharisees (lawyers) of his country. Certainly here we have the lesson par excellence of the story which is the center of the Christian faith.

The movement from an Old Testament "eye for an eye" mentality to the love of Jesus Christ, which is unconditional, is a quantum leap in consciousness that still is not comprehended in many circles today. In fact, many people who would call themselves Christian use the Old Testament to justify their own impulses to violence, as if there never were a New Covenant between God and His people. The fact is, since the crucifixion, we all have been presented with an alternative to the one for one ratio of revenge seeking, if we would only open our hearts to the essence of the Christ witness.

In forgiving his tormentors from the cross, Jesus set the new standard for non-violent direct action (Gospel love) in human community. Now, there are those who have said that Jesus was simply a masochist, that he dug on the pain, and got off on being crowned with thorns, being whipped along the struggling journey to Calvary carrying the implement of his death, having spikes driven through his palms and his feet, and hanging for many hours while his life blood slowly drained from his body. Can anyone say in all honesty that they believe that these

are the kinds of experiences *anyone* would willingly accede to? Yet here we have a man who told his armed disciple to lay down his weapon when the forces of "law and order" came to arrest him. Here we have a man who would not speak up in his own defense. Here we have a man whose judge found no wrong in him, and still gave him up to an angry mob. Here we have a man whose only crime was associating with the poor, sharing their lot, and calling for justice for the down-trodden while insisting on a non-violent course of love of enemies for those who would follow him.

So we find that the relation between the issue of capital punishment and the message of the Christian Gospel is very closely associated. For we are speaking of a man who was executed by the state of his own people. Every time we contemplate the issue of capital punishment, therefore, we must remember the witness of the man from Galilee. This teacher made it clear that when we presume to act as someone else's judge, we play god and arrogate to ourselves the power over life and death. We pretend that we have enough knowledge of the plan of life to be able to erase those portions of reality which don't agree with our own way of being.

The man who hung on the cross at Calvary, however, made no such allegations about the people who judged him. He made no charges. He offered no defense. In doing so, he was fulfilling the promise of the New Covenant that he had enunciated. For how could he have defended himself without accusing others of wrong doing? And how would that have squared with his teaching: "Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get." (Matthew 7:1&2). He would not and could not defend himself against those who were going to kill him because to do so would have been to give up on their humanity. He could not believe evil intentions motivated them even as he hung on the cross, for he claimed that they didn't know what they were doing, and shouldn't be held accountable for the actions that they took from a lower level of consciousness than that which he himself occupied.

Thus, we face the possibility that the Irish Supreme Court will uphold the sentence of Noel and Marie Murray

to die by hanging, and that the state of Utah will tolerate the firing squad as a means of dealing with the criminal behavior attributed to Gary Mark Gilmore, and that the states of Texas and Georgia will proceed with the electrocutions of Robert Excel White and Wilburn Wiley Dobbs, and the execution of the several hundred other men and women who now inhabit death row cells in the United States of America. Yet, if we permit capital punishment to proceed in our names, as members of the human race who have paid lip service to the gift of New Testament love, we will be in the position of those who sat idle while Jesus was taken to the cross. We will have betrayed Noel and Marie and Gary and Robert and Wilburn every bit as much as the disciples betrayed Jesus when the authorities came to take him away ("...as you



Peter Fingesten

did it to one of the least of these my brethren, you did it to me." Matthew 25:40). If we say that we don't know them, we will be assuming the role of Peter, who denied knowing Jesus when he was a prisoner in danger of execution by the state. Now we have heard about these imminent executions of our brothers and sisters by the Republic of Ireland and the various states of the United States. We must act now as those born and bred in the womb of a culture claiming Christianity as its basis. If this culture has done no more for us than to bring us to the point of maturity where 592 people live in daily threat of capital punishment in the United States and we do

nothing to alleviate their plight, then where is our Christian witness? Where is our Christian forgiveness? Where is our blessed community? If these people remain on death row, tortured day by day with the insecurity of a "reserved judgment," and we do not raise our voices in opposition to such cruelty, we will have forsaken the faith of our fathers and mothers, who preserved the story of Jesus' birth, growth, death, and resurrection for us with a purpose in mind. We must immediately perceive that purpose, and act to end the Cain/Abel pattern which has become institutionalized in our society in the form of the death penalty. As the Jewish elders and the Roman Empire learned, crucifixion of the leaders of a people seeking justice through peaceful and non-violent means does not stop the development of the consciousness that is antithetical to the greed and lust for power that motivates imperial megalomaniacs to accumulate and hoard wealth while the masses of the people are starving. Revenge seeking does not stop the cycle of violence. It feeds more lives to it in an ever building spiral of carnage. To stop it from taking more lives, we need only stand up and be counted. We must call out for an end to the insanity of state terrorism in the form of the institutionalized violence of executions, be they hangings, firing squads, electric chairs, or the threat of nuclear annihilation.

Such a stand has profound ramifications for our current social system, however. If we renounce capital punishment, then we will be obliged to disarm our police force, so that they do not take life in our names. The same would be true for the military of our country. We will have to shift our priority from the institutionalized killing organized by the Department of Defense with a budget of \$110 billion this year to spending that much more to feed the starving people of the world, to clothe those who are in need of warmer apparel, to house those who need shelter, to heal the sick and care for the aged as well as the young, to free the prisoners. We would, in short, have to complete the revolutions of love that Jesus Christ began with the Sermon on the Mount. Now we know what evil our institutions are doing, and we can no longer hide behind the excuse of ignorance that Jesus offered us. Now if we let these executions proceed and do nothing to stop them, we will be as guilty of premeditated murder as the people who pull the triggers, throw the switches, or spring the trap doors on the gallows.

The Old Testament, in the passage of Proverbs 24:11 & 12, tells us the course we must take as men and women of faith. It reads as follows: "Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, 'Behold, we did not know this,' does not he who weighs the heart perceive it?"

Charles Thomas Smit is associated with a group effort whose title is self-explanatory: "Stop the Executions!" He invites information about people who face the death penalty anywhere in the world. Support contributions and information should be sent to 1425 6th St., S.E. Minneapolis, MN 55414.

Friends Around the World



When in Rome...

From Friend George B. Mohlenhoff in Harrisburg comes word that a meeting for worship is held regularly in Rome, Italy, at 11 a.m. each First-day in the home of Philip and Winifred Thomforde, via Cassia 701, Apartment G-1. Telephone 36-60-912. Visitors are cordially welcomed.

Three Among Many

Among the recent appeals and communications crossing our desks, the three which follow stood out for one reason or another:

From Powell House, New York Yearly Meeting's conference and retreat center, Matt and Lynn Drake, the directors, wrote that "Powell House is a special place. A unique combination of the beauty of the Taconic Hills, the comfortable atmosphere of the houses, the quality of the programs/staff/participants, the quiet times, the opportunity of 'being away,' the sense of ongoing prayer/worship/celebration—all these are here." Information can be received and contributions sent to Powell House, RD 1, Box 101, Old Chatham, New York 12136. And the Drakes added a personal postscript that they became parents of Rebecca Margaret, who arrived on October 12.

Also from New York came the fall appeal of The Catholic Worker Movement. Written as always by Dorothy Day, the letter reminds readers of the

ministry and service given to—and received from—the poor, and of the spirit in which the work is done. "There is a lot of praying done around here," Dorothy Day writes, "and a lot of suffering. This letter, I am sure, goes to homes where there is the same suffering of body, mind and soul. And yet, the good mother keeps cheerful. Rejoice! And again I say, Rejoice!" The address of the Catholic Worker is 36 East First Street, New York 10003.

And from England comes a reminder that The Seekers' Association continues to invite Friends and others to join in "the personal and corporate search for truth in a spirit of free and reverent enquiry, a spirit devotionally strong as well as intellectually honest." More information about the association and its semi-annual publication, *The Seeker*, may be obtained from the Secretary, Grace Moger, 27 Lyndhurst Road, Exmouth, Devon. EX8 3DS.

AFSC Appointments

Back here in Philadelphia, the American Friends Service Committee has announced new staff appointments of Anthony R. Henry, who will be national representative for AFSC's Administration of Justice Programs, and of Robert J. and Eleanor Price Ledogar, who are heading a project to improve living conditions in a large urban settlement in Lusaka, Zambia.

A Question of Attitude?

Related to these and many other needs of modern society is the movement toward "The New International Economic Order." Donald O. Mills, ambassador to the United States from Jamaica and featured speaker at the American Friends Service Committee's annual meeting in November, spoke of the need to learn that "development must entail a direct attack upon poverty itself. It cannot come merely by way of a process which involves the establishment of structures and activities, and the gradual trickling-down of benefits to the poor."

Pointing to the need for individual self-examination as well as understanding for and support of self-development efforts, Mills said that "perhaps the most enduring and serious obstacle in the way of that final realization that poverty and injustice and inequality in the world constitute a threat to all people, and is an unacceptable condition, is the persistence of some of those attitudes, born of a previous era, which rate the different people of the world... in such matters as social and economic justices, depending on their culture, their country and their race."

Other speakers at the annual meeting, including Ed Nakawatase of AFSC's Native American program, also urged "support (of) various communities such as Native Americans and Blacks in their efforts toward self-determination" so that democracy in the United States can enter the economic sphere.

Several hundred persons attended the meeting held at the Arch Street Meeting House in Philadelphia on November 6. In addition to afternoon speakers, the

program included eighteen interest groups which met in the morning to explore various interests and concerns.

Mary Middleton Retires

A familiar face and presence at the Friends Center here in Philadelphia and behind the registration desk at Friends General Conference will be missing now that Mary Middleton has retired as administrative assistant of FGC. For thirty years, as FGC's Central Committee noted in a minute of appreciation, Mary "has been perceptive in her advice, friendly in her relationships, generous with her time." She has been succeeded, but not replaced, by Lila Cornell.

Support Group Forming

Friends are asked to help provide information for a Quaker Center for Prisoner Support Activities now being established with the support of Friends World Committee for Consultation, Section of the Americas. Anyone who has been involved in any aspect of prisoner visitation or support work, or is interested in becoming involved, should provide his or her name, address, meeting and specific involvement/interest to Quaker Center for Prisoner Support Activities, 2024 Tulip Grove Drive, Bowie, MD 20715. A widely representative group of Friends will meet January 23 and thereafter for a year to plan how to meet the following goals:

1. Initiation and sustenance of Friends worship services in prisons.
2. Education and consciousness-raising of Friends concerning prison matters.
3. Development of community support groups for returning prisoners.
4. Development of other support activities.

Friends and the IRS

As one year again ends and another begins, the ongoing struggle of some Friends with the Internal Revenue

Service over the payment of taxes has appeared in several ways.

Friends in **Illinois** and **Massachusetts**, for example, have shared letters to the IRS, to their elected representatives, to newspapers and to the meetings in which they have expressed the wrongness of militarism and their conscientious refusal to support governmental expenditures for military purposes.

In **Philadelphia**, members of Central Philadelphia Monthly Meeting found a way to support one of their tax resisters when the IRS seized a car owned by Margaret (Meg) Bowman. Jim Best reports that Meg "has long had a 'friendly adversary' relationship with the IRS. In April of this year she hauled them into tax court to ask for exemption for her charitable and educational gifts heretofore denied her. In a most interesting hearing conducted by Meg herself, peace organization workers, the clerk of her meeting and a Quaker historian offered testimony to the effect that Quakers have a long tradition of refusing assent to and support for governments that spend their revenues for war. She lost her case.

But the attempt to get the revenue from Meg by seizure of her car was met by many members of the meeting and other supporters who went with her down to the garage where the auction was held. A bouquet of bittersweet was placed on the car's hood, cranberry juice and cookies were passed out to everyone (and graciously accepted by the police and the IRS representatives), and meeting members formed a special support corporation and bought the car so that Meg and others may use it in their travels in and about the city."

Another Friend involved in legal proceedings against the IRS is Robert L. Anthony of **Moylan, PA**. In a petition filed in U.S. Tax Court, he argues, among seven specific points, that "the guarantee of freedom to practice one's religion under the First Amendment comes into conflict with (the government's undisputed) right to levy taxes and to spend them on war preparation when Quakers are taxed against their will to pay for war preparation."

Robert Anthony further argues that "If the Quaker peace testimony admonishes Quakers not to take part in war, and if it is essential to the practice of their religion that they refuse such participation, compelling the payment of that part of the income tax that is used for war or war preparation makes it impossible for a Quaker to practice his religion."

Almost as if to underline the need for Friends and others to become aware of just how pervasive and sophisticated the military presence and the preparation for war are becoming in the United States, two brochures recently caught the attention of some Friends. One of them shows a young woman looking off into the distance and reflecting on the quotation by Ralph Waldo Emerson printed below the photograph: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." The second brochure showed blue sky, clouds and lines of type about "Gentle breezes, blowing...Bringin' lazy days for dreamin'...nights too sweet to last; listen close, tomorrow's callin' while today becomes your past." Behind these attractive, appealing covers, both brochures invited high school graduates to join the "whole new world" within the U.S. Air Force.

Preservation Appeal

Conscious of the valuable heritage that is their meetinghouse, Flushing (NY) Friends are making every effort to preserve it "as a testimony to what human strength of conviction and perseverance can accomplish."

Built in 1694, the meetinghouse was enlarged in 1717 and no structural changes have been made since that time. However, posts and foundation boards need strengthening and the heavy beams which tie the outside walls together need to be braced and re-secured. Also, the 28 foot long cedar shakes which cover the outside wall must be replaced and have to be imported from Canada, since they are no longer made commercially in this country. It is estimated that this necessary work of preservation will cost between twenty and twenty-five thousand dollars.

This "oldest house of worship in the New York metropolitan area" is located at 137-16 Northern Boulevard, Flushing, Long Island, 11354. Thanks to one of the early settlers, John Bowne, who was banished from the Colony for holding Quaker meetings in his home in Flushing and who pleaded the cause of religious freedom before the Dutch West India Company in Holland, Governor Stuyvesant was instructed in a letter dated 1663 to end the severe persecution

of Quakers and others.

Further information about this historic building may be obtained from the head of the building committee, Dr. Irene Garrow-Werne, 82-53 164 Street, Jamaica, NY 11432 or the clerk of Flushing Meeting, Greta C. Lake, 139-39 86 Avenue, Jamaica, NY 11435. Since members of the Flushing Friends Meeting find it "far beyond our capacity" to raise amounts of the magnitude necessary for the proper preservation of the building, their treasurer, William Mitchell, 420 E. 70th Street, Apt. 9-B, New York, NY 10021, will welcome checks made out to "Flushing Quaker Meeting House Fund" as tax deductible contributions.

New Jersey Friends Council, a loosely organized but strongly committed gathering of Friends who live in New Jersey but belong to either New York or Philadelphia Yearly Meetings, rushed a newsletter dealing with state and national issues to readers on the eve of election day. Information about the Council can be obtained through John Howell, RD 1, Hopewell, NJ 08525.

As reported in both the Montclair (NJ) Friends Meeting and the Summit Monthly Meeting Newsletters, their quarterly meeting included a new and well-received feature: attenders were divided into six groups (five or six people in each), each group being given a hymn tune from *Friends Hymnal* and a query from *Faith and Practice*. They were to write new stanzas based on the query. Here is one sample of the results (Query #11: brotherhood of mankind; Hymn tune 65: "O Worship the King, All-Glorious Above"):

Oh do we believe all people are one,
And give of our love, withholding
from none?
The Light shines the same in each
nation and race;
Let hate disappear and love take its
place.

Oh do we believe, as did early
Friends,
All people are equal, both women and
men?
Our light ever shining, reflecting the
good,

Together and equal in true people-
hood.

Oh do we work hard these ideals to
see
And join Friendly hand, concerned
Friends to be?

We join hands in service, we join
hearts in prayer,
To foster the spirit of love every-
where.

The AFSC, the PSAP,
The FCNL, FWC,
The FUM and the FGC
Are working to make this a reality.

Reminiscing to West Lake Quarterly Meeting (Ontario) about the past, Arthur Dorland recalled how strange it had seemed to him as a city child who had lost his father early to go live with his mother and grandmother in the country. "It was all very curious indeed. The first thing that struck me as being different was on First-day when mother harnessed up the horse, left grandmother at her meetinghouse in Bloomfield, and then drove on to her meetinghouse where the Orthodox Friends met. But that was not all. At the west end of the village of Bloomfield there was another group of Friends called Hicksite Friends which some of my father's relatives attended. After a while it struck me as rather curious that all these people called themselves Friends. They were relatives, good neighbors, visited back and forth, but on First-day, they all went to different places to worship..."

Later, as a university student, he found out about the separation of 1828 and the subsequent separation of Conservative and Orthodox Friends in 1881. Still later, in gathering material which included the Canadian records of Conservative, Orthodox and Hicksite Friends, he found that "some record books had been lost, while some had been turned into scrapbooks." Then, at the University of Western Ontario, he made a serious business of gathering the records and after seven years of work published his *History of Friends in Canada*.

In a little book, *Former Days and Quaker Ways*, he had described how

attending meeting had affected him as a child; how curious he had been about the Hicksite Friends. "My elders occasionally dropped remarks such as 'The Hicksite Friends are unsound,' and that greatly intrigued me; I wondered why they were unsound. I discovered that the Hicksite Friends represented what you might call the left wing of the Quaker movement in America, the Conservative (Wilburite) Friends represented what might be called the right wing, and the Orthodox or Gurneyite Friends were more or less in the middle."

Making "a long story short," he "achieved such a rapport with the Hicksite Friends, in spite of their alleged 'unsoundness,' that I became a member of the Genesee Yearly Meeting. I was at that time also the Clerk of Canada Yearly Meeting, which was Orthodox. I suppose it was a 'sin' to have dual membership but I felt that being both a Hicksite and an Orthodox Friend, I was bridging at least one gap."

How he helped bring Friends together is "a long story" but his history has certainly helped them "see with proper historical perspective what had actually happened at the separation, and [realize] that the issues which had separated them years ago were now practically dead, and that the things on which they differed were unimportant in comparison with the things which they had in common."

The final item (for now) related to taxes, militarism and Friends testimonies was shared by Thomas L. Carter of **Santa Barbara, California**. Quoting Peter J. Ediger, he wrote:

Temptation

"The devil took the Quakers to a very high mountain, the mountain of academic-socio-economic success and showed them all the kingdoms of the world, and the glory of them; and he said to the Quakers

all this will I give you...

- financial security
- acceptance in your society
- many opportunities for doing good
- tax exemption for your worship centers and your service programs
- many other benefits too numerous to mention

if you will fall down and worship me...

—bless the armies which protect your privileges

—pay taxes without question for my armies around the world (a few words of dissent to support your moral image are OK as long as you refrain from any form of civil disobedience)

And the Quakers said (multiple choice—check one):

— we want to keep our service program going, so...

— we're uneasy with your terms, but we like the benefits...

— would you serve as one of our Trustees? We need more practical minds like yours...

— as children of God and members of the Religious Society of Friends we are under obligation to free ourselves from this complicity. ☐

Sixty-Forty!

Some years ago a non-Friend who was in the process of becoming a convinced Friend was attending Haverford Friends Meeting regularly. One First-day in the after-meeting socializing, he commented with two other members of the meeting that he felt some confusion regarding Friends' theology. When the Friends asked him what this was, he stated that having listened to a fair number of Friends meetings, he was confused as to whether or not Friends believed in Christ as Lord and Saviour and therefore could be regarded as Christians.

He stated it was his impression that some Friends did not regard Christ as Lord and Saviour and therefore had to be regarded as non-Christians. Indeed, he thought some Friends did not even believe in the Bible. Accordingly, he asked the two Friends: Were Friends Christians? Or were they not?

The younger of the two Friends responded by saying that it was his impression that Friends were a mixed group of Christians and non-Christians, whereupon the attender asked what is the percentage in the meeting? The older Friend replied that he felt the percentage was sixty percent to forty percent. The attender then inquired which way do the percentages run? Whereupon, both Friends responded spontaneously by saying, "I'm not sure!" All three of them chuckled at this uncertainty over Friends' theology, which seems to be a certainty in most Friends meetings.

The attender at the meeting was myself, and as I realized from my attendance at Haverford Meeting that Friends were indeed a very mixed group theologically, I felt much more comfortable among them. I soon found that some Friends believed Jesus, some Friends believed in Jesus, some Friends believed in the Bible, some Friends believed the Bible and some Friends did not believe the Bible, but certainly all Friends believed in themselves, or Themselves—that is, the God within, the Light within or the Christ within, depending on their semantic framework.

Today, as we move among Friends, we recognize this tremendous theological diversity. Friends certainly have agreed to disagree. There is no doubt that their major concern remains with action more than belief.

(Statement prepared by George Nicklin for Friends General Conference Central Committee, Subcommittee on Advancement.)



Anne Rockwell



Reviews of Books

Minorities in the United States by Sar A. Levitan, William B. Johnston, and Robert Taggart. *Public Affairs Press, Washington, D.C., 1975.*

Rare, indeed, is it to find so much valuable information packaged within so small a volume. In their well written paperback, a scant 106 pages, Levitan, Johnston and Taggart do a masterly job of presenting a status report on the current situation of four large American minority blocks, blacks, Puerto Ricans, Mexican-Americans, and American Indians. Those of us who are seriously concerned with the problems, progress, and prospects of these and other American minorities will welcome their handy fact book, especially since we are subjected to a barrage of semi- as well as mis-information not only from the popular media but from the world of scholarship as well.

Well meaning, and many not so well meaning, social critics and public figures have provided us with a welter of testimony, often conflicting, on where these minority groups now stand and in what directions they are heading. This is an area in which few people are dispassionate and rhetoric tends to outrun reason, and Levitan, Johnston, and Taggart are also not without a bias. However, they state it categorically: The United States, they believe, has not made good on its commitment to equal opportunity. As they state it, "The question is whether in our third century an affluent and compassionate majority will be willing to end the injustices and inequalities based on race and color."

In helping us to predict that answer, the evidence they offer, culled from federal and other public and private documents, is itself conflicting, and they often point out the fact that it is. Good news/bad news stories, however balanced, are always unsettling and theirs is no exception. What recommends it is

that the good and bad news are not only clearly demarcated, but each is given the space and emphasis the evidence appears to call for. The authors use statistics well. They don't overload us with them nor is their selection misleading. More often than not, they let the figures speak for themselves; they leave it up to the readers, given their experience and disposition, to see the glass as being half-full or half-empty.

If we contrast conditions today with those of 1960, we see that blacks have made tremendous gains in the areas of income, work status, education, health, housing, and politics. However, this progress, the authors point out, has leveled off and even reversed since the recent depression. For example, the relative black unemployment rate, which had improved to about 80% above the white rate is once again more than double the rising white rate. White flight from the cities has left blacks more isolated, the high school dropout rate has turned up again, the proportion of one-parent families has risen and crime among blacks has reached an all time high. Apparently, the increasing number and proportion of middle-class blacks has not yet been able to swing the black community into the mainstream of American life, and it is still doubtful whether even the gains which have been made will be sustained. This downturn in the economy has obviously hurt, government welfare programs have declined, busing and affirmative action have raised strong counter currents, and where integration and compensatory programs have taken place, the results have not been uniformly good. Whether white America is really ready to accept racial equality is, therefore, still an open question.

On Mexican-Americans, who are our second largest minority, there are fewer reliable figures. What is eminently clear, however, is their economic deprivation.

During the 60's, they did narrow the gap between themselves and whites though nowhere near as dramatically as blacks did, and now in the 70's, there appears to be a reversal of that hopeful trend. Contrasting with a ratio of one in four Puerto Ricans, one in five Indians and one in six black families, only one in nine Chicano families is on welfare. The Chicanos' low income results not from dependency or avoiding the labor market; it stems simply from their low paying jobs. Though they started far in arrears, since 1960 they have outstripped blacks, Puerto Ricans, and Indians in educational gains. In contrast to blacks, Chicanos have never had a problem of family stability, and with their movement to urban areas, they have capitalized on their cultural strengths and have upgraded their socio-economic position dramatically and consistently enough to suggest the very real possibility of their integration with the mainstream of U.S. life.

Puerto Rican gains have also been great, and the authors see reason to prognosticate that this group, too, may achieve a standing equal to that of the majority within the foreseeable future. However, the authors warn that the gains they are making in reducing family size, acquiring education and improving income may be dissipated by the fact that the Puerto Rican family is beginning to deteriorate and their dependency is on the rise.

Among American Indians, those who have left the reservations fare better than members of the other three minority groups (though obviously far less well than whites). However, those who remain on their tribal lands face abysmal conditions despite some government help, which appears to be too little, too late, and probably too culturally biased. Indian values do not mesh with our competitive capitalistic variety, making the problem of providing them with the kind of economic independence they need a particularly thorny one.

In sum, the hard data compiled by the authors indicate that minorities in recent years have made gains as well as suffered losses. In the last fifteen years, their real income has increased appreciably, narrowing the gap slightly between their income and that of whites. They have made rapid educational strides, moved up in the labor market and gained a fairer share of civil rights. They are better organized, their difficulties are more widely aired, and the courts and governmental bodies are taking

more and more action against discriminatory practices. On the other hand, the book notes that minorities have become more isolated in inner cities and in rural areas and are suffering from the flight of whites and economic resources. Encouraged by the welfare system, the husband-wife led family is breaking down in some minorities and the social consequences are likely to be increasingly deleterious. And finally, the economic recession promises to erode, if not erase, many of the gains made during the sixties by all groups.

In view of these sets of countervailing trends, this reviewer agrees with the authors that the most one can say is that the future for minorities in America is indeed uncertain.

Richard O. Ulin

In But Still Out, Women in the Church by Elizabeth Howell Verdesi. Phila., The Westminster Press, 1976. 218 pages. \$3.95.

Elizabeth Verdesi, here adapting her Ed. D. dissertation, has effectively analyzed two instances wherein women had power in her Presbyterian Church and did not hold onto it. To readers who are 1) familiar with Protestant Church structures and 2) those interested in the ever-widening implications of the women's movement this book will prove most stimulating. To those primarily interested in illuminating human institutions through social science, it will often be intriguing, occasionally incomplete.

Janet Hannigan

Psychology and Silence by Stanislaw Zielinski, edited by Daniel Bassuk. Pendle Hill Pamphlet 201, Wallingford, PA 19086. 32 pages. 95 cents.

It is very good that these two short papers have been published, together with the biographical introduction, both for their intrinsic merit and also for the sake of revealing another side of Stan Zielinski to those who knew him during the last twenty years primarily as a master weaver and teacher of weaving at Pendle Hill.

The title may be slightly misleading, for it is drawn from the separate titles of the two short papers which make up the pamphlet: "The Role of Psychology in Religious Mysticism," and "Silent Meeting." Obviously, however, it would have been unwieldy to give the pamphlet both full titles. Although there are a few points of significant and helpful overlap, the two papers were written independently, and each can well stand alone.

Each paper admirably combines description, analysis, and recommendation in approximately a dozen pages. The first paper, after regretting the antipathy between psychology and religion (which was much more prevalent in the 1950's when these papers were written), moves to the ways in which psychology can be helpful to the religious seeker. The author discusses three such ways, giving most attention to the first and third: psychology can help show that science and religion are not incompatible, it can explain why we tend to depend so exclusively on the intellect, and it can help remove some of the psychological and emotional hindrances to religious development. The first discussion is based largely on Jung's depth psychology, with some interesting parallels to Patanjali's classical Yoga brought out along the way. The brief catalog of personal shortcomings that can be helped by psychology (pride, hostility, arrogance, and many forms of self-deception) is impressive for its condensed insightfulness.

The second paper, on "Silent Meeting," is of particular interest to Friends, both those who are well used to silent meeting—perhaps too used to it—and to beginners. Stan Zielinski is well aware of the difficulties either of explaining or of "producing" a genuinely gathered silent meeting. After a brief and enlightening discussion of the traditional role of silence in individual mysticism, both psychologically and religiously, the paper presents a short but fascinating history of various precursors to the silent Quaker meeting, particularly the Seekers. One cannot but be impressed at the breadth and depth of historical learning here so well and clearly condensed, with very apt use of quotations. The closing two or three pages are more analytic, speaking of the silent meeting in terms of three fundamentals: the silence as such, communion or spiritual unity, and the message itself. There is even a short discussion of the problem of distinguishing between a

genuine and a "false" message, as well as the difficulty of handling the abuse of the right to speak in meeting. The writing is both so clear and so condensed that one who reads too rapidly might easily miss sentences or even phrases that are well worth hours of pondering.

The closing quotation is a very appropriate line from Lao Tzu, which not only contains perennial truth but perhaps also helps explain Stan's own modesty in not wishing these papers to be published during his own lifetime: "He who knows does not speak; he who speaks does not know." In this reviewer's judgment, Stan Zielinski *did* know, and it is a great loss both to scholarship and to the enrichment of Friends worship that he did not write at greater length on the topics contained in this small pamphlet.

Scott Crom

Healing for Everyone. Medicine of the Whole Person by Evarts G. Loomis, M.D., and J. Sig Paulson. Hawthorn Books, Inc., New York. 234 pages. \$8.95.

This is an unusual and important account of the several paths over which a Quaker doctor, conventionally trained in medicine and surgery, has been led by his lifelong concern for the healing of the "whole" person. The intelligent lay person who, like John Woolman, would know the whys as well as the wherefores of illnesses, will find this book discussing them in the context of the whole human ecology and relating us to each other, to our Creator and to the earth on which we live.

After attending Haverford and Cornell, Loomis put in his residency at Newark City Hospital before going to Labrador with Grenfell and to China with a Friends Ambulance Unit. Currently he is director of a non-profit foundation, the Friendly Hills Fellowship, which operates a novel center, Meadowlark, in Hemet, California, where people with many kinds of physical, mental and emotional problems come for help. The book abounds in case histories.

J. Sig Paulson, a friend of Dr. Loomis, is minister of Unity Village Chapel, in Unity Village, Missouri. Lecturer and author of inspirational books, he adds several chapters here

setting forth his creed: "Love is my God; Life is my religion; Humanity is my church; loving my neighbor is my daily worship."

Helen Buckler

A Rebel in the Thirties by Maurice Carpenter. \$2.50 plus postage. *The Paperbag Book Club, 44 Queens Road, Wivenhoe, Essex, England.*

Bliss it certainly was not to be alive and in ones teens in the 1930's. I speak as one who was. It is therefore with a certain fellow-feeling that I read Maurice Carpenter's autobiographical essay, *A Rebel in the Thirties*.

Maurice Carpenter is today a fine, if under-regarded, poet. He was at least a would-be poet in those dreadful years when every young European lived under the shadow of a coming war. The rise of Hitlerism presented a challenge which had to be faced in some terms, the question for us all was what terms.

Alongside the literary interest of this book, and it is a considerable interest, is the interest of seeing how one man of that doomed generation faced the prospect of war. His solution, like that of so many idealistic young people was to join the Communist Party. My own was to become a pacifist and join the Peace Pledge Union. With hindsight I doubt whether either of us would do exactly the same again, but that is not the point. The somewhat muddled but genuine idealism of young people could lead them, it seems to me in retrospect, only to either a political solution based on an alliance of "progressive" forces, or a total rejection of war on moral grounds.

No one who seeks to understand the dilemma which my generation (and Maurice Carpenter's slightly older one) faced can afford not to read this book. It rings absolutely true to the age it portrays and moreover gives us a fine portrait of the artist as a young man, idealisms, gaucheness, warts and all. Particularly interesting are its sketches of such remarkable literary figures as George Barker, now a Catholic poet of world distinction, and David Archer, that tragic young man whose idealism and naivete combined to bring him in the end to tragedy and death.

This is a splendid book. I have not read a better short autobiography in years, though in format it is somewhat rough. Cyclostyled and hand assembled (I won't say bound), it is a production of an adventurous new small press with the intriguing title of the Paperbag Book Club. But don't let any of this put you off. It is a book well worth binding for oneself for the sake of its literate, compassionate, wholly truthful content. And it is a living example for the vital need these days of the small, independent and usually impoverished small publisher, doing a job no one else will do, and doing a major service to literature.

Frederic Vanson

The Sustainable Society: Ethics and Economic Growth by Robert L. Stivers. *The Westminster Press, Philadelphia, 1975. 240 pages. \$5.25.*

Robert Stivers, initially poses ethical problems which Christians should consider and admits his sympathies for a radically changed economic order. Most of his text, however, addresses itself, in a balanced evaluative way, to factors affecting sustainable economic and social growth—with due consideration of a related political and social order. He finds that our world *can* reach an equilibrium economy—in balance with nature, and involving differential and selective growth, with regional differences and freedoms. He concludes that Christians need a modern realism, hope and harmony with nature as the universe of God.

Yet, without claiming that Stivers has written a classic or offered final prophecy, this book in a balanced, analytical way constructively compares historical and economic theories of growth.

Stivers is for amendment, change, and moderation and rebuffs single-solution fanatics. Friends, interested in sharing world resources, need to read, and reread, this book, but deeply involved scholars must read more recent studies, as those from the Club of Rome, Lester R. Brown, Barry Commoner, *Intercom*, and the United Nations. Ready compendiums, published by *Science* on population, energy, materials and food can improve and amend Robert Stivers'

worthwhile discussion.

While Stivers believes people can control their destiny *if* they understand and carry out change in the spirit of God around the world, do we understand God? The fault is not Stivers', rather it is human unwillingness to do achievable good.

Alfred H. Cope



Quaker Service in the Middle East... with a history of Brummana High School by H.J. Turtle. *Friends Service Council, London, 1975. \$6.00.*

American readers will enjoy this delightful account of the history of Brummana High School, told with a British style and point of view, and with much fascinating personal detail.

There is a problem with the title because the book generally presents only one aspect of Quaker service (and even at that manages to take the recipients somewhat for granted). When the author does touch upon other service activities his references are incomplete and almost incidental to what some of us know to be historically important Quaker responses to relief and development needs in that area.

In view of the current strife in Lebanon the reader will want to know what is happening in Brummana today. The author touches upon the fact that the mission experienced greater problems with indigenous Christians than with Muslims, a condition which may be ultimately demonstrated by today's civil war. Without realizing it, the author may be posing the question of just what part a Christian-based western educational approach should play in an eastern culture that is coming into its own in the modern world.

L. Brett White



Letters to the Editor

Seekers for Truth

On the weekend following the arrival of the Journal for 11/1/76, with its article by William Watson, "Notes for Recording Clerks," a workshop for clerks was held at Pendle Hill. While I anticipate reading the full booklet, I would like to express my appreciation for the thrust of the remarks reported in the article, because they reinforce the experience shared in our workshop.

The participants in the weekend represented a broad spectrum of experience in many monthly and quarterly meetings, and in several yearly meetings. The major problems to be dealt with, it turned out, were not in general the mechanics of the meeting, preparing, taking minutes, or making sure business minutes is carried out afterwards. Experiences were shared in these matters and that was helpful. However, the deeper problems to be dealt with involved the human failings of individuals in the meeting in participation as seekers for Truth.

The man who stamps his foot, perhaps unconsciously, when someone speaks contrary to what he feels; the schism in some meetings between old-time conservative non-attenders on the one hand, and active young liberal people who are always at the meeting on the other; emotionally involved Friends; Friends who speak more than once to a piece of business, and interrupt others as they speak; Friends who have not yet the gift of brevity; Friends who speak not in the meeting but are critical afterwards; these are a few of the problems we face.

The question is not only for clerks, "How do we submit to the discipline of the Spirit?"

I came out of the weekend with a reinforcement of my commitment to one of the traditions of Friends, the minute at the close of consideration of an item. Although the difficulties of achieving a written minute at the end of

the piece of business seem to those who have never tried it to be insurmountable, it should be noted that it is often accomplished. To me, at least, the advantages gained by the achievement are worth any difficulties involved.

It is the experience of many clerks that at the end of a meeting they are emotionally drained and physically spent. It is, however, an even more common experience to have felt spiritually sustained by the Light during the meeting. Clerks are not alone in this. That God does lead us, if we will be led, is a fact that makes serving the meeting as clerk a great experience.

Charles K. Brown III
Westtown, PA

Assigned Mantra

Centering down at meeting for worship has been more effective since I have used transcendental meditation (TM) during the first ten minutes or so of the worship period. This discovery is one of the beneficial outgrowths from practicing TM, to which I was introduced at the 1974 Friends General Conference. Hopefully T. Canby Jones' article (FJ 11/1) will encourage readers to try TM as a technique for achieving mental and physical relaxation and for increasing their potential in many respects.

However, Step 4 of Jones' Quaker adaptation of TM would be impracticable for me, as it would also likely be for most students of the Yogic technique. Instead of repeating the mantra (meaningless sanskrit syllables assigned by the teacher) he suggests bringing to mind "some thought, word, short scripture, saying of George Fox's or Thomas Kelly's" but not thinking about it.

Focusing my mind on such subject matter would automatically stimulate it to further exploring them.

I generally use my assigned mantra, which I have changed phonetically for the sake of euphony, but sometimes for variety I switch to "deeper than sleep" or some meaningless syllables as "foola-mon." After centering down at meeting by this technique I find myself better prepared for recalling and contemplating subject matter for worship, such as scripture, quotation, life experience and inspiring scenes.

Robert T. Mitchell
Adelphi Friends Meeting
Adelphi, Maryland

Love is a Living Entity

In discussions about the dissolubility of marriage, pro and con, there are two points rarely brought out.

One is the validity of any promise made before God and the gathered community. Those who see this as irrevocable do not compare it with another set of promises some have given before God and a similar community. This is what are sometimes termed "baptismal vows" in churches more ritualistic than the Society of Friends. Do we question the right of those previously promised to a prior church to become convinced Friends? Do we make these covenants with an outer static God or with an inner God who travels through life with us? Can insight and choice about religion change? If so, how much more likely is it that a choice made on a more human topic will change?

Secondly, those who see marriage primarily in a religious framework do not speak of the very real spiritual dangers inherent in an unhappy marriage. The daily frustration of cross-communication and interests, knowledge that the family unit does not fulfill its potential are corrosive. There is a constant normal longing towards intimacy which is forced into myriad distortions. The hypocrisy of still pretending to be "in love" wars with integrity and consistency. For every couple who can each give 1000% to each other with no basic satisfaction in return, many, many more fall into cynicism and despair. Pain and sorrow may be avenues of growth: that is beyond disputing. But I do not see that

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

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

Four-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

FOR GARDENS and OTHER PLACES

by Sylvia Shaw Judson

Photographic studies of many of Sylvia Judson's most exquisite sculpture with an introduction by the artist. (Published 1967)

Available only at:

FRIENDS BOOK STORE
156 North 15th Street
Philadelphia, PA 19102
Telephone: 241-7225
Hours: Weekdays 9-5

we, as Friends, can recommend these routes in any avenue of life, marriage included.

Marriage is so beautiful that when it is bad, it is very bad. It is indeed a serious contract usually entered into under the stress of physical desire and community pressure. Only the grace of God can bring a couple together throughout two separate lifetimes. And few dispute that the Spirit blows where the Spirit wills. Those whose marriages turn out to be unsatisfactory have enough problems without the charge of selfishness from the wider community.

Love does not survive by static vow. It is a living entity, the very Breath of the Spirit of Life. Happy are those who make contact with it. Can we deny it to each other because of prior mistaken judgment about mating?

Nancy Breitsprecher
Ft. Atkinson, WI

On Self-Centeredness

Friend Karsner (FJ 11/1) has identified a prevailing attitude of our time, not only towards marriage but toward living. In examining our own lives it is important to know what these societal fads and pressures are which, willy-nilly, influence us.

She writes of looking in vain in an FJ article on marriage for the word "unselfishness." "Unselfishness" is hard to find in any article in 1976; "unselfishness" is out right now, along with "duty" and a lot of other dated notions. A woman who is giving "selflessly, endlessly, forever" to marriage or motherhood (as Karsner advo-

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

ates) is patently guilty these days of being unliberated and needs to have her consciousness raised. We are exhorted from all sides to "get in touch with ourselves," seek self-fulfillment, explore and develop ourselves, free ourselves, be ourselves, do our own thing, and so on. The astonishing plethora of groups, therapies, and schools seem to have this in common.

So much is self-preoccupation a characteristic of our time that selfishness has begun to attract the attention of psychotherapists as a pathological syndrome: "The New Narcissism," a recent Newsweek article called it. Self-centeredness is today's dated notion.

Zandra Moberg
Philadelphia, PA

Please Check Carefully

I have recently returned from Guatemala where I have been doing relief work for victims of the earthquakes. Well-intentioned relief agencies and church groups are compounding the problems though they may not realize the implications of some of their work—especially in the supplies they are distributing.

As an agriculturalist, I saw many agencies distributing Aldrin and DDT to local farmers who otherwise use little more than a hoe and their own hard physical labor to plant and cultivate the steep mountainside patches on which they must feed and support their families. Many of these farmers speak neither English nor Spanish but have their own native language and cultural traditions that go back thousands of years.

Because of this, they cannot read the precautions printed on the bags (in English), precautions such as "USE RUBBER GLOVES," "WEAR PROTECTIVE OUTER CLOTHING AND RESPIRATOR WHEN USING INSECTICIDE," and because of their meager resources (many earn as low as \$1.50 per week!), they couldn't follow the instructions if they did read them.

Needless to say, these simple farmers handle these dangerous chemicals with bare hands, chemicals whose use has been banned in the USA, Canada and all of western Europe!

There is also a problem of storage of the chemicals, since the vast majority of

Camp Regis* Apple Jack


BOYS & GIRLS 6-14
On St. Regis Lake High in Adirondacks, near Olympic Village, Lake Placid, N.Y.

Activities include: All Water Sports ★ 35 Boats ★ 6 Tennis Cts ★ Arts & Crafts ★ Drama ★ Nature ★ Science ★ Ecology ★ Wilderness & Canoe Trips ★ International Staff & Campers ★ Imaginative programs ★ Spec. Attention—Young & New Campers.

Friendly Quaker leadership since 1946
EARL & PAULINE HUMES

TEEN CAMP 14-16

107 Robinhood Rd.
White Plains, NY 10605
914-761-8228



ACCREDITED
CAMP
AMERICAN CAMPING ASSOCIATION

people live in one room huts where I've seen bags of insecticide stored next to bags of the families' food supplies, in locations easily accessible to young children. I've seen several cases of poisoning that have resulted from this tragic situation, producing involuntary tremors, blindness and general paralysis due to accidental ingestion. Many families can no longer keep poultry (an important source of protein) because the eggs won't hatch and, of the few that do emerge, the chicks are born sickly, weak and blind. Most soon die. Some of the children also show signs of similar toxicity: lack of appetite and poor health.

I'm sure that many relief groups which are sending agricultural aid for the relief of Guatemalan earthquake victims do not realize that some of their funds may be being misused in this way, so that corporations which can no longer legally sell these noxious products here can get rid of some of their stockpiles there—by providing these materials at low rates to charity organizations who, in turn, distribute them among third world peoples to use.

I strongly urge anyone contributing to charity organizations providing agricultural relief (and almost all agencies have some monies allocated for agricultural needs) to make a detailed check to see exactly what their money is being spent on, because in this case, the cure is worse than the disease.

I'll be happy to provide further information.

Carlos Rainclouds
Blake House
RD 1, Oneonta, NY 13820
(607) 433-2367

Many Roads

The three statements (related to new concepts of God, FJ 11/15, pages 582-587) certainly do belong. They are valuable contributions whether one agrees or not.

In religions there are many roads. It is understandable that people have concern to "save" others by pushing them to their path. Too often one set of words and thoughts dominate our meetings to the extent that seekers who cannot accept exactly that way are so repelled that they say nothing or even leave religious seeking completely. This is a

great loss and tragedy.

Persons who cannot express their thoughts and beliefs in regular meetings need sessions where ideas may be freely expressed, valued, reasoned about, approved and dis-approved without praise or blame. Only so can we understand each other and all grow in aid to each other.

Lawrence W. Auld
Iowa Yearly Meeting (Conservative)

RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba loves readers of Friends Journal. He will do all he can to please you.

Phone (215) 586-7592
Over 40 years experience

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, bicycling, care of farm animals, and many group 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.

EDUCATION FOR A SMALL PLANET



EARN YOUR B.A. DEGREE
IN A CONTEXT OF
SOCIAL CONCERN AND
GLOBAL PERSPECTIVE.

A Four Year Program
of Academic and
Experiential Learning
with Centers in:
NORTH AMERICA - EUROPE
LATIN AMERICA - JAPAN
AFRICA - INDIA - JAPAN

The Wandering
Scholars

Freshman & Transfer Openings

FRIENDS WORLD COLLEGE

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

george school

A Friends Coeducational
Boarding School
Grades 9-12

"George School has for its students a goal beyond information—a goal of wisdom, of entering into a fullness of life. Learning is the goal—learning that civilizes and liberates."

For more information, write:

R. Barret Coppock
Director of Admissions
George School, Box FJ
Newtown, PA 18940



pendle hill

A QUAKER CENTER FOR STUDY AND CONTEMPLATION

COMING EVENTS:

- | | |
|----------------|-------------------------------------------------------------------------------------------|
| February 25-27 | ART AS A PROMPTER OF THE SPIRIT
Leader: Virginia Davis |
| February 25-27 | MARRIED COUPLES WEEKEND
Leaders: Charles and Eleanor Perry |
| March 4-6 | SINGLE AGAIN
(A Weekend for Formerly Married)
Leaders: Alex Scott and Raymond Scott |
| March 11-13 | A QUIET WEEKEND WITH TWO CHRISTIAN CLASSICS
Leader: Douglas V. Steere (Filled) |

Write or call: Weekend Events, Pendle Hill, Wallingford, PA 19086; 215-566-4507

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

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"



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 (518) 576-4392

A savings plan for every savings goal.

FIRST
FEDERAL SAVINGS
and Loan Association of Bucks County

A. PAUL TOWNSEND, JR. VICE-PRESIDENT

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



Announcements

Births

Bland—On October 19, *Ward Fearington Bland* to Cynthia Sax and B. Raeford Bland, in Durham, NC. The mother and the maternal grandparents, Karl and Marjorie Sax, are members of Rockland (NY) Meeting.

Larson—On November 11, *Tracy Ann Larson* to Kenneth and Virginia Ann Vaught Larson of Woodridge, IL. The mother is a member of Homewood (MD) Friends Meeting and the paternal grandfather is a member of Goose Creek (VA) Friends Meeting.

Wallace—On May 25, *Whitney Kendra Wallace* to Dolly and Eugene Wallace of Newtonville, MA. The father is a member of Haddonfield (NJ) Meeting and the paternal grandparents are members of Seaville (NJ) Meeting.

Marriages

Briggs-Lane—On September 5, *Karen Lane* and *Chet Briggs*, under the care of Atlanta (GA) Meeting.

Lindes-Zakrasek—On August 21, *Conrad Lindes* and *Dorothyann Zakrasek*, at Frankford (PA) Meeting under the care of Norristown (PA) Monthly Meeting of which the bridegroom is a member. The bride is the daughter of Nick and Dorothy Zakrasek of Pueblo, Colorado. The bridegroom's mother, Gladys Meyer Lindes, is a member of Frankford Meeting; his father, DeArmond Lindes, resides in Tucson, Arizona.

Hernandez-Parks—On June 6, in Camden, Delaware, *Deborah Doris Parks* and *Jose Larez Hernandez*, under the care of Camden (DE) Meeting. The bride and her mother are members of Camden Half-Yearly Meeting. Jose is the son of Juan and Josephia Hernandez of Center Point, Texas.

Smiley-Rittenhouse—On August 9, *Jane A. Rittenhouse* and *Daniel Smiley*, in and under the care of Providence (PA) Monthly Meeting. The bride is a member of Providence Meeting, and the bridegroom of Haverford (PA) Meeting. They live at Mchonk Lake, New Paltz, NY.

Deaths

Burcham—On July 16, *Evelyn Phillips Burcham*, at her home following a year's illness. She had taught school in Grass Valley, CA, and had also, with her husband, directed summer Adventure Mountain Camps. She and George were active earlier with others in founding the Tuolumne Cooperative Farms. She was a community leader in 4-H Clubs and in cultural affairs. Former clerk of Grass Valley (CA) Meeting, she had also served as clerk of Ministry and Oversight Committee. She was a member of and supported the United Nations Association, the American Friends Service Committee, and World Vision. She was active politically in the California Democratic Club and had worked in political campaigns.

Evelyn found joy in singing and dancing and was a pianist. Her home was a place of acceptance and cheer for many friends, and her faith and love, the undergirding of many lives. She is survived by her husband, George Burcham, and four daughters. A memorial meeting was held at John Woolman School on July 30.

Douglas—On September 24, *Paul Howard Douglas*, aged 84, former United States Senator from Illinois, a member of 57th Street Monthly Meeting in Chicago, and gatherer of a worship group in Amherst, MA, which later became Mt. Toby Meeting. A descendant of Maine Quakers, he did not become a Friend until he read John Woolman's Journal after World War I and became convinced. He taught economics and industrial relations at the University of Illinois, Reed College, the University of Chicago and then at Amherst College before returning to the University of Chicago in the mid-1920's. After World War II he won election to the U.S. Senate where he served for eighteen years. In later life he wrote an autobiography, *In the Fullness of Time*, somewhat in the form of a Quaker journal. He is survived by his wife, Emily, and four children.

Griffith—On October 16, *Helen Griffith*, aged 94, at Foulkeways, Gwynedd, PA. Next to people, she loved poetry, literature, nature. She will long be remembered for her encouragement of and faith in young people, her continual working toward racial equality as an actuality, and her strong and active witness for peace. On her retirement as head of the English department at Mount Holyoke College after thirty-five years, she taught at Bennett College, North Carolina, and then at Tougaloo College, Mississippi, to free teachers there for advanced study. This experience gave her inspiration for her book, *Dauntless in Mississippi: The Life of Sarah A. Dickey*, published in 1966. A greatly beloved member of Mt. Toby (MA) Meeting, "Griffy," by the example of her life as well as her participation in meetings for worship and business, exerted a profound and abiding influence on the meeting and was an inspiration to young and old alike.

Preston—*Bessie H. Preston*, aged 85, a member of Washington (DC) Meeting. She attended public school and Friends School in Mickleton, NJ, and graduated from the State Normal School, West Chester, PA in 1908. She taught in public schools in Paulsboro and Mt. Royal, NJ, and in 1914 married Charles F. Preston. After two years at West Chester and two at State College, PA, the Prestons moved to the family farm at Pine Grove, Lancaster County, where they helped organize the Friendly Farmers Club. The family moved to Washington, DC in 1937. Bessie headed Florida Avenue Meeting's sewing com-

mittee which produced clothing for the AFSC in Philadelphia for years. Long active in the affairs of Baltimore Yearly Meeting (Stony Run), she headed its nominating committee and, with others, was tireless in her effort to bring about the consolidation of the two Baltimore Yearly Meetings in 1968. She is survived by her husband, Charles F. Preston; and by several children and grandchildren.

Calendar

January

8-9—Conference on the Early Quaker Vision to be held at Eastern Mennonite College, Harrisonburg, VA. Resource person: Lewis Benson. Contact person for information: Hal Dairs, 74 Emery St., Harrisonburg, VA 22801. (703) 433-8574.

FRIENDS SELECT SCHOOL 17th and The Parkway, Philadelphia Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and



**Escapement
Realty**

KEEN JAMES, Realtor

(215) 766-0110

Route 611

Plumsteadville, PA 18949

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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

Rachel T. Hare-Mustin, Ph.D.
Wayne 215-687-1130

Josephine W. Johns, M.A.
Media LO6-7238

Arlene Kelly, ACSW
Center City 988-0140
(May call her 10 A.M. - 10 P.M.)

Helen H. McKoy, M.Ed.
Germantown GE8-4822

Holland McSwain, Jr. ACSW
West Chester 431-3564

Christopher Nicholson, ACSW
Germantown VI4-7076

Annemargret Osterkamp, ACSW
646-6341

Alexander F. Scott, MSS
Wynnewood 642-0166

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

1799

WESTTOWN SCHOOL
Earl G. Harrison, Jr., Headmaster
**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

1977

Classified Advertisements

CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 insertions, 25% for 6.

Accommodations Abroad

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Apartments in the Swiss Alps, with European travel help. IDYLL, Box 405 E, Media, PA 19063.

Books and Publications

Wider Quaker Fellowship, 152-A North 15th Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

"Pierre Ceresole—Passionate Peacemaker." Biography of founder of workcamp movement and Service Civil International. Order through Friends Book Store, 156 N. 15th St., Philadelphia 19102.

"Get The Most For Your Food Money." This guidebook can save you hundreds of dollars. Satisfaction guaranteed. \$3.00. Christopher Byerly, Box 261-BA, Narberth, PA 19072.

"Thoughts Rule the World." An anthology on worship, brotherhood, peace and non-violence, nature and man. Collected during a lifetime of reading by the late Florence Meredith, Quaker, from works of the world's great poets, statesmen, scientists, logicians, humanists, religious leaders. \$1.50 plus 50¢ to THOUGHTS, 245 Walnut St., Wellesey, MA 02181.

For Rent

Island home rental—Sanibel, Florida. canal with access to Gulf and Bay. launching ramp. Short walk to beach, restaurant. Bird sanctuary. Nature walks. Two bedrooms, two bathrooms, sleeping loft, spacious living-dining area, convertible bed, luxury kitchen, central air conditioning, pool, garage, big porch, screened area with big porch, big porch, big porch. —J. Parcher, Georgetown, MD. 301-273-2200.

Non-competitive games for children and adults. Play together, learn each other. Free catalog. Family Pastimes, 14 Perth, Ontario, Canada K7H 3C6.

For Sale

Non-competitive games for children and adults. Play together, learn each other. Free catalog. Family Pastimes, 14 Perth, Ontario, Canada K7H 3C6.

Home for sale in country town, Western Connecticut, near good schools, Quaker Meeting, Eight rooms, including sunny, spacious livingroom, with fireplace; newly remodeled kitchen and bath; den; bedrooms. On 1 1/4 acres, with organic garden, greenhouse foundation laid, garage/workshop. Owners moving. \$60,000. For details, 203-263-2244.

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."

Cox of Providence, Montgomery County, PA or Willistown, Chester County... information sought on Richard (d. 1762), Benjamin (1723-86), William (1752-1846). Compiler: Priscilla L. Cox Richardson, 1765 S. River Road, Gurnee, IL 60031.

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Positions Vacant

Wanted: Experienced craftsman/printer for printing and publishing department of Arthur Morgan School, a co-educational junior high located in the Celo intentional community, western North Carolina mountains. Equipment includes: Solna 124, Multilith 1250-W, platemaker, 19 x 25", 16-page folder, 39" Lawson cutter, Morisawa Photo Type-setter, 20 x 24" Brown Camera and darkroom. Also letterpress equipment. Beautiful scenery, simple life style, warm fellowship. Seeking mature individual of any age. Pay commensurate with experience. Write CELO Press, Route 5, Burnsville, NC 27814.

Attention, tentmakers! Small, very active Friends meeting seeks a tentmaker—part-time pastoral leadership. We will help find the tent. One specific possibility: second family on two-family farm. Will help find other leads to suit talents/interests pastor or spouse. For more information call or write Weston Webb, 53 Kuesters Lake, Grand Island, NE 68801, 308-384-2973; Neil Messner, Central City, NE, 68826, 308-946-3669.

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.

John Woolman School, Nevada City, Calif. 96969. 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 courses 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

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Save thousands in interest! Get an OPEN mortgage. OPEN is a nonprofit mortgage fund for minorities and whites making pro-integration housing moves. Write: James Farmer & Morris Milgram, Dept. FJ, 9803 Roosevelt Blvd., Philadelphia, PA 19114, or call 215-332-7769.

Wanted

Theodore Haviland Limoges, Schleiger pattern, 339B, 64D and 341. Write: P. Richardson, 1765 S. River Road, Gurnee, IL 60031.

Warm, friendly person to care for infant from mid-April through mid-June. Live in on the George School campus with working couple expecting baby in early March. Room, board, small Quakerly salary. Box A-691, Friends Journal.

Former Quang Ngai staff, living on Maine farm with 9 others—family members, craftspeople—in our sixth tax-resisting year (with no visible Pentagon effect), need small tractor, Farmall Cub, JD, L or LA, older Ford, smallish A-C, to help achieve subsistence goals ahead of sacroiliac collapse. Will a friend or friend in Northeast assist? Will pay agreed fair price over two-year period. Morale high, cash-flow low but steady. Excellent references. Please write Cynthia and Dick Johnson, RD 1, Box 76, Monroe, ME 04951.

best wishes
for the new year

January 1, 1977 FRIENDS JOURNAL

Positions Wanted

Position wanted as professional counselor or instructor in counseling. Charlottesville, Virginia, or nearby. Part-time or full-time. Begin summer, 1977. Can interview December 1976. Karen Close, 880 Revere, Lafayette, California.

Schools

Onsey Friends Boarding School, Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. (614) 425-3655.

Meeting Announcements

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Elison 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. Phone: 774-4298.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 967-3283.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk. Phone: 889-0491.

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, 7 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m., 22502 Woodroe St., 94541. Phone: 415-851-1543.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

LONG BEACH—Meeting for worship, 10 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.

MALIBU—Worship 10 a.m. Phone: 213-457-3041.

MARIN—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7565 or Joe Magruder 383-5303.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7891.

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, First-day school, 10:30. Phones: 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone: 916-442-8768.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2284.

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. 1041 Morse Street.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

VISTA—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 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. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

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 10 a.m. Route 7 at Lanesville Road. Phone: 203-775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-637-0645.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 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: 782-5669. Marjorie Walton, clerk, 203-847-4068.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6842.

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., United Campus Ministry, 20 Orchard Rd. Phone: 388-1041.

ODESSA—Worship, first Sundays, 11 a.m.

WILMINGTON—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

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.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

GAINESVILLE—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WALES—At Lake Walk-In-Water Heights. Worship, 11 a.m. Phone: 696-1380.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

MELBOURNE—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1182 for information.

Subscription Order/Address Change Form

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.

☐ Change my address to: (For prompt processing, send changes before the tenth of the month and indicate your old zip code on this line _____.)

Name

Address

City

State Zip

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3888. AFSC Peace Center, 443-9836.

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

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone 373-7986.

SAVANNAH—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: 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 a.m. 700 Exchange. 312-747-1296.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 986-3861 or 852-8561.

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 Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

PEORIA-GALESBURG—Unprogrammed meeting 11 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. For information call 815-964-0716 (Peters).

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 Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40, I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Helms, 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.)

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2081. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 364-0047.

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: 515-474-2354.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 6th St. Sars Berquist, correspondent. Phone: 643-5639. Much love and sometimes coffee.

Kansas

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingray, ministers. 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 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 881-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-8155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2198.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzroff Rd. 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. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

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

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

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave. & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., 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. Phone: 878-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobsco). 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. Phone: 682-4677.

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. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

DETROIT—Friends Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

DETROIT—Meeting, Sunday, 10 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 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Friends meeting for worship. First-days 10 a.m. For particulars call 616-868-8667 or 616-363-2043.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 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—Preparative Meeting. 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. 48th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

Nevada

LAS VEGAS—Paradise Meeting: worship 11 a.m. 3451 Middlebury, 458-5817 or 585-8442.

RENO—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

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 MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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

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

CROWPELL—Old Mariton Pike, one mile west of Mariton. 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., Rt. 35 at Manasquan Circle.

MEDFORD—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kinga Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 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 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

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. 757-5738. Open Monday to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2276.

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

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

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

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

SHREWSBURY—First-day school, 11 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 Sts. Visitors welcome.

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1838.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phones: 863-4697 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, 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, corner 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. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5).

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-828-8127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GRAHAMSVILLE—Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeschel, clerk. Phone: 518-943-4105.

ITHACA—10 a.m., worship, First-day school, nursery: Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

LONG ISLAND (Queens, Nassau, Suffolk Counties)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

HUNTINGTON-LLOYD HARBOR—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpks., off Rt. 25, just east of intersection with Rts. 106 and 107.

LOCUST VALLEY-MATINECOCK—Duck Pond and Piping Rock Rds.

MANHASSET—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

ST. JAMES-CONSCIENCE BAY—W. of 50 Acre Rd. near Moriches Rd. First-day school 11:15 a.m. Phone: 516-751-2048.

SOUTHAMPTON-EASTERN L.I.—Administration Bldg., Southampton College, 1st and 3rd First-days.

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

ROCHESTER—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6, 41 Westminster Rd.

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

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

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

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: Robert Gwyn, phone 929-3458.

CHARLOTTE—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

DURHAM—Meeting 10:30 at 404 Alexander Ave. Contact David Smith, 688-4486, or John Stratton, 383-5371.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 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 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

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

WOODLAND—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

North Dakota

BISMARCK—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0593.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

FINDLAY-BOWLING GREEN AREA—F.G.C. Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-653-9595.

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 Crozman, 846-4472, or Roger Warren, 486-4949.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken and Peg Champney, 513-767-1311.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 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. Phone: 757-7130.

CHELTENHAM—See Philadelphia listing.

CHESTER—25th and Chestnut Sts. First-day school 10:30 a.m., meeting for worship 11:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 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 Doolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (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 Ave. 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 a.m. 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. Phone: 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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

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

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

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

MEDIA—125 West Third St. Meeting for worship, 11 a.m.

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. 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. Babysitting 10:15.

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0287. Dean Ginton, clerk, 458-6161.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN—Bucks County, 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.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-593-6795.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

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

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

Chestnut Hill, 100 Mermaid Lane.

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

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of junction of Whitehorse Rd. and Rt. 23. Worship, 10 a.m., Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

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

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

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

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

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

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

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

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

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

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

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

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse 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 Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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

NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

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

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, 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 YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

EL PASO—Worship and First-day school, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m. Sundays, Downtown YWCA, 318 McCullough, 78215. Phone: 512-736-2587.

Utah

LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

MIDDLEBURY—Meeting for worship, Sunday, 11 a.m., St. Mary's School, Shannon St.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-884-2261 or Lowe, Montpelier, 802-223-3742.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., Junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-8185 or 321-6009.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-6728.

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

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

West Virginia

CHARLESTON—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone Shella Thomas, 336-0988.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

OSHKOSH—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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

How do we...

- ...encourage gift subscriptions to Friends Journal?
- ...help make our Circulation Manager's life a little easier?
- ...fill some empty space on the Classified page?
- ...do all of the above?

The answer, obviously, is something like the following:

Please start gift subscriptions for

name _____

address _____

town _____ zip _____

name _____

address _____

town _____ zip _____

name _____

address _____

town _____ zip _____

\$7.50 per year for each one
(\$8.50 per year for foreign subscriptions)

your name _____

address _____

town _____ zip _____



The Back Word

"...the only way to cope with the predatory quality of the technocratic regime is by confronting, comprehending, resisting and transcending the reality of death at work in this world. It is that which is the whole concern of the Gospel of Jesus Christ. In that concern the issue is not how death can be defeated, but how the power of death is broken and confounded in the life of the Word of God in this world, and, thus, how human life is emancipated from servitude and idolatry of death in the American technocracy or in any other society whatsoever.

"That means that the Biblical lifestyle is always, in some sense, a witness of resistance to the *status quo* of politics and of economics and of everything in society. It is a witness to resurrection from death. Paradoxically, those who embark on the Biblical witness constantly risk death empirically—execution or exile, imprisonment or persecution, defamation or harassment—at the behest of the rulers of this age. Yet those who do not resist the rulers of the present darkness are consigned to moral death—to the death of their humanness. That, of all the modes of death, is the most ignominious."

William Stringfellow in The Witness

Manifesto for the New Liberal Church

"...It will stand for answering the claim which God lays to us through Jesus Christ. It will stand for reverencing the freedom of the human spirit. It will stand for the social application of the gospel. It will stand for accepting the challenge to build new social structures and new styles of human relationships. In very specific ways it will follow through on these affirmations as it confronts day by day the issues of life and death. . . It will summon together those hardy souls for whom the way of Christ is an exploration, a quest, a seeking, and who look for company both in walking through the darkness and in celebrating the light."

Royal F. Shepard, Jr. in The Christian Century

"I never fail to benefit from those moments when I choose to be thankful for life's countless gifts to me. But my sense of appreciation is a fragile thing unless I have grown to perceive adversity as belonging to life, also. To be truly appreciative cuts through and across the complicated imagery of which the human brain is capable...to be its own radiance, energized and energizing with Light."

Thomas Kelly