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FRIENDS JOURNAL

Quaker Thought and Life Today



What Price Peace... See Page 35



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Contents

What Price Peace?—Vinton Deming	35
From Another Angle—Betty Taylor	37
The Process of Mourning—Fortunato Castillo	39
Life Everlasting—Polly Francis	40
Simplicity in Funerals—Calvin Keene	41
Two Funerals—Marion E. Jones	42
Perspectives in our Time—Sally W. Bryan	43
Exploring a New World-Metaphor—Michael Marsh	46
Friends Around the World	50
Reviews of Books	52
Letters to the Editor	55
Classified Advertisements	58
Meeting Announcements	59

The photographs of Ireland were taken by Vinton Deming, a member of the Friends Journal staff. The sea scenes on pages 40 and 47 are the work of Ken Miller of Warrington, PA.

Centering Down...

THERE ARE many humorous things in the world; among them the white man's notion that he is less savage than other savages.

Mark Twain

FROM WASHINGTON (D.C.) Friends' Report of the Spiritual State of the Meeting: "Since that day last fall when meeting for worship reached one of its lowest points in living memory, there has been, we feel, distinct improvement... There are still times when we do not leave room for absorbing a message before contributing our own thought; and too often the speaker takes an 'I was thinking this morning' approach that betrays insufficient meditation or a shallow idea. Evidently we have failed to stress the necessity that a conviction of a true leading precede any vocal ministry. We continue to be harried by that enemy of centering down—lack of punctuality..."

THE UNITED STATES has 488,000 persons abroad in military capacities and not more than 1,000 abroad as agricultural advisers.

E. Raymond Wilson

... And Witnessing

LANCASTER (PA) Friends who support their Bail Fund Project see an increasing tendency for judges to be amenable to releasing potential prisoners on their own recognizance. Meanwhile the Project tries to be an influence in reforming the present bail system, by providing help for people whose bail is under \$2,000 and who are unable to meet this by themselves. Property (a maximum of \$5,000 equity) is also accepted as security, and "it is the policy to keep on hand a cash reserve of at least 5% of what is 'out,' or a sum equal to the highest single bail, whichever is most." Each person considered by the Project is carefully screened by a committee of four and the owner whose property would be used for bail.

SCOTTISH FRIENDS, on behalf of their General Meeting, have reiterated to the Lord Advocate their reservations in regard to the Incitement to Disaffection Act. They make the point that any legislation restricting the freedom of anyone "to express a point of view genuinely held or to make known to anyone his or her rights as a citizen of this country, whether to a serving soldier or to a civilian, would be a restriction on freedom of conscience."—Not to mention, they add, the possibility of its being also an infringement of a principle of the Charter of the United Nations.

What Price Peace?

by Vinton Deming

Editor's note: The Peace People, a grassroots movement started by Irish women, has generated new hopes for peace in Northern Ireland. Some 100 Americans, including four representatives of Friends' organizations in the Philadelphia area, traveled to Ireland early in December to demonstrate their support for the movement and to participate in a rally in Drogheda. In the following articles, Vinton Deming, a staff member of Friends Journal, and Betty Taylor, who grew up and lived most of her life in Ireland, share their experiences and insights from the trip. In subsequent issues others will write about the new movement and its relationship to peace and other concerns among Friends everywhere.

*What price Peace?
Will it cost us all our lives,
And when there's no one left to die
Will Peace come then?
What price Peace?
Is it coming—has it gone?
Have we had our share,
Or is it still to come?*

THESE WORDS form the chorus to a song—a peace song which most of us do not know. The song writer was Stephen McCann, a Northern Irishman. He wrote the song for the Witness for Peace Movement in Northern Ireland, a peace group which struggled hard to challenge the use of violence there a few years ago. I know very little about Stephen McCann. I do know, however, that the price he paid for his commitment to peace was very dear. Stephen is now dead, one of the 1600 casualties of the war in Northern Ireland in the last seven years. He was murdered just this past year.

The main leader of Witness for Peace, another Northern Irishman, was the Rev. Joe Parker. As he worked for peace he faced, for years, regular threats of death and violence to himself and his family. He too is gone now, a victim like many of America's own young casualties of the Vietnam years. Joe Parker has been forced to emigrate to Canada.

I first learned of Stephen McCann and Joe Parker from yet another worker for peace in Northern Ireland,

Mary Barr. I met Mary last month in Derry. It was a chance meeting, to say the least. I was a last minute participant in a Journey of Reconciliation to Northern Ireland, an eight-day trip in early December organized by the National Council of Churches of Christ. The Journey was the response to an invitation by the Peace People of Northern Ireland to come to their province, to visit with them, to learn about the issues of war and peace in their communities, and to participate in a peace rally on December 5 at the Boyne. (See "A Plea for Peace" FJ 12/15 for background information on the Peace People and an article by Betty Taylor which follows for an account of the rally.) Our group of a hundred Americans and four Canadians were guests for lunch one day at a hotel in the Waterside section of Derry. Quite by chance I chose a seat across the lunch table from Mary Barr. Mary was there as one of the local Peace People from Derry who had come to talk to us about conditions in the community.

Soon after I sat down, Mary leaned towards me and asked very directly, "Why are you wearing that button?" I looked down at the lapel of my coat. The button pinned there was small, round and rimmed in black with a neat square of white in the center. Three words were written there, one over the other, in black: "What Price Peace." A slender black cross helped to center these words in the square of white. I realized that I didn't know *anything* about the button and I could feel the color rising on my neck as all kinds of questions raced through my mind. I

had rather mindlessly picked it up off a table with some other peace materials two days earlier when we had been visiting the Glencree Reconciliation Centre in the South. I had liked the way the button looked, had simply pinned it on my coat, and hadn't thought about it then or since. Was it the slogan of some sectarian group supporting the Loyalist or Republican line? Was Mary Barr's question to me going to open up a heated discussion? I felt really vulnerable under the heat of her question and the direct gaze of her eyes.

I told her where I had gotten the button and said that I "liked the way it looked," or some such phrase. Her next question was, "Do you know what the button means?" I told her that I didn't. "The black," she said, touching the edge of the button, "is the darkness which surrounds us all. As you can see, there's just a wee bit of light in the center. And the cross..." She paused for just a moment, choosing her words carefully. "The cross is the cross which we *all* must bear—for we must all share in the responsibility." She then told me about the words and a bit about the courageous work for peace of the Rev. Joe Parker, for the button had been designed for his Witness for Peace Movement. This group had held weekly silent vigils three years ago in front of City Hall in Belfast. Participants had erected a huge white banner on which were drawn as many black crosses as people who had been killed in the violence. Each week the number grew. The only words on the enormous banner were, "What Price Peace," a play on words of the IRA's slogan, "Peace At Any Price!"

Following lunch we had an opportunity to hear some remarks by half a dozen or so local leaders from Derry. One woman spoke to us very movingly about the effects of the war on her family. She is a Catholic and feels the tremendous pressure which is put on her children to join a paramilitary group in her area. She is particularly worried about her 15-year-old son, who is under great pressure by one side or the other "to pick up the gun." It is unfair, she says, that the children are being used in this way by "the men of violence." Another of the local peace women agreed. Her children, too, have been pressured to participate in the war, and her family has been scattered as a result. She, like the first woman, is also a Catholic. Her daughter has been threatened, if she refuses to cooperate with the paramilitary organization active in her area, of being "knee capped"—having her knee cap shot off, just one of the many forms of brutality and violence inflicted upon citizens to force their participation in the war. One of her sons has left home to join the Royal Navy and "can never come home again." Another son has left to join the Ulster police force and also cannot return.

A woman told us that she recently had encouraged one of her sons to bring some of his friends home for a social evening to play some games. His response was, "Mommy, I *have* no friends—all I am called is a 'peace

lover.' " Her commitment to work for peace has put her family in great personal danger as well. A bomb was found planted at her front door, the family car was burned, her husband has suffered a nervous breakdown.

What kind of "peace" is being sought by these women and the thousands of *other* Peace People (mostly women) who face such grave personal danger? What is the message of peace which the Stephen McCanns and the Joe Parkers have struggled so hard to articulate? The answer might best be described in the words of one of the leaders of the Peace People, Ciaran McKeown: "What we are involved in can be described quite simply as the 'politics of friendship.' "

Such "friendship," as Ciaran describes it, is emerging in a variety of ways at this time. It is happening quietly between people in Derry. It is taking place in the shops and streets and churches and living rooms of people in Belfast. It is being felt and acted upon in the South of Ireland as well. For the most part it is the women of Ireland who are saying that they have had enough. They are crying out loud and clear for an end to the violence.

One woman described the Peace People as "the ordinary working people, the grass roots people, the ordinary housewives." She told us that she herself, a Catholic, had recently become good friends with a Protestant woman from a different area of the city. The two of them were discovering the many things they had in common—the children, the family, the problem of unemployment for their husbands, the effects on their children of attending religiously segregated schools, the lack of safety in their day-to-day lives. The two of them are now spending time together each week, traveling about in Derry to people's homes, getting together with other women across denominational lines and neighborhood boundaries, and reaching across the barriers of fear which have served to isolate them one from another. They are saying clearly that they want an end to the violence, to *all* violence, and that they want to see a better life for all; that it is time that the age-old barriers between Protestants and Catholics come down and that communities unite to solve their common problems which are primarily economic in nature. And these kinds of linking up of women together around common needs is taking place everywhere, it seems.

This is a different kind of "warfare" for the men of violence to deal with—one which rejects the use of the bomb and the bullet; one which ignores such labels as "IRA," "UDA," "Protestant," "Catholic"; one which strips away the fear and the apathy and the sense of powerlessness from people, a powerlessness which has left people feeling frightened, isolated and paralyzed, hopeless observers of the daily violence enveloping their neighborhoods. Five words written on a wall of the Peace People's office in Belfast might best describe what is now taking place in the North of Ireland: "Peace is people becoming different." □

From Another Angle

by Betty Taylor

To return to Ireland with an American group with the chance to really study what is happening over there, both in the North and in the South, has been a tremendous experience, especially for me—a Dubliner.

To meet with the Peace People, for whom I have unbounded admiration, was the highlight of the trip. They are putting all they have on the line—their lives, their families (some have to send their children away), their homes—in order to put their beliefs into practice.

It was a wonderful discovery to find that under their leadership a new movement is growing all over the country completely committed to nonviolence, which the small struggling peace groups (mainly the Irish pacifist movement and the Fellowship of Reconciliation) have espoused for many years, and that the ecumenical movement has grown so fast. Religious leaders urged us to tell the American people it is *not* a religious war—Catholics and Protestants are working together for reconciliation, and an end to the violence.

I was of course aware that many new peace groups had



Nearly 10,000 walkers in the southern contingent "queuing up" in the streets of Drogheda, Southern Ireland, for the December 6 march and rally.



Southern Irish Peace People marching onto the bridge at the Boyne for an historic meeting of reconciliation with Peace People from the North.

been formed, or grown in strength, since I left the country eleven years ago—Peace Point, Protestant and Catholic Encounter (PACE), the Glencree Centre for Reconciliation, Pax Christi, and others—so I was anxious to talk with members of these organizations. Those whom I met expressed themselves as being solidly behind the Peace People. We must hope this will prove to be so: meetings are being arranged in January, both in the North at Corrymeela, and in Dublin, at which efforts will be made to coordinate all the peace and social change groups and to work on future plans.

The Friends I met in Dublin and Belfast expressed hope that the new grassroots movement would grow into a body which could bring about a real change in the chronic situation in Northern Ireland. Margaret McNeill, former Secretary of Ulster Quaker Service, said she felt it was the best thing that had happened in years, and that the Peace People had been incredibly wise. Joyce Neill, the present Secretary, has been taking part in the rallies and marches organized by the Peace People. In her "spare" time, between raising a family, she works as a medical doctor on family planning, supports the Friends' staffing of the canteen at Maze Prison, and helps develop other possible Quaker programs.

Lisa Huber (American) and Felicity McCartney (Irish), young Friends, initiated and are running the 'Project' Centre for Neighborhood Development, just the sort of program being encouraged by the Peace People. They told me their plans are moving forward, and they had just taken on a fourth community worker. (Friends World Committee, Section of Americas, has a stake in their work.)

Helen Campbell, a longtime staunch worker for Catholic/Protestant relations, and reconciliation between North and South, attended the meeting at Queens University where we met Mairead Corrigan, Betty Williams and Ciaran McKeown, the leaders of the Peace People movement. She was excited by the turn of events, and anxious that her American friends know she was there.

Denis Barritt is still deep into his work as Secretary of the Belfast Voluntary Welfare Society, in addition to acting as Chairman of the Ireland Yearly Meeting Peace Committee, and being active in FOR and PACE. Monica Barritt organizes the sixty or so volunteers who run the canteen at the Maze Prison and looks after the supplies. She is also active on the Prison Committee. The Maze, formerly Long Kesh, now houses some 1,300 convicted

men who are serving long terms, and the need for concerned people working on their problems is greater than ever. Anne Grant, chairwoman of the Ulster Q.M. Peace Committee, and a busy teacher, has also been spending her Saturday afternoons marching with the Peace People.

At the Peace People's rally December 6 in Drogheda, forty or so miles north of Dublin, we met by chance quite a few Friends from the North and the South, including Maurice and Anne Wigham with 45 children from Newtown Friends School. Three Lambs and another Dublin Friend walked with us beside the Philadelphia banner. When the rally was over, one of our group, Mary Bye, and I walked over the Boyne bridge and up the hill mingling with the people, shaking hands and exchanging warm greetings with many Northerners, who had come from Catholic and Protestant areas all over the Six Counties.

In Dublin members of the Bewley family are very much involved in the new Ireland, and we were glad to be warmly welcomed by Richard Bewley. Later Rachel Bewley helped show us around the Glencree Centre for Reconciliation, where she volunteers many hours of service each week. The Centre occupies a complex of buildings which were originally a military barracks built by the British to control the native rebels! Later in the week we met Father John Curran, the Centre's director.

On our final day in Ireland, a few minutes before the last of our coaches left the centre of the city for Dublin Airport, Vinton Deming and I rushed into Bewleys Cafes for barm bracks (a delicious type of fruit bread unobtainable anywhere else but in Ireland), tea, etc., and were fortunate enough to have a few minutes with Victor Bewley and Alfred Bewley, both deeply concerned Friends. Victor has been working for many years on bringing together people of very different viewpoints, although he is better known for being largely responsible for changing Bewley's from a private firm to a cooperative form of ownership in which employees participate, and also for his work among the itinerants in Ireland. He is now a consultant on itinerancy to the government.

Partly as a result of the work of the Peace People the feeling of helplessness in the South about doing anything to ease the situation in the North is changing. More importantly, in the North hopelessness is being replaced by fearlessness.



The Process of Mourning

by Fortunato Castillo

The process of mourning is regularly the reaction to the loss of a loved person. In some cases it can lead to melancholia, i.e. depression, with loss of vitality and interest in the outside world. The reverse can also happen. The experience of death of a loved person can eventually lead to a profounder affirmation of the values of life and an increasing awareness of its opportunities.

When recently the last living relative of my father's family and generation died, I was very much helped to attain peace within myself and with the outside world by the silence in the Meetings for Worship which I attended for several weeks following her absence.

My meditation was repeatedly drawn, after my aunt's departure, to the issues of loss by death. At first I thought of the living person whom I was not going to see or hear again in the flesh. Nevertheless her memory, inside me, within the silence of my worship, was ardently alive. She was a very devout Quaker woman, furthermore, so that

My meditation was repeatedly drawn, after my aunt's departure, to the issues of loss by death. At first I thought of the living person whom I was not going to see or hear again in the flesh. Nevertheless her memory, inside me, within the silence of my worship, was ardently alive. She was a very devout Quaker woman, furthermore, so that many a time we had shared silent worship. Closing my eyes I could easily discern the proximity and immediacy of the silences we had shared in the past. Indeed, I could smile to myself remembering how her silences before meals were so long that my children used to complain that the soup would get cold. I could also remember feeling very moved when in her ninetieth year she asked me to pray in silence with her by the grave of her brother, my father.

Soon my silence was filled with childhood scenes in which she and my parents were intermingled. Going to Meeting together, talking and laughing, reading poetry or playing the piano and singing. I was also able to recapture with intensity some of the colors and smells of my childhood that I had forgotten, again within the framework of the silence. I remembered, for example, the afternoon sunshine shimmering on the leaves of the trees in front of her school, with the noises of the children playing in the background.

In the second stage a feeling of pain came along with the memories. I had pictures of the past but the body was buried. Indeed, I felt that while the trees and the school

building and the furniture in her home remained, her physical presence was gone. I remember particularly thinking of the piano in her living room where music had been made for many years. Then I came to think of all the musical instruments that have survived the people who played them. Even when the instruments or the players and composers may be gone, the music remains. And then, within the silence, there was music.

In the third stage I started meditating about my own death. The meeting house where I worship is surrounded by a cemetery where the tombstones of Friends of several generations are witnesses to the Meetings of the past. One day, I felt, perhaps my children would come to the Meeting to sit in the silence thinking of the silences we had shared and the episodes of our lives that we had enjoyed together. Currently, however, a deeper realization came to my mind. We all would die. The world itself will pass. As Lorca, the Spanish poet, said in a poem mourning a friend's death: "The sea also dies." And yet what has been, I felt, it has always been, it will always be. Within the finite structure of our human minds we divide time into past, present and future. We also divide eternity into life and death. Somehow in the most profound worship one can feel, beyond the boundaries of words, that both being and not being are human artifacts to explain a process of continuous change which, ultimately, is ineffable.

My mourning had come to an end. The Inner Light had been rekindled in the silences of our communal worship, even when walking "through the valley of the shadow of death." My own life, and the lives of those around me, became richer and acquired a deeper meaning. Life breeds death, indeed; but death also breeds life. Forever.

The End

Let my passing be as the parting day,
Which slips so unobtrusively away.
And when all consciousness at last has gone,
And in my heart no linnet sings his song,
Let those I love not grieve—
The joys I've had they gave
Unstintingly to me.

Polly Francis



Ken Miller

Two Funerals

1. Memory

Alone I enter silently
 between high walls of storm-blown
 wood and glass wet with the sea;
 for her, whom I had dimly known,
 her life is traced, its beauty, welcome,
 narrowly now laid alone,
 her music, sorrow done, undone;
 you clasp, unclasp your hands and press
 your knuckles white; a dreary sun
 illumines your thin quietness;
 I dare not speak to you, her friend,
 though she is gone; in loneliness
 I see how we are tombed and rent
 in silent, narrow, tall division;
 I yearn for words, though they must end
 in loss, decay, oblivion,
 for now is life, to you repeat
 the words we heard, "Now is Christ risen. . ."

2. Young Death *

Bright winter's biting frosty air
 casts arching waves upon the land
 to whiten supplicative prayer;
 they lay him darkly in rough sand,
 for gone is half his salt remorse;
 your icy hand grasps my cold hand

to share the other part, halved choice,
 he did not know would leave us torn;
 in pain's brave power he rejoiced;
 though he was born like mine were born,
 no one could stay his hand or mind;
 his mother weeps and I would mourn.

* Suicide

Marion E. Jones

Simplicity in Funerals

by Calvin Keene

Persons visiting Quaker cemeteries discover vividly the manner in which earlier Friends carried out their witness to simplicity in their treatment of the dead. Wishing to continue this witness today, members of the Lewisburg, Pa. Meeting of Friends recently investigated the possibilities and costs of simple funerals by calling upon four funeral directors in the vicinity. In each instance an explanation was given of Quaker beliefs and attitudes generally and of their attitudes toward death and burial especially. Each of the directors was most friendly, expressing himself as most willing to cooperate with Quaker desires so far as possible. Believing that other Friends and Friends Meetings have interests similar to those of Lewisburg Meeting, we present the findings we made...while recognizing that conditions will differ in other areas.

The funeral director performs many essential services which the layperson is not prepared to do. He fills out necessary legal forms, obtains the burial permit, places advertisements in newspapers, makes phone calls, provides a hearse to transport the body, fills out social security forms, and takes care of similar services, at a time when the survivors are not in a frame of mind conducive to looking after these responsibilities. The charges for these numerous services by the four men consulted range from \$80 to \$200.

The body can be disposed of by burial or cremation. In the Lewisburg area interment requires a coffin, a cemetery lot, and a cement vault to hold the coffin. The simplest wooden box suitable for interment costs \$60; the simplest regular coffin with a flat top covered with cloth costs about \$140. If the body is to be embalmed, each of the four directors charges \$75 but each explained that Pennsylvania law does not require embalment except under certain specific conditions as when the body is to be moved across state lines. A cement vault is required, presumably to prevent the earth from falling in with the passage of time. Such a liner costs \$160 to \$180. Opening and closing a grave in the Lewisburg area costs \$75 to \$200. Nearby Quaker cemeteries do not require the liner nor would the cost of opening the grave be as high. If the director uses automobiles other than his hearse for the funeral the charge is about \$35 each. Provisions for the survivors at the graveside such as tent, artificial grass, matting, and chairs cost about \$50 additional. Taking these charges together, it appears that *in addition* to the charge for cemetery lot, concrete liner, and embalming, the cost might be as low as \$300. The other factors of liner and embalming might add \$250, plus the cost of the lot, which varies greatly.

Since cremation does not require a lot, nor a liner or grave opening, it is of course less expensive and is becoming preferred by many for that and other reasons. The remains can be placed in a type of sack, which is acceptable for this purpose and costs \$35. In Lewisburg the nearest crematorium is located in Williamsport; transportation of the body there and the cremation cost from \$115 to \$175. The ashes are returned to the survivors by United Parcel Service in a can resembling a two-pound coffee can. Since even modern cremation does not reduce all parts of the remains to ash, it is recommended that the can not be opened and preferably be buried, which can be done outside a cemetery. One of the undertakers being consulted stated he would bury it in a cemetery lot for \$40. Several such cans of ashes can be placed within a single lot. The cost of cremation in the simplest way, using the appropriate sack and without embalming, costs about \$300 to \$350, not including the cost of a cemetery lot if such is used.

A few additional details might be of interest. In Pennsylvania, it is possible to donate one's body to the State Anatomical Board to be used for medical purposes. Upon death immediate notice is given the Board who then claim the body. When it has been used fully, the remains are disposed of by the state. There is no charge to survivors.

Those receiving Social Security benefits receive a sum, paid to those who are responsible for final arrangements, which amounts to \$255 normally and \$475 for veterans. These sums are paid regardless of the cost of the funeral.

If death occurs some distance from the point of final disposal, the local director can arrange with a director at the place of death to have the body sent by plane or other means. The director will then carry out other details when the remains arrive.

Friends Meetings sometimes have the experience of a member dying suddenly when there are no known relatives and no previous information on how the individual would have wished the Meeting to proceed. To guard against such situations local central Pennsylvania meetings have drawn up a sheet of questions for each of their members. Each is asked to indicate the physician and funeral director desired in case of death, names, addresses and phone numbers of nearest of kin, location of will, name of lawyer, and similar information.

In the uncertain state of our mortal being in this as in any age, it is only reasonable to look ahead into matters such as these, before sudden emergency drives one into poorly considered decisions. □

DEATH IS a necessary part of the rhythm of being, just as sleep is part of the rhythm of night and day, and so is tremendously welcome.

We know the sense of living beyond time and space—in eternity—in the heightened moments in this life, the moments of ecstasy which illumine our everyday world. "He hath set eternity in man's heart," and we know this sense of abundant life here and now, an experience not bound up with time and place. Jesus in speaking of eternal life did not confine it to a world outside or after this life.

"Each of us may have a glimpse of it at some point of the intersection of time and timelessness; at moments of great joy or sorrow, at sunrise on a mountain top, at the bedside of a dying friend—moments when we forget ourselves and are lifted up into a higher sphere. Beethoven must have had abundant life when writing the slow movement of his Seventh Symphony, Shakespeare finished *The Tempest*, Van Gogh painting his sunflowers...." Eternal life is not just some future life; it is life in harmony with the true order of things—life lived in loving absorption in what is beyond ourselves, for we are not only material creatures, but have a sense of the beyond that we recognise. If we are to know eternity now and hereafter, we have to nourish this sense of eternal values all our lives by a daily renewed act of thankful love, and a clear obedience to those insights which we are continually being given.

Our mortality gives a circumscribing horizon to our lives and points to our living wholeheartedly today in the light of it, as a poet lives fully in present experience, valuing its precious quality and its poignancy.

from **Death is a Horizon** by Ruth M. Fawell
Friends Home Service Committee, London

Perspectives

in Our Time

by Sally W. Bryan

The August issue of Friends Journal on prisons and prisoners demonstrated two essential elements of human life: the knowing that comes from experience itself, and the I-Thou ground of human meeting. Both of these were witnessed by the articles; the reader, too, felt warmed by human touch.

But there is something more that is required. It is intellectual perspective. Each human person has always had the task of understanding who s/he is and what "the world" is in which s/he lives and has being. This has never been an easy task; it is ever more difficult as our tools and our toys undermine centuries-old human assumptions. Somerset Maugham's famous metaphor of the oriental rug has become a kaleidoscope. Imagine an oriental rug. Say you are a single red thread in the center of a two inch diamond of red. All the world is red. But stretch; stretch tall. Shoulder to shoulder to one last red thread, you will see a thread of blue, a square of blue. And over there is a triangle of green. Beyond, some ecru! The world is vastly larger than red, too gigantic to comprehend from inside the rug's pattern. But return to being a person standing over the rug—the whole is seen, the pattern long before the colors. Indeed, the floor beyond the rug stretches to the wall, the house, the... Individual threads have vanished in perspective. The vision from above is more unified and comprehensive, more complete. But it is an observer's vision, not a participant's. Each point of view offers; each excludes. Human understanding requires both visions. We have two eyes—one for the experience of subjective involve-

ment, one for objective perspective. Difficult as it is, we must attempt clear focus with equal weight on both points of view.

It was the lack of a balancing, objective angle of vision that worried me about the August Journal. For the problem of prisons and prisoners is another demonstration of the gigantic darkness that menaces our world as ominously as any mushroom cloud, perhaps even causing that very cloud. We have no absolutes. The marrow in the spinal column that once held and nourished our social body has evaporated. There is no longer a set of unexamined assumptions that can be counted on to hold us into a community. This is true in large groups, say the United States or the Western world, and in tiny human associations, say families and yearly meetings. We live complexly interrelated lives, but we can no longer take even basic agreements for granted. The neighbor down the hall or down the block may or may not have the same value assumptions "we" do, the same assumptions about "reality." We pass; we smile; we comment on the weather. But grounding metaphysical, epistemological, logical and axiological ideas are never discussed—perhaps not examined privately either. We float on the current.

However involved each of us is in our personal experience, we are also required to draw and to share an overall picture of "the world" in which we believe we live. Where our visions overlap, we can cooperate in attempting to oppose and to promote.

In this spirit I offer "the world" I see. It seems to me that "our" world is threatened by an imbalance between community rights and individual rights. We put too much emphasis on the latter and none on the former. We endlessly discuss personal actualization and growth and we pass over the rights that togetherness requires. Unless this is consciously corrected, social chaos and dictatorship seem inevitable.

Human communities developed in small areas where individuals needed each other to survive. Customs of living together developed and isolation generated and set "the right way to do things." Invaders that threatened had to be fought, reinforcing community attitudes. Indeed, the history of many peoples suggests that persecution acts to strengthen cultural identity.

Trade brought cohesive communities into contact with each other. Friction developed and those with might survived, oppressing and perhaps obliterating entire cultures. Consider the fate of the American "Indian"—unique communities of peoples that our ancestors rubricized according to their own private assumptions.

Today we live with the still alive consequences of our ancestors' acts. We live, also, with the developing consequences of our own technology. Television, as

Marshall MacLuhan has pointed out, has made us again a tribal village, united in immediate perception of events. But the filtering screens in our minds differ. Cultural assumptions that are eons old jostle each other on the street. It is perfectly apparent to a large segment of the world's population that what they believe depends upon where they were born. In fact, many individuals see that their human lives are the result of the accident of birth. Though this may not be conscious, it is pervasive and therefore formative.

Though born in a field of red, the authority of redness has vanished. It is almost as if the rug's backing has come unglued, unwoven. Individual threads leave their own cultural communities and become tourists. They are "into" blueness, "into" yellowness. And as fewer and fewer threads "stay home," there is no area where unique and cohesive communities can be visited. Instead threads are mixed indiscriminately and a confetti pattern, always in flux, develops.

Anthropologists tell us that young people born into isolated tribes had no identity crises. It was easy to know who you were and what your role was to be in a small, understandable world. More complex communities offer many options; the difficulty of understanding "the world" and choosing an individual place to root increases.

The children of the highly developed world have parents who, for the most part, are themselves cultural transients. The implicit sanctions of cultural belief are weak in them; most do not choose a tradition to teach their children. So the young have no standards and assumptions to internalize, none to grow strong by opposing. Everything gives.

Cultural authority exists today only in its unexamined relics—as homosexuals take political arms to free themselves from the habit of "oppression" from "straights"; as Blacks, Chicanos, women, struggle for "equality." Prisoners, too, see themselves as the victims of cultural oppression. The law, the enforced rule of past actions, loses its legitimacy and community now stands in embarrassed social consciousness, much as Hamlet did in the seventeenth century—in anguish over the world that seems and the world that "is." Hamlet is our culture's first lonely hero, immobilized by private introspection.

Today culture stands in Hamlet's shoes. Examining the basis for our attitudes and assumptions destroys their authority. For example, there is no place to ground a preference for heterosexuality or homosexuality. The culture has no right to specify; so each individual is loosed to choose a personal preference. It is the very basis for community sanction that is gone. Though God may be chosen as an ultimate authority by an individual,

though individuals may band together and examine the Bible for a common reading, God is no longer "given"—no longer an element in the marrow of cultural assumptions. Science and human rationality are also gone. Relativity and subjectivity move individuals, unstayed by implicit social assumptions.

As the basis for law evaporates, there are more and more legal disputes and more and more lawyers. As the basis for justice vaporizes, there are more and more crimes and more and more policemen.

The human task has always been to understand; it is to create a deep and broad perspective of the living situation, based on knowledge of the past and familiarity with the present. Trapped in the rug of our experience, we stretch our necks and articulate our visions. Agreements may emerge and suggest options. From shared human speech comes all possibility.

If we can find agreement in our conceptions of the current human situation, if we can create agreements about a human future, we can speak clearly of the imperatives for today's actions. It is here that the question of prisons and prisoners needs more light. Of course individual prisoners need compassionate meeting; of course prisons need monitoring. But individual cases exist as problems in a complex social fabric. No attention to single threads will suffice; it is the pattern of the fabric that must also be given attention. Because we live in a time of decayed absolutes, because traditional habits of thought are bereft of authority through contact with others and the spotlight of examination, we move uneasily in an unknotted world. Individuals struggle for freedom and justice. But there is no attention given to the social contract. If we are to help prisons and prisoners we must rebuild the agreements that are essential if a community is to have life. We must construct fair penalties for breaking the cooperatively devised imperatives of a newly conscious social world.

There seems to me to be no action more vital than the revitalization of our communities. I think we must develop ultimate values and ideas by consensus and then we must create means for protecting and manifesting these values in daily, corporate life. This must be done in every association we share. Communities must be given rights. Take, for example, Friends meetings. How binding are the assumptions that hold them together? Are they still vibrant, blessed communities? Though difficult, monthly meetings must address themselves to the question of what membership means. Is it an unimportant technicality or has the community of monthly meeting rights too? Each monthly meeting, of course, would define these rights. They might specify minimum attendance at meeting for worship, minimum attendance at meeting for business, minimum committee participation—and alternative options. The detail is not as important as the principle: communities must be built and nourished by the adoption of common assumptions now that the ultimate authority of unexamined assumptions has vanished. If there is such a need in the small

meeting community, how much more awesome is the need in larger, less personally involving human groups. Many of these are alive in rhetoric only.

There must be a new basis for community action. Consider what would happen if everyone decided whether to stop or to go on a red traffic light. Common sense supports and enforces this law. Larger community assumptions can and must be examined; consensus will develop and law and justice will have solid support again. There may be ways that individuals are victims of society, but there are ways, too, where society is destroyed by individuals. Friends who work for justice for the individual must work, also, for justice for the general community. In a completely relative and subjective world, we all offend against; we all are victimized.

Any individuals who band together to create and protect individual rights must do so on the basis of the legitimacy of the common attitudes that undergird their association. No longer implicitly given, these must today be forged and protected by clear, though tender, consequences for deviance.

For generations we have been compassionate and tolerant of those who marched to a private drummer. Today, realizing that private drummers are visible only when there is a general pattern of drumming, we must create our common social score. We must tune our minds and our hearts to basic social agreements. We must play our personal instruments within the bonds of the score we ourselves write, cooperating with the directors we select. Otherwise cacophony will overwhelm us and social necessity will return us again to the oldest authority we have experienced: might makes right.

Judicial Murder

"Of the 600 prisoners on death row now, probably half will die because we cannot tolerate them any longer. True, 300 out of our total population is not many. But each of the 300 is a child of God, born with the potentialities of full manhood. We know what capital punishment will do for him. What will it do for us who intentionally and deliberately say that there are human beings who no longer have the right to live under any circumstance? . . . Capital punishment is nothing less than judicial murder."

Lee A. Belford in *The Churchman*

Exploring A New World-Metaphor

by Michael Marsh

Some people feel the need of a fresh world view, defined as a general description of what is. On the way toward this I propose a metaphorical image. Imagine a person's fishing net of immense complexity and size. Each knot of the net is a physical thing, including organisms. The strands of the net are vectors in physical fields. The whole of the net is the physical realm of space and all its contents.

Now imagine a vast ocean with unknown shores. The net is wholly submerged in this ocean, stretched out in it, moving slowly northward. Southward of the net, the ocean through which it has moved we call the past. The net's current place in the ocean we call the present. To the north lies the future. This ocean is the realm of temporality, which I also view as the realm of mind or of openness to meaning.

From the human standpoint, each knot in the net that is the organic (physical) aspect of a person makes a kind of node in the ocean as the net moves ahead. This node becomes the person's inmost self, extending backward into the past and tentatively forward as well. This node holds the person's life-world; it fills with an individual's experience, memories, mental activity. The net's other less complex knots leave simpler traces or none at all in the pastward ocean. Some of the ocean's contents, nodal or other, can also influence the knots and strands of the net.

This ocean, of course, is not salt water. In itself it is no-thing at all, it is wholly possibility. Where nodes spread into the ocean they build up mental actualities (meanings) by way of families of mental objects, including social objects, and their relations. By social objects I mean cultural entities in their non-physical aspects.

In addition to the realm of the net (physical, spatial)

and the realm of the ocean (mental, temporal), there exists a third encompassing realm of ultimates. Here dwell the laws of nature, the laws of logic/mathematics, the primal creativity and whatever other ultimate grounds may lodge beyond space and time.

From the standpoint of each of these three realms, the others seem shadowy and unreal. Fully actualized existence requires a here-now-I-am in which all three realms participate. Once achieved, however, such an existence does not vanish but subsists in part in the past of the temporal realm.

This metaphor of net-ocean-nodes-ultimates has severe flaws. The reality of all that is cannot be imagined. But simple strokes can suggest a complex whole. Here are some comments on different aspects of this metaphor:

1. What strikes one most about the net is its creative energy. As this physical realm moves northward, over billions of years, through the ocean of temporality, it develops those extraordinary complexities that we call evolution. To any who carefully examine it, the physical realm is a source of wondering awe. Its immensity cannot be grasped: a hundred billion suns in our galaxy and a billion galaxies beyond our own. For us this great realm is the ground of life. It is the primal origin of all that we perceive and feel, the spur to action, the fount of experience.

2. The ocean in the metaphor is temporality; possibility; openness to meaning. Lived time (one's own portion of temporality) is a primary human experience, quite distinct from physical or mathematical time.

Temporality is the ground or medium of consciousness. But I see no reason for assuming that *only* conscious events attain to the realm of temporality. Many levels of protoplasm, down as far as the first stirring of sentience, may leave some slender nodes in the pastward ocean: that is, they have some enduring history, some hint of "subjectivity" (Whitehead) or "within" (Teilhard). In the other direction, toward the future, northward of the moving net, the ocean of temporality becomes open possibility.

3. As a human node, imagine that the movie film of your life feeds, not downward into an empty reel, but each frame of the film simply *stays* while the camera (your brain) moves forward with the great net of which it's a part. Thus are built up the basic contents of the node that is the inmost you; namely, what Henri Bergson called "pure memories," your actual imagery of particular events, one after another after another.

Starting with the human nodes, here are some indications of explanatory power on the part of this metaphor:

a. The paradox of perception offers a frustrating puzzle. On the one hand, our percepts present us with what seems to be an objective physical world "out there." On the other hand, careful investigation shows that the percepts are constructs that follow upon brain events that follow upon activities in the outer physical world; so our perceptual world is quite removed from the physical world that it purports to be. Nor are the percepts that fill my awareness isomorphic with brain activity, for a perceptual object that I simultaneously see, hear and touch (as in shutting off my TV set)—though this is *one* object in my awareness—follows upon activity in widely separated areas of my cerebral cortex. Thus the ordinary approach leaves us with no place to locate our perceptual world, since it is not "out there" as it purports to be nor is it *in* the brain isomorphically.

The metaphor of net, ocean and nodes handles this problem rather simply. Our perceptual world exists, as Bergson suggested, in our immediate past. It is not in the physical net but immediately pastward in the temporal ocean. It follows instantly upon the physical present of our brain activity. This immediate past is also the concrete present (Bergson) or the specious present (James) or the living present (Husserl).

b. Another problem is to locate the storehouse of our pure memories (that is, memories of particular events). Neurologists and neurophysiologists have assiduously searched for the stored "engrams" of pure memory in the brain. They have not uncovered a single engram. Yet we do retain some pure memories for decades and even for a lifetime. Freud insisted that repressed childhood memories are held in the unconscious indefinitely without change. Experiments with hypnotic age regression, and other findings by the neurosurgeon Wilder Penfield, confirm that people retain even insignificant memories that they're not normally aware of. Some of us become conscious of this fact on revisiting a place last seen in childhood. How reduced it now looks in size and grandeur! This change implies that we somehow retained a child's eye view of it all these years, with which we compare our present view. Such memories, and many others, seem to find no dwelling place in the brain. As the neurophysiologist E. Roy John put it, after reviewing many experiments on people and animals: "It seems highly unlikely that single (brain) cells or sets of cells become labelled by experience so that their subsequent discharge will uniquely represent that experience." The metaphor offers a capacious home for all of one's pure memories—that is, for the significant focal experiences of one's entire life—in one's own temporal node.



Ken Miller

c. This metaphor answers another puzzle, namely: where is the unconscious? The pastward node offers a home not only for pure memories but for unconscious mental activity. However, for a memory or thought to reach conscious awareness, it must somehow penetrate forward into the present. It must pierce the complex filters that guard the physical/mental interpenetration—that is, they guard one's foreconscious personal knot—from unwanted or unneeded stimuli. These filters may admit, distort, screen, divert or repress the memory or thought. They are what Freud in his earlier writings called the censorship.

d. The metaphor also offers a plausible home for futural mental possibles (FMPs). By FMPs I mean projects, plans, daydreams, goals, anticipations, paradigms, principles, creative visions—all those scenarios, models, maxims and expectations that one develops with a location in the future or in apparent timelessness. FMPs, I suggest, though they grow out of one's pastward node, dwell in the northward ocean, in one's futural cone of probability. They form a kind of floating future. This holds for all FMPs, from the trivial to the momentous, from my route-plan for driving this evening to a friend's house all the way to my deepest life goals. (FMPs do not, however, include habit or reflex patterns, which dwell in the brain). These floating FMPs are rarely fully conscious. They're subject to the filters guarding one's

personal knot, just as pure memories are. But often they enter one's living present as *guides* when relevant experience is flowing through one's personal knot from forward movement of the physical net. That is, if I take a wrong turn on the way to see my friend tonight, my FMP route-plan will (I hope) warn me of the error. If I use Thoreau as one of my life-models, his projected figure acts as an FMP guide for me in various situations. The approach suggested here seems the most plausible way of handling the futural quality of FMPs in contrast to the pastward quality of all pure memories.

e. The metaphor of net moving through ocean offers an explanation for states of mystical opening, "oceanic" states or the state of primal human existence that some philosophers have posited. An approach to this state has been described very clearly by the psychologist R.E. Shor:

I had been asleep for a number of hours. My level of body tonus was fairly high and my mind clear of dream-images so that I believe I was not asleep but rather in some kind of trance-like state. At that time I was neither conscious of my personal identity nor of prior experiences, nor of the external world. It was just that out of nowhere I was aware of my own

thought processes. I did not know, however, that they were thought processes or who I was, or even that I was an I. There was sheer awareness in isolation from any experiential context. It was neither pleasant nor unpleasant, it was not goal-directed, just sheer existing. After a time, "wondering" started to fill my awareness; that there was more than this. . . . In an instant, as if in a flash, full awareness of myself and reality expanded around me.

Quakers employ group or individual meditation to bring on this primal state. Others have used tricks, drugs, yoga and mystical exercises to reach the primal state. Thus the poet Tennyson: "A kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being. . . ." Or Meister Eckhart in his *via negativa*: "Thou must love God as not-God, not-Spirit, not-person, not-image, but as He is, a sheer, pure, absolute One, sundered from all two-ness and in whom we must eternally sink from nothingness to nothingness." Or Tauler: "Everything depends upon a fathomless sinking into a fathomless nothingness." Using the net-ocean-node metaphor, this kind of state would be an opening-up to the ocean of temporality in its immediate empty futurity as one's personal knot presses through it. For the moment the personal filters block out *all* externality, even FMPs. One has got down to the ocean as such. And the ocean then, without contents, becomes for one not temporal but eternal.

4. As to the realm of ultimates, it holds those realities that are operationally effective everywhere and forever; they are spaceless and timeless. This includes the *true* laws of nature, of logic, of mathematics, and the primal creativity that energizes all existence. Laws and energies as formulated by human minds may be more or less close to the ultimates.

5. Temporality seems an insufficient description for the ground of our lived experiences and of the complex operations of our inmost selves in the nodes. Those experiences and operations include perceiving, feeling, remembering, thinking, imagining, willing, anticipating, projecting, judging—and the accumulation of major funds of knowledge, including tool-using skills, language skills, social skills, indeed the whole great apparatus of civilized life at its human level.

The ocean realm, then, comprises not only temporality and possibility but also openness to meaning. By this latter I mean a creative ground that enables certain kinds of insight to occur. This ground is at work when one achieves meaning through an illumination, an inward light, a sudden dis-closure or opening up of the mind, tying *this* event into some perspective(s) of meaning. Four such perspectives of meaning are truth, love, rightness, beauty.

The physical realm of the net (which has its own creativity) knows nothing of these perspectives of meaning nor of the inner illuminations. These develop in the personal nodes. But when one comes to test these meanings in the present, the physical realm may bring one up sharply. Insights, alas, are often false. I blame this not on the light but on our inadequate use of it.

As for the social sphere, the vast structure of human institutions, all the creative works of humankind, the metaphor gives them a physical place in the net insofar as they are physical and nodal places in the ocean and are grasped by individual human beings.

This metaphor lends itself neither to absolute idealism nor to reductionist materialism. In this metaphor the physical realm of the net, the temporal-luminary realm of the ocean and the universal realm of ultimates are *all* primary. Individual entities (especially human beings) cannot be reduced or subordinated to any one of the three great realms; they are a product of all three. This metaphor is pluralist and interactionist. Nor are individuals, here, simply intersections of forces. Individuals build their own realities and these endure, in the personal nodes, so long as the ocean endures. The metaphor thus implies a kind of personal survival, since one's personal node continues in the ocean after the net moves on, after one's physical knot dissolves.

The metaphor can be developed further in a religious way, most easily in the direction opened by the process theologians and, to some degree, by C.G. Jung. It fits well with Quaker stress on the inner light. The metaphor's three primal realms can be viewed as three aspects of God, creator and sustainer of all. What I have called the ocean can stand for what some speak of as God's Eternal Now. "God is ever working in one Eternal Now," wrote Eckhart, and he held that the divine spark within us can lead us into union with the Godhead in this Eternal Now. In Paul Tillich's view: "It is the eternal that stops the flux of time for us. It is the eternal 'now' which provides for us a temporal 'now' . . . Eternal life is beyond past, present and future: we come from it, we live in its presence, we return to it."

6. All world-metaphors oversimplify. So too with this one. The images of net and ocean are childishly crude

to designate the vastness of the universe, the tumultuous prolixity of evolution, the unimaginable intricacies of organized matter, systems within systems within systems, and of human experience through all the ages of time. But simplicity has one advantage. It may strike home in your unconscious, it may enter quick and deep, and there ferment, slowly cracking the buried idea-frames, splitting them loose, floating them into consciousness where you can examine them at last and perhaps improve them.

A world view is not a science, neither first science nor natural science. A world view is rational poetry. And what kind of poem can one make without a metaphor?



Early Quakerism was in the main a youth movement. George Fox was 23 when he launched the movement, and 28 when he found the Seekers and organized the society. James Parnell was 19 when he died a martyr to the new cause. Edward Burrough, the son of Thunder, was 19 when he began his remarkable career of leadership. John Audland was 22. James Nayler was eight years older than Fox but still a young man. Richard Farnsworth, one of the chief leaders of the movement in the North, and William Dewsbury, the sweetest and wisest of leaders, were about the same age as George Fox. Richard Smith, the first Quaker on the American Continent, was apparently young and certainly a leader. Of the eleven Argonauts who came over in the ship *Woodhouse* and planted Quakerism in New England and on Long Island, all but one—William Brend, the chaperone of the party—were young, as was Mary Fisher who preceded them. One of them, Christopher Holder, had an ear cropped off, and one of them, William Robinson, a youth of college age, was hung for his faith on Boston Common. These men and women had very early in life found their way to the heart of the new movement. Robert Barclay was eighteen when he became a Friend, and twenty-eight when he published the first edition of his famous *Apology*. He was only forty-two when he died.

Conformity

by Hans Schuppli

WHAT CHRISTIANS in Russia are forced to undergo today is dreadful. It is for this reason that those Swiss Christians who travel the broad road of conformism believe in supporting the defense of their country. After all, it is clear that we want to prevent Communism from destroying our relatively freer and more equitable form of society. For the Christian, the personal dilemma consists only in deciding whether to go along with the mass murder which has been sanctioned by the state as a legitimate, effective means of self-defense.

Jesus never commanded his followers to defend their physical lives. In six different testaments he says: "He who seeks to save and preserve his life, will lose it." Again and again Jesus refers to the fact that he is not going to oppose by forceful means the violence which is threatening him (triple proclamation of suffering). The priests conspiring with the state plotted to take his life as soon as he refused to submit to their authority.

Today he would still say to his disciples: "Whoever wishes to be a follower of mine, let him not think of his own safety but let him take up his cross and come with me." What this meant became clear when he forbade Peter to use a weapon to defend him against the might of the Roman occupation. If Peter was not permitted to defend his master with the sword, how much less ought we Christians to safeguard our geographical environment with guns, tanks and cannons.

If we want to keep the belief of Christ alive within us, then we will align ourselves completely with that resur-rective power of God, and not evade the cross by fearfully taking refuge behind the apparent security offered by an army. The kingdom to which Christians are duty-bound is not of this world. The idea of a free Switzerland does not stand or fall with our readiness to take the lives of others when the crunch comes. Nonviolent resistance would be more courageous and less in contradiction to the spirit of Christ (and perhaps more efficacious). The struggle against the power of darkness must be waged on a different level from that of the military. Don't allow yourself to be conquered by evil by using exactly the same means which you condemn in the hands of your enemy—but rather overcome evil with good. The spirit of God which leads us toward all truth gives us, again and again, better weapons than those which are used by the enemies of God. Don't let us forget that Christ preached the love of one's enemy and expects us to accept the consequences which our imitation of him brings. A person who is prepared to shoulder the cross will never ask: "Ought I to advocate military defense?" but rather: "What are God's better weapons with which—more courageously than our fellow humans—we can confront nonviolently a threatening violent situation?"

Translated by M. C. Morris

Friends Around the World



Living Religion

The Yearly Meeting of Friends in the German Democratic Republic met July 2-5 in a small village near Erfurt in a lovely, old-fashioned house belonging to the Herrnhuter Brethren (founded by N. Zinzendorf). Thirty-six persons, including eight foreign Friends, four children, and some attenders, participated.

Our meetings for worship were very deep and quiet, our gathering being very harmonious from the first to the last hour. After long years we are learning to prepare for our business meetings more carefully, which helps us to see the problems more clearly without getting lost in unimportant details. Thus, we could give more time to private talk and to the spiritual side of our meeting.

Horst Bruckner gave us the main lecture: "Lebendige Religion, Quelle unverzichtbarer Lebensbewahrung" (Living Religion, Indispensable Fountain for Right Living). He made us see that it is not good enough just to worship God as creator. We also must respect and serve this creation of God, work with Him not against Him, and learn to accept responsibility for this world and its future.

In the middle of May 1977, we intend to have our Yearly Meeting in Schmiedeburg near Dresden, being guests of the Baptists. We hope our Friends from the eastern neighbour countries will find it easier to join us there. Our theme will be: "Religiose Selbstverwirklichung im sozialistischen Alltag" (Trying to become what God would have us be in our daily socialistic tasks). We plan to leave much time for the sharing of personal experiences.

Wilhelm Muller
Elder of this Yearly Meeting

Inge Thomas
Clerk of the Meeting in Dresden

Death Penalty Deplored

"We affirm that there is no justification for taking the life of any man or woman for any reason."

The Quaker testimony against the taking of human life was stated in those words early in December when the American Friends Service Committee issued a public statement opposing capital punishment.

"We base our stand on the Quaker belief that every person has value in the eyes of God," the statement said. It added that despite U.S. Supreme Court decisions and "alleged public support for capital punishment" the death penalty "only compounds the wrong committed in the first place."

The Service Committee also made these points:

- Punishment by death is inflicted most often upon the poor, and particularly upon racial minorities, who cannot afford to adequately defend themselves in court.
- Of 423 known death row inmates in the United States, 199 or 48% are nonwhites, and 179 of these are blacks.
- The grossly disproportionate number of nonwhites sentenced to die and the continuing demand for the death penalty indicate that capital punishment may be an outlet for unacknowledged racist attitudes.
- The death penalty is especially abhorrent because it assumes an infallibility in the process of determining guilt. Innocent persons have been executed in the past and this will happen again when the state resumes killing people.

Other AFSC News

AFSC recently made other announcements about such seemingly disparate but actually interrelated programs as awards being available for post-graduate study, medicines being shipped to Kampuchea, formerly known as Cambodia, and AFSC's Tripartite project, described as "sending twenty young people from the Soviet Union, Britain and the United States up a mountain with a sheaf of explosive discussion topics and being confident that they will all come down good friends."

The study awards are the Mary Campbell Memorial Fellowship, available for U.S. citizens preparing themselves as "emissaries of international or interracial peace and goodwill"; the Charlotte Chapman Turner award, given to a married person rearing a family who wants to alleviate the social or health ills of humanity; and the Mary R.G. Williams award which is a traveling and teaching fellowship in Ramallah. More information is available from the Award Committee, AFSC Personnel Department, 1501 Cherry St., Philadelphia 19102. Applications and references must be returned by February 15.

The shipment of medicines to Kampuchea was made with a license issued to AFSC by the U.S. Treasury Department last summer. More than a ton of medicines, valued at \$12,000, were sent to help alleviate a shortage of anti-malaria drugs.

The latest Tripartite project took place last summer at the Ben Lomond Quaker Center in California. Eight young people from the Soviet Union, six from Great Britain and the remaining six from the United States worked, talked, argued, studied, laughed, ate, lived and learned together for two weeks. Jonathan Fryer, one of the parti-

cipants, commented whether engaged in "healthy dialectics, shoveling gravel, watching a movie or just loafing around in groups at the river, all of us felt the richness of the contact and experience."

Human and Mineral Rights

Groups of Friends explored ways to carry out concerns in the fields of human rights and of right sharing of world resources during two recent conferences at William Penn House in Washington. Twenty-eight persons discussed human rights issues, explored ways to bring about change through effective political action, and "received much information, inspiration and 'how to' savvy" at a conference sponsored by the United Society of Friends Women in November. And among the concerns shared at the latest gathering of the Right Sharing Committee of Friends World Committee, Miriam Levering displayed black lumps or nodules as symbols of the real United States attitude toward developing countries and the new international economic order. The lumps are rich globs of manganese and other minerals to be found on the world's deep seabeds. The U.S. position regarding these nodules at the United Nations Law of the Seas Conference which will resume in May will help determine whether developing countries will have access to these minerals or whether companies based in the richer nations will gobble up these common resources for profit and to make the rich richer. Miriam Levering and others are working through Friends Committee on National Legislation and the Save Our Seas organization in Washington to secure U.S. support for a proposed international Seabed Authority which could be a breakthrough in international cooperation.

Paper, Poison, People

A related concern recently was shared by Norman Walsh, a New York Friend, who wrote what follows.

For 14 years, two multinational paper

companies have been dumping mercury into the river system of northern Ontario where the Cree/Ojibway live, a nation for whom fish is the main source of protein. The result? The familiar signs of mercury poisoning that we witnessed in Japan a few years ago: visual distortion, paralysis and eventual death. There is no cure.

The paper companies have polluted the Indian rivers so badly now that scientists say that it will take a minimum of 70 years to clean them up—if they begin today, which they haven't.

One of the little noticed side effects is a rise in the level of violence in the communities affected. It was noticed in Japan, and is being seen again in Ontario. The Kenora area is an area which had previously been very calm and where the incidence of violence had been minimal. Yet from 1970 through 1973 there were almost 200 violent deaths recorded.

It is one thing if WE choose to fish in Canada and eat our catch, but it is another when our guides (who can't leave) must continue to eat their fish—not only to protect their "jobs," but also because fish is their only source of protein. They can only look forward to Minimata Disease (now named for the Japanese city): tunnel vision, loss of coordination, and finally, death. A third of the Cree/Ojibway tested recently are already suffering from it. The rest have one or more signs.

It's now been disclosed that one of these same paper companies which has been poisoning both waters and peoples has been secretly negotiating an agreement with the Ontario government for 16 million acres of timber concessions on Native Canadian territory—lands protected by a treaty signed 70 years ago.

If the company is allowed to cut the trees, wildlife in the area (the source of so much Native Canadian life) will be forced to move away, and the area may well become a permanent wasteland, since its growing season is too short to support the replacement of existing trees. The results will be social and environmental disaster added to domestic tragedy.

The cost of the paper we overconsume is rising every day. Our friends need support through letters and donations. The address:

Grand Council Treaty No. 9
261 Third Avenue
Timmins, Ontario.

Polly Test, a Philadelphia Friend, shares the following item under the heading,

"Saved by a Red Indian"

For "saved" read "helped out of a minor difficulty," and for "Red Indian," a strapping young Cherokee with black hair to his shoulders and you have a less dramatic if more accurate picture of an incident which occurred recently.

We had just finished an excellent lunch in an Indian cafeteria on the Cherokee reservation in North Carolina and were ready to start on toward Gatlinburg when we discovered the keys serenely locked inside the car! While one of us went for help we sat in the glowing autumn sunshine and had just started wondering what would happen next when an Indian appeared armed with a wire coat hanger. Of course, you guessed it, he had the door open in a matter of minutes and we were off into the incredible beauty of the Great Smokies in October.

But the irony of this story has been nagging at my conscience ever since—what an example of returning good for evil. As a result I would like to bow my head in contrition before the Great Spirit and the Indians, asking forgiveness for the incredible wrongs perpetuated by the Christian settlers on the native population of the Americas. And further I would humbly ask this same Great Spirit to grant us a good measure of this concept of deity—one which precludes argument about its plurality, the trinity, deism, theism, the sex of God, anthropomorphic projections and the rest, thus freeing us to devote more of our energies toward our primary religious function—to love our fellow man [sic].

What Is the Answer?

From the Marion (Ohio) Correctional Institution comes the newsletter of the "7th Step Chapter" containing some candid comments about incarceration. Reacting editorially against the current "get tough" policy toward convicted felons, the editor of the newsheet maintains that less than ten percent of all criminals go to prison and that such a

policy does nothing "to protect the free society from the larger percent of criminals now roaming the streets, especially the ones that are administering the government." He quotes a newspaper writer as saying that "prisons are only receptacles for society's failure to deal with inequities in a violent culture." He states that by the end of 1976 the prison population of Ohio will have risen to "the unbelievable count" of 13,000. "Getting tough" can only mean more parole denials, longer sentences and, as a result, "larger prison populations for the selected few." In conclusion he asks, "What is the answer?" and replies: "Only concerned people of the free society can answer and/or force it. . . ."

Instead of Prisons

In an effort to focus more precisely on the answer to the question of prisons, a seminar will be held on February 12 at the Fourth and Arch meetinghouse in Philadelphia on the theme: "Instead of Prisons—Community Responsibility for Crime Prevention." Leaders will include Fay Honey Knopp, a New England Friend and longtime activist in prison work whose book, *Instead of Prisons* will be published soon; Janet Lugo, director of New York Yearly Meeting's Quaker Information Center on Criminal Justice, and Mortimer LeCote, director of the Community Assistance Project in Chester, Pennsylvania. Representatives from yearly meetings in the eastern U.S. and Canadian Yearly Meeting are being invited.

The Freedom to Be

Sam Cox, dynamic editor of the Honolulu Friends Newsletter, concerned about "de-sexing" the Friends Hymnal, recommends a new hymn by Larry Bernier (FGC Hymnal Revision Committee please note) entitled "Our God Is Like an Eagle" which may be sung to

the tune of "Stand Up, Stand Up for Jesus." Its final stanza (of four) sings as follows:

*Our God is not a woman, our
God is not a man,
Our God is both and neither,
our God is I who Am.*
From all the roles that bind us,
our God has set us free;
What freedom does God give
us? The freedom just to be.*

*See Exodus 3:13.

Taxes in Tennessee

From Nashville, Tennessee, Bob Lough, clerk of the Nashville Friends Meeting, writes that "our meeting made a decision which as far as we know is unprecedented among Friends meetings. We decided to pay the property tax on our meeting house.

"We are a relatively young meeting and our meeting house is still new to us. When we purchased the house two years ago we knew we would face decisions about our relationship to property which had not been a real concern to us before. The first year we paid the property tax, but stipulated that we had not given up tax exempt status. The second year (early in 1976) we decided to pay the tax, to give up our tax exempt status and to urge other religious bodies to consider doing so as well. We came to this decision for several reasons:

1) We are the recipients of many services provided by our city government, of which we approve, and which we feel a responsibility to support. These include fire protection, road maintenance, libraries, schools, social services, parks, etc.

2) Taking a position in favor of paying taxes from which we are exempt may enhance our credibility as tax resisters. Last January we decided to continue refusing to pay the excise tax on the meeting telephone as symbolic of our opposition to a foreign policy which we cannot support.

3) We see taxes as an issue of separation of church and state. By exempting a church from taxes, govern-

ment essentially offers that religious body a subsidy for the purpose of owning property. Since churches use local services they should pay their portion of taxes and not be subsidized by the community at large.

4) There is a strong Christian and Quaker concern for the impact that holding property has upon one's values. We question the modern day "steeple-houses" which resemble country clubs more than places of Christian service. And we openly question whether many churches would make such a heavy worldly investment in property were they also required to "render unto Caesar" in proportion to their holdings. Therefore, we have taken this position and hold it as one of our testimonies.

We challenge other meetings to rethink their position on this issue, suspecting that most meetings have unquestioningly accepted tax exempt status. As Quakers we are noted for being conscientious about taxes, and resistance of taxes for war-related purposes has a long history in our tradition. Perhaps our tax record should not merely reflect our opposition to the evils we see in society, but also demonstrate that we have a responsibility that calls for support as well as dissent.

Not "Deid" Yet

John R.A. Selkirk, reporting in Edinburgh on the Horniman Trust (for spreading Friends' principles in Scotland) observed: "There is a need to make Quakerism better known in Scotland, not primarily with the intention of getting new members but simply to remove some of the ignorance about our principles and, indeed, of our existence. Recently I was asked if the Society of Friends was a Christian body and, not so long ago, my wife, on mentioning to an old person that she was a Quaker, was met with the response 'Oh, I thought they was a 'deid.'"





Reviews of Books

Talking About Death: A Dialogue Between Parent and Child by Earl A. Grollman. Beacon Press. 93 pages. \$9.95. Paperback, \$3.95.

Death is currently a popular subject for adult books, but it is a subject still painfully difficult for parents and children to discuss. Ideally, a child's awareness of death should develop gradually, through experiences as commonplace as irretrievably-broken toys, withering plants, pets which die, and countless stories and games of "Pretend."

All too often, we try to shield our children from awareness of death and fail to take advantage of opportunities to introduce the subject. Instead, we may be forced to begin our explanations when a friend or relative dies and we ourselves are grieving.

Earl Grollman, a rabbi with considerable psychological training, has written a useful illustrated text for parents to use with their children (preschool to 12 years) when someone has died. Equally important, he provides a "Parents' Guide" with suggested answers to specific questions, for example, "Will Grandfather come back?" He repeatedly advocates talking about death honestly with children, gives specific explanations of death for children of various ages, and illustrates the pitfalls of describing death as "sleep" or a "vacation."

Simple, clear language is used to express death's complexities. Thus, parents may find the book helpful for themselves, as well as their children.

Grollman omits virtually all ways of communicating feelings about death except for talking. He does not help parents to play out feelings about death with their children through artwork, games of "hospital," etc. which may be important means of expression, particularly for less articulate children.

At ten cents a page, the price is another drawback, particularly since the book's purpose, although well-achieved,

is narrow, namely to explain the death of a loved person to children. An excellent addition to meeting libraries.

Martha L. Niss

The Cost of Dying and What You Can Do About It by Raymond Paavo Arvio. Harper and Row, 1974. 159 pages. \$6.95.

This book teaches how to cope with the inevitable. Americans, ambivalent in their feelings toward death, avoid talking about and planning for it, yet surround burial with unnecessary sentimentality sold to the distraught survivors by clever funeral directors. In a certain sense, this book is a manifesto calling for social change through the creation of new (ethical) institutions. Arvio knows well the need for a dignified burial and the varied emotions attached to final loss. He justly criticizes the hypocrisy of the "Funeral Establishment" because it is business—big business—which cannot afford to be sincere, sensitive or reasonable.

There is an intelligent alternative, namely the Memorial Society, the author's suggestion for dignified yet reasonable burial. It is a member owned and controlled organization which encourages its members to plan ahead. It keeps controls and restraints on expenses, and leaves most of the choices to the individual rather than to commercial establishments. The important thing is that a co-operative Memorial Society is composed of neighbors and friends, thus caring for the living as well as the dead is guaranteed. Memorial Societies are not only explained and defended by the author, but details are offered concerning the ways one might join such a group or set one up.

The book is a clearly written, eminently sensible contribution to a sensitive subject. It should be in the library of every meeting for possible use.

Peter Fingesten

Religious Liberty in America by Glenn T. Miller. Westminster Press, Philadelphia, 1976. 156 pages, bibliography. \$4.25.

Not religious freedom but the role of religion in American history is really the topic of Professor Miller's essay. His definition of religious liberty includes such topics as denominationalism, pluralism, secularism, and the entire gamut of church-state issues from education and birth control to civil religion, pacifism, and official pronouncements on piety by politicians. The topic is massive and the time span enormous, from Puritan Massachusetts to Supreme Court decisions on prayer in school. Quaker contributions in Pennsylvania are mentioned. There is no great depth of analysis on any issue and little originality in the handling of complicated issues, but no other book provides so much accurate information on so many events in so short a space. Miller has provided a simplified version of American religious history useful for telling how we arrived at our current anomalous situation and for showing why a profession of belief in the separation of church and state offers little guidance in dealing with the complex moral, political and religious issues of our time.

J. William Frost

The Journal of the Friends' Historical Society, Volume 53, Number 3, 1974, London, Friends Historical Society, 1974, Annual Membership Subscription (International), \$4.00.

This issue has two articles by Henry J. Cadbury. The first is "The *Editio Princeps* of Fox's Journal." It is based on a careful comparison of the first edition of the *Journal of George Fox* (1694) which was edited by Thomas

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Ellwood with the Spence MSS. as printed in the *Cambridge Journal* (1911). Henry Cadbury points out some of the differences between the two editions. His conclusion is, "Attention here given to slight changes must not be allowed to overshadow the essential identity of the two versions.... Any suggestion that the printed edition [Ellwood] radically or consistently misrepresents what Fox actually wrote (or rather, dictated) is quite unjustified" (page 208).

The second article by Henry Cadbury is "Friends and the Inquisition at Malta." It presents the view of the Inquisition on the imprisonment of Katherine Evans and Sarah Cheevers from 1659 to about 1662 in Malta.

In addition, there is an article on *Joseph Sturge and Crimean War: The Search for a Cause* by Stephen Frick. It tells how most of those who had supported Joseph Sturge in his peace work deserted him when war broke out.

Also, there are other, briefer articles and notes.

John H. Curtis

Moving Toward A New Society by Susanne Gowan, George Lakey, William Moyer and Richard Taylor. *New Society Press, 1976. Copies available through the Movement for a New Society, 4722 Baltimore Ave., Philadelphia, PA 19143. \$3.50 plus 20 cents postage and handling.*

In 1965 the United States extracted a net \$10 billion in capital from the Third World; similarly, the hungry nations of the earth are net exporters of protein to developed—often overfed—countries (pp. 67 and 71).

These two facts illustrate the wealth of data that goes into what is to my knowledge the best and most readable analysis of our society and its role in the

world today. *Moving Toward a New Society*, written and printed in Philadelphia's Life Center, is devastating, clear, comprehensive, compelling, transforming. No one can read it without knowing that our political economy and our relationship to spaceship earth is terribly, awfully wrong. The picture is dominated by inequality, violence and exploitation, yet the book sings with hope.

Moving focuses on economic relationships, but includes the political and psychological aspects of the dynamic between oppressors and oppressed. As such it partakes of Marxist analysis without actually laying out that framework. The book does not ask how we got into this mess—why people made the decisions that created capitalism, imperialism and militarism. The implicit answer is greed—a religious moralism occasionally is felt. Yet the authors make clear that the capitalist system, with its overdeveloped technology and its gross inequalities, no longer serves the interest of the majority even in this country, let alone the whole world. They demonstrate that the continued growth and expansion inherent to capitalism will bring catastrophic collapse and ecological mega-death, though they omit the analysis of why capitalism must expand.

One of my criticisms of this book is its avoidance of the question "why?" If greed is the root, how did we become greedy? Are we victims of original sin? Will that guilty knowledge paralyze us in despair? Perhaps the authors are ambivalent on this subject and therefore avoid it. Still, knowing how we got here is crucial to understanding how to get out of the mess.

Traditional strategies for change in our society, such as economic growth, poverty programs, foreign aid, simply do not work: analysis of these failures is a superb component of the book. The authors themselves offer suggestions for new strategies, as well as several plausible scenarios for nonviolent revolution.

However, that unanswered question "Why?" produces another gap—how are we ever to find the new strength, energy, hope, faith, and freedom to live those beautiful scenarios? I suspect that both *why* and *how* have a lot to do with a major omission of the book. Sexism, feminism and the nuclear family are discussed chiefly as aspects of other problems. Instead, I think, our economic and political inequalities are rooted in sexual conflict, the domination



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of men over women in the world at large, and the domination of women over boys (and girls) within the home. Perhaps these oldest forms of inequality supply the answer to "why?" And perhaps how we will find new energy, freedom and faith is by abolishing these most ancient forms of domination.

Despite its omissions, *Moving* is superb. It is indispensable for consciousness-raising and education. *Moving* changes our hearts and minds. I love it.

Cynthia Adcock

foe to friend any more than the early presidential visits have done. China's history is full of difficulties in relating to the outside world; this decade is unlikely to see the reverse of this tradition. The Sino-Soviet hostility, although softening, like Sino-Japanese relations, is unlikely to be transferred to meaningful friendship as long as border rivalries erupt. Nor is China a prospective ally of the United States although a greater degree of cooperation may ensue to our mutual benefit. This pamphlet can contribute to popular understanding of steps this country should be taking in this direction. Friends discussion groups will find it useful.

Lewis M. Hoskins

China and the United States—What Next? by Allen S. Whiting. *Headline Series #230 (Foreign Policy Assoc.), New York, 1976. \$1.40.*

Friends who wish to keep up with United States foreign policy options regarding China will find this scholarly pamphlet an asset. Allen Whiting focuses his remarkably comprehensive discussion on the "Shanghai Communique" issued at the time of former President Nixon's visit and the developments that have followed. He reminds his readers of the historic background of Chinese/United States "reciprocal enmity" and the surprising developments in both countries that led to a species of "detente" symbolized by the Nixon visit. This has not, however, led to "normalization," in large part because of the difficulties inherent in the resolution of the Taiwan issue. Other regional, international and ideological difficulties remain to render full diplomatic recognition remote. The writer provides useful analyses of these problems and prospects.

Of particular value to his reviewer is Allen Whiting's description of several possibilities that might lead away from the present impasse regarding Taiwan. The "Japanese formula" is discussed as possible for negotiation.

Despite the lack of dramatic results since the Nixon visit, slow progress has been made, which is tallied by Allen Whiting, and this argues for further efforts at full normalization. No one should assume that even this goal will immediately and permanently transfer



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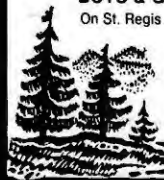
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Letters to the Editor

Sacrificial Love

Non-theistic Friends need not be defensive about their conclusions, most of which could be accepted by any student of the depth dimension of religious faith. What does disturb the theist, however, is the denial of the element of sacrificial love, and the assumption that the laws of nature are immutable.

First, Thomas Merton wrote in *Zen and the Birds of Appetite* that the great religions "all end up with...direct confrontation with Absolute Being, Absolute Love, Absolute Mercy or Absolute Void..." and that love is "not merely...emotion...but as the wide openness of Being itself...that Pure Being is Infinite Giving, or that Absolute Emptiness is Absolute Compassion."

Second, Fritjof Capra, in *The Tao of Physics*, says that "Physicists have come to see that all their theories of natural phenomena, including the 'laws' they describe, are creations of the human mind; properties of our conceptual map of reality..."; but as far as we can approximate the nature of reality, it is a dynamic web of interrelated events where "every particle consists of all other particles." The Ultimate Field of Consciousness dances Shiva's dance in every atom.

I think the mutually enriching dia-

logue between adherents of the Love of Christ and adherents of the Compassionate Buddha can bridge the gap between the "God-talkers" and the non-theists among Friends.

Carol Murphy
Swarthmore, PA

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Great Clarity

Thank you and Claire Walker for "The Anti-Anthros Speak Out" (FJ 11/1). Although I have never felt as pressured by the majority as some apparently have, the article spoke to my condition with great clarity.

Victoria P. Oshiro
Burnsville, MN

Sheer Arrogance

In response to the article, "Some Surprises For Us?" (11/15 FJ) by Robert M. Morgan, I wish to quote point 5,

"We prefer to rely on
—our own experience
—what is within us, that really grips us

—mystical forces or evolutionary forces that we don't always understand human beings' potential for directing their own lives

—continuous searching and continuing revelation

—some of the explanations science has given us."

Note six phrases, and six personal pronouns! A religion that begins with *self* ends in *self*. I have one description for the article—sheer arrogance.

Perhaps my background is too limited, but arrogance does not come through in the New Testament, or the

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writings of Francis of Assisi, Thomas a Kempis, Jan van Ruysbroeck, Jacob Boehme, John Woolman or Thomas Merton. Do I stick to a diet of cloying mystics? No, I also find a great deal of wisdom in the writings of Bertrand Russell and John Dewey, but no arrogance. In fact, Russell and Dewey had finer characters and lived far better lives than many members of the Religious Society of Friends.

The statement, "Some of the explanations science has given us," would not be accepted by any first-rate scientist. Science is one method of problem-solving. Science states a question, and seeks a method of resolving the same, and frequently the result is that more questions remain unanswered.

I have a feeling that "non-theistic" Friends place great emphasis on honesty and sincerity. This is no hallmark for excellence in life. Hitler was a person who was honest and sincere. The article was intended to stimulate thinking; well, I will continue my reading habits as briefly mentioned above.

Marinus Van WHEELER
Cincinnati, OH

Real-life Facts

In connection with the article "Toward a Corporate View of Marriage, Separation and Divorce" (FJ 4/1/76), the Virginia Beach Meeting has continued to deal with the facts of divorce. Churches and religious societies have been confounded for years by the incompatibility between the sacredness of marriage and the embarrassment of, or necessity for, divorce.

At the North Carolina (Conservative) Yearly Meeting in June, 1976, the author of the above article and the undersigned conducted a workshop on the titled subject. We were buoyed by the interest and openness of the participants as we wrestled with the idea of "corporateness." Again, at several special meetings of Virginia Beach Friends, we continued our search for a corporate view. We have concluded that no value judgment can be made on divorce and that there simply is no single "corporate" view among Quakers; this appears to be re-enforced by the article "Some

Quaker Perspectives on Divorce" (FJ 10/15/76).

Still and all, our search and investigation served to re-emphasize a tenet of Quakerism...the monthly meeting remains the operative body, autonomous and unique.

The result of over a year's reflection by the Virginia Beach Friend's Meeting was the adoption in November, 1976, of the following statement of policy:

"We recognize and accept separation and divorce as a fact of life.

We recognize and accept separation and divorce as a fact of life. subject of separation and divorce as a meeting.

We have established and recognized procedures for dealing with marriage and re-marriage at the meeting.

We should offer to members procedures for separation and divorce under the care of the meeting.

When the meeting is approached by a person and/or couple, we feel that an appropriate person and/or committee should be carefully selected as in the procedures for marriage to listen, support, and care for the person and/or couple. It is emphasized that this person and/or committee should not act as a professional counseling service."

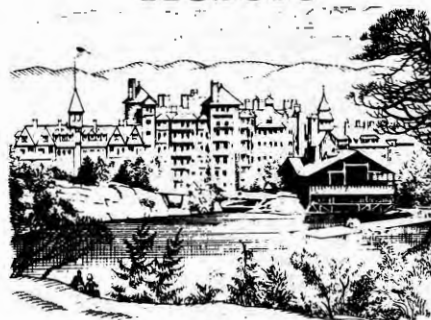
Perhaps the above will be of benefit to other monthly meetings as they confront the real-life facts of divorce.

William P. St. Lawrence
Virginia Beach Meeting



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"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 cents to THOUGHTS, 245 Walnut St., Wellesley, MA 02181.

Nice religious books! "First Century Healing," Ed Bodin, \$1.95; "Natural and Spiritual Laws," David Bubar, \$1.50. Evangelical Press, Box 4300, Memphis, TN 38104.

For Sale

Non-competitive games for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C6.

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)861-8110. "Peace."

Cox of Providence, Montgomery County, PA or Willistown, Chester County... Information sought on Richard (d. 1762), Benjamin (1723-66), 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

Retired too soon? Couple needed as custodians/guides for historic Caleb Pusey Plantation, Upland, near Chester, Pendle Hill and Swarthmore College. Interested in history, perhaps a teacher? You will live in 1790 log house; conduct school children and adults around. General management. Work well with volunteers. House and small salary. Present custodian with us nine years. Write Mary Patterson, Holly House, Apt. 313, Media, PA 19063 or phone 215-565-4089.

Friends Girls School, Ramallah, West Bank (via Israel) invites applications for teachers for the 1977-78 school year. Openings in physical education, home economics, English, ethica, math, biology mostly at lower secondary level. Also someone for English-speaking elementary classes. Bachelors degree required. Teaching credentials highly desirable. Lodging and subsistence salary provided. Limited help available for international travel. Appointment—preferably for two years—via Volunteer Service Mission of Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

In preparation for the opening in September 1977 of Crosslands, a community for older persons, we are interested in talking with physicians, social workers, recreational therapists, occupational therapists, pharmacists, nurse practitioners/physicians assistants, registered nurses, secretaries and others who may wish to explore employment with us. Inquiries should be sent to Dorothy R. Fradley, Assistant Director, Kendal at Longwood, Box 699, Kennett Square, PA 19348.

Homemaker—mature Quaker, nonsmoker, sought for care of 6 and 8 year old sons and their physician father's modern home in Columbia, Maryland. Six months minimum, weekends off, modest salary, other benefits. Letters of inquiry should include indepth personal sketch and four references. Consideration given to inquiry from abroad. Box L-692, Friends Journal.

William Penn House seeks two live-in staff members, beginning summer 1977, to assist in planning and hospitality for seminar participants and visitors coming to Washington with peace and social justice concerns. Salary (including housing, health insurance, paid vacations) and specific duties are negotiable. William Penn House, 515 East Capitol St., Washington, DC 20003.

Schools

Olney 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.

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. 95969. 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.

Education for a small planet. Social concern—global perspective. Centers in: U.S., Europe, Africa, Latin America, Asia, B.A. Degree. Write Friends World College, Box J, Huntington, New York 11743. Telephone: 516-549-1102.

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 215-332-7669.

Quaker couple, residents of Friends Meeting, Bristol, England, anxious to visit mother near Doylestown, seek six weeks accommodation/meals in exchange for skills. Teaching and tutoring French and Spanish through college level, clerical, piano, beginning guitar; experience in "Integrated Day." Both qualified teachers. House-sitting. Two children, ages 2 and 4. April, May, June, 1977. Contact Florence Whitman, Pine Run Community L-8, Doylestown, PA 18901. Phone 345-6517.

Wanted

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

Looking toward June, July and August for competent friendly person to keep house for our elderly, lively-minded mother in her own small home in Connecticut. A pleasant vacation spot for teacher or college student. Time off arranged. Salary negotiable. Constance St. John, Putney, VT 05346.

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-891, Friends Journal.

We're looking for folks who are looking for us! Woodburn Hill Farm is an intentional community in southern Maryland. Several families with children pooled resources and acquired a fantastic 200 acre Amish farm. Separate houses, common kitchen, sharing, privacy. Inquire: Box 48, Charlotte Hall, MD 20622.

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, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near Campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4296.

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 Woodrofe St., 94541. Phone: 415-651-1543.

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

LONG BEACH—Meeting for worship, 10 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 552-7691.

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

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

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

RIVERSIDE—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4696.

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., 296-2264.

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 Palinter and Philadelphias. Worship 9:30 a.m., P.O. Box 122. Phone: 696-7536.

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, 203-847-4069.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-8910; 697-6642.

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: 368-1041.

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: 688-1380.

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.

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MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. 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: 355-2582.

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. 30306. Courtney Siceoff, clerk, phone 525-8812. 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. Hymn 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. Ardean. 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 684-1923.

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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 988-3861 or 852-9561.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge 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: 368-5434 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—Lantern 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., 178 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 384-0047.

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. Sara 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 Kingrey, 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 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 268-5419 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: 866-2198.

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 Metzrodt 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, 834-2491; Lorraine Claggett, 822-0689.

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: 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscoot). 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. 26A, 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: 754-3667. 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, 9840 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 616-868-6667 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. Cell 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 565-8442.

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: 843-4138. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monednock 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.

CROPWELL—Old Marlon Pike, one mile west of Marlon. 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., Kings 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. 757-5736. 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: 769-1836.

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 Saylas 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: 914-628-6127.

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 292-8187.

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. Moeschl, 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: 518-423-3872.

JERICHO—Old Jericho Tpke., 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: 203-324-9738.

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 Lebar 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: 704-399-8485 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., 3980 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 Crossman, 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, 513-787-1311.

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. 1/4 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 Dolington on Mt. Eyra 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, 1/2 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 Pennsylvania, 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—Sumnertown 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, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/2 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, 784-0267. Dean Gilton, 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 215-583-6795.

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 Germantown Ave. **Green Street Meeting**, 45 W. School House Lane.

PHOENIXVILLE—Schuykill 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—Unam! 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, 802-684-2281 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: 358-6185 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: 867-8497 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 Sheila 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, 810 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.

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The Back Word

"...our Society is led astray by charitable, highly intelligent and articulate and successful experts who are blinded by their own expertise. It was not to the sinful and ignorant that Jesus said 'Unless ye are born again...' but to Nicodemus."

*Kathleen Jannaway in a letter to **The Friend** 8/13/76*

"As for me, my bed is made: I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under-dogs always, till history comes, after they are long dead, and puts them on the top."

William James

"The experience of the Presence of God is not something plastered onto our nature; it is the fulfillment of ourselves. The last deeps 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."

Thomas Kelly

"Some Friends can hitch their wagon to a star. God bless them. Some keep their feet firmly on the earth. God bless them too. Most of us sometimes find the wagon unhitched, the feet failing, the star dimmed. Most of us are very ordinary people, holding a silence from all proclamations. Perhaps, perhaps, quite undramatically, even we may eventually stumble into the Kingdom of Heaven?"

Norman Passant
The Friend