

March 15, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today

Silence is

the intimate hush through which I can hear a distant sound
the birth of that first tear
the last child in the house
the taste of water
the feeling of yes
the 4-o'clock sun touching leaves as you walk through the woods
the moment of perception
the morning mist on a lake
the heaviness when two people can't talk
a vista of distant mountains
pears ripening in the sun
the stab of guilt
the thoughts that come from the deepest water encircling one
the last child out the door
the colicky baby sleeping
a boa constrictor waiting to shed
the pause between the tick and the tock
the echoing of the world inside of me to the world outside of me
the slumber of innocence
after it's all over
the relief from trauma
seeing the pebbles in a forest pool
the pause after a blush
the opening of a rosebud
the sharing of a smile



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Centering Down...

"WE FOUND," write two members of Orono (ME) Monthly Meeting, concerned about finding peace in their lives, "that we were so busy *doing* that we could not give attention to *being*."

They conclude that in order to find this inner or inward peace (without which outward peace is never truly possible), a necessary first step is to remind themselves that time spent away from "trying to get things under control" is time well spent, no matter how much the pressure of daily responsibilities may seem to militate against it.

VIOLENCE IS never redemptive, never healthful. We are right to deny it a part in our lives. But we must not confuse violence with anger. Anger is a normal, human response to outrage, a bio-chemical marshalling of our forces and our strength. It is a response pattern to be admitted, controlled, and used like any other human quality—even, in time, to be enjoyed as one enjoys second wind. It is in the frustration of anger, the repression and denial of anger as something shameful, that it turns into an explosive force of destruction and violence.

Dorothy T. Samuel
The Violence in Ourselves
Fellowship Magazine, Nov. 1976

... And Witnessing

CASTIGATING AFSC as "controversial," the Pasadena (CA) School Board refused to have it involved in the annual exchange of students with Mexico, although the program has been an AFSC project for many years and, according to the Orange Grove *Record*, has had the cooperation of Pasadena and other nearby school boards for most of that time. AFSC Community Education people have been asked to make a suitable response to the criticism which was publicized in the Los Angeles *Times*.

BETHESDA (MD) FRIENDS Meeting reports that visitation to the federal penitentiary in Petersburg, VA, continues. This program, started initially as outreach to conscientious objectors incarcerated there, has developed into a service to prison inmates in general. It is supported by several of the area meetings. Men have been transferred from Petersburg and its Quaker Meeting to other facilities and have started meetings in their new prisons. One inmate has joined the Society of Friends and is a missionary in the old fashioned sense wherever he has been transferred. Bethesda furnishes the Quaker presence for the fifth Sunday of the month whenever that occurs. Volunteer visitors are welcome.

Contents

Poetry Corner— <i>Rosalie Regen, Alice Mackenzie Swaim</i> and <i>Longstreet Heiskell</i>	163
Unprogramed Quaker Worship— <i>Helen Hole</i>	164
Gilmore Case Countdown— <i>James B. Osgood</i>	166
Open Letters— <i>Allen Stokes, Elizabeth Gibbs,</i> <i>Mark Umbreit</i>	167
Vigil— <i>Alice G. Hart</i>	167
A New Definition of Violence— <i>Kim Christensen</i>	169
The Voice of One— <i>Evan Howe</i>	171
Suffering, Writing and Children— <i>Theodor Benfey</i>	172
The Land God Made in Anger— <i>Peter D. Jones</i>	174
Alchemy— <i>Belinda Exter</i>	175
Friends Around the World	176
Understanding Quaker Power— <i>Wilfred Reynolds</i> and <i>John Curtis</i>	179
Reviews of Books	180
Letters to the Editor	184
Classified Advertisements	185
Meeting Announcements	187

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Poetry Corner

Yang and Yin

[rasulia, central india]

Sun rises, moon sets
Balanced in the sky
Each like a brilliant orange
Identical to the eye.

Life balances death,
Sun complements rain.
Joy like a lotus bud
Rises up through pain.

Rosalie Regen

House of Myth

We are born in a house of magic and myth,
The windows clouded with illusion's silk;
We learn old rituals from kin and kith,
Drink ancient legends with our mothers' milk.
It is a fitting shelter for our fears,
All warmth and comfort, with the storms
walled out,
Until one day the magic disappears
And comfort is a subtle foe to flout.
We tear the silk and find the windows barred
And grope along the walls to find a door,
Our faces tensing and our fingers scarred
By rusty nails we had not seen before.
Some instinct draws us toward clear unroofed
skies
Where clarity of sun may make us wise.

Alice Mackenzie Swaim

Impressions of a Quaker Service*

Place—

Down the side of a canyon
On a lovely terrace,
Surrounded by flowers, trees, hills—
Setting Ideal!

Authority—

"The Lord is in His holy temple
Let all the earth keep silence
before Him."

(Hab. 2:20)

"Where two or three are gathered
together
In my name,
There am I
In the midst of them."

(Mat. 18:20)

No Preacher—

To tell you God is present,
That is assumed,
To tell you wherein you have sinned,
That is in your own conscience.

No Teacher—

To tell you of the life hereafter,
That is in your own soul,
To tell you of deeds you should do,
That is in your own heart.

No Singer—

To give pain to a tender ear
By a harsh note off key,
To disturb your thoughts
By diction poor or emphasis false.

Meditation—

Each left to his own communion with
God,
Yet the group is essential;
One could not so meditate
Save for others similarly engaged.
Silent meditation, separate yet together,
Individual yet inter-communitative.

—O—

I was deeply impressed.

Longstreet Heiskell

* A small group, Malibu Friends Worship Group, met in a canyon for meeting. The enclosed poem was written by my 83 year old father-in-law, who had never been to a Friends Meeting. He is an attorney turned poet.

Warren Lee Smith

Unprogramed Quaker Worship

by Helen Hole

I am often struck nowadays by the fact that many of us Quakers really do not know what silence means, or how to use it. At Earlham College where I taught for a quarter of a century, I was constantly finding students who did not know what it meant, and who would come and ask me. I found that they fell into two categories: first, those who used the time in a meeting for worship to mull over personal problems. (And they liked this aspect of it; they thought it was a good idea because it gave them the time to do it without interruption, something they would not have been able to do elsewhere.) The second category consisted of people who were critical of silent worship because they said they would prefer a more active part in the service.

It is true, of course, that many persons have found their problems somewhat eased by attendance at meeting for worship, especially regular attendance. But basically, the aims of a meeting for worship are not therapeutic, and if people were helped it was because worshipers were present who could carry the others and raise the level of the meeting to the point where problems could be seen in a different perspective: people, in other words, who understood that participation in a meeting is active and not passive, and people consequently who would not have agreed with the second category of students.

When we come right down to it, however, why should we expect attenders of a meeting to know how to use the silence? It has always seemed to me that one of the best-kept secrets in Quakerism is how to use the silence. Other persons in the religious traditions of meditation, for example Zen Buddhists, people who practice Transcendental Meditation, or Catholics in the meditative traditions, are all carefully instructed and trained. We, on the other hand, expect new attenders, or old ones for that matter, to understand without instruction, and practice our kind of meditation by some sort of mysterious process of osmosis. This applies, incidentally, also to those Friends who have come from pastoral meetings and who likewise have not had any training, and are rarely taught how to use the silence.

Yet the meeting for worship and its motivation depend on our most basic beliefs, those which differentiate us from all others. Perhaps part of the trouble is our characteristic inhibitions, the fact that we are afraid to

talk about the most important things, things that we feel quite deeply and strongly. It is certainly true that we tend to down-play or inhibit our strong feelings. But when we are communicating about worship, we need to express to people the depth and the strength of the motivation behind it.

We also need to tell seekers how to sit quietly at first to get rid of the rush and pull of immediate preoccupations so that we can concern ourselves with the basic realities. It is especially important to go into a kind of slow-motion state of mind, because this sort of worship cuts across the grain of the fragmented and rather hectic life that we all tend to lead nowadays. We need to slow down to find our inner selves and the divine seed within. Thus we can come into touch with the sources of power and insight which can transform us.

George Fox said, "Be still and cool in thine own mind and thou wilt feel the principle of God in thee." So we must begin by quieting ourselves; then we must make ourselves open, receptive to God's power. The notion that we can actually make this contact and receive this power is a very old idea yet a very revolutionary one.

Robert Barclay said long ago, "When assembled, the great work of one and all ought to be to wait upon God and, returning out of their thoughts and imaginations, to feel the Lord's presence." "Out of their thoughts"—in other words, worship is not a matter of thinking; and "out of their imaginations"—and not a matter of imagination either.

In modern times this has been put in twentieth century language: "The human spirit can come into direct contact with God and can thereby learn of God." We all know that in a really good meeting there is a sense of being united in an experience. We know that on such occasions the ministry comes from a deeper level and gets below the discursive, the discussing, and the teaching level. Even those mulling over their own problems are raised to a level on which they can see them in a different perspective. The result is a sense of presence, and an experience of a deep power potentially available.

On occasions like this, the barriers between us go down and intercommunication takes place between the members of the meeting on the deepest level. As George Fox

put it, "Know one another in that which is eternal." I think we all have had the experience of realizing that we know better some people with whom we have worshiped regularly than we know those whom we see far more frequently in other contexts.

Another result of this kind of worship is that it gives a sense of a base, a place to stand on, a kind of stability. John Woolman said, "The place of worship is a precious habitation. There we are inwardly quiet when there are great stirrings and commotions in the world." In this day of great stirrings and commotions, we certainly need that base.

But we must understand that this experience, which sounds like a withdrawal, is not an escape. Action is needed today, perhaps more than it has ever been needed before. We have to find, or if necessary, create the tools of change. We must act, but the roots of our actions should be watered and fed so that they are continuously absorbing power. Rooted action, the expression of an experience in God's power, is direct and sometimes revolutionary. The kind of worship that leads to it is not an escape, but gives guidance for action. It is the source of insight and striving for action.



FRIENDS MEETING HOUSE
SWARTHMORE CAMPUS, 1879

Now what can we do to nurture in our meetings this sort of experience? First, it is absolutely necessary for each meeting to have a core of people who do more than come to meeting on Sunday. It is what happens *between* meetings that determines the power of the meeting. In the ministry and in the power of the meeting, the cup that is full will overflow. We must have people who understand that the practice of prayer and meditation is essential in opening the whole of our life to the whole of the spirit of God. We must consequently have a willingness to learn the techniques of meditation—individual and corporate—and the discipline to practice them.

Each meeting probably also needs within it some smaller groups which can hold each other up in fellowship and study and sharing: groups which join together to learn, to worship, and to pray together. They may be studying techniques of meditation and prayer, how to quiet the body and how to deal with distractions. Or they may be exploring ways to raise the sense of expectation through Bible reading and the reading of other devotional literature, how to store the mind with Quaker journals, and how to make devotional use of music, art and nature. Some groups simply worship together. Other groups consider social action and what form that should take, and help their members carry it out.

In silent meetings, I also think there need to be opportunities to talk out the problems of the meeting in groups small enough so that people do not hesitate to express themselves. The best way to do this is probably through a retreat, either day-long or throughout a week, in which a particular theme like the ministry or the meeting for worship is singled out as the object to center on in the retreat.

From time to time we also need to test ourselves about the impact that the meeting is having, or not having, on our community. First of all our own meeting community: does it give a deep sense of belonging? Is there an opportunity for counsel and care for those in trouble through sickness, through mental and emotional suffering, through grief, through poverty? Is the responsibility in the meeting shared? Is it rotated and not always carried by the same people? Do we include in responsible work the young Friends, the new members, even perhaps persons who are not officially members, but who have shown real interest?

And then the other community, the larger community outside the meeting: are we expressing ourselves in service for others, in prisons, in hospitals, in mental hospitals? Or are we evolving modern substitutes for spreading the word in ways other than through visiting Friends? Are we thinking about the possibilities of team visitation and public lectures, retreats available to others, books available and publicity about them? Do we make use of radio and television and perhaps organize conferences for people who are interested in certain subjects?

But in the midst of all this we must always remember that the meeting is the heart of it all, and that it is this which is absolutely central. Fox himself put it clearly: "Ye that are turned to the light and gathered into it, meet together and keep your meetings, that you may feel and see the life of God among you and know that in one another."

Helen Hole is a member of Providence Meeting in Rhode Island and a frequent speaker and writer about the essential elements within Quakerism.

Gilmore Case Countdown

by James B. Osgood

Opponents of capital punishment point out that death penalty cases have a negative impact on the functioning of the court system. Each side seems hell-bent on making *its* side prevail. Behavior that would be considered beyond the pale in other cases becomes commonplace, often with impunity when the prosecution is at fault, in capital cases. It is almost as if a tacit conspiracy pervades the judiciary to make it see nothing while corners are being cut.

I listened to the 7:00 a.m. news in Chicago with a sigh of relief on Monday, January 17, 1977. ACLU attorneys had gotten a last-minute reprieve for Gary Gilmore, sentenced to be shot at sunrise by the Mormon State of Utah. I was happy that a potential victim of the United States Supreme Court's benighted *Gregg* decision (rendered July 2, 1976, in effect reinstating the death penalty) had been snatched from the jaws. Thank God the ten-year moratorium on executions was holding!

Two hours and fifteen minutes later, a news bulletin smashed my complacency: Gary Gilmore had just been put to death by Utah's anonymous sharpshooters. The truce was over, and the Court's war against humanity had begun.

The Federal Court of Appeals in Denver had overridden the ACLU's stay in the wee hours of the dawn, and had allowed the execution to be carried out, slightly behind schedule. I was stunned. How could an appeals court in Denver possibly overturn legitimately a Utah federal judge's ruling, in less than six hours? Newspaper accounts and an interview with ACLU officials yielded the following shameful calendar of events that hint of federal court willingness to bend rules to accommodate Utah officials—and of Utah officials, hell-bent on killing, even in violation of *their* own laws.

At approximately 1:05 a.m., Mountain Time, in Salt Lake City, Federal District Court Judge Willis W. Ritter, after hearing arguments in a last-minute taxpayer's suit against enforcement of the new Utah death penalty

statute, issued an order, staying Gilmore's execution, and ordering State of Utah Attorney General Robert Hansen to desist from further action in the case. The taxpayer's suit sought to prevent unlawful use of state funds in an execution under an as-yet untested statute. Gilmore had refused to appeal his own case, Judge Ritter went personally to the prison to serve his order on Warden Sam Smith. At this time, spokesmen for Attorney General Hansen's office were quoted as saying that Judge Ritter's order had precluded the possibility of executing Gilmore "for at least forty days."

However, ACLU counsel were telephoned about 2:30 a.m. by Hansen, himself, who had requisitioned the Governor of Utah's private plane, and stated that he was flying to Denver, with Chief Judge David T. Lewis of the United States Court of Appeals for the 10th Circuit, to appeal Judge Ritter's order. Hansen is also reported to have telephoned Warden Smith, telling him to proceed with the execution on schedule. Both acts were in defiance of Judge Ritter's order, forbidding his involvement in *any* further action in the case.

ACLU counsel hesitated to accompany Judge Lewis and Hansen to Denver to dignify what might well turn out to be a kangaroo court. They apparently decided that it would be riskier to lose by default, and went along. Judge Lewis had already phoned ahead, awakening fellow Appeals court judges Robert H. McWilliams and Jean S. Breitenstein to be ready for a 6:00 a.m. hearing in Denver.

The hearing in Denver began at about 6:30 a.m., and lasted about an hour. The judges retired, reached a verdict, and returned in less than ten minutes. Judge Ritter's order had been nullified. The judges are reported to have improperly retried the entire case themselves, instead of limiting their review to the narrow question of whether Judge Ritter had exceeded his legitimate authority. This, and their willingness to be rushed into an

extraordinary hearing at all shows a *hanging* bias, in my opinion.

The execution had originally been set for 7:49 a.m., Utah time. The warden had stopped his countdown short of the actual shooting, in expectation of some word from Denver. At around 7:50 a.m., Attorney General Hansen reportedly phoned the prison and instructed Warden Smith to proceed with the execution—now in fact illegal under Utah law because of a statute requiring the original county court to resentence the condemned man in person when the time of execution has passed. Hansen had supposedly secured prior verbal assent, by telephone, to an “at-anytime” execution from both the county prosecutor and the original trial judge in the case, before leaving Salt Lake City at 2:30 a.m. After receiving Hansen’s 7:50 a.m. phone call, Gilmore was executed at 8:07 a.m., Mountain Time.

It is appalling that life and death orders are given by telephone, in the wee hours. How easily a fraudulent impostor could tip the scales of justice one way or the other, if the courts permit such slipshod behavior to go unpunished.

The outrageous behavior of all three Court of Appeals judges, and especially Judge Lewis, puts into serious question the quality of justice in the 10th federal circuit. I have written Supreme Court Chief Justice Warren Burger complaining, as a taxpayer, and urging a speedy investigation of the matter. I urge all concerned individuals to make similar complaints in this and any other situation where the irregularities are so glaring. After all, it is *our* country, and the courts are our *servants*, supposedly. When the courts connive with the prosecution, there is no justice; no one is safe.

My overwhelming concern is at the immeasurable harm that is wrought upon society by pumping into it the hatred and violence that surrounds each and every capital case. The United States is already an extremely violent society. Violence permeates our daily life in so many ways that it often passes unlabelled as part of our daily routine, whether in the entertainments we seek or in the slaughtering of animals for game or for food. One immediate event that gives pause for us is that both on the day of Gilmore’s execution, and on the two following days, there were murders in the State of Utah. Utah with its population of around 1,200,000 has perhaps twenty murders per year, a monthly average of about one and a half. That week, including Gilmore’s, there were four. □

The author was Secretary of the New York Committee to Abolish Capital Punishment between 1958 and 1960. Since then he has been active in similar efforts in Pennsylvania and Illinois. He has been a Quaker for twenty-five years and a Buddhist for the past two years.

Open Letter

Dear Friends:

On the morning of January 17, the day of Gary Gilmore’s execution, a group of Friends and others held a silent sunrise vigil as testimony against the death penalty. Alice Hart was one of these.

Alice Hart has captured in these few words of her poem “Vigil” the setting, the mood, and the feelings of those in the vigil.

This past year Alice Hart has met frequently with inmates of the Utah State Prison to expose them to poetry and to help them express their own thoughts in poetry. So for her the vigil had a very special meaning.

Sincerely,

Allen Stokes
Logan, UT

Vigil

We stand shadowless
silent in the black dawn
hands clasped against the cold
wrapt in the chill of death.

Light spreads
over the eastern canyon rim
like blood flooding
from the wounded sky.

It is over. We flex
our stiffening limbs.
Motion is life—
not strapped in black chair.

Part of us is dead.

Alice G. Hart



Dear Friends:

I agree with Sally Bryan's point of view (FJ 1/15) 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."

It is the rights of "togetherness," of society that I am concerned about, rather than the rights of the offender against society. Therefore, instead of continuing to debate about capital punishment, I feel we should turn our attention to a discussion of "The Good Society," both its nurture and its protection.

Our jails and mental hospitals are filled to overflowing with sick personalities, who when released prematurely commit all manner of crime. Of course we have failed miserably in their rehabilitation. We admit this and must work ever more diligently for better means, but in the meantime, our society must be protected against wanton robbery, rape and murder. I am thinking of our children and grandchildren.

Gary Gilmore is of course a case in point. When he could not find his girl friend, who was in hiding because of his threats, he murdered two young gas station attendants (both fathers) whom he had never seen before. What punishment is appropriate for such a crime? It is significant that he chose death.

There must be appropriate penalties set up and enforced. Perhaps a choice could be given such criminals—a choice between death, life imprisonment or banishment to a desert island—but I feel our main concern should be to keep them out of our society lest they destroy its very fabric.

Elizabeth Gibbs
East Aurora, NY

Capital punishment is vindictive justice. It is final and irreversible blood revenge. The vicious and tragic crimes that are the source of this anger and revenge are truly unfortunate. The anger and pain felt by a crime victim or survivor that triggers the feelings of revenge and, ultimately, support of capital punishment are certainly understandable. Yet, if this is the case, let's be honest enough to identify our feelings of support for the death penalty as what they truly are—rage and revenge. An eye for an eye. One human life must be destroyed because another human life was destroyed.

Those who advocate capital punishment as a deterrent to murder of citizens or law enforcement officials are fooling themselves

and the public. At least the desire for revenge is an honest position. Capital punishment as a deterrent to crime is a myth. There is little validity in the assumption that those who commit murder stop to think of whether or not they might receive the death penalty. Research that does exist has found no significant relationship between capital punishment and homicide rates. In some cases, states without the death penalty have had lower rates of murder. What has been found in most of this research is that blacks and other minorities are disproportionately those who receive the death penalty, 54% nationally and 72% in the south. Clearly this is not simply because blacks and other minorities are committing the vast majority of capital offenses.

The key question is, "Should public policy be based upon fear, pride, anger and other emotional qualities, or should it be based upon rational facts, evidence and knowledge?" Murder is the most serious offense one can perpetrate against another. It calls out in us the strongest emotional response and we, as a society, often react by inflicting the death penalty upon the offender. Presumably, the death penalty will decrease the number of killings among us. Yet, if there exists no evidence to support this theory of deterrence, why should capital punishment be used as an instrument of public policy? For revenge? However legitimate the feelings of anger left with the victim or survivors might be, I hardly believe such personalized emotions should be the foundation for public policy.

As a Christian, I am opposed to capital punishment because it violates the sacredness of all human life and the life-affirming message of the New Testament. All taking of human life is wrong, whether it be legitimated by State action through the institutions of capital punishment and war, or whether it is committed by individuals in our society. To state that some forms of killing are acceptable and even sanctified is a hypocrisy. The life-affirming ministry of Christ demands of those who choose to follow him both allegiance to God and active concern for the conditions of humanity. There exists an element of God, of goodness, in all people and this must be respected and spoken to, regardless of one's actions. As Christ so adequately put it, "What you do unto the least of my brethren, you do unto me."

Mark Umbreit

A New Definition of Violence

by Kim Christensen

As I stood admiring the grandeur of the ancient Roman arena at Nimes (and despairing for the misery of the slaves who must have hauled all those six-ton rocks), my mind slipped back to that "civilization," generally recognized by occidental historians to have been the second (to Athens) to warrant that name.

How did the Romans (or the Greeks) go about developing this completely new form of social organization? How did human behavior, formerly subject only to the rule of force, begin, at least partially, to accept the rule of law? And, of particular interest to me, how did their working definitions of violence evolve? For instance, how was it decided that it was socially acceptable to don gladiators' gear and kill a man in the arena, but if you killed a man in the street you would be condemned as a murderer and hanged?

These questions are relevant today for several reasons: first, because our own present-day concept of law (and much of our modern civil and criminal code) stems directly from the Roman tradition. Second, although it is true that there have been changes in our attitudes toward violence, and we would now call the Roman gladiatorial combats "barbaric," (although the average American probably watches more murders on TV in a week than the average Roman watched in a lifetime), our definitions of "legitimate" and "illegitimate" violence are still remarkably similar.

Assault and battery can still be committed in the name of "sport"; the state can still kill its marginal citizens and call it "capital punishment." And, of course, there still persists the grandest contradiction of all, acts which would normally be called savage murder, are, when certain governments so decide, acts to be honored and decorated with purple hearts and silver crosses.

How did this grand contradiction arise? Why are these things accepted by most of the population as "legitimate"

violence when the consequences in terms of human suffering are equally bad—or worse than—the "violent crimes" we lock people in jail cells for? How is this violence made legitimate?

The most obvious psychological mechanism for the legitimization of this violence is simply acclimation—we're used to it. We all grew up watching Mighty Mouse—the hero—totally destroy this week's enemy every Saturday morning. "The rocket's red glare, the bombs bursting in air" was learned in nursery school along with the alphabet and Grimm's fairy tales, and we have all heard time and time again from our elders that war is a "regrettable necessity." After a tradition such as this one has been established in the "collective mind" of society, (and especially after it has been set down in written law) it tends to be self-perpetuating, and to evolve rather slowly, changing only as it becomes terribly apparent that the old definitions are contradictory or no longer useful.

But although adjustment can explain the perpetuation of these concepts to the present day, it sheds no light whatsoever on the question of their origins or their historical evolution. For the answers to these questions, I think that we have to look elsewhere—first to the concept of self-preservation and secondly to the usual ritual or "predictability" associated with most forms of legitimized violence.

Self-preservation has long been accepted as a justified reason for violence. (Even many otherwise-pacifists accept direct bodily attacks as sufficient grounds for physical defense.) Acts which otherwise would have been punishable by death are considered to be justified if the person in question can prove that s/he or his/her family or others nearby were under immediate threat of death or grave physical injury. *This alignment of self-preservation with loved ones or others nearby is particularly important, as it probably served as the rationale for the first organized battles and mini-wars, the protection of oneself and of one's "larger self," the family or tribe.*

But even this self-defense rationale breaks down when one considers the abstract entities for which one habitually kills today; "democracy," "the government of

Kim Christensen is from Dayton, Ohio. A graduate of Earlham College, she majored in both economics and Peace Studies, earning departmental honors in both departments. This article is reprinted courtesy of The Earhamite, Fall, 1976.

the United States," "law and order."

In what other ways is violence legitimized, and how did these rationales have their origin?

The regulation of violence allows social organization to exist. One necessary pre-condition to any sort of civilization is the existence of excess production, or enough surplus above the bare minimum necessary for survival so that people actually have the time to be involved in social activities, and so that society as a whole has the resources to engage in the cultural activities we usually associate with civilization. Sporadic and unpredictable violence makes this orderly production of goods and services impossible, and therefore really does threaten the fabric of society. (Witness, for example, the drastic drop in the Lebanese production level—and standard of living—since the onset of the guerilla-type violence there.)

In order for violence to be compatible with continued social cohesion, it has to be at least somewhat predictable and somewhat regulated. This, in my opinion, accounts for much of the ritualized, even game-like nature of much of organized, "legal" violence.

In the ancient gladiatorial arena, the modern-day boxing arena, or the modern-day battlefield, the participants are clearly defined, by costume, and often by pre-game rituals such as hand shakes (or in the case of war, by formal declarations to the sound of trumpets and drums). The victims-to-be are clearly defined; one must not change one's mind and kill the spectators in the arena, and in war, one should not kill old people, or very young people, or women.

Usually, even the weapons to be used are also specified. The gladiator uses only his horse, his spear, and his armor; the boxers use their gloves, and even the U.S. and the U.S.S.R. in Indochina decided by tacit agreement not to use nuclear weapons. And thus, by regulating through contract or mutual agreement the type, scale, and means of violence, the danger to production and to social organization is much less grave and the violent activities can be much more easily tolerated.

There is one more thing that strikes you before you leave that arena at Nimes and that is the enormous amount of real social progress that the Greeks and the Romans made over their ancestors of only a few centuries before. This is not to say that they had reached the peak of humanism—they still held slaves, and practiced "human sacrifice" in the public arenas, and ferociously made war to build empires. But they did hold ideals—ideals written into laws—which were less violent and more "civilized" than those of their ancestors. They truly changed the social norm about what was acceptable violence and what was not.

I would like to see another "moral and social renaissance" such as this take place today, which would result in totally new definitions of violence. Not only

would capital punishment and war for the *patrie* be recognized for what they are—murder—but our new working definition of violence would also include "passive violence," or "structural violence" as it is sometimes called. The essence of this concept (currently being explored by Arendt, Woodward, Gara, and others) is as follows: that it is possible for the lack of human action to have consequences just as disastrous as those of violent human action. That is to say, merely by accepting and perpetuating an unjust *status quo*, an unjust set of social, political, legal and/or economic institutions, we are actually doing direct and concrete violence to those who are injured by these systems.

"What?" I hear you saying. "How can you say I'm being violent by sitting here drinking my Schlitz and munching my Mike-Sells, and watching the football game? I'm not being violent, I'm just sitting here minding my own business."

Now while it may be true that you're just minding your own business there are a lot of other people who are minding your own business for you while you sit and drink your Schlitz. There are companies in South Africa, for example, paying below-subsistence wages to the black workers there to mine the metals to make that TV you're watching the game on. There is the CIA, ASA and the whole U.S. military establishment watching over the Middle East, to make sure there's enough fuel to keep your house sufficiently warm in winter and cool in summer—and at prices you like so that you can watch that game in comfort. There are unorganized, underpaid Chicanos somewhere digging those potatoes for your Mike-Sells. And, of course, there are the several people who are starving to death in India or Africa or Asia who could have lived on the grain it took to brew that six-pack of Schlitz you just finished off.

Yes, we really do need a new definition of violence, one that takes into account results as well as intent, and one that recognizes the possibilities for violent institutions as well as violence committed with fists, guns, and bombs. Formally, I might state this new definition as follows:

Violence, whether it occurs through action or through lack of action, is any avoidable state of human affairs which physically or mentally harms another human being.

The true meaning of my definition is best expressed in a poem by Marge Piercy, "The Knight of Swords," which is too long to reprint here. Find it in her book *To Be of Use, Poems by Marge Piercy*, Doubleday and Co., Garden City, NY, 1975, page 86.

The Old Lie

by Evan Howe

In my home was an old birch desk, a family hand-me-down. In one of the scalloped tiny drawers was an old bullet, which had somehow been retained from the Civil War.

It was an evil thing: a blunt hunk of lead, an inch long and three quarters of an inch wide, backed by a cotton-wrapped charge of powder. As a boy, I used to heft it. To my small hand, it was heavy. In my mind I could picture the bullet striking a human head, flattening out, and reducing the head to splinters of bone, splatter of blood and brains. And I knew then that I could never hate anyone enough to use a bullet to destroy him or her.

Why, then, did I not take the evil thing and bury it? Partly because it was only a souvenir, a thing from the past; partly because, to use Joseph Conrad's phrase, I was gripped by "the fascination of the abomination"; and mostly because we were trained to believe in Patriotic Wars.

This was our indoctrination in church and school. We were made to uncover, stand with hand over heart while the music spoke of "bombs bursting in air." A boy scout even was given the right to give a three-fingered salute, brave in his puttees and soldierly uniform. There were Memorial Day parades with bands and free doughnuts at the cemetery, where we decorated the graves of veterans. Among the decorated graves was that of my great-grandfather, killed in the Civil War, among whose "effects" somehow survived the Evil Bullet. And we set off firecrackers, had BB guns and 22s, and were preached to that "no greater love has any man" than . . . And honor rolls, and books, and radio, and later, TV, all bespoke the glories of "just" wars.

Many years and wars later, I realize that there is no such thing as a "just" war. *Thou shalt not kill* is a greater truth . . . Wilfred Owen, the most sensitive of poets, knew this. The only poetic emotion in War was "The pity

of war, the pity war distilled." He, too, hoped that wars could be just:

*Be slowly lifted up, thou great black arm,
Great gun towering toward Heaven, about to
curse . . .
And when thy spell be cast complete and whole,
May God curse thee, and Cut thee from our soul!*

Vain hope. Fifty eight years after Wilfred Owen was killed, our military budget, in this country alone, is \$115,000,000,000. We are the greatest peddlers of munitions in the world—three billion dollars to Iran alone. We back every two-bit dictator or torturer who will uphold our financial interests, and both the Soviet Union and the United States claim that a tiny island in the Indian Ocean is vital to their "defense" . . . So much for "patriotic," "just" or "righteous" wars. We saved democracy, like the village in Vietnam, by destroying it.

Billions of dollars are only concepts, utterly without personal meaning. When I think of war, I think of the old Civil War bullet, and my knowledge of what a bullet can do to a human body. Wilfred Owen, again, spoke to this point:

*If, in some smothering dream, you too could pace
Behind the wagon that we flung him in,
And watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin;
If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs,
Bitter as the cud
Of vile, incurable sores on innocent tongues,—
My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: 'Dulce et decorum est
Pro patria mori.'*

□

Suffering, Writing and Children

by Theodor Benfey

Some individuals are the cause of suffering simply by *being*, by existing. The clearest historical example of this is Jesus, whose birth induced such fear in Herod that he ordered the slaughter of all children two years old and under. "The slaughter of the innocents" it has been called ever since. What effect must Herod's action have had on the growing Jesus when he heard of it and realized he was the cause of that suffering?

Suffering also results when the profound insights of thinkers and writers are taken out of context and used to bolster a particular position or program. Charles Darwin wrote about competition *and* cooperation but it was the former, the idea of the struggle for survival and the survival of the fittest, that others picked up as an apparently scientific justification for the class struggle, laissez-faire capitalism, imperialism, race prejudice, the Nazi racial theories, and international warfare.

A distant Jewish relative of mine in the nineteenth century, partly, I imagine, out of gratitude to the German people for accepting him as an equal, devoted much of his life as a Sanskrit scholar to demonstrate the Germans' ancient heritage, deriving from the Aryans of early India. Thus he unwittingly supplied information and stimulus to other scholars for work that was later used to foster the Nazi idea of the Aryan master race.

In the realm of science, Einstein is a prime example of how the power of ideas can cause suffering. His rethinking of the relations of time and space in his relativity theory involved also an equation relating mass and energy. From that was born the atomic bomb.

When we go beyond the consequences of being, of thinking and of sharing thoughts and consider how our actions relate to suffering, the effect becomes more immediate. In his letter to the Romans, St. Paul cries out in puzzlement and anguish, "The good that I would I do not, and the evil which I would not that I do." And, reflecting on his experience, he concludes that there must be another force, the "law of sin," working cleverly

against his higher intentions: "For to will is present with me, but how to perform that which is good, I find not."

Two thousand years later we still spend much of our personal and communal time looking for the person or group to blame, the evildoer, the scapegoat, the one whom we can hold responsible in order to calm our inner turmoil.

The evil done, the suffering caused, may be intentional or unintentional. Einstein wrote a letter to President Roosevelt alerting him to German efforts to build nuclear weapons. That was the origin of the Manhattan project. The Germans later gave up the attempt but we succeeded, and devastated Hiroshima and Nagasaki, an act infinitely removed from what Einstein had in mind. He played no part in weapons development except for his fateful letter.

How well almost everyone knows from personal experience the pain and suffering caused unwittingly, when the result was almost the opposite of what was intended. Much evidence can be cited to support the contention that more suffering is caused through noble intentions than through malice. A friend of mine summed up her long years of socially concerned effort: "Don't try to do good and you won't do harm." Sometimes, reflecting back, we see what we could have done differently; but more often, what we did played itself out with the inevitability of a Greek tragedy.

These reflections were engendered by what I wrote in *No Time but this Present*, the preparatory booklet for the World Conference of Friends at Guilford College in 1967. I must have been aware of the danger of my statements being taken as dogma for I chose my title carefully to indicate I was making merely a personal statement—"One Quaker's Thoughts on Family Life."

Even at that time, ten years ago, I was grappling with the meaning of the good/evil dichotomy, wondering if it had not been vastly overemphasized in relation to many other areas of pressing concern. "For the problem of modern man and woman is not so much to choose between the good and the bad, to fight against temptation, but rather to make significant choices among the many good or neutral possibilities available. We are much more in danger of leading meaningless lives than evil ones—of being killed in an automobile accident

Theodor Benfey is a member of Friendship Meeting on the campus of Guilford College and professor of chemistry and history of science in the college.

before discovering the purpose of our existence." (As if to underscore that statement, the day the World Conference ended, I was involved in a motorcar crash that almost killed me.)

At that time one area of pressing concern for me dealt with the question of family size. Noting on the one hand the population explosion and on the other the desirability that children grow up with brothers and sisters, I suggested then that parents who had a particular concern to raise many children should seriously consider adopting some, particularly children of mixed racial background or with physical or mental ailments or defects.

A number of people looked into adopting children on the basis of my comments. In the meantime we have learned that the adoption of children is not at all an easy or necessarily pleasurable undertaking. The nuclear family puts enormous strains on parent-child relations because of the absence of close adult relatives to whom the child can turn when relations between parent and child are strained. The child very often does not reciprocate the love and affection initially showered on him or her. Instead the child may counter with suspicion, endless demands, and anger or choose to withdraw.

These experiences teach the parents much in the way of self-knowledge. Parents wonder why they took on this task: to satisfy a personal need to do good or to satisfy the desperate needs of a child? For those contemplating adoption, I would now add the caution that it should be done only from a sense of calling, a vocation, for then, whatever happens, the outcome is more likely to be bearable.

Clearly, abandoned children desperately need homes and a family. The question remains whether a particular person or couple can provide it. It is difficult to embark on adoption as an experiment because if parent-child relations sour, most parents feel caught. The problem of parents who find they cannot cope with their growing children (not necessarily adopted ones) is one of the most prevalent problem situations facing social workers and one for which there are the fewest workable solutions. However, as Anna Freud pointed out in 1954, there are avenues that can be explored. If an adopted child fails to find acceptance and emotional security in his or her new home, foster homes and adoption into another family are possibilities. I know at least two families who adopted children whose previous adoptions did not work out.

As we face our responsibilities with regard to succeeding waves of refugee children who probably will continue to reach our shores, some parents will be called to adopt these children. I hope this article will make others aware of the enormous burden thereby accepted. Unless a natural "intended family" of concerned adult relatives or friends exists, a Quaker meeting or a group of Friends will be needed to take on the role of the extended family; otherwise the burden on the individual parents and child



Janet Charles

may well be too great.

I fear that these reflections too may lead to more suffering, through lack of sensitivity on my part, misunderstanding by the reader, or some new "law" that negates the good intended. Again it represents one Quaker's thoughts based now on much more experience than when I wrote that original article. In 1965 my wife and I had already made our decision to adopt a child which I was suggesting others should follow. If success is measured by the establishment of a harmonious, integrated family, we failed abysmally. Yet who knows if the decisions we were subsequently led to make were not the right, the life-furthering ones. We will probably never know. What we have surely learned is that we cannot be all things to all men or women or children. Sometimes the right insight is to recognize that we have done what we can, and others must now take over.

I hope that what I have written will engender discussion. Moral suasion as to what we *ought* to do can be destructive and wrong. For what we ought to do must be based solidly on what we *can* do, and to know that requires wisdom, not a moral code. □

Area: 318,000 sq. miles.

Population: 852,000.

Capital: Windhoek.

Important dates:

1884. Annexed by Germany.

1920. League of Nations mandate

1960. Formation of SWAPO.

1966. Mandate revoked.

1971. World Court decision.

1971-72. Contract labour strike.

Resources: Minerals (diamonds, copper, uranium, germanium, etc.); cattle and karakul; fish.

Some U.S. Corporations in Namibia: Newmont Mining Corporation and American Metal Climax (Tsumeb Corporation); Bethlehem Steel; Chase Manhattan and First National City Bank; Del Monte; Otis Elevators; Arthur G. McKee.

The Land God

Made in Anger

by Peter D. Jones

THE SA'AN or Bushmen who were the original inhabitants of Namibia (South West Africa) have a saying that "when God made this land he must have been very angry." Despite its barren desert appearance it is an enormously wealthy country which is currently in the news as its future is so much in dispute.

In 1966 the U.N. voted to terminate the original mandate given to South Africa by the League of Nations in 1920, but the Nationalist Government in Pretoria ignored the decision. South Africa needed the vast wealth of Namibia to build up its own resources and was able to do this with the support of Western governments and multinational corporations based in the U.K., U.S.A., France, West Germany and Japan as well as in South Africa itself. Namibia also extended its own military frontier with Black Africa up to the line of the Zambesi River.

The corporations were attracted by the resources of Namibia and the cheap labour, mostly recruited under the contract labour system. Through this system, workers from the northern "homelands" are allocated to jobs in the mines, factories, farms and fishing industry—they cannot determine their wage or choose their job, they cannot form a labor union or go on strike, and they cannot have their wives and children with them for the 12-18 months they are away from home. The system has been in operation in some form since 1915 and has been described by the Anglican Bishop-in-Exile (Rt. Rev. Colin Winter expelled in 1972) as a "twentieth century form of slavery." Namibian exports which find their way

to the U.S.A. include De Beers gem diamonds and other minerals, expensive SWAKARA fur coats, sealskins, rock lobsters, fish oil, and Del Monte sardines incorrectly labelled "Product of South Africa."

The liberation movement, SWAPO of Namibia, launched an armed struggle in 1966 against the structural violence of apartheid backed by Western finance, and many of its leaders have consequently been killed, or are in prison or exile. This has caused some controversy, as late in 1976 the U.N. sanctioned SWAPO's armed struggle, the first time that the U.N. has ever done that in its history. Nonetheless there are still many people in Namibia committed to nonviolent struggle as well, and this movement is spearheaded by internal political groups and the churches—primarily the Lutheran, Anglican, Roman Catholic and Methodist Churches.

Pastor Zephaniah Kameeta—a SWAPO member and principal of Namibia's only theological seminary—in an Open Letter to Christian Friends Abroad in 1975 asked if South African Christians had not replaced the Trinity with their own Trinity of race, language and colour. Pacifists who are critical of SWAPO's armed struggle should first ask themselves how they themselves are responsible for the institutionalised violence of apartheid which can only survive with the support of Western capital through trade, investment—and military support.

South Africa's latest effort is to get representatives of ethnic groups in

Namibia—the Turnhalle conference—to draw up plans for an interim government this year, with "independence" projected for December 1978. In effect the plan is simply a modified form of the original homelands projected under the Odendaal Plan (1964) and envisages the continued presence of South African police and military in the territory. U.S. secret documents revealed support for this plan late in 1976, and there is strong pressure from the Pentagon to support white South Africa in its geo-strategic position south of the Zambesi on the Cape route.

In response to the struggle of the Namibian people, Operation Namibia was formed in 1975 as a transnational response by activists committed to nonviolent action. On October 27, 1976, the "Golden Harvest" sailed from England with a cargo of 4,500 books as a gift for the Namibian people—mostly titles banned by white South African censorship or simply unavailable to Namibian students eager to understand current ideas and developments in Africa and the rest of the world. The crew of nine includes two women and comes from New Zealand, Australia, West Europe, Japan, and the U.S.A. In mid-January the boat was reported to be nearing Dakar in Senegal after calling at Tenerife in the Canary Islands over Christmas. It is expected to reach Walvis Bay in Namibia to confront the illegal South African authorities around May this year after further calls along the coast of West Africa. Contact: Philadelphia Namibia Action Group, 4811 Springfield Avenue, Philadelphia, PA 19143. Telephone: 215-SA4-1858. □

Alchemy

"The world's best way to own gold,"*
I felt proud that it came from my
country.
—Oh my sad, sick, sorry country.

"The world's best way to own gold"
From so far away
And a place I know.

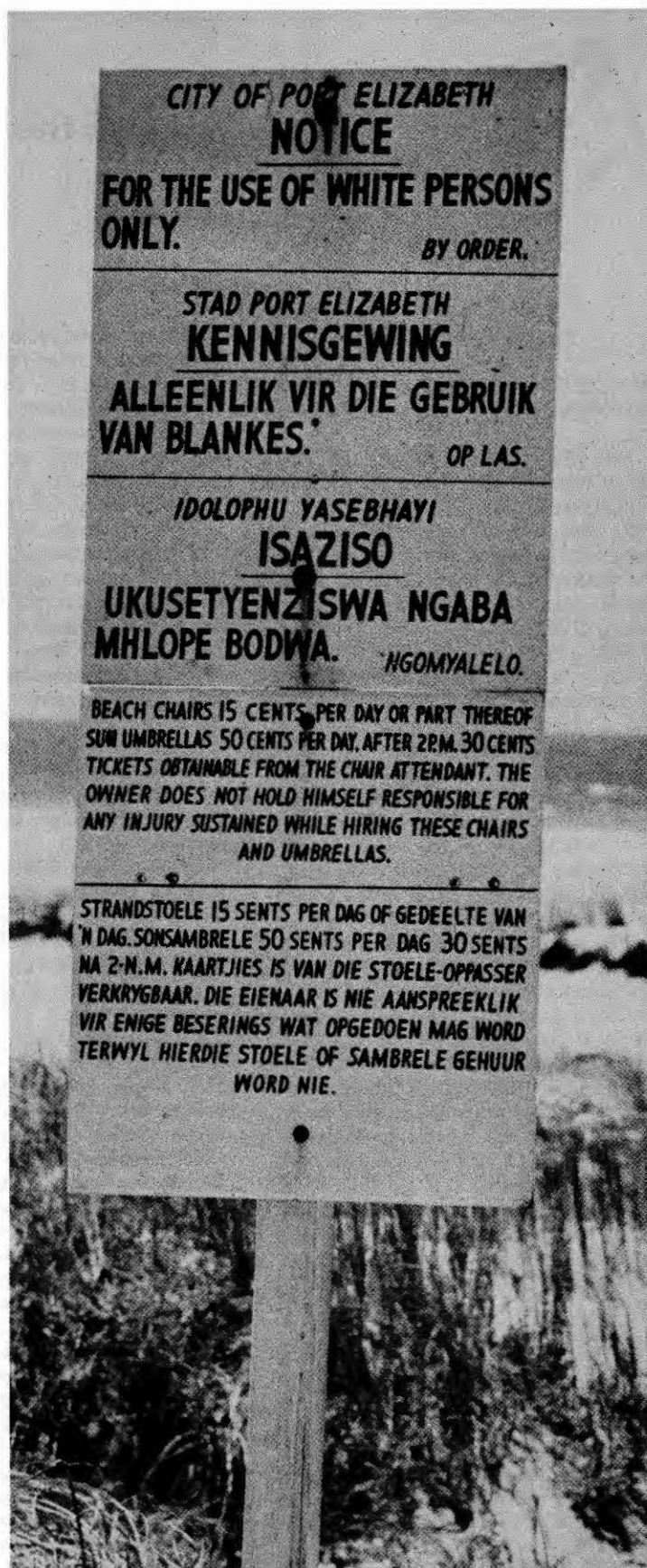
"The world's best way to own gold"
Oh my golden country of hills and
sea
And golden sunset at the back door
for me.

"The world's best way to own gold"
Oh if only we could hold the gold
of love
Dig deep within our souls
explore the mine of human loving giving
for a golden way of living.

The world's best way to own gold!
Oh my sad, sick, sorry country
If only we could turn the gold to love
How proud I would be.

Belinda Exter

* The advertisement for the Krugerrand,
a gold coin of South Africa.





Friends Around the World

The Emergency in India

Richard Post, a member of Ann Arbor Meeting in Michigan, shared the following:

Many Friends are rightfully concerned by events in India since the declaration of a national emergency on June 26, 1975. The suspensions of civil liberties, long imprisonments without trial and the press controls have alienated many former supporters of Prime Minister Indira Gandhi.

Before making judgment, however, it might be helpful to seek broader sources of information. Many were shaken by the Chilean coup of September 11, 1973, and can sympathize with Mrs. Gandhi when she warns, as she has done repeatedly, that India is threatened by enemies from both within and without.

A publication of the International Fellowship of Reconciliation (*Arunodayam*, July-August 1976) states: "Certain disaffected parties and groups in India, aided and abetted by external forces, started a raging campaign with the object of overthrowing, by hook or crook, a government which had been freely elected by the people and was firmly rooted in their affections. This campaign had increasingly fascist overtones. Violence was in the air and, worse than violence, apathy and indifference. It was then that Mrs. Gandhi took the situation in hand and proclaimed a National Emergency. . . ." "The Emergency has saved India from all-embracing hooliganism." These quotations reflect the consistent view of *Arunodayam*.

Two other sources which recommend themselves as reliable are the testimonies of Bishop James K. Mathews of the United Methodist Church and Charles Reynolds, International Secretary, Ludhiana Christian Medical College, before the U.S. House of Representatives Hearings on Human Rights in India June 23, 28, 29, and September 16 and 23, 1976. Any Congressperson should furnish a copy of these hearings free to a

constituent upon request, and they may be purchased from the Superintendent of Documents, U.S. Government Printing Office, Washington 20402 for \$2.20.

A broader account appeared in the newsletter, "Peace & Freedom" (published by WILPF), November-December 1976, which reflects merit.

More authoritative and significant still is the statement of Vinoba Bhave, a widely venerated disciple of Mahatma Gandhi, on Christmas Day of 1975. As reported by *The New York Times* of December 26: "Bhave. . . took the vow of silence last December 25 (1974) in the face of a split among his followers over the issue of participation in anti-Government agitation. One section, led by Mr. Bhave's chief follower, Jaya Prakash Narayan, involved itself with opposition parties in a nationwide agitation against the rule of Prime Minister Indira Gandhi. The other strongly disapproved of this." As he ended his year of silence, this highly respected Bhoodan leader dramatically stated before 16,000 gathered to hear his first words, in effect: "No more satyagraha against the Government." He was quoted as having welcomed the emergency as "an era of discipline." *The Times* quotes him further: "I believe today we have a Government which realizes the value of anusashan (discipline), so I believe there is no need for any satyagraha or agitation."

Members of the Indian Parliament recently in the United States state that fewer than one thousand political prisoners remain in jail and that any who disassociate themselves from organizations practicing illegal violence are set free. Four Indian MP's and a former Indian ambassador to the United Nations have described several developments of recent months which indicate a relaxing of the emergency measures. Last summer the regular biannual election of one third of the upper chamber of Parliament was held, as usual; the foreign press is no longer subject to precensorship; people no

longer lower their voices when criticizing the emergency in bars and restaurants.

They reported that India's surplus of foreign exchange is now approximately the equivalent of three billion U.S. dollars, contrasted with a deficit of about \$400 million in June, 1975. The improvement is due not to actual increases of exports nor decreases of imports, but to streamlining the apprehension of smugglers and illegal operators in foreign exchange, made possible by the emergency measures. Black markets in foreign exchange and commodities have now ceased. At their heights in 1975 the total values involved in India's black markets exceeded twenty-five billion dollars' worth. Between eighty and eighty-five percent of the persons arrested and imprisoned under the emergency rules—which were clearly Constitutional—were lawbreakers due to economic motives such as these, and were not strictly speaking political prisoners.

Changing the United Way

The way funds should and should not be spent came to the attention of members of Newark Friends Meeting in Delaware recently, and the action they took might be something for other Friends to consider. After members of the meeting learned that the United Way of Delaware provided \$10,000 to the United Service Organization (USO) to pay for "social, educational, and welfare services for members of the Armed Forces and their dependents at home and abroad," Barbara Kerner, clerk of Newark Meeting, wrote to United Way officials. She said:

1. The USO is a national organization with no facilities in Delaware; hence it is not properly a local charity deserving local support.

2. The Red Cross is charged by Congress with providing "welfare services to members of the Armed Forces, veterans, and their families." This seems to largely duplicate the services which the USO claims to provide.

3. All other agencies of the United Way serve those who preserve and enoble life, but the USO acts as an auxiliary to military institutions whose major function is the destruction of life. Thus the USO seems incompatible with the ethical principles underlying the



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The Immediate Reward

Deferred giving combines immediate benefits for you with long-term benefits for others. It offers the satisfaction of supporting future Quaker service and also returns income paid at a regular schedule.

The AFSC has received and managed life income gifts with traditional Quaker caution and care for over 25 years. Besides regular income, deferred giving offers other important advantages:

1. Relief from the burden of investment management.
2. Assurance that no defect in your will or its administration will alter your instructions for the use of your resources.
3. Generous tax incentives provided by the U.S. Congress.
4. Removal of gift property from probate and reduction of expense and possible publicity involved in estate settlement.

Charitable Gift Annuity

Gives a guaranteed annual income for life based on age of annuitant.

Can be written for one or two lives (age 60 or over) and started with \$1000 or more.

Most of the annual annuity income is exempt from federal income tax.

Offers a substantial charitable deduction and some saving of capital gains tax.

\$10,000 GIFT ANNUITY

\$700 income/yr., \$3662.90 charitable deduction

Mrs. A, age 73, a widow, donates \$10,000 cash to the AFSC for a Gift Annuity. For the rest of her life she will receive \$700 annually, paid in quarterly installments. Mrs. A also qualifies for a \$3662.90 charitable deduction on her federal income tax. Moreover, only \$216.30 of her annual income of \$700 will be subject to federal income tax, and \$483.70 will be free from income tax as long as she lives.

\$20,000 JOINT ANNUITY

\$1200 yearly income to couple or survivor

Mr. and Mrs. P, age 77 and 70 respectively, create a Gift Annuity in the amount of \$20,000 cash. During their joint lives, Mr. and Mrs. P will receive \$1200 each year, paid in quarterly installments. They receive a charitable income tax deduction of \$7088 from the federal government, as well as exemption of \$777.60 of the \$1200 annual income from federal tax. The survivor will continue to receive this income for lifetime. Subsequently, the gift will become available for AFSC program work.

AFSC DEFERRED GIVING FILE

Pooled Life Income Contract

Your gift will be invested with gifts of others in a selected AFSC pooled fund — a widely diversified portfolio of securities.

Donor or other designated beneficiary will receive a proportionate share of the fund's income annually for life.

A substantial portion of the gift qualifies as a charitable deduction.

No capital gains tax on a gift of appreciated securities.

Can be written for one or two lives (age 50 or over) and started with \$1,000 or more.

\$45,000 POOLED LIFE INCOME CONTRACT

Eliminates taxes in transfer of lifetime income from father to daughter

Mr. K funds a \$45,000 Pooled Life Income Contract with heavily appreciated securities and cash, naming himself as first income recipient from the contract. He specifies that, at his death, his 50 year old daughter will receive income for her lifetime. Only at the demise of his daughter will the gift amount be available to the Service Committee for our program work. For this gift, neither Mr. K nor his daughter pays capital gains tax on the heavily appreciated value of the securities used. Mr. K also receives a charitable deduction which saves him income taxes. Each year the contract is operative, a proportionate share of the earnings of the AFSC Pooled Fund will be distributed to Mr. K or his daughter. If the Fund earns 6% the first year Mr. K would receive \$2700. If the Fund earned 6½% the next year Mr. K would receive \$2925.

\$80,000 POOLED LIFE INCOME CONTRACT

Increases income yield from 1½% to over 6%.

Mr. and Mrs. F, age 65 and 50 respectively, are receiving a low 1½% yield from some highly appreciated securities that they have owned for 20 years. Although they wish to increase their investment yield, they are reluctant to sell the stock and incur a capital gain. Mr. and Mrs. F place \$80,000 of these low yield securities into a Pooled Life Income Contract. Their income increases from a low 1½% (\$1200), and they bypass capital gains tax. They also receive a \$9,926.40 charitable deduction which decreases their tax payments. If the Pooled Fund earns 6½% the first year, they receive \$5,200.00 income. If the Fund earns 7% the second year, they receive \$5,600.00 income.

AFSC DEFERRED GIVING FILE

of Deferred Giving Plans

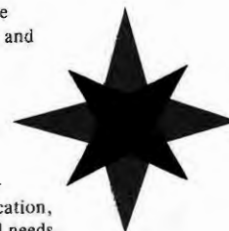
A number of basic deferred giving plans are described on these pages. To help you to understand them, we have put together some examples from our file of recent AFSC experience. As the examples indicate, these basic plans can be varied to accommodate individual desires and circumstances.

We will gladly furnish you and your financial advisor with information about any plan. Your inquiry will be confidential and implies no obligation on your part.

Please write or call: *Arthur C. Ritz, American Friends Service Committee, 1501 Cherry Street, Philadelphia 19102. Telephone (215) 241-7000.* Or use the coupon on the back page.

The worldwide programs of the AFSC depend upon indispensable annual gifts, deferred gifts and bequests.

The American Friends Service Committee is a corporate expression of Quaker faith and practice. It is rooted in the conviction that each human life is sacred, each a child of God; and that love, expressed through creative action, can overcome hatred, prejudice and fear. To that end, the Committee undertakes programs of relief, service and education, ministering to both physical and spiritual needs. Its work is made possible by the generous cooperation of concerned persons of all faiths.



Charitable Remainder Trust

(Unitrust or Annuity Trust)

A trust is designed and invested to meet special needs or interests.

Fixed or flexible income, depending upon age, etc., is provided for one or two lives.

To achieve increased income, highly appreciated property or securities which yield a low return can be used to establish a trust without incurring capital gains tax.

Real Estate may be used to fund a Unitrust.

A substantial portion of the gift qualifies as a charitable deduction.

Revocable Trust

A donor transfers money or property to the AFSC to hold and invest as mutually agreed.

Donor or AFSC can receive the income. Income designated for AFSC is tax deductible.

Donor retains right to recall portions or all of the principal at will.

At donor's death some or all of the principal may go to AFSC program work.

Income paid to the donor and any capital gains are taxable, but remainder designated for AFSC at death is a charitable deduction for estate tax purposes.

\$105,000 UNITRUST

Generates up to 7% income from non-income producing property

Mr. B, age 73, transfers non-income producing, undeveloped real estate originally purchased for \$10,000 and now with an appraised value of \$100,000 to Trustee, AFSC, under 7% Unitrust. The AFSC sells the property for \$105,000 and creates an income producing portfolio. During Mr. B's lifetime (and that of his wife who is 55 years of age) the Trust pays annually up to 7% of the net fair market value of the Trust assets, valued annually. Mr. B pays no capital gains tax on the appreciated value of his non-income producing property, yet receives income based on that appreciated value. If he had sold the property, Mr. B would have been subject to capital gains tax on \$95,000. He also receives a charitable deduction which reduces income tax payments.

\$35,000 ANNUITY TRUST

Provides medical education funds for grandson and income for donor without capital gains tax

Mr. D, age 78, wants to contribute to the education of his 20 year old grandson, a medical student. He transfers highly appreciated securities with a market value of \$35,000 to an AFSC 8% Annuity Trust, designating his grandson as recipient of the Trust income for the next 10 years. Mr. D pays no capital gains tax on the appreciated value of his securities and receives a worthwhile charitable deduction for his gift which in turn reduces income tax. Mr. D's grandson receives \$2800 income from the Trust for each of the next 10 years of his life. After the ten years, Mr. D receives \$2800 for his lifetime.

\$15,000 REVOCABLE TRUST

Provides income to AFSC, safeguards donor against future need

Mr. and Mrs. S, age 42 and 40 respectively, have securities in the amount of \$15,000 from which they do not require income. They place the securities in a Revocable Trust with the AFSC as Trustee. AFSC holds the securities and collects the income for its program purposes. AFSC yearly reports the income to Mr. and Mrs. S who record it as earned income for tax purposes but take a charitable deduction which cancels any potential tax. Mr. and Mrs. S have the privilege of recalling part or all of the Trust at any time.

\$25,000 REVOCABLE TRUST

Avoids difficulties of financial management

Miss W, age 70 years, has \$25,000 which she places in a Revocable Trust in order to avoid the difficulties of managing funds herself. AFSC invests the funds and pays Miss W on a quarterly basis all the earned income. The Trust portfolio is invested individually to meet the needs of Miss W. Miss W may withdraw part or all of the funds at any time. At her demise, the remaining funds in the Trust go to the AFSC for its Program work.

AFSC DEFERRED GIVING FILE

AFSC DEFERRED GIVING FILE

RELATED DEFERRED GIVING PLANS

Suggestion Fund

A Suggestion Fund is created and administered according to special IRS rulings issued to AFSC.

Donor establishes a Suggestion Fund by transferring to AFSC money or other property (minimum \$25,000) which is invested by the AFSC to produce income. Donor receives a charitable deduction. The income and/or principal may be distributed to the AFSC and other tax-exempt organizations on the advisory suggestion of the donor and in accordance with AFSC guidelines.

Life Estate Plan

Personal residence or farm can be given by owner to AFSC while retaining use of the facility for lifetime of donor (and another). Donor is responsible for management, taxes and upkeep of property. A portion of the gift qualifies as an immediate charitable deduction.

Interest-Free Loan

Cash is loaned to AFSC for investment and use of the income until funds are recalled by donor.

Interest-free loans of \$50,000 or less for an individual and \$100,000 or less for a couple are not subject to income or gift tax.

In accordance with donor's instructions, assets are added to donor's estate or kept by AFSC if donor dies while loan is in effect.

Gifts By Will

The American Friends Service Committee appreciates that many of its friends are willing to give part of their estates to the future support of the Committee's work. The Committee expects to continue, as it has in the past, to engage in projects that grow out of the needs of the times and the historic concerns of Friends.

Gifts by will are one of the foremost sources of income to the AFSC. While a bequest does not give a donor the income tax and other advantages of a lifetime deferred gift, a gift by will provides the satisfaction of knowing that Quaker Service will have continuing future support.

\$60,000

SUGGESTION FUND

Contributes to seven charities and the AFSC

Mr. X, age 45, creates a Suggestion Fund in the amount of \$60,000. Until further notice, Mr. X suggests that 10% of yearly income earnings from the fund be distributed to each of seven tax-exempt charities and that the remaining 30% of earnings be earmarked for AFSC program work. Mr. X may also suggest final distribution of Fund principal, with at least 25% being designated for the AFSC. In the year that he creates his Suggestion Fund, Mr. X receives a \$60,000 charitable deduction which is deductible up to 30% adjusted gross income for appreciated securities or 50% if funding has been cash. A five year carry-over is allowed for any "excess."

\$125,000

LIFE ESTATE

\$44,532 Charitable deduction and lifetime use of home

Miss Z, age 65, creates a Life Estate with her \$125,000 residence, i.e. transfers title to the property to AFSC, retaining lifetime use for herself. For this gift, Miss Z receives a \$44,532 charitable deduction which might be used over a six year period. She maintains the property and at her demise, the property will go to AFSC without estate closing costs.

\$12,000

INTEREST-FREE LOAN

Temporarily puts unneeded funds into AFSC work

Miss T, age 35, has inherited a substantial sum of money. She does not currently require income from the full inheritance. She, therefore, places \$12,000 in an AFSC interest-free loan. The Service Committee invests the money, collects the income and uses it in its program work. Miss T does not report the earned income and does not take any charitable deduction. In the event of her death while the loan is in effect, Miss T has designated the AFSC as beneficiary.

AFSC DEFERRED GIVING FILE

The Board of Directors of the Service Committee determines the allocation of each bequest. It is the Board's normal policy to spread the use of each bequest over a period of several years. In deciding on the use of a bequest, careful attention is given to any known wishes of the donor. Because of ever-changing needs and opportunities for meeting those needs, the Board hopes that bequests will not be restricted to uses which may be impractical or out of date when the designated funds become available.



American Friends Service Committee

National Office: 1501 Cherry Street, Philadelphia, Pennsylvania 19102

Attention: Arthur C. Ritz Telephone: (215) 241-7000

AFSC Regional Offices:

317 East 25th St., Baltimore, MD 21218
2161 Massachusetts Ave., Cambridge, MA 02139
407 South Dearborn St., Chicago, IL 60605
915 Salem Ave., Dayton, OH 45406
4211 Grand Ave., Des Moines, IA 50312
1818 South Main St., High Point, NC 27260
(write P.O. Box 2234, High Point, NC 27261)
15 Rutherford Place, New York, NY 10003
980 North Fair Oaks Ave., Pasadena, CA 91103
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- ☐ Charitable Remainder Trust
- ☐ Revocable Trust
- ☐ Suggestion Fund
- ☐ Life Estate Plan
- ☐ Interest-Free Loan
- ☐ Gift by Will
- ☐ Please arrange for an AFSC representative to visit me.

United Way.

4. The proportion of our Federal taxes allocated to the Armed Forces is so huge that a request by the United Way for additional voluntary contributions to service military personnel is ludicrous if not irresponsible considering the dire need of the many other service organizations that rely on the support of the United Way.

As a direct result of the letter, the funding of the USO was reduced to \$1,500, meaning that \$8,500 could go to other agencies in the state for human needs.

Welcome, Ke Makamaka

Ke Makamaka is the new name of what has now become "The Newsletter of the Society of Friends in Hawaii." Formerly it was the "Honolulu Friends Meeting Newsletter." The expanded name reflects the establishment of a worship group on the island of Maui, in addition to the one that has existed for years on Oahu. The new newsletter informs us that "makamaka" probably derives from "maka," a word with the double meaning of "face" and "eye." Thus a liberal translation might be: "the person with whom you see eye-to-eye" or "the person with whom your face meets." We wish "Ke Makamaka" many friendly confrontations in the future.

Previews for Wichita

The Monday night lecture series at Pendle Hill this spring will feature speakers from virtually all segments of American Quakerism who will preview the upcoming Conference of Friends in the Americas, to be held June 25-July 1 in Wichita, Kansas.

The speakers for the lectures, which begin at 8 p.m. in the Barn, and their topics are:

April 4, Marjorie Sykes: Thou Shalt Love the Lord Thy God; April 11, Lorton Heusel: Courage for Today—Hope for Tomorrow; April 18, Everett Gattell: God, Christ and World Reconciliation; April 25, Mary Autenrieth: The Difference Faith Makes.

May 2, Miriam Burke: He/She that Loses His/Her Life Shall Find It; May 9, Jennifer Haines: Sacramental Living Without Ritual; May 16, Louis Schneider: Thou Shalt Love Thy Neighbor; May 23, Betty Richardson Nute: Quaker

Support for Latin Aspirations; May 30, Harold Smuck: Go Ye Into All the World; June 2, Wallace Collett: Quaker Service Without Proclamation.

A Search for Meaning

The following is a statement of Argenta Monthly Meeting:

The media make us increasingly aware of the wars, the hates, and the apparent disintegration of society as we have known it. Values are self-centered: a rising spiral of profits, prices and wages with no end in sight. Life patterns seem to be based on, "What does it cost?" "What is in it for me?" and the attitude of "the devil take the hindmost, why should it concern me?" Someone somewhere must take a stand to end this terrible spiral.

If we as Friends begin to give our spiritual values a monetary value we will become as dry dead branches chattering in a wordy wind! Friends criterion has been to follow the Light. We believe that if we do this, "way will open." There are many of us who can testify that even when we cannot see the means, way does open. We gather strength and new insight when we work and worship together. Friends meetings for worship and business (each a time of worship) are not just an individual seeking. Howard Brinton in *Friends for 300 Years* says: "The central fact of such a religion (Quakerism) is the uniting power of the divine spirit integrating the group as an organic whole."

When Canadian Yearly Meeting met in Saskatoon we all felt this melding and began to hunger. Again in Winnipeg we were fed and felt a great spiritual love embracing us, and we hungered. As we clasp hands, as we laugh and weep, as we struggle to understand, and as we feel we are indeed held in the hollow of His hand, our hunger becomes insatiable. Each time as we have met in places across Canada our hunger has grown. And rightly so. If we do not recognize the great need we all have for these spiritual and physical contacts, if we allow very real financial problems to cloud our vision, we are in danger of losing the very essence of Friends testimonies. One of the inspiring examples we have is the account in the Bible of the loaves and fishes...when everyone shares what he has, everyone is fed and there is an abundance left over. So it is with yearly meeting expenses: of course the money could be spent some

other way, but there is no thing of greater value than the nurture of the Spirit. It is this Spirit within our society that is so important to nurture. It is fed and strengthened by worshipping and working together, not only within our own meetings, but with the larger body of Friends as we meet on committees, at half-yearly meetings, and at yearly meeting. We also need to encourage and make possible more travelling under concern, to individual meetings and isolated Friends. We need each other. This thread that stretches across Canada must not become tangled and broken. It is the foundation on which everything else depends, and by coming together we share, and are helped to become strong.

Reprinted from
The Canadian Friend

Disneyland It's Not...

The concern of Friends for farm workers and the rural poor is being faced by at least three organizations. Stanley Hamilton, Florida Consultant for the Rural Advancement Fund of the National Sharecroppers Fund, urges Friends and others to visit the Frank P. Graham Training Center in Anson County, North Carolina. "Poor black and white farmers, Chicano migrants and day laborers learn how to farm without using expensive chemical fertilizers, insecticides and herbicides, and are also taught other skills, such as carpentry, masonry, welding, book-keeping and equipment repair," Stanley writes, then adds, "Visitors may find the place as interesting and more useful than, say, Disneyland... Certainly it is more realistic and not a fantasy-land."

Elsewhere in the Real World

Others struggling to continue existing in the real world are the Freedom Schools established in West Tennessee through the Fayette-Haywood Workcamps, a project coordinated through Community Friends Meeting in Cincinnati. Contributions are urgently needed and should be sent to David Stoffregen, Treasurer of the meeting, 2830 Madison Road, Cincinnati 45209.

The real world of rural Alabama is the subject of "Kind of Tough Living

Here," a 100-page pictorial report on housing in Alabama's sixty-seven counties prepared and released because of the American Friends Service Committee's Housing Program based in Florida. One of the tarpaper houses shown and described in the report belongs to Roselle Holberg. It is near the Marshall Space Flight Center. "It would be impossible," the report notes, "to explain to Mrs. Holberg how her government could spend this amount of money on an outer space project when she doesn't even have tap water" and "has to pay \$6 a month for getting water toted...." Ironically, the AFSC's Florida Housing Program is funded by the U.S. Labor Department.

From Washington came the following report by Marcia Gregg:

Renewable Energy

International and domestic incentives for developing renewable solar energy systems; production of methane gas, a supplemental fuel by-product of solid waste disposal; and excise taxes on automobiles, commensurate with engine efficiencies: these and more legislation-related issues were examined January 24-27 at William Penn House in Washington, D.C.

"Energy Policies: Our Nation in an Interdependent World" was the topic that brought thirty-one Friends and other concerned citizens together for group conferences at the World Bank, U.S. Department of State, and ERDA (Energy Research and Development Agency). Alone and in pairs, seminar members from teenagers to septuagenarians briefed themselves on congressional voting records and names of legislative assistants, and called on senators and representatives to discuss alternatives to nuclear energy development and rapid exploitation of fossil fuels.

Rep. George Brown, member of House committees on agriculture, and science and technology, partially heats his California office with a solar unit. He was a discussion leader one evening. Former Nader Raider Albert Fritsch, Director of Science in the Public Interest, and Russell Peterson, director of the Citizens' Lobby, New Directions, provided dialogue in their special fields. Mealtimes and between schedules found participants exchanging notes on con-

gressional representatives, legislation, and research programs.

The four-day seminar ended as the FCNL Annual Meeting began, sharing a speaker at the National 4-H Foundation in nearby Maryland. Dennis Pirages, University of Maryland social science professor who labels himself a "futurist," addressed the problem of alternative directions for living in the face of new global realities.

Seminar members returned to their homes in twenty-one different states to try simpler and more conserving lives and to spend some energy promoting legislation and programs to make renewable solar energy more available at home and abroad.

Torture Is Target

And Friends involved in a working party within Philadelphia Yearly Meeting on the abolition of torture have supported Congressman Robert N.C. Nix's efforts to share the findings of the House Committee on International Relations regarding the use of torture by at least six countries: Iran, South Korea, the Philippines, Chile, Uruguay and Indonesia. Copies of the working party's position paper which provides specific information are available from Pamela Hitchcock, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

Words from Washington

Another environmental concern focused in Washington but with worldwide implications is the oceans. Information about "The Common Ocean Heritage" and "Our Ocean: Divide or Share?" has been developed by Miriam and Sam Levering and others who are working in the Ocean Education Project (OEP). Copies of their "Soundings Bulletins" are available from OEP, 245 Second Street, N.E., Washington, D.C. 20002, at costs ranging from twenty-five cents for one to \$7.50 for one hundred. The bulletins contain many specific suggestions for individual and group action as well as background information.

Washington also was the focus for

efforts to build support for the "Transfer Resolution" which calls "upon our elected officials to actively support a Fiscal Year 1978 Budget Resolution which reduces military spending and transfers the savings" of \$13.6 billion to human needs programs. The campaign is being coordinated by the Coalition for a New Foreign and Military Policy, 120 Maryland Avenue, N.E., Washington 20002.

Names in the News

From Washington also comes news that Earl G. Harrison Jr., headmaster of Westtown School for nine years, will succeed Robert Smith as headmaster at Sidwell Friends School. The change is effective in 1978.

Other names in the news include Sophia and Paul Quinn-Judge, former members of the American Friends Service Committee's team at the Quang Ngai Rehabilitation Center in Vietnam, who will succeed Julia and Harry Abrahamson as directors of the Quaker International Seminars in Southeast Asia, based in Singapore. In New York, Gordon Browne, former Clerk of New England Yearly Meeting, has joined the Quaker United Nations Office as Associate Representative, succeeding Carol Terry. Joining Kay Hollister as staff at Quaker House in New York will be Roger Naumann and Marjorie Farquharson from the United Kingdom.

Boston's Book Backed

Another new publication among Friends is *Quakers in Boston, 1656-1964: Three Centuries of Friends in Boston and Cambridge*. The author, George Selleck, historian, former Executive Secretary of Friends Meeting at Cambridge from 1936 to 1964, and now a resident of Nantucket, was the guest of Cambridge Meeting at a reception in January to mark the book's publication.



Understanding Quaker Power

by Wilfred Reynolds and John Curtis

A CONFERENCE TO consider deeply the source of Quaker power was held in the Evanston, Illinois, Friends Meeting-house on Friday evening, and on Saturday morning and afternoon of October 22 and 23, 1976.

There were forty-five persons present. In addition to Friends from the Chicago area there were participants from as far away as Urbana-Champaign, Rockford, Appleton, Madison, Fort Wayne and Richmond. Wilfred Reynolds of Evanston Meeting presided and Lewis Benson was the principal speaker. Sarah Benson and John Curtis were present as resource persons. The Bensons live in Brielle, NJ, and John Curtis lives in Haverford, PA.

The conference was one of a number of weekend gatherings with Lewis Benson that have been held in Britain, Ireland, Canada and this country during the last two years to consider the message of George Fox. Lewis Benson is perhaps today's foremost George Fox scholar. But his interest is that people should experience as well as understand Fox's message.

It was soon clear what an appropriate title for the conference had been chosen by Evanston Friends in the words "Understanding Quaker Power." For Lewis Benson described at the beginning of the first session his own search for Quaker power.

As a young man he had come to a state of despair where he felt no hope at all. Neither his birthright Quakerism nor his years at a Presbyterian Sunday School reached to his need. It was at this point that he read the Journal of George Fox. He did not understand the Journal very well but he saw clearly that Fox had gone through a period of despair and had come out of it into a life of extraordinary power.

Lewis Benson decided to study the writing of Fox to find the source of this power. He has devoted a large part of his life to this study. He has found Fox's message to be quite unique.

The second session was on the message itself. If we asked Fox what he was doing as he went about England, he would probably have said "The everlast-

ing gospel is being preached again." By this he meant that an essential part of the good news about Christ had not been proclaimed in the period of time extending from the days of the Apostles until his own time in the middle of the 17th century.

Fox's message in its briefest form is "Christ has come to teach his people himself." By this Fox meant that Christ is alive, present and active. All Christians believe Christ is alive and many of them believe he is present particularly at times of worship. But Fox said he is also active. Christ has an active relationship to individuals and gathered groups like that of an inward teacher, shepherd, counselor, prophet, priest, king, and in many other ways. Thus, Fox often quotes Moses' words "The Lord your God will raise up a prophet like unto me . . . and him ye shall hear." Fox believes it is Christ who is this prophet whom we should hear and obey in all things.

Fox puts so much emphasis on Christ because his belief and experience was that Christ is indeed the power of God and the wisdom of God. Fox wants everyone to experience Christ to be the power on which each one can base his or her life. But Fox always thinks of God, Christ and the Holy Spirit as being present. He records in his Journal that the Father of Life drew him to his Son by his spirit.

The third session was on the new righteousness and the new community that developed among those who heard and received the message of George Fox.

It was the experience of these first Friends that it was possible with the help of Christ within to know and do the will of God in this life. They considered very seriously what was God's will for them as individuals and as a group. This led among other things to the Quaker testimonies on peace, equality of all, simplicity, honesty, etc. This new righteousness was helped by the ethical teachings in the Bible but it was based on the guidance of Christ within.

The new community that grew up was that true community of which Christ is the living head. The Quaker business procedure was based on the belief and



JOHN WOOLMAN AND THE SLAVE
By an unknown artist

experience that Christ would guide the community so that people would know and do the will of God. If even one person differed from the rest of the group, it was a serious matter. Since all went to the same source, all should have the same answer. If there was not agreement the individual might be right or the group might be right. So considerable time would be spent to find the right action on which all could agree. This meant that the group did not dominate the individual. Nor did the members of the group run out into extreme individualism. All were brought into unity as God's free men and women. It is a wonderful experience to be part of such a community.

Each of these three sessions began with silent worship. After Lewis Benson's presentation there was ample time for questions and discussion. It was apparent that these question periods were most helpful and memorable times, for it was then that the tenderness of the spirit made itself clearly evident. It was during this general participation that the quality of our effort to meet together was most keenly felt.

In remembering events and occurrences, sometimes certain imagery lingers and persists as if implanted permanently in one's very being. One of these impressions is that within the Quaker community one feels there is a gathering of energy and interest in rediscovering and re-establishing the content of our message, and thus building a new foundation. □

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TWO BOOKLETS with essays about
native Americans are among the smaller
publications received here at the Journal
which deserve wider attention.

In *Ishi Means Man* (Unicorn Press,
Greensboro, NC, \$4.00), editor Teo
Savory has collected five of Thomas
Merton's essays which are offered as
Volume 8 in Unicorn's aptly named
Keepsake Series. One comes to the end
of this seventy-one page booklet feeling
exactly as Dorothy Day has written in
the first paragraph of her foreword:
"Reading again these essays, some of
which we are proud to have printed in
The Catholic Worker, I could only cry
out, as another staff member did,
'More, more!'"

The title of the booklet has been
derived from the essay about Ishi, the
last surviving "wild" Indian in Cali-
fornia whose story was written by
Theodora Kroeber in *Ishi in Two
Worlds: A biography of the last wild
Indian in North America*. "To read this
story thoughtfully, to open one's heart
to it," as Thomas Merton obviously did
and then wrote about it from the depths
of his own heart, "is to receive a most
significant message: one that not only
moves but disturbs. You begin to feel
the inner stirrings of that pity and dread
which Aristotle said were the purifying
effect of tragedy."

The second booklet is *Seeing with the
Native Eye*, a "series of glimpses into
the religious horizon of native American
people," edited by Walter H. Capps and
published by Harper and Row (\$3.95 in
paperback, 132 pages). The "glimpses"
are eight essays, one of which is "on
Seeing with the Eye of the Native

Reviews of Books

European" from which this excerpt may
provide a glimpse of the contents:

"Yet as the native American dis-
appears from history, he reappears; we
might almost say he erupts once again in
the white man's imagination. The
conqueror is not so sure he is the victor.
His children begin to doubt the wisdom
of the technological mind. It vanquishes
its enemies and in the process seems to
murder its own heart. Sons and daugh-
ters of the technological world wonder
who they are. In their confusion they
turn to the last vestiges of the culture
their fathers murdered. . . . Is there wis-
dom here desperately needed if the tech-
nological victor is not to destroy himself
at the moment of his supposed triumph?
... The man of technology and the
native American continue to look at
each other. Each is not sure what he
sees. The image of the 'other' is formed
into a shape, dissolved, reformed,
transformed, ever growing, ever chang-
ing. Who is it that the man of technol-
ogical civilization truly sees? Perhaps when
he learns the answer to that question he
will also be able to answer that other
question of his deepest perplexity. When
he knows who the 'other' is, perhaps he
will know who he is too."

Brooklyn Monthly Meeting has re-
cently published a pamphlet entitled
"Getting Ready for Death," written by
Laurence Jaeger at the request of the
Committee on Ministry and Oversight.

This pamphlet is a sensitively written
account of the practical, worldly steps
one should take in preparing for his or
her death or the death of loved ones.

Copies may be obtained by sending \$1
to the Committee on Ministry and
Oversight, Brooklyn Monthly Meeting,
Box 700, Brooklyn NY 11201.

Another booklet prepared by a Qua-
ker monthly meeting is *Rhode Island
Quakers in the American Revolution*,
published by Providence Monthly Meet-
ing. Handsomely printed and occasion-
ally illustrated, the booklet traces the
activities of Friends from 1775 to 1790.
The text includes a general summary,
excerpts from minutes of Rhode Island



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Monthly Meeting, and an all-too-brief account of disownments and other struggles within Smithfield Monthly Meeting. A bibliography, notes, a detachable map of New England Yearly Meeting circa 1833 and a dedication to that most singular Friend, Moses Brown, and "his Quaker contemporaries" contribute to this handy, timely booklet. Copies are available for \$2.75 each from Thyra Jane Foster, 1301 Centerville Road, Warwick, RI 02886.

Two other timely booklets are *Quaker Influence on American Ideals—An Overview*, written by Seth B. Hinshaw and published by North Carolina Yearly Meeting (order from the Yearly Meeting, Box 8328, Greensboro, NC 27410 at \$1.25 each, and *Friends in the Americas*, edited by Francis B. Hall for Friends World Committee, Section of the Americas, and available in advance of the conference of Friends in Wichita this summer.

In a very readable style, Seth Hinshaw has traced the Quaker presence and impact on America from its origin in the late 1600's through the Vietnam era. Ideals of freedom, equality, justice, peace, good will, education, honesty, compassion and simplicity are discussed in separate chapters. The result is exactly what the author intended: an overview of a variety of influences which cannot be precisely measured but were amazingly strong, continue to be felt today, and deserve further study. This booklet is a skillful appetite-whetter as well as a nourishing morsel in its own right.

Some twenty Friends have written chapters for the *Friends in the Americas* booklet which has grown out of the Faith and Life movement and has expanded and updated Edwin Bronner's earlier book, *American Quakers Today*. The expanded booklet includes chapters describing yearly meetings in Central and South America as well as the United States and Canada and the update helps place the separate Friends organizations into their individual places religiously and historically. Perhaps more importantly, the book tries to add to the awareness that the work of and the dialogue between these separate organizations can be "carried on in the presence of the Spirit (which) opens the way to the coming of spiritual unity and spiritual power."

Two widely-known Philadelphia Quakers, Stewart and Charlotte Meacham,

gave lectures last year in Australia and New Zealand which have been recently published. *Imperialism Without Invading Armies:—peace, justice and the multinationals in Southeast Asia* is available from Australia Yearly Meeting or the Peace Education section of the American Friends Service Committee for \$1 per copy. *New Alignments in Southeast Asia—A Quaker View* can be obtained through the Wellington Collective of the New Zealand Friends Newsletter, 11 Wai-te-ata Road, Kelburn, Wellington 5, NZ.

The most striking observation from the talks might have been the following: "When a need exists, or when a process is victimizing people, our place is to be with the victims, and to deal with them not with condescension but as children of the Light. It is as simple and as complex as that."

Alternatives to Despair by Leon H. Sullivan. Judson Press. 160 pages. \$4.95.

Reverend Leon H. Sullivan, a Charleston, West Virginia-born black Baptist minister who bootstrapped himself out of Appalachia and poverty to sit elbow to elbow in the board rooms of major banks and corporations as a representative of his people, has written another book (the first was *Build Brother Build*) that states, through a collection of his sermons, the belief that within every person there is the power of God, as clearly and full of passion as any Friend might do.

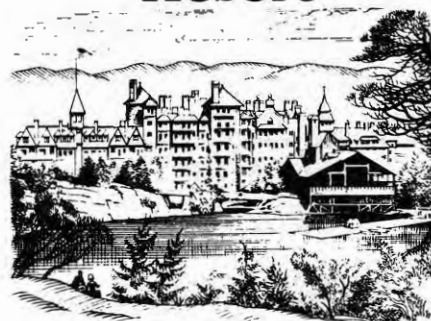
The element missing in Reverend Sullivan's book, which is primarily a collection of his outstanding sermons, is his own delivery of these messages that take on a third dimension of human force and will when he speaks them. But the strength is still very much present in

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone

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the text standing alone on the paper.

"Let us pray: Now, great God, give us thy power to believe in ourselves, and in what we can do, and in what we can be, and in what we are. May the grace of Jesus Christ be with us all. Amen."

Try to say that prayer without feeling a swelling up inside you that inspires you for the day. "NOW, Great God..."

Reverend Sullivan loads his sermons with heavy thoughts out of simple concepts such as the story of the Little Red Hen. Remember that child's story of the Red Hen who asked various members of the barnyard to help her plant her seeds, cultivate the garden and harvest her crop? She had no helpers until she made something to eat, and then everyone wanted part of the reward. "This is one of the big things wrong with America today. We can tell the world what to do, but we don't take care of the 'home front'!" Sound familiar?

There is another facet of Reverend Sullivan's sermons that is pleasing and exciting to the mind. "In our churches things are dark and dismal, and dreary and gloomy. No wonder so many of us go to sleep in church. But this is not what the church ought to be like. The church of God is intended to be bright and light and happy and joyful. 'Make a joyful noise to the Lord, all the lands!' (Psalm 100:1) 'I am the light of the world,' said Jesus (John 8:12). 'I came that they may have life, and have it abundantly,' he said (John 10:10)."

Pendle Hill pamphlets have provided hours of inspiration for many Friends. But there is no question in my mind that Quakers do not have the inspiration market locked up. I heartily recommend Reverend Sullivan's new book. It speaks to us Friends. The Baptists have got it too.

Steve Anderson

The Pursuit of Loneliness by Philip E. Slater. Beacon Press, Boston, 1976. 202 pages. \$8.95 hardcover. \$3.95 paperback.

To those who have read the first edition (1970) of this "provocative update," as the publishers call it, the racy style of the author's critique of American culture will come as no surprise. Provocative it certainly is—but of what?

—Of renewed feelings of anger and frustration on the part of the reader, for one thing, as the author dismantles the whole inflated technological monstrosity we have allowed to develop in this country which continues to make the rich richer, the poor poorer, and no one any happier.

—Of regret, however, that, in his eagerness to get at the root of the "tragic flaws in the American dream," he should have weakened his case by overstatement and underexemplification. His postulates and definitions are arresting, but their challenge is frequently undercut by dangerous generalizations. For instance: "A profession, after all, is simply a closed-shop union, set up in opposition to the consumer instead of to management." Or, "...Precisely because we've been blind to our common fate for so long, any society we create together will have an organic fluidity that exists nowhere else in the world." (Emphasis mine)

The thesis of the book is that artificial scarcity (especially as promulgated by the advertising industry) has been used in this country as an excuse for empire building. The author sees clearly the dangerous connection between individualism and authoritarianism. Also, that our society fosters what it condemns: "We participate eagerly in producing the frustrations we endure—it isn't merely something done to us." This leads him to consider an amazing array of topics: individualism vs. human interdependence, depersonalization of business and industry, "law and order" and tax loopholes, utilitarianism ("the futility of utility"), advertising and the mass media, competition and collectivism, property and ecology, social change ("which doesn't happen because David slays Goliath. David and Goliath are inside everyone—our institutions as well.") And many others.

Perhaps the strongest and most vivid chapter is "Kill Anything that Moves," a backward look at the Vietnamese war. This should be made required bedtime

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reading for every incoming President of the United States (and not a few congresspeople and governors). "Economists," says Slater, "are reluctant to make the connection between war and our economic miseries, but wars sap energy, and the distribution of energy is what economics is all about."

Nor is sexism omitted from this book, but here again the authority of the many sane and sensible things the author has to say is undermined somewhat by his own mode of expression. Instead of being content, for instance, with "one" or "her/his," he uses "her" as impersonal possessive pronoun for awhile, switching disconcertingly and for no apparent reason to "his" in a succeeding paragraph. Admitting in the Introduction that "I've had mixed responses to my handling of gender pronouns . . .," he seems not to have profited too greatly (although perhaps too literally) from the mixture.

Where, then, does the "loneliness" come in? Like David and Goliath, it is within each one of us. Even the business and industrial executives "hunger for an atmosphere of trust and fraternity." But this will not come, Slater tells us, until our unrealistic individualism gives way to the reality of human interdependence.

M.C. Morris

Ecology and Human Need by Thomas Sieger Derr. *The Westminster Press, Philadelphia, 1975. 174 pages. \$3.45 paperback.*

Thomas Derr suggests that the world is locked in conflict over the necessity of reversing the environmentally destructive forces of industrial development and the needs of poor and hungry people who apparently require such development just to survive. Most people now know that the earth is a closed system, yet little has been done to reverse trends which threaten to make this system incompatible with human life.

Ecology and Human Need attempts to dispel various myths surrounding the causes and solutions to the ecological crisis and the relationship of this crisis to Christian moral values. The author suggests that to begin to deal with the problems, we each must become aware

of attitudes which affect our choices and we must develop the capacity for an ethical sensitivity in which life is judged by quality rather than quantity. The book can be criticized for offering no practical solutions, but the point is that there are no easy answers. We can only begin by each taking full responsibility for recognizing and making choices which will improve the quality of life for ourselves and others.

Larry Hare

Theology in Reconciliation by Thomas F. Torrance. *Eerdmans. 302 pages. \$9.50.*

The author's thesis is a strange mixture of ultra-scholastic categories, an examination of the thought (especially the prepositions "through," "with," and "in") used by Cyril of Alexandria and Athanasius, and a metaphysical analysis of the liturgical deformations caused by losing sight of the humanity of Jesus. It's all an exhilarating, rarified-atmosphere, merry-go-round ride, but even when you've caught the brass ring, you wonder what it really amounts to!

The book will be of most value to the reader interested in historical theology and philosophy. The Reformation insights are particularly good.

Dean Freiday



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Letters to the Editor

Tax Laws and Friends

"Friends and the I.R.S." (FJ 1/1/77) hopefully portends increasing concern with military and war taxation collected by Internal Revenue Service through the income tax laws.

The actions of Margaret (Meg) Bowman and Robert L. Anthony, in taking their conscientious objections to Tax Court surely calls for our admiration. The article also referred to other Friends who have written letters to I.R.S., their meetings, and their elected representatives, about "their conscientious refusal to support governmental expenditures for military purposes."

Again, as I had expressed it in *Friends Journal* of Feb. 15, 1976, I am puzzled by the relative "silence" of Friends and *Friends Journal* on the question of supporting legislative action for revision of the income tax laws—a revision such as embodied in the *World Peace Tax Fund* bill. Since that last letter of mine there have been several hopeful developments for W.P.T.F.—a first hearing before the Ways and Means Committee, amongst others. And yet the National Council for a W.P.T.F. is still operating on a shoe-string and still being warned by sympathetic Congressmen that there is little apparent concern about the bill if they can judge by their mail—and they do judge by their mail!

Has *Friends Journal* any interest in developments in the W.P.T.F. bill (again being introduced in the new Congress)? There have been frequent opportunities in the last year for the *Journal* to support and encourage lobbyists for the W.P.T.F., and the chance was again present in the article of 1/1/77 on "Friends and the I.R.S." For some inexplicable reason, the *Journal* has again missed an opportunity to remind us that the tax laws can be changed by legislative action—that the W.P.T.F. bill is a reasonable way to put conscientious objection as an alternative in every citizen's form 1040! Without a strong consensus on this bill from Friends, isn't there little that 20-odd Congressional co-sponsors can do for us?

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Dear Friends:

Speaking for our students, our staff, and our community, I am extending an urgent appeal to all Friends, to you, to aid the Friends School in Detroit now.

You may know of our school. Founded twelve years ago under the care of the Green Pastures Quarterly Meeting, Friends made a commitment to provide an educational milieu in which young people from diverse racial, cultural and economic backgrounds could grow and learn. Friends have succeeded in creating a setting in which the realities of social and personal inequality are overcome by the more compelling truth of the equal worth of each individual.

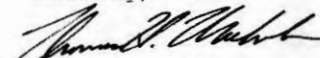
However, we are at a crucial juncture. If we are to maintain and improve the quality of our program, we must receive increasing support from those who value our presence in an often troubled urban scene.

As a significant gesture of confidence in our administration and dedicated staff, the Del Harder Trust of Detroit has offered us \$300,000 provided we can match that amount in a drive for foundation and community support. We - students, parents, and staff - have mounted that drive, but it requires time and money. Both are limited.

Your contribution or pledge now, whether of one, one hundred or one thousand dollars, will enable us to meet our obligations and remain open.

Write to us. Call us. I welcome your inquiries. I urgently solicit your contribution and assure you of our gratitude for your concern and faith in your generosity.

Sincerely,


Thomas H. Woehrle
Headmaster

The National Council for a W.P.T.F. has made up a clutch of post-cards for the "tax season." These post-cards proclaim the signer's objection to paying military taxes and the alternative that would be available if Congress would pass a W.P.T.F. bill. Our hope would be to flood the I.R.S., the Congress, and the President, with these cards and thereby move HR.4897 toward passage. Can *Friends Journal* find it possible to make it easy for all to obtain such cards from W.P.T.F. at 2111 Florida Ave. N.W., Washington, D.C. 20008, and use them effectively?

Ross Roby
Philadelphia, PA

Gift Horses

Our Queries and Advices do not admonish us against looking a gift horse in the mouth, and I never thought Friends needed such advice until I read the last item in "Centering Down and Witnessing" in the December 15 issue.

Regardless of the motive of the supermarket in Norristown in contributing a percentage of purchases to churches and service organizations, a simple note of appreciation would have been more appropriate than the three conjectures offered. A suggested reading assignment for the writer is the last line of the 10th verse of Psalm 51.

Stanley Thompson
Bricktown, NJ

Friends Beware

Working in the bibliography division of a large university library, I have, during the past year, read over a hundred Quaker or Quaker related books and articles, or materials, including some aspect of Quakerism.

The history of Friends and their activities have been well preserved and are rich in their relevance to present day society. Thanks to the stimulus of our nation's bicentennial, scholars and others have mined these rich veins, and surprising to me, have produced much misinformation about Friends. These writings almost all come from non-Friends. Much of the material is from those who should have done better with the time bestowed on them by research grants.

There are several that are gross errors, among which is the statement that

William Penn was a Shaker, and another that John Woolman's concern for slavery arose out of his envy of the high style of living made possible by owning slaves.

So, Friends, beware! Read your Quaker history and Journals, that you not be misled by contemporary writings!

Thomas Hancock
Quaker Corner
Leverett, MA

John Macmurray

The January 1 issue of FJ with its tribute to John Macmurray was a moving one. (The letter from the little girl against Capital Punishment was particularly effective!)

The Wider Quaker Fellowship has copies of John Macmurray's *The philosophy of Jesus* which we would be glad to send to any who would like a copy for 35¢ each plus 14¢ postage.

Amy Kurkjian
Wider Quaker Fellowship
1506 Race St., Philadelphia 19102

More on the Green Lie

These things give life to a living space: real fires and flowers; real arts and crafts; real wood (unvarnished) and stone and brick; wool and cotton and linen and silk; real light and sunlight; windows and doors that open, to let in real breezes and the real scents and sounds of nature.

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Why hurry the tomb? Better than a dead mansion, a live cottage.

Betty Stone
Supply, NC



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Books and Publications

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Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102 offers 3/year mailings of Quaker oriented literature.

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Positions Vacant

Jim Lenhart will be leaving the editorship of Friends Journal after April 1. Friends Journal is seeking two persons with various skills—writing, editing, business management. The positions require a knowledge of Quakerism and an ability to work with staff in collective decision making.

Media Friends School (K-6) seeks principal for school year 1977-78. Address resumes: Search Committee, 125 W. Third Street, Media, PA 19063. For further information call 215-565-1960.

New England Friends Home is looking for a live-in, general assistant to the director, to help us care for our thirteen elderly residents in an "extended family" set-up. Write: Director, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043.

Married Couple needed to house-parent six high school students and also teach chemistry, physics and geometry beginning September, 1977. Contact Jack Haller, The Meeting School, Rindge, NH 03461. 603-899-3366.

AFSC Executive Secretary, Pacific Southwest Region. Responsible for the programs and activities of the Region. Experience in administration, staff supervision, and financial management desired. Candidates should have knowledge of the AFSC and the Society of Friends. Submit inquiries to: Ken Morgan, Search Committee, AFSC, 980 N. Fair Oaks, Pasadena, CA 91103.

Superintendent wanted for The Barclay Home in West Chester. May live in. Answer to Mrs. Marianne S. Totts, 986 E. Penn Drive, West Chester, PA 19380. 696-0420.

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Openings for college students, married couples and teachers who wish to be general group counselors or activity instructors at private coed children's camp in Adirondack Mountains of NY State. Employment June 26 to August 28. Quaker directors. See page 152. Write for further information and application. Regis Camp, 107 Robinhood Rd., White Plains, NY 10605.

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Would like to correspond with retired couple interested in exchanging houses for a period of time. Especially interested in East Coast. Stuart M. Richey, George Fox College, Newberg, OR 97132.

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A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, meeting notices, space reservations for camera-ready display ads, and copy for display ads for which type is to be set, at least four weeks in advance of publication date. Vital statistics, announcements and calendar items will appear every third issue.

Meeting Announcements

Argentina

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

Alabama

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

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Elison Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near Campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4298.

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

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

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

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 L St. Visitors call 753-5924.

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

HAYWARD—Worship 10 a.m., 22502 Woodrope 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 631-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

MALIBU—Worship 9:30 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. Discussion and First-day school 9 a.m. Meeting for worship 10 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 724-4986. P.O. Box 1443, Vista 92083.

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

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m., P.O. Box 122. Phone: 698-7538.

Colorado

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

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

Connecticut

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

NEW LONDON—822 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: 762-5669. Marjorie Walton, clerk, 203-847-4089.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 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; 475-3080.

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: 698-1380.

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 724-1162 for information.

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MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 861-3868. 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: 355-2592.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 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. Over-night inquiries welcomed. Phone: 966-2714.

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (979-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-8542.

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

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

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: 968-3861 or 852-9561.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

MENASHA—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, 948 North Blvd. Phone: 369-5434 or 524-0099.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 222-6704.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-984-0716 (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 Norrie Wentworth, phone: 336-3003.

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

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

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

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 23 W. Lincolnway. (926-3172 evenings).

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

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

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

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

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

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

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

Kansas

LAWRENCE—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

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 661-8022.

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 566-8155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 886-2186.

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, 634-2491; Lorraine Claggett, 822-0669.

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

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

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

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5582.

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. 28A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J. K. Stewart Kirkaldy. Phone: 636-4711.

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

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

BIRMINGHAM—Phone: 646-7022.

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

DETROIT—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Friends meeting for worship. First-days 10 a.m. For particulars call 616-868-6667 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. Call 616-931-5256.

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: 488-4176. 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: 603-868-2564.

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

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

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

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

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

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

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

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., 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: 463-8271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5738. Open Monday to Friday 11:30 to 1:30.

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Millford 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. Phone: 863-4697 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

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

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen, 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).

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

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

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9594. Clerk: 914-828-8127.

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

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

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

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

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

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

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

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

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

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

HUNTINGTON-LLOYD HARBOR—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 518-423-3672.

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 Acres 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.

SOUTHDOLD—Colonial Village Recreation Room, Main St.

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

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

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

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

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

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

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

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

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

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

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

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

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

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

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

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

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. Hilly, clerk; David W. Bills, pastor.

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

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Cell Ben Barr, 984-3008.

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 335-0563.

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

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

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

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

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

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8861.

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

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8854.

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. 928, 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. Clerk: Cornelius Eelman. Phone: 757-4438.

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. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (south side old Rt. 30, 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 Pennsbury, reconstructed manor home of William Penn.

GETTYSBURG—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

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

GWYNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANDSDOWNE—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 Giron, clerk, 458-6161.

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

NEWTOWN—Bucks County, near George School. Meeting, 11 a.m. First-day school, 10 a.m. Monthly meeting, first Fifth-day, 7:30 p.m.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

SUMNEYTOWN- PENNSBURG AREA—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: 437-5836.

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, 442-2236.

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, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 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, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

Virginia

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

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

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

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 321-6009.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

Washington

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

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

West Virginia

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

Wisconsin

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

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone 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, 610 N. Jackson (Rm. 406). Phone: 278-0650 or 982-2100.

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

My claim is that Christianity is founded on an esoteric central teaching, without which it is unworkable; that this teaching proclaims (in effect) the Christhood of all mankind and not merely of one individual; and that, being heretical, it has everywhere and at all times been suppressed by the Church, which feared the effect of so explosive a doctrine on ordinary people. Nonetheless, it has shown remarkable powers of survival. One of its classic aphorisms is George Fox's "Wait in the light to receive the power," and this places Quakerism firmly in the grand tradition of heresy. Sadly, the moral and emotional shallowness of present-day Quakerism shows that it, too, has been devitalised by the Church's obsession with the uniqueness of Jesus, and the anti-humanistic preoccupation with sin that this breeds. I suggest that the time is fast approaching when we shall have to choose which of the alternative versions of Christianity is, for us, the true one; the pearl of great price, which one casts not before swine—or the beautiful but empty shell.

Arthur Peacock writing in *The (British) Friend*

Will a society give up its freedom, its flexibility and openness, which give it the opportunity to learn and to grow, for the apparent advantages of being impregnable, of being terrifying, of being safe? *The paradox is that the stronger and better defended a society becomes, the less it is worth defending.* . . (emphasis ours.) They [the military] want to choose, like the dinosaurs, size and insensitivity, armour plating and terrible strike power. But it is their choice which, all appearances to the contrary, is the impractical one. In the long run, it is the meek who inherit the earth.

Rachel Britton in *The (London) Friend*

The emergence of cooperation between people of different race is one of the most hopeful advances of the last twelve years, not merely because it increases the impact of resistance [to apartheid] but because it is the beginning of a non-racist South Africa. I believe that radically exclusive resistance is the wrong reply to radically exclusive oppression. It is morally the wrong reply, and it is also a demonstration of the wrong method if we think of the ideal it sets before our children. Tactically, the drawing in of our horns and the concentration of our forces may have some advantages, but in the long run it will obstruct the way to a South Africa which embraces all her citizens.

Albert Luthuli (1962)