

September 1/15, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today

***O sing to the Lord a
new song; sing to
the Lord, all the
earth! Sing to the
Lord, bless his
name; tell of his
salvation from day
to day. Declare his
glory among the
nations, his
marvelous works
among all the
peoples!***

—Psalm 96



FRIENDS JOURNAL



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

STAFF

Susan Grant, *Associate Editor*
Nina I. Sullivan, *Advertising and Circulation*
Barbara A. Benton, *Graphics*
Vinton Deming and Martha A. Zinn, *Typesetting*
Marguerite L. Horlander and Lois F. Oneal, *Office Staff*
Anna Margaret Nicholson, *Proofreader*
Gerard Dorrian, M.C. Morris, Annemarie Neumann, Donald G. Rose, Virginia M. Stetser and Lili Schlesinger, *Volunteers*

BOARD OF MANAGERS

1975-1978: Stephen Anderson, Marjorie Baechler, Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.
1976-1979: Joseph Adcock, Helen Buckler, Elizabeth Cooke, Richard J. Crohn, Peter Fingesten, William B. Kriebel (*Vice-Chairperson*), Kenneth Miller, Ruth L. O'Neill.
1977-1980: Elizabeth Balderston, Henry C. Beerits, James S. Best, Carol P. Brainerd, Miriam E. Brown, James Neal Cavenier, Rachel Osborn, Eleanor B. Webb, Elizabeth Wells.

HONORARY MANAGERS

Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

FORMER EDITORS

James D. Lenhart, Alfred Stefferud, Frances Williams Brown, Richard R. Wood.

*Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA and at additional mailing offices.

*Subscription: United States and "possessions": one year \$8.25, two years \$16, three years \$24. Foreign countries (including Canada and Mexico): add \$2 per year for postage. Single copies: 75 cents; samples sent on request.

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

*Copyright © 1977 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

CENTERING DOWN...

AFTER CITING George Fox's admonition: "Take heed of printing anything more than ye are required of the Lord God," the Scarsdale (NY) Friends Newsletter lists the following six points, which in many of our meetings would still seem to be required:

1. A meeting for worship presents the opportunity to gather in silence in order to seek to come closer to the common spiritual basis of our lives. On occasion it may be appropriate to have this silence broken by a worshipper who is moved of the spirit.
2. It is generally more meaningful when a vocal message is followed by a period of silence.
3. Brevity usually enhances the impact of a vocal message.
4. Meeting for worship is not the appropriate setting for group discussion or debate.
5. Out of consideration for Friends with deficient hearing, the messenger should attempt to speak distinctly and with adequate volume.
6. The person designated to close each meeting should be sensitive not only to the passage of time, but also to the spirit of the given meeting for worship.

CONTENTS

Sept. 1/15, 1977
Vol. 23, No. 15

Dimension	451
—Raymond Paavo Arvio	
Toward Oneness	452
—Margot Tennyson	
Volunteerism	455
—Marian Henriquez Neudel	
Taxation and Support for Voluntary Activities	456
—David H. Scull	
Quaker Prison Retreat	460
—Rob Callard	
Healing the Blind	462
—Ruth Morris	
Sam Ely—Community Land Trust	463
—Larry Lack	
Yearly Meeting Reports	465
Friends Around the World	468
Book Reviews	469
Letters to the Editor	471
Announcements	473
Classified Advertisements	478
Meeting Announcements	479

Front cover photo by Ken Miller. Back cover photo by Patsy Formant.

...AND WITNESSING

"...RIDING ON the strength of public concern, the weapons race could be curtailed because:

1. It is outrageously expensive. Nations are realizing this and it could be a real factor in arms limitation.
2. It is ridiculously dangerous. Humans are prone to live dangerously but our survival instincts could make up for our lack of common sense.
3. Leaders fear the threat of rebellion. If public pressure was strong enough, leaders would be forced to deeply reconsider their policies.

"...With sufficient dedication on the part of our leaders and our fellow world citizens, fringed with a little common sense, compassion and trust, the arsenals of the world may yet be emptied or at least reduced."

Margie DelGreco in

"The Arms Race: Can It Be Stopped?" a prize-winning entry in 1977 Essay Contest of the South Jersey Peace Center



Paul S. Buck

DIMENSION

Cooperation, the notion that moves us
Is more than meetings

and meetings missed, a mere
round of things done together
or not at all

It's a way of looking at you

It's a way of your seeing me
not just eye-fuls
but with the awe-ful
look of a whole life.

How am I born and how do I die?

How do I eat and how do I feed you?

How do we lift up our wrench and our hammer
not in anger

but in the spirit
which does away with the
occasion for war, does away with
the occasion for measuring
my gifts against yours
yours against mine

I embrace your weakness

You hug my darkness

we see the outlines
of life,

better because we shared it
finer because it came from

the two of us
the four of us
the all of us

who move the mountains of old selves

shake the fortresses of firm minds

weave in and out of the no-nos
of neighbors

celebrating, cheering

each other on, not because
the race (if that's what it is)
is to the swift

nor the fruit of victory sweet

but because in our way

there are no losers

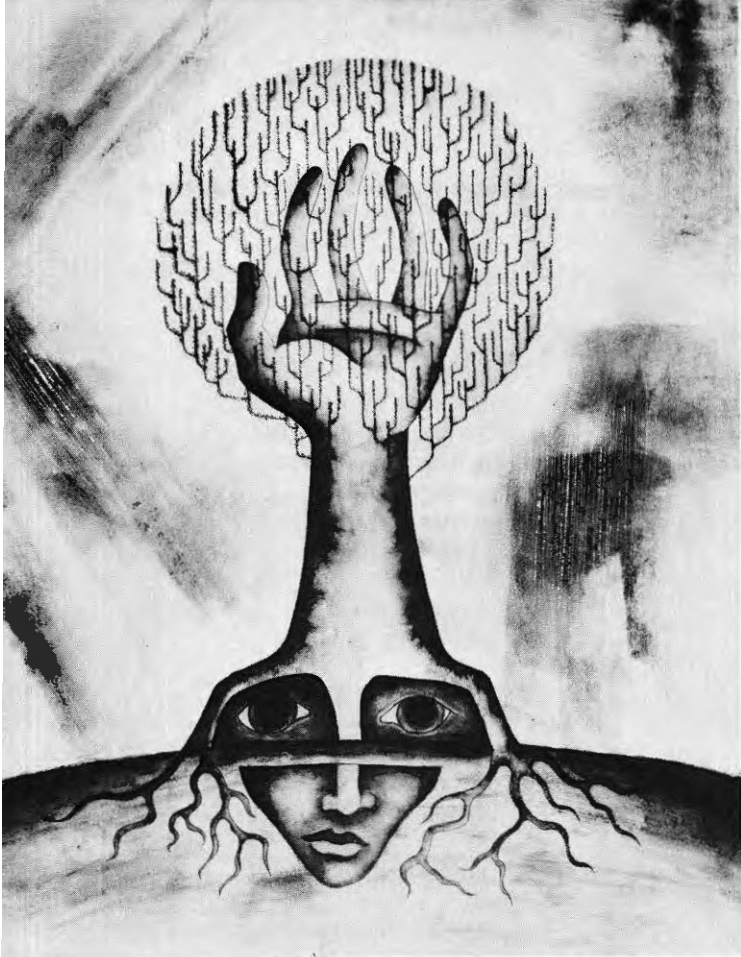
no superstars

no dynamos of perfection who
know it all

We all win, we all shine, we all have the
answers.

We are the answer.

Raymond Paavo Arvio



TOWARD ONENESS

By Margot Tennyson

The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion, and when death has taken off the mask they will know one another, though the diverse liveries they wear here makes them strangers. This world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet the less form in religion the better, since God is a Spirit; for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of the Spirit.

—William Penn, *Christian Faith and Practice*, 1693.

Never before has it been possible for us to meet with people of different faiths, to read their scriptures, to practice different religious disciplines on a scale as large as at this moment. There has been almost a silent dynamic revolution in this field and we cannot ignore the challenge of this encounter. In the 1958 edition of *Christian Faith and Practice*, Friends included the following statement written by Margaret B. Hobling:

We are conscious of Christianity as among a number of religions competing for the allegiance of intelligent and spiritually-minded men, and the relationship between them exercises men's minds and hearts. The world is much smaller, much more interdependent than it used to be, and Christendom is no longer a self-contained unit.

Margot Tennyson is a member of London Yearly Meeting and Overseer of Hampstead Monthly Meeting. A freelance artist and craftsperson when not working for Friends, she is particularly interested in Douglas Steere's approach as expressed in "Mutual Irradiation."

Since a personal dialogue of people has become more possible to our generation than it has ever been, we have the duty to consider its requirements. The first ingredient for this is acceptance of the other's faith.

I would like to share a passage from *Yeavda Mandir*, written by Mahatma Gandhi, on the subject of respect for all religions:

Ahimsa (nonviolence) teaches us to entertain the same respect for the religious faiths of others as we accord to our own, thus admitting the imperfection of the latter. This admission will be readily made by a seeker of Truth who follows the law of Love. If we had attained the full vision of the Truth, we would no longer be mere seekers, but have become one with God, for Truth is God. But being only seekers making our quest, we are conscious of our imperfection. And if we are imperfect ourselves, religion as conceived by us must also be imperfect. We have not realized God. Our present conceptual depiction of our religion, being thus imperfect, is

always subject to a process of evolution and reinterpretation. Progress towards God is possible only because of such evolution....

Even as a tree has a single trunk, but many branches and leaves, so there is one true and perfect Religion, but it becomes many, as it passes through the human medium.... Whose interpretation is to be held to be the right one? Everyone is right from his own standpoint, but it is not impossible that everybody is wrong. Hence, the necessity of tolerance, which does not mean indifference to one's own faith, but a more intelligent and purer love of it. Tolerance gives us spiritual insight, which is as far from fanaticism as the north pole from the south. True knowledge of religion breaks down the barriers between faith and faith.

In his paper, "Young India" (June 12, 1928), Gandhi further notes that:

There is one rule, however, which should always be kept in mind while studying all great religions, and that is that one should study them through the writings of known votaries of the respective religions.... This study of other religions besides one's own will give one a grasp of the rock-bottom unity of all religions and afford a glimpse of the universal and absolute Truth which lies beyond the dust of creeds and faiths.

Let no one even for a moment entertain the fear that a reverent study of other religions is likely to weaken or shake one's faith in one's own.

It will not be amiss at this point of Western enthusiasm to gain from Eastern wisdom to underline Gandhi's statement regarding the interpretation of a religion by the adherent of that faith. There is no quick way of absorbing a religion, not even one's own; at times those concerned with creating a better understanding have good reasons to be concerned by some methods which are used. However, this should not distract us from the new opportunities that have come our way. We can now meet with people of different faiths. As Friends have much experience in the meeting of person to person throughout their history, I feel that it is in this area, more than any other, that we should be exploring.

In his Pendle Hill pamphlet, "Mutual Irradiation," Douglas Steere says: "If we should regard the great world religions as a row of summits in a common chain of mountains we might be able to counter the proverb that 'mountains never meet' by the observation that 'men do meet,' on the deepest level, they confirm in each other further the deepest things that each knows, and lift for each other a further curtain into the ultimate Truth." In Douglas Steere's colloquium with Zen Buddhists in Japan and Hindus in India, he coined the name "Mutual Irradiation" for these meetings. I see in this meeting of



deeply committed people in their respective faiths a truly open dialogue. This is, as Martin Buber presents it, meeting from one's own position with tenderness and awareness that of the other and allowing in this encounter for that new experience and understanding to enter which has its roots in the Universal Principle. It is a most profound opportunity not only for mutual understanding, but also for mutual expansion.

As in any depth encounter, the challenge is great and we are not always ready to stand in it. It is difficult not to hold on to what we have so laboriously built up as our belief, but to grow in the shared experience of that encounter. I am sure that it is necessary to enter such an encounter with openness and willingness to change one's views in the light of the direct experience that we may gain. As Friends we accept, more than many, the experiential side of our religious commitment, and it seems therefore, to me, that we should not have too much difficulty in being open to religious experience in community with people of other faiths. We have always had a strong element of seeking in our tradition. In spite of the fact that we claim to be finders as well, we have not let ourselves be completely definite and assured. The finding of one generation will not serve the next. For me, the challenge to my generation—to use the opportunity of other faiths meeting—is a tremendously exciting and important one. If we do not meet one another in that which is eternal, how can the human race build a peaceful world? Let us not be overburdened by the diversities of beliefs and different religions as we see them at this moment, but build on that which we all have in common; namely, the quest for God. And who dares to say that God will not be revealed to us?

I also feel that as Friends we can bring to this encounter two most helpful experiences: namely that of silence and that of group mystical experience. Meeting with men and women of other faiths in silence immediately does away with the great diversity of symbols and rituals of all the traditions. So often these symbols and rituals can become an obstacle to our understanding. It seems difficult to grasp the symbolic nature of another civilization, but in the silence communication can take place more easily and quickly in a deeper place. Unity can be experienced in silence and diversity can be integrated into wholeness. The Quaker tradition has always put great stress on the freedom of the individual experience and its integration into the group: the meeting. It has moved from the inner experience to service in the world. All these aspects have given us experience that could be of service in an interfaith dialogue.

As you will probably be aware, since the 60's, we have had in Great Britain a substantial immigrant population from the Indian sub-continent who have brought with them their own religions of Hinduism, Islam, and

Sikhism. They are very devout people, and we now have Hindu and Sikh temples and mosques in the towns where we have a large number of people from these faiths. The children are in our ordinary schools, of course, and thus have raised the problem of religious education. There are a number of pioneering groups which have worked on producing teaching materials on different faiths, and worked out syllabuses that can include different stages of life.

I represent the Friends Community Relations Committee on a group which is named "Interfaith Dialogue in Education." We meet regularly and our group consists of members of all faiths in England. This direct personal contact with each other has in itself been a powerful interfaith experience for those who come together to consider religious educational problems. We familiarize ourselves with each other's ways of worship in the morning and evening, and have a member of a different faith each time introduce the subject of the conference. Last year, for instance, we worked on the subject of death in the various religions; this year we are considering family life in the context of different faiths. Nearly all participants are directly involved in teaching, many in training teachers for religious education. This means that our study is constantly related in a very practical way to the needs of the classroom and children, and already, the impact of this new approach can be felt in many districts.

It is becoming increasingly common to hold interfaith services in our churches and synagogues. It is good that this work is constantly expanding, since, on the whole, people are generally unaware of their neighbor's religions. The more involved people, however, are increasingly finding a real need for a searching in depth along the lines that Douglas Steere explored in Japan and India. Some in-depth meetings have taken place and more are being planned.

Friends in England are beginning to get involved on the grass-roots level. A number of meetinghouses are being used by people of different faiths for their services when they have not yet been able to have their own places of worship.

My committee has a list of speakers of different faiths who will go to meetings and speak about their respective religions. Often this results in visiting the speaker's place of worship, and shared worship. Metford Robson, a Friend of Hitchin Meeting wrote in *The Friend* (April 22, 1977) about such an experience: "For some of us this was an act of communion where, as Christians, we could share in the Sikh belief that 'the whole of Humanity is one family, and every man must be honored not in terms of his birth or his caste, creed or color, but as a man.'"

These are only a few examples, but they will give some idea of what we are doing. We have only begun to touch the fringe and it is a very challenging work. □

VOLUNTEERISM

Or There Ain't No Such Thing As Free Love

By Marian Henriquez Neudel

I've spent most of my adult life doing one or another kind of volunteer work and/or working for "subsistence" pay in a good cause. The work I did was well worth doing; among other things, we got a lot of people out of the armed forces, or kept them out, or patched up their bad discharges after they got thrown out. And we all knew that one of the major strengths of the organizations we worked in was our ability to live on low wages and work in spartan conditions. In an organization in which *all* workers are volunteers and subsistence people, this is probably still true. But in any organization that has the money to pay administrative staff at or near prevailing rates, the use of volunteer or subsistence workers to do the goal-directed work of the organization is, I have come to believe, morally and politically an untenable arrangement.

The most serious effect of such discrepancies in pay is that low-payroll, low-budget programs tend, in the natural course of internal politics, to become low-priority as well. Paradoxically, the effect of the dedication and abnegation of a volunteer cadre may be to undermine the program to which they devote themselves.

Similarly, on an individual level, the ideas and proposals of volunteers and subsistence workers, however thoroughly studied and carefully set forth, will tend to be taken less seriously (both within and outside the organization) than if made by a 40-year-old highly-paid man in a three-piece suit.

I realize, of course, that there are good reasons other than a limited organizational budget for being willing to accept minimal or no pay; I know several people for whom voluntary poverty has become the foundation of a very satisfying life style.

I know others who, having other sources of income, see no reason to put pressure on limited financial resources of an organization doing work in a good cause.

But increasingly, I think that those who, for whatever reason, accept or even prefer minimal pay, should demand to be paid at the prevailing rate and then donate

the "excess" back to the organization (or to some other good cause, for that matter.) The most significant advantage of such an arrangement is that it forces the organization to face up to the real source of its financial capabilities as well as its people-power, and to treat its volunteers with the respect due (and invariably given) to Big Donors. Even at minimum wage, each volunteer donates hundreds or thousands of dollars worth of time every year; but only if that time is translated (however briefly) into money, will volunteers and the work they do be given the weight they have earned. An organization that cannot afford even this bookkeeping legerdemain cannot really afford the paid staff it has; it is living on borrowed funds with no intention of repayment.

I don't mean to imply that volunteerism has no legitimacy. On the contrary, groups of people, relying only on their own resourcefulness, have always been invaluable in doing things no one else was available to do, things that often had never before been thought of as "jobs." Nursing, social work, and legal aid/public defender offices all began in precisely that way. Drug counseling is perhaps the most recent, and clearest example of the growth of a whole sub-profession from volunteer work. And that, I believe, is the legitimate place of volunteerism—to create or transform paid jobs, not to compete with or eliminate them, or put downward pressure on wages and working conditions. However much we may admire the practitioners of voluntary poverty and simple living, most of us are probably called to be no less pragmatic than Paul of Tarsus, who had, after all, no hesitation in pointing out that "the laborer is worthy of his hire." □

Marian Henriquez Neudel has worked as a draft, military and veteran's counselor with the AFSC, the Jewish Draft and Military Counseling Center, CCCO Midwest, and the Chicago Area Military Project. She's also done volunteer work in hospitals, jails and political campaigns.

Eileen Waring





Germantown Friends School

TAXATION AND SUPPORT FOR VOLUNTARY ACTIVITIES

By David H. Scull

Since 1917, just four years after the inauguration of the permanent income tax, we in the U.S. have enjoyed, and have come to take for granted, the privilege of supporting churches, private colleges, charities, and other nonprofit causes and institutions without paying a tax on that portion of income which is chosen to be given for such purposes, subject to meeting certain legal standards.

Early in 1977, in the name of tax reform, Secretary of the Treasury Blumenthal proposed that this privilege be abolished. Subsequently, his Assistant Secretary for Tax Policy, Mr. Woodworth, suggested that it need not be entirely eliminated. Various modifications and alternatives, such as tax credits and placing some limitations on deductions, are now being discussed in Washington. The Carter Administration's tax reform proposals are expected to be released by early Fall.

Thus, there is bound to be a great deal of public discussion. Tax legislation originates in the House Ways and Means Committee which can be expected to plan extensive hearings. Probably no fundamental changes would be enacted before 1978 at the earliest. However, there may well be some less open and direct attempts made on marginal, but still important, issues. The legislative process can be tricky, nowhere more so than in the tax field. It will be important for concerned citizens to monitor the whole operation all the way up to a final House-Senate conference.

It is right that what has been for so long taken for granted be thoughtfully examined, and alternatives and ramifications be considered. The privilege is not in any sense "sacred." It is not found in the tax laws of many countries; at the same time few other countries have developed the extensive programs and effective organiza-

David Scull, a member of Baltimore Yearly Meeting, is president of the Partnership for Productivity Foundation/USA, a member of the Board of Managers of Swarthmore College, and a member of Friends Committee on Economic Responsibility.

tions of private voluntary effort which have become such an important part of U.S. life. Thus it is vital that we Friends try to think through what our own positions should be, not just in connection with groups we feel close to, but in a larger sense. Whether or not we develop something approaching consensus, we do have an obligation to share our thinking and our organized Quaker experiences so that we can all participate effectively in the coming public debate.

I think that there is one important difference between a major change in the charitable deduction provision and practically all the other moves which are likely to be advanced. The elimination of a differential treatment of capital gains, the deductibility of home mortgage interest, and the exemption of interest on municipal bonds, to mention just a few, would obviously influence various parts of our economic structure. What they have in common is that for the most part they can and should be debated, and eventually decided, primarily in tax and economic terms. Where the impact of an abrupt change might appear too drastic, changes in these areas could be introduced gradually, and our socio-economic system as a whole would not necessarily be fundamentally altered.

On the other hand, the governmental treatment of private philanthropy is fundamental. It needs to be looked at in the broadest moral and social framework, though obviously with strong economic factors involved. We need to ask: What is the underlying significance of our whole "American system" of private volunteer effort? What makes it unique and what is the right relation of government to it?

For me, the starting point in my thinking is an increasing awareness of how all-pervasive government has become in so many aspects of our lives. It is necessary and may be helpful, but is frightening nevertheless. Only government can administer laws and regulations impartially for all; only at the government level can we deal



American Friends Service Committee projects (L to R): portable sawmill given to Laos; patients at Quang Ngai Rehabilitation Center in Vietnam; summer work in an Oregon migrant camp.

with many of the massive national and world-wide problems we face. On balance, I argue that on many specific issues—for example, the better protection of consumers against fraud—government should do more and do it more effectively.

Nevertheless this awareness of government encroachment impels me to ask: Should government always be *the* agency to which we automatically turn to do everything it is capable of doing? Or when people's needs must be met, should we retain non-governmental alternatives in order to initiate and implement other ways of responding? Should we make a point of keeping informed and alert to those things which government by its very nature may not be able to do, or may not do as well as we wish, and of pressing for the support of private approaches which may be more effective? Even where government, because of its general taxing power, must be an important—if not the major—source of funds for certain activities, should we keep trying to develop and strengthen ways of relating which give efforts that are essentially private and voluntary the maximum opportunity to demonstrate that there are other ways of working on problems than the government's monolithic approach? Should we encourage a strong tradition of capable, alert, private agencies to educate the public on important and emerging issues; and to monitor what the government does in many areas?

We need to examine these questions in detail, but if the answer to any major points is "yes," then we need also to ask: If various types of private effort are desirable and worth encouraging as a matter of public policy, then should not the government itself help to accomplish it? And if so, isn't to refrain from taxing the support of such efforts, by the most liberal policy of exemption possible, the most benign and least interfering form of government assistance?

My purpose here is to stimulate thinking at a very fundamental philosophical level. Of course, whatever tax

measures are proposed and finally enacted will be a composite of a great many specific provisions. Some of these will threaten or help some types of organizations much more than others. As the debate heats up, we will doubtless find churches, groups which get their support from a large number of small individual contributions, organizations which concentrate on a relatively few large gifts, and those which look mainly to foundations for their support, to mention just a few categories, each attacking or defending the provisions which will make the most difference to them. Every one of us belongs to one, or probably several, of the constituencies of these groups; and some of them will doubtless be asking for our help. We will be better able to respond to these specifics if we know where we stand in general terms.

Taxing church contributions would, I suspect, be the most difficult element in a reform package to "sell" to Congress and the country, given the deep roots in our history and Constitution of the separation of church and state. Yet I would hate to see a distinction drawn between voluntary agencies which are church-related and those which are not. A fundamentally religious motivation underlies a great deal of the voluntary effort that we in the U.S. have organized and implemented, in every imaginable category: local charity, education, overseas relief and development, aid to the disadvantaged and minorities, and so on. But it has heretofore been possible to accomplish these objectives under favorable terms without the necessity of attaching a churchly label to the organization. I believe it would encourage a move in the wrong direction if church-sponsored organizations were to receive more favorable treatment than others. I think whatever position Friends take, it should not be as church people protecting their own special interests, but as citizens standing for what they believe is best for the country as a whole.

One of the most important aspects of voluntary

initiatives is that they pioneer in fields before the government as a whole perceives the need, and that they are able to operate experimentally to test the feasibility or effectiveness of different approaches. Even when their work has moved beyond the pioneering stage, they are able to function with a flexibility which is important in many situations, while government finds it impossible to avoid a rigidity which often nullifies much of the good it aims to achieve.

Let me cite the experience of Partnership for Productivity, PFP, the Quaker-initiated private organization which I head. We began some eight years ago to see how Africans in rural businesses could be aided in getting better management experience which would in turn be important in the development of their countries. This got under way exclusively with private support. Now government has realized the significance of what we have been doing and is currently offering over 100 times the amount of the Philadelphia Yearly Meeting Chace Fund grant, which was our first substantial support. Yet with all this, it is an untried field and the need for flexibility and for experimentation remains paramount. Much of what PFP does unofficially simply could not be done directly by any government agency. We continue to need and to solicit a substantial measure of private support in order to maintain with integrity our position as an independent group.

Of course, the American Friends Service Committee can cite scores of examples from its 60-year history to illuminate almost every aspect of this entire question. Of peculiar significance in the philosophy we are examining is its work on both sides of conflict situations, dramatically from the Spanish Civil War through Vietnam. The AFSC illustrates both a service which the government by its very nature cannot do, and the response of conscience through private effort to do what it feels must be done in the public interest even though government at the time actively opposes it. We view such activity, in part, as a long-range educational effort, hoping that government in the end will "see the light," but feeling, regardless of the final result, that our demonstration is an important component of the larger public process and an evidence of good will toward both sides in a conflict.

With the exception of a few vindictive reprisals by the IRS under the Nixon Administration, through all these varied situations there has been a constant: we in the U.S. have been able to continue support of such efforts according to our consciences, and, to the extent of the tax deductibility, to direct our money to purposes which seemed to us more constructive than the same money spent through the government.

The First Amendment to the Constitution provides not only for freedom of religion, speech and press, but also freedom of assembly. This is not to say that tax deductibility is guaranteed by the Constitution. Yet the

spirit of our voluntary effort is very much the 20th century equivalent of freedom of assembly. In the spirit of free competition in presenting good causes, our hundreds of organizations are able to solicit our support, to identify and demonstrate a need, while we are free to respond or not as we are persuaded. Doing all this with the impartial blessing of the government seems to me to reflect something very basic and important in our national life. The need for organizations to make certain disclosures such as their fund-raising and administrative costs is one of a number of marginal questions which needs to be debated publicly. In any case these should not be allowed to obscure the main issue.

In the field of education, some prefer to support public education instead of Friends schools, feeling that many of these are institutions for a privileged elite. However it would seem to many of us that there is a need for educational experimentation, recognizing increasingly that orthodox pedagogy does not have all the answers. In many cases the simpler life style advocated by many Quaker schools comes closer to the way we would like to see children brought up. In higher education, with its strong U.S. tradition of private colleges coexisting with public institutions, there is probably less division of opinion, but this leads us to a new set of questions. Colleges, almost uniquely in the whole spectrum of non-profit organizations, need to raise large amounts of money both for buildings and for endowments if they are to be open to students from a wide range of income levels and to represent something distinctive in education. Even with many changes in recent years, present tax laws do provide incentives for people with means to make substantial contributions.

Foundations—the way their decisions are made, whether they favor select groups and exert undue influence on various sectors of society, the rules under which future gifts and bequests are to be made—constitute another group which is sure to call for special consideration. Some foundations follow policies so restricted that they may be said simply to perpetuate the narrow interests of their founders. Others are clearly seeking to play innovative roles in the best tradition of private philanthropy. Is there any reasonable basis for making distinctions? In any case I would suppose it is important to maintain a sober and balanced viewpoint here, endorsing improvements as they seem appropriate, but being careful not to abandon an instrument which has shown so many positive virtues.

Of course, the Treasury is not suggesting that the right to organize privately for whatever cause be restricted, aside from the tax question, but it is instructive to see what really does happen under rather different tax conditions. When we were just starting PFP I had some vigorous debates with British and Australian Friends as to the importance of supporting the kind of overseas development we were proposing. I found Britons

interested, but less concerned than we were about trying to involve a "constituency" in our specific activities, tending to rely more on a general sense of loyalty to an organization as a whole. I then found that they didn't have to "sell" supporters on one particular program. Under British tax law (as it was in 1970) one entered into a seven-year covenant with an organization to contribute a stipulated amount each year; then the group took its records to the Treasury and collected a certain percentage of matching funds. The Australians argued that they should put all their funds into lobbying government to appropriate as large a foreign aid fund as possible. When I said that we did this too, through our Friends Committee on National Legislation, but that such funds were harder to raise because the contributions were not tax deductible, it turned out that Australia had no provision at all for a tax offset, and consequently they perceived their private organizations as having a much more limited role in relation to government than we do.

I know of only one position taken on this subject by a body of Friends. As a result of a report from a joint FCNL/AFSC Task Force, the General Committee of FCNL in January 1974 adopted a Statement of Principles on "Taxation and the Distribution of Wealth and Income in the USA." While the emphasis was on other aspects of taxation, it did include this proviso: "...the tax system should encourage contributions in support of voluntary non-profit organizations..." The supporting material included this sentence: "Institutions for religious worship and action, and spiritual sustenance, for non-tax supported education, and for social change are vital to our society."

It will, of course, be argued that it will be more difficult to eliminate some special tax treatments than it will be to do away with them all; further, that if we can accomplish the latter goal we will be able to reduce the general tax rate so much that every taxpayer will have more money to do with as she or he pleases, including contribute to favorite causes. In answer I make two points. One is that the great majority of philanthropic organizations do depend very heavily on larger contributions from those most able to do so and those most deeply stirred by the particular appeal. Even in a very "democratic" Friends meeting it is highly simplistic to suppose that you can divide up the budget by the number of member families and achieve a workable result. (I speak as Chairman of the Finance Committee of my meeting.)

The second is simply to ask each individual to consider reality in the light of his or her experience with normal human nature and in the face particularly of continuing inflationary pressures. What is likely to be the result of a withdrawal of tax incentives on our overall generosity?

Of course an approach taken by many, in order to reduce as far as possible what they pay to the government for military and other less productive purposes, is simply

to budget the largest amount they can manage as contributions to groups which they feel can use it more wisely or more in accord with conscience. This is, of course, the "bottom line" of the coming challenge as some of us see it: How much freedom should there be to decide for ourselves how at least some part of our income can best be spent?

Not long ago, tax deductibility was briefly mentioned in a discussion, whereupon a few Friends spoke in opposition to the whole concept. However some of the same individuals had supported a conscience-based refusal to pay the war-connected telephone tax. This prompted the facetious remark that some Friends seemed to be interested in avoiding taxes only if they could do so illegally! I hope in the Quaker tradition we can set forth all points of view clearly, frankly, and non-dogmatically, and along with it keep our sense of humor.

There has been formed, with offices in Washington, a group called the Coalition of National Voluntary Organizations (CONVO) which, without taking any formal positions, will seek to serve as a clearinghouse on the development of the national debate and the progress of executive and legislative action. CONVO would warmly welcome Quaker participation through whichever of our national group or groups would be most appropriate and interested. □

After some soul searching, Downers Grove (IL) Friends Meeting has decided to make a token payment to the Du Page County Collector in lieu of property taxes on our meeting-house and grounds. We are doing this as a symbol of our rejection of the whole idea of tax exemption for religious bodies, which, we feel, compromises the separation of church and state.

Only after the meeting reached this decision did I check back through my file of Friends Journal to see whether other Friends might have mentioned this idea. I was pleasantly surprised to find that the Nashville (TN) Meeting had gone even further!

I would like to call Friends' attention to the January 15 issue of Friends Journal, page 52, where Bob Lough, Clerk, explains what the Nashville Meeting has done. In addition, I would like to join with him in a challenge to other meetings to rethink their position on this issue!

Since we benefit from the services provided by local government, such as schools, road maintenance, libraries, police and fire protection, parks, and other social services, shouldn't we be willing to help pay for them? And shouldn't we encourage other religious bodies to pay their fair share?

Jesse A. Baker



Barbara Benton

QUAKER PRISON RETREAT

By Rob Callard

Let us then try what love will do; force may subdue, but love gains, and he that forgives first wins the laurel.

—William Penn

The federal prison at Ashland, KY, was built in the 1930's to give unemployed men work. It now houses 700 unemployed men whose crimes range from possession of drugs to murder. On May 28, 40 Friends from eight states gathered in front of the brick entrance building to unite with Friends inside in a workshop on nonviolence and other Quaker principles.

The meeting at Ashland is now a year old, begun by Gary Hendrix, who became a Friend while at Petersburg Federal Penitentiary. After his transfer to Tallahassee, he helped set up a meeting there. And then his transfer to Ashland resulted in the present meeting. Who knows? If Gary continues to be transferred, maybe the entire federal prison system can be Quakerized!

It was a diverse group of Friends and others who entered the prison at nine o'clock. Ashland Meeting has

been under the care of Charleston (WV) Friends Meeting, and Clerk Pam Callard was coordinating from the outside. Prisoner Visitation and Support was represented by Robert Horton, who had been made an "honorary guard" for the day by the warden. Friends from Indiana, Ohio, Georgia, Tennessee, Virginia, Kentucky, and West Virginia attended.

Like Quakers of old, we were divided by the prison authorities into two lines of men and women. The doors were opened, and we filed in, proceeding to the education unit, a large room. About 40 insiders greeted us, and there were introductions and general handshaking.

Janet Stokely and Jay Worrall of Charlottesville, because of their experience at a similar Petersburg retreat, had programmed the day's activities, and we began with "warming up exercises." A circle of insiders faced a circle of outsiders, asking "ice-breaking" questions, one-to-one, and then rotating to find a new face.

Rob Callard is a member of Charleston (WV) Friends Meeting.

Better acquainted, we broke up into nine groups, whose group leaders discussed Quaker history, the concept of the Inner Light, and nonviolence. Moving from group to group, everyone had a chance to discuss all three topics. After an hour-and-a-half, we split into personal sharing groups or participated in a "hassle line," both producing a deeper understanding of one another.

And then to lunch. Off we marched, outsiders and insiders together, to the prison cafeteria for hamburgers, stewed tomatoes, tapioca, and continued friendship. Many thought the uninhibited conversations over lunch the high point of the day. (Nobody said the same about the stewed tomatoes!)

In the afternoon, back in the education unit, we began a series of role-playing incidents concerning violence, with suggestions for nonviolent resolution from the audience. The insiders chose the scenes as representative: an inadvertent bump in the cafeteria leading to racial strife; misunderstanding a cellmate's grief, producing tension; and antagonism in the waiting room between a worried husband and his tearful wife and a non-caring guard. In most cases the discussion broke down into differences between the idealistic solutions by the outsiders and the practical objections by the insiders. Interpose your body between two people fighting? "I tried it," said one, showing the knife scars, "but a man wants to live." Problems of racism, of *macho* posturing, of losing face, all were discussed, and gradually it occurred to outsiders that problems of the inside were no different from theirs, only intensified, with no place to go to avoid the situation. Lo and behold, insiders became outsiders, and more than one person asked, "Is he a prisoner or from the outside?"

As the role-playing discussion wound down, an almost pleading tone entered the dialogue, the prisoners desperately trying to make the outsiders understand the true nature of their situation: the agonies of parting from their families, the struggle to survive so that they could be of use to their families when they do come out.

With hearts opened wide, both outsiders and insiders entered into meeting for worship. Eighty people, old and young, male and female, black and white, worshipped in a large circle, the silence punctuated frequently by lines of scripture, epigrams, and messages of love. The meeting transcended the walls of the prison and replaced the "security" of barbed wire and locked gates with the security of the Inner Spirit. It was a happy meeting, and when it broke, and we prepared to leave, there was a sense of joy of newfound friendships.

We were not allowed, however, to forget where we were. As we lined up, once again by sex, and began to pass through the final gate to the outside world, tired, hot, but exhilarated, one of our members chanced to see

something out the window that caught his attention, and he photographed it. Peremptory orders were shouted from the end of the hall by security officers, and the photographer was forced to walk the length of the hall again. He was harangued by guards on his sin of photographing a "security installation" (we had been given permission to photograph inside, but apparently this was different), and his film was confiscated and exposed. In retrospect, we agreed that we should have done something as a group to help him. But such occasions invariably arise when one is tired and least expecting it. Our respect for the prisoners rose considerably as we perceived they must live with such arbitrary actions controlling their daily lives.

As we emerged into the sunlight, we blinked like moles who have been underground. But truly there had been more light shed inside than out in the sun. No profound truths had been enunciated, but more understanding was gained, particularly by the outsiders. □

John Comito (74A-1492) and Joseph Pucks (77A25) wish to begin a Friends meeting at Clinton Correctional Facility in Dannemora, NY. Twenty-eight men have expressed an interest in attending meeting. They are in need of a New York meeting located near enough to help guide their meeting.

They also are in need of contributions of stamps, stationery, materials for maintaining minutes of the meeting, Quaker literature, and a used typewriter, or money to purchase these items.

If any Friends feel led to be of help to them, they should contact: Chaplin Rev. Reyes, c/o Religious Society of Friends, Box B, Dannemora, NY 12929.

Friends are seeking a way to provide a prisoner at Dallas, PA, who is in semi-isolation, with a TV set. Such sets must be sent directly from a vendor to the prison. Would any Friend(s) feel led to donate a set, or money to buy one? Contact: Phil Mullen, c/o Criminal Justice Committee, 1515 Cherry St., Philadelphia, PA 19102.

Flushing (NY) Monthly Meeting's newsletter recently issued a call for names of L.I. Friends potentially interested in assisting in the development of a possible meeting for worship at the "Queens Correctional Facility," Long Island City.

If any such meeting materialized, it would probably be at the request of inmates of the "Facility" who had participated in a workshop on "Alternatives to Violence" which took place early this year under the leadership of members of the Quaker Project on Community Conflict. Already several Queens inmates who had participated in such a prison meeting at Walkill Prison have been expressing interest through the "Alternatives to Violence" workshop. More specific information may be obtained by writing R. Ward Harrington, 169-01 32nd Avenue, Flushing, NY 11358.

HEALING THE BLIND

By Ruth Morris



Joseph Levenson

Recently my daughter and I were reading the beautiful story of Jesus' healing of the man who was blind from birth. In the past year, with our involvement in jails and courts, so many of the scriptural stories have sprung to new life, become living experiences which speak to what is happening to us today. So it was with this one.

In this story, Jesus did a good thing, but at a wrong time, as far as the Pharisees were concerned, because he healed a man on the Sabbath. Doing a good thing at a bad time is the same argument I heard in court for denying a man bail. But in the Bible story, the Pharisees kept talking to the man who had been healed and his parents, trying to get them to admit that Jesus must have been a bad man and a sinner, because he did a good thing at a bad time. Finally, the formerly blind man gives this thrilling response:

*Whether he is a sinner, I know not,
But this I know,
That I was blind, and now I see.*

The simple eloquence of that reply has always sent chills down my spine; in the past, I had taken it to mean that obviously Jesus was no sinner, or he could never have healed the man. Now, suddenly, the words leapt up off the page with a new meaning for me.

I remembered a man we met in the Don Jail, a black man from the U.S. who had spent 15 years in Denmark, published two books, and was opening a bookstore in Toronto. But he opened it too soon, before he was approved as a landed immigrant, and he found himself arrested and thrown in the Don Jail. Given the conditions in the Don Jail, and given that fact that he was arrested for doing a good thing (working) at a bad time, I think he had some reason for feeling a little bitter about things. But in the letter he wrote to one of our jail volunteers, he said he was bitter about only one thing—that he could have been so blind, so indifferent before about the conditions in jails and courts. His only bitterness was at

his own indifference when it was others who were suffering.

Many people don't understand what we get from our friendships with present and former inmates of our jails; especially, they can't see how we can still feel warm toward those who have repaid our efforts to help by some pretty cruel behavior, turning some of their bitterness on us. I suspect even some of the inmates themselves don't realize how much our relationship is a two-way street.

Through the things they have shared with us, our eyes have been opened to so much. Not only to a whole world of wrongs in the way our justice and penal systems divide us from one another, but to a personal knowledge of a whole new group of people and their problems. Our horizons have been broadened by the display of great love and loyalty by people labeled "bad" in the eyes of the world. We have seen that there is indeed more to the world than is embraced in our narrow, middle-class philosophy and life style. Most deeply of all, they have opened our eyes by sharing the privacy of their personal sufferings with us, and that is a very, very precious gift.

So as I looked at that verse, I saw it in a new way. When a person opens our eyes to things about which we have been blind, it doesn't matter if she or he is a sinner or a saint. She or he is a channel of God's light to us, and that's all that matters. We recognize quite humbly how deeply we are in the debt of some of these prisoner-friends of ours, because they have opened our eyes to new horizons, which we might never have seen without them. It is a bond between us which nothing can ever completely sever. Because of that bond, because our eyes have been opened through them, our relationship has deep foundations, and can endure much. I think of our friends one by one as I read again that verse:

*Whether he is a sinner, I know not,
But this I know,
That I was blind, and now I see.*

□

Ruth Morris is presently coordinator of the Canadian Friends Service Committee in Toronto.

There is a new spirit of abolition abroad in North America today, and its focus is land. Liberating land from speculation and society from its corollaries, poverty and division into classes, is seen by some land reformers, Friends among them, as the contemporary parallel to the movement that abolished slavery in the last century.

Many Friends have come to see the limitations and drawbacks of land ownership in the context of modern social and economic forces. In particular, Friends are becoming increasingly aware of the ill-effects of the practice of land speculation, that is, of treating land as though it were a commodity.

Land is not made by human labor, and there is no valid moral logic that can justify charging ever-increasing prices for land simply because increasing numbers of people want and need it.

The fact that speculating on land is a long-established practice that is quite legal is *not* evidence that it is a valid or useful thing to do. Land speculation is advantageous *only* from the perspective of the speculator. It is a weapon for winning by the losses of others—individuals and the community. As such, it is a fundamentally divisive and violent force, anti-social in the sense that it cannot occur without hurting people.

American society today is increasingly composed of landless people. And while there are still a good number of freeholders owning small amounts of land, land monopoly is pronounced, and it is growing at a frightening rate. Corporate and government ownership of land is expanding by leaps and bounds, traditional farmers are being driven from the land, and the resulting situation could not be better chosen for illustrating Goldsmith's words, "...ill fares the land...where wealth accumulates and men decay..."

A Community Land Trust is a landholding tool that can assure land access for people who need land but cannot afford to buy it at ever-inflating prices. Many Friends are active in the various Community Land Trusts that exist across North America. The American Friends Service Committee is also involved in the work, helping us to build a new land ethic by supporting the transforming impact of the Community Land Trust movement.

Concerned about Native Americans and simple living, Larry Lack is a member of Orono/Vassalboro (ME) Monthly Meeting. He works as a journalist and land trust organizer, and is associated with the Maine Indian Committee as an unofficial member.

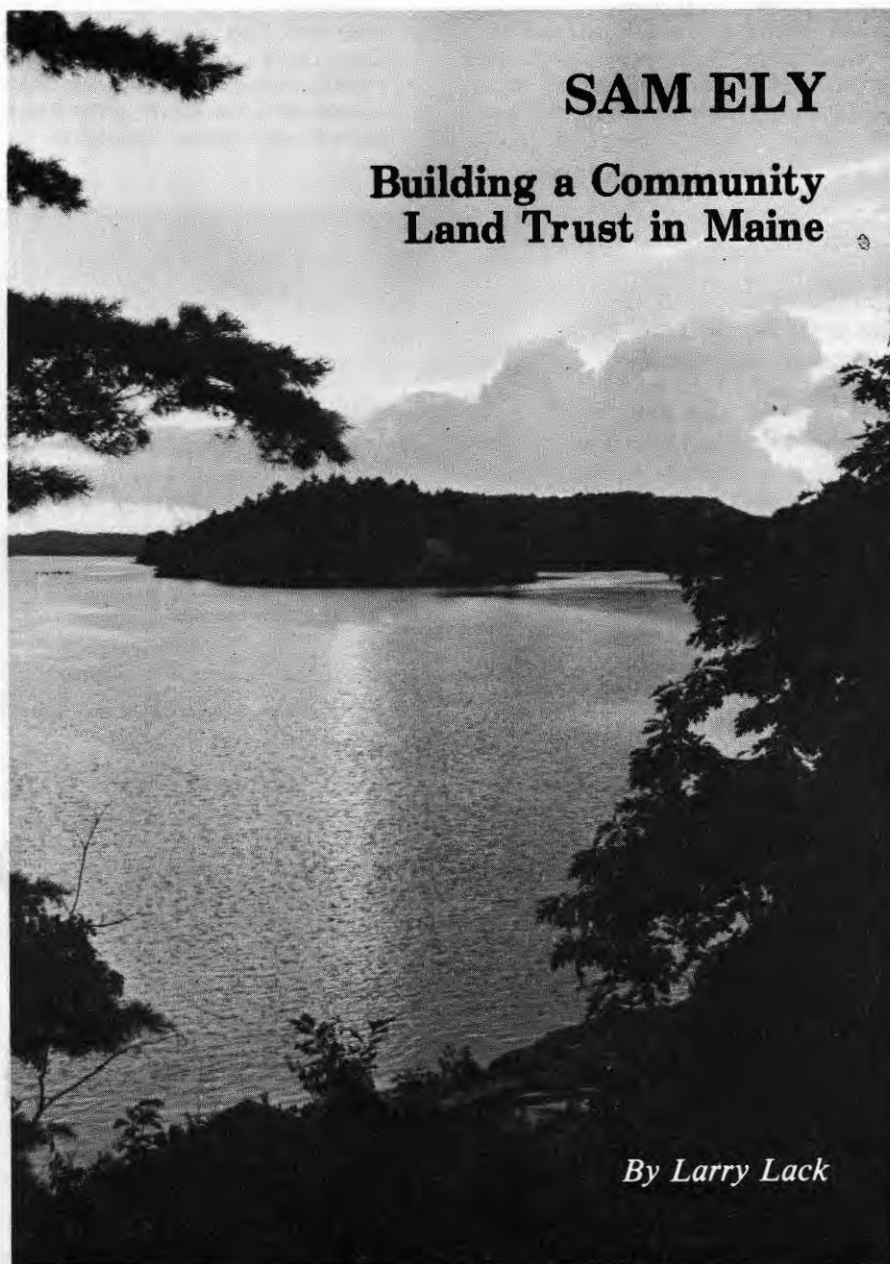
Sam Ely is the name of our statewide Community Land Trust organization in Maine. (We are named for an 18th Century Maine land reformer and rebel.) Founded in 1972, we are organized as a nonprofit corporation. We have relatively wide-ranging experience in the various facets of Community Land Trust work.

Over the coming year, we in Sam Ely want to make a special appeal to Friends, especially those in Maine and those who own land in Maine. Some of us are Friends, and we are trying to reach beyond Sam Ely's present mem-

bership and staff to enlist the support of many more Maine Friends to do the work of reaching out to all of Maine's meetings and worship groups, and to out-of-state Friends who spend some part of the summer in Maine.

We would like to put before Friends some suggestions:

- That Friends consider placing land in existing Community Land Trusts (Such behests are usually tax-deductible under federal law.)
- That Friends support the work of



SAM ELY

Building a Community Land Trust in Maine

By Larry Lack

Howard Thomas III

existing Community Land Trusts by becoming members and participating in their work. Also that Friends consider forming one or more Friends Community Land Trust(s).

- That special attention be directed to Friends "summer lands" here in Maine. We are especially interested in contacting Friends whose summer lands have a potential for productive use on a year-round basis. Such Friends could place their lands in trust with a Community Land Trust, retaining inheritable and secure rights to continue residential and recreational uses of the lands, but allowing others to undertake year-round productive ventures on these lands which would not interfere with the original owners' continued enjoyment of their summer places.

- That Friends who want to build or homestead consider leasing lands from Community Land Trusts as an alternative to purchasing land. Such leasing, when practicable, enables those who so lease to do more than secure land access for themselves—it also helps others who are in need of land.

- That Friends who sell land offer a first option to purchase to Community Land Trusts; and that this option be offered on terms which are as favorable as possible. Another way of putting this commitment might be as follows: We would like Friends to arrange to sell their lands whenever they choose to sell, to Community Land Trusts, or to other socially responsible groups and individuals at a maximum price which reflects only equity invested in the

land (or such equity adjusted for inflation).

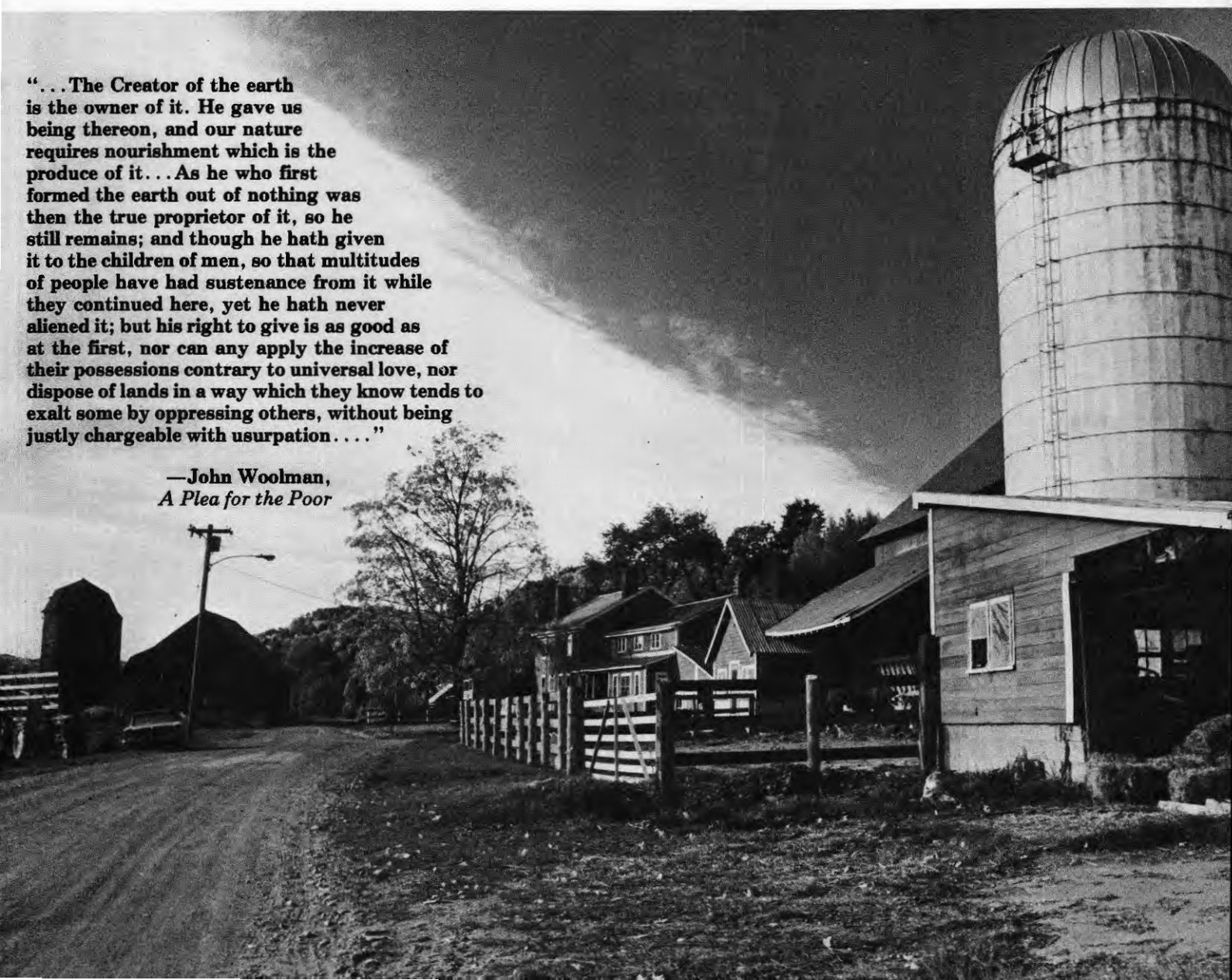
If we are encouraged by response from Friends, we may begin circulating a pledge—in Maine and perhaps elsewhere—reflecting the above suggestions as commitments to which signers bind themselves.

We would like to meet with every Friend in Maine—and with those who come to their lands here in summer as well. But especially we would like to be able to talk with Friends who see the growing need for widespread access to land in order to supply the basic life needs of people in Maine and everywhere. □

For further information, contact: Peter Crysdale, Ralph Greene, or Larry Lack, c/o Sam Ely Community Land Trust, Box 2762, Augusta, ME 04330.

"...The Creator of the earth is the owner of it. He gave us being thereon, and our nature requires nourishment which is the produce of it...As he who first formed the earth out of nothing was then the true proprietor of it, so he still remains; and though he hath given it to the children of men, so that multitudes of people have had sustenance from it while they continued here, yet he hath never aliened it; but his right to give is as good as at the first, nor can any apply the increase of their possessions contrary to universal love, nor dispose of lands in a way which they know tends to exalt some by oppressing others, without being justly chargeable with usurpation...."

—John Woolman,
A Plea for the Poor



YEARLY MEETING REPORTS

Southern Appalachia

THIS YEAR'S gathering of the Southern Appalachian Yearly Meeting and Association (SAYMA) was held May 12-15 at the lovely Bonclarken Assembly Grounds near Hendersonville, North Carolina. The theme for this year's meeting was "Putting Quakerism Into Action." Speakers included Julia and Harry Abrahamson on "Some Quaker Approaches to Community Development," and Dwight Furgeson with a panel on "Local Issues and National Action." The 200-plus assembled at Bonclarken spent an hour or two each day participating in worship sharing groups which covered such diverse concerns as "Right Sharing of World Resources" and "Applying John Woolman Today" to groups discussing nonviolence in the classroom, community, and home.

Bonclarken, located in historical Flat Rock, afforded Friends an opportunity to visit Connomara (Carl Sandburg's home), the Biltmore House and Gardens, or one of the other numerous attractions in the area, as well as fishing, swimming, volleyball, and other recreation. Young Friends were treated to an action-filled weekend, including a raft trip down the wild French Broad River, a visit to Celo intentional community to participate in the May Day celebration, and a square dance (for all ages) on Saturday night. Just before the close of the conference, various age groups entertained everyone in the meeting room with murals, games, and a truly enlightening puppet show!

Along with pleasure, SAYMA attended to business with the usual Quakerly dispatch, this year under the able clerkship of Nashville's Nelson Fuson. Among major business transacted was the decision of SAYMA to join Friends General Conference and approval of letters to Jimmy Carter regarding amnesty and the B-1 bomber. The treasur-

er's report and a new budget, compiled by Vic Vaughn, were also discussed and approved. State of the meeting reports were received from various member meetings, with many indicating encouraging growth in membership as well as strength in spirit. Chattanooga was formally accepted as a monthly meeting and member of SAYMA. Reports were also received from representatives of Friends Committee on National Legislation, Friends Coordinating Committee on Peace, Friends World Committee for Consultation, American Friends Service Committee, and other organizations.

Following in the manner of Friends, this year's meeting demonstrated further evidence of activism in exploring new frontiers. Several people opted for "simple living" alternatives, preferring improvised pot-luck meals to the cafeteria. And scholarships were approved for young Friends to attend Camp Celo and for a trip to Japan to participate in a peace walk to Hiroshima. The combination of fellowship, sharing, and learning made for a splendid gathering indeed.

Chip Poston

California

WITHIN VIEW of the Pacific Ocean at Point Loma College in San Diego, California Yearly Meeting met July 1-5, 1977, for its 83rd session around the theme "Church Growth through Ministry of the Word." This was a unique and challenging family vacation of fellowship, worship and inspiration while conducting the Lord's business. Our guest speaker, Dr. Robert Hess, chairman of the Division of Religion and Philosophy at Malone College, Canton, Ohio, inspired and challenged us on topics ranging from self-identification, in which he stressed that the question is not "Who am I?" but rather, "Whose am I?" to a very moving message dealing with the filling of the Holy Spirit for our enabling ministry. The small-sized worship groups each morning proved a blessing as we shared the heart of these messages with each other.

Interest groups discussed concerns about Prison Visitation, Creative Aging, Quaker Roots, Contextualization of the Gospel, Church Growth and Ethnic Communities, What Friends are Doing Around the World, and a concern we pray all of us will share in, "A New Call to Peacemaking."

A number of Friends who had attended the Conference of Friends in the Americas just concluded in Wichita, KS, contributed greatly to the Meeting. Among these were those from California Yearly Meeting who had served on our mission field in Central America, and also Filiberto Ruiz, Superintendent of Central America Yearly Meeting, and Emma Espinoza, a pastor in El Salvador.

Business included the completion of the revision of Faith and Practice and the adoption of a Five-Year Plan for Growth to be implemented by various committees of the yearly meeting and by local churches.

In a special service under the direction of our General Superintendent, Keith Sarver, the following men were recorded: Don Ashley, David Beckwith, David Brock, and John Wing.

Under the leadership of Don Ashley, nearly 50 youth enjoyed a leadership training program and had a creative and meaningful experience. Children of families who attended had their own program with Bible lessons, recreation and crafts.

Leona Owen

Switzerland

ONCE AGAIN Switzerland Yearly Meeting was held at the Gwatt Conference Centre on the shores of Lake Thun. The joy of gathering together with over half of the 150 members of the yearly meeting which covers both Switzerland and Italy was increased by the presence of visitors from England, France, the USA and from both the Federal Republic and the Democratic Republic of Germany. This yearly meeting, small as it is, testified to the far-reaching power of the Spirit which is not limited by human or financial constraints. The budget for the forthcoming year showed projects in South Korea, Jordan, Lebanon, the Gaza Strip as well as in Paris and nearer home. The concerns brought to the meeting also reflect the spiritual energy of this tiny group, whether by the correspondence with the Swiss president over an international initiative on torture and the rights of political prisoners or the discussion of the best strategy to encourage the Swiss authorities to get governments around the world to ratify the Protocol Banning Chemical and

Bacteriological Warfare.

The meeting for worship on these occasions when Swiss-, French-, German- and English-speaking Friends worship together is a remarkable and inspiring example of the way in which the universal language of the Spirit shines through and transcends mere words.

The theme of this yearly meeting was "Mystical Experiences in the Light of Quakerism in a World Full of Anguish and Uncertainty." The talk which introduced the subject sketched the evolution of European mysticism and set the life of George Fox and the continuing Quaker experience within this tradition. The discussion groups drew on their own experiences and laid particular stress on the Quaker tradition of drawing closer to God and to our fellow people so that the love and knowledge of each is reinforced.

Yearly meeting is a time for the family and a particular joy at Gwatt was to have so many young friends—even babes in arms—so obviously enjoying themselves. As young friends painted, talked, listened to music, swam and rowed on the lake, the sense of the larger family emerged from the messages of loving greeting received from around the world and the celebration of so many 70th, 80th, and 90th birthdays.

At Gwatt the beauty of the lake, the snow-capped mountains and the nightingales in the woods around lend themselves to a feeling of the oneness of people and nature, people and God. As was mentioned in discussion groups, in worship, and in relation to reading the Bible, we must not deny the promptings of the Spirit, but open ourselves to the light and the opportunity for service regardless of the direction it comes from. We need to throw ourselves into life with faith that we are part of a larger plan that will reveal itself to us and show the way as we go, provided that we walk forward in response to the leading of the Spirit.

Michael Royston

France

I HAD THE PRIVILEGE of recently attending the 53rd Yearly Meeting of the Assembly of France, held at the Chateau de Charbonnières in the Department of Eure et Loir. It is a lovely castle

surrounded by a large park.

Being accustomed to Silver Bay where the New York Yearly Meeting convenes, I found this new experience quite different, though most fascinating. The number of young adults was tiny and only two children were present. This is a dangerous trend which we hope will change in the future. One must realize that only about 100 persons are members of the Religious Society of Friends in France, and about 51 are associate members. Yet considering these facts, it is amazing to see how much they accomplish with their incredibly low budget.

Representatives from various yearly meetings came to Charbonnières. Friends from Belgium, England, Holland, Ireland, Germany and Switzerland as well as the USA came for this gathering with the chosen theme: "Neither do men put new wine into old bottles else the bottles and the wine runneth out and the bottles perish: but they put new wine into new bottles and both are preserved."

After a period of worship, the visitors from abroad were introduced and given a warm welcome. Messages from absent Friends were read.

I had been asked to prepare a synthesis of the epistles received since the last yearly meeting. I noticed the strongly expressed desire of Friends to continue to carry on the traditional form of exchange through the yearly epistles. It corresponds, I believe, to a real need for direct communication with far-away Friends, and creates a link which binds together the Quaker family from country to country and continent to continent.

The Religious Society of Friends changed its status this year by combining what were previously two associations into one. I was told that it will facilitate administration and bring about easier bookkeeping.

According to foreign guests, it was one of the most relaxed yearly meetings held at Charbonnières. Though French Friends remain as individualistic as ever, there was a genuine effort at reaching consensus. And there was an effort to divide the tasks more evenly through appointments made by a nominating committee, a system not too frequently used in the past.

Henri Schultz was reappointed general secretary, two other secretaries were appointed, as well as a treasurer and assistant treasurer. Marguerite Czar-

necki will continue to edit "Vie Quaker."

The Sunday round table discussions gave an opportunity to French and foreign Friends to describe what brought them to Quakerism and what Quakerism represents to them. Some stressed that they were attracted to a religion of the Spirit versus what they consider the usual type of religion with qualities of authoritarianism. Tolerance is the key. Quakers from the section of Roussillon-Languedoc had prepared a resume of their talks on the theme and Rene Vaguel read their views on Quakerism today. There was a great diversity of opinion. In a world so full of materialism, it was comforting to see so many concerned Friends speaking with passion of spirituality and humanism. As is often the case, there were two trends: those wanting action and those wanting only contemplation. Very few wanted both combined.

Some Friends shared with us their experiences: work against torture, work in prison, with drug abusers, with migrant workers, etc. Friends deeply involved in new searches through meditation, contemplation and prayer spoke of the difficulties encountered by young people in this harsh world, of the need of silence.

French Friends were unanimous in stating that they are hoping for growth within the Religious Society of Friends, but that they want it to be in quality rather than in quantity.

Jane S. Drouman

London

AT THE RECENT sessions of London Yearly Meeting held over the Queen's Jubilee weekend, a Friend from one of the two German yearly meetings referred to London affectionately as the elder brother of other yearly meetings around the world. While New England and Ireland may lay claim to being the very eldest (dating back to 1661), certainly London Yearly Meeting creates in the attendee a sense of awe unmatched in any other Quaker gathering of my experience. The silence that suddenly descends when the four clerks march in for each session at precisely the hour appointed is truly awe-inspiring. The custom of immediately closing the doors on the clerks' arrival ("drawing the

cord" as it was known in Devonshire House days) means that no late comers are allowed to disturb the meeting, as so regularly happens—to our loss—in local meetings throughout Quakerdom. At London Yearly Meeting, the entire assembly instantaneously settling into deep corporate worship is, for many, the crowning moment.

Every four years, London Yearly Meeting leaves London and enjoys a full week's residential occasion in some other part of the British Isles, but when it is held in London, the sessions last only three days, and what a jam-packed time it is!

On the heels of the major sessions, come follow-up groups to give Friends unable to express themselves in the large meeting an opportunity to share. Most speakers on the floor of London Yearly Meeting are superbly trained in public speaking; they speak eloquently and at length on almost any subject. This year several of the major sessions were devoted to such complex topics as the situation in southern Africa, the campaign against the arms trade, fellowship in the local meetings, "Our Testimony to Today's World," all topics requiring long and thoughtful introductions by well-informed and involved Friends. The combination of long introductions and extended reactions from the floor—

some clearly prepared in advance—often produced in less articulate or more hesitant Friends feelings of frustration and pent-up emotion, which on one occasion this year erupted in a burst of applause (!) when a younger Friend publicly elderd the clerk for apparent insensitivity.

Our time together was filled with a frantic round of activities from early morning to late at night. We had worship groups in the early morning (including worship-sharing, worship with music, Bible study, Fellowship of Healing and poetry-reading groups). We had special interest groups at mealtimes and in the late afternoon and evenings (on such widely varied topics as the abolition of torture, unemployment, "locking up youngsters," "the great debate on education," "the effect of the women's movement on family life," wardenship of Friends' meetinghouses, a work camps gathering, the needs of the elderly, harmony and equality in community relations, Quaker Service in South Africa, current work in Bangladesh, current work in India, Community Development in Northern Ireland, Israel and the Occupied Territories, Quakers at United Nations, Young Quakers at the United Nations, Friends and the European Community, Quaker Human Rights Group, Friends and the Cam-

paign for Nuclear Disarmament, and last, but I hope not least, "George Fox for Today").

At other times, in and around all these activities, there were "Committees and Other Gatherings."

London Yearly Meeting 1977 was not a decision-making occasion. Friends who came expecting some action or proclamation went away disillusioned and let down. There were apparently no policy-making issues requiring full yearly meeting attention at this time. "Meeting for Sufferings is our decision-making body; yearly meeting is a time for education and inspiration," I was told.

There is a growing awareness among British Friends of other Quakers of differing types in other parts of the world. One plenary session was devoted to the Friends World Committee, and an interesting device was used for livening up the reading of the epistles received from 39 other yearly meetings: a Friend made a statement about Friends in other places through a microphone at the head table (their form of worship, where they met, what issues concerned them); three other Friends at microphones interspersed throughout the room responded by each reading a sentence or two from an epistle illustrating the point.

As in other Friends gatherings, the high point for many in all the hubbub and confusion was what went on in the corridors and courtyard, around the exhibits of Quaker work at home and abroad, during overnight stays with Friends in their homes, standing in line for coffee or meals: the greetings of old friends and acquaintances and the making of new ones. The Swarthmore Lecture this year was a very personal account of one Friend's spiritual journey, difficult to take notes on. The epistle and the exercise leading up to it represented a sort of summary minute of at least the first part of the yearly meeting. One marvels at the skill of Clerks and Epistle Committee in instantaneous creative writing.

All in all, it was a great occasion: confusing, awe-inspiring, exasperating, exhausting. But, I think, in response to the words of an early Friend quoted by Elfrida Vipont Foulds in the opening worship: "Had all gone well and to the greater glory of God?" the answer, generally speaking, would be YES.

Thomas R. Bodine





FRIENDS AROUND THE WORLD

Bethesda Friends Meeting Newsletter notes that Baltimore Yearly Meeting, in the process of rewriting the discipline which governs the monthly meetings, is replacing the words "member" and "attender" with the terms "recorded member" and "member." This is being done in an effort to eliminate the distinction inherent in the use of the formerly-used words. In greeting this change the Newsletter editor quotes "...for the body is one and hath many members."

Winnie Brown wrote to Iowa Peace Network's "Dovetail" to suggest that if the military draft is reinstated, all able-bodied persons up to age 55 or 60 be considered eligible. Whereupon J.C. Murphy sent in "A better suggestion: Start the draft at age 55, through 75. We wouldn't even start a war, declared, undeclared or whatever, nor invade nor intervene...."

According to **Friends Suburban Project's** *The Friendly Agitator*, Victor Cizancas, appointed police chief in Stamford, CT, opposes any "military hierarchy" or paramilitary structure in the police department. At a former post, he not only abolished the detective bureau but changed the officers' uniforms to dark green blazers and slacks. The *Agitator* hopes to publish an interview with the new chief of police at a future date.

"What is prayer and how important is it?" This is one of the questions put to Roland H. Bainton, of the Yale School of Divinity, ordained minister of the Congregational Church and attender of New Haven Friends Meeting, as quoted by the 57th Street (Chicago) Friends Meeting Newsletter. His reply:

"Prayer is very important but it takes different forms. There's much doubt

whether prayer needs to be vocalized, or even phrased. I pray but I'm certainly not very strong on intercessory prayers. I don't think God needs to be persuaded and He doesn't need to be informed. I'm willing to pray for other people as an expression of that which is on my heart rather than assuming God will do something more because I ask Him, than He will do otherwise. Some medieval mystics say the only legitimate prayer is 'Thy will be done,' but I pray 'Show me, O God, thy will that I may know.' I don't expect any revelation, for as Luther said, 'Faith is a leap in the dark.' But I don't say, 'O God, I hope it'll be sunny tomorrow.' Meditation with a feeling of the divine presence, a sort of mood of contemplation, of awareness, and of nearness is very important."

In answer to the question: "Do you believe there is an afterlife?" Bainton said:

"I don't know. My father said to me, 'The only way to find out is to die.' It would be wonderful to have reunions. We talk about the touch of a vanished hand and the sound of a voice that is stilled but these are images, we can't pin it down...."

Ruth Flower, as Clerk of San Francisco Friends Meeting, concluded the most recent meeting by saying: "The state of the meeting reports over the past five years reflect a search for community. But, Friends, we are a community. For what is a community if not an on-going gathering of people who are known and unknown to each other, with the continued purpose of coming together in worship, in work, and in mutual care?...What more would we ask of our community than that it share our human warmth, be subject to our human error, be filled with our human squabbles, and be bound together with

the elasticity of divine love as we see it in one another?"

"There is some concern," writes Rockland (NY) Monthly Meeting in its State of the Meeting report, "about the distribution of contributions supporting the meeting; the percentage of family units who contribute nothing may be higher than necessitated by financial circumstances."

Euphemistic understatement or universal truism?

David Armstrong, artist, has been using his talents to benefit the 178-year-old meetinghouse at Pennsdale, PA, one of the oldest places of worship in Lycoming County.

In 1976, Armstrong did a watercolor of the meetinghouse from which a limited edition of 750 prints was made. Funds realized from the sale of these prints will be used for interior restoration of the historic meetinghouse and for establishing a permanent fund for its maintenance. The first print, auctioned off by sealed bid, brought \$200; the 750th will be given to the meetinghouse. The other 748 are being sold for \$30 up to \$50, depending upon whether they are late or early prints. At the age of 30, Armstrong has had three successful exhibits in New York City.

AFSC ANNUAL MEETING

On November 12 the Annual Public Meeting of the American Friends Service Committee will celebrate the 60th anniversary of the Quaker organization. AFSC was organized on April 30, 1917, on the site where the present Friends Center stands, and where the meetings will be held this year.

The program, which will start at 10 a.m. and run to approximately 4:30 p.m., will feature a choice of interest groups in the morning, covering the international, national, and regional program activities of AFSC. In the afternoon plenary sessions, speakers will address topics of current interest to Friends.

BOOK REVIEWS

Archaeology of the Bible: Book by Book by G. Cornfeld and D.N. Freedman. Harper & Row, New York, 1976. 334 pages, illustrated. \$16.95.

Archaeology is a science which more than any other one has revolutionized our knowledge of the past. What would our view of ancient Greece be without Schliemann's discovery of ancient Troy or that of Egypt without Petri, the inventor of the pottery index, or Carter, the discoverer of the tomb of Tut-Ankh-Amon? The same applies to the Bible, which is being illuminated more and more by archaeological finds and investigations of which the discovery of the Dead Sea Scrolls in 1947 is but the latest inestimable contribution to our knowledge of the New Testament.

This book presents in text and relevant illustrations an extremely accurate study of the historical background of the Bible from Genesis through all the books of the Old Testament as well as the New. It presents linguistic, historical, and archaeological data such as the comparisons between the opening chapter of Genesis with the opening chapter of the Babylonian creation myth Enuma Elish which antedates and closely anticipates the very words of Genesis by about a thousand years. Amazingly concise and without tedium, the authors were able to simplify extremely complex matters in several disciplines. They correct several over-enthusiastic claims of the Old Testament, yet strike a good balance between fact and fiction—always supported by verifiable facts, while at the same time supporting the main historicity of most biblical events. The discussion on the exact route of the Exodus through the "Reed" (not Red) Sea is illuminating. Concrete evidence as it relates to the Prophets as well as Psalms gives them a new life. The authors are cautious yet sensible in their discussion of the Dead Sea Scrolls and Christianity. About Jesus' Passion and possible sites thereof the authors present both the traditional as well as scholarly views, leaving the conclusions to the reader. There is an excellent section on

the origin and sequence of the four Gospels. In other words, they allow the reader to experience the biblical world as it really was.

Archaeology of the Bible is a pithy, single-volume compendium with a wealth of background material and illustrations that will enlarge the knowledge of anyone who takes the Bible and Bible scholarship seriously.

Peter Fingesten

Journal of a Fast by Frederick W. Smith. Schocken Books, New York, 1976. 214 pages plus Notes. \$7.95.

What is it like voluntarily to drink nothing but water and to eat nothing at all for thirty consecutive days? What are one's feelings, one's thoughts during such an experience? Why do people undertake deliberate fasts anyway?

Frederick W. Smith provides at least one man's answer to these questions. His daily entries furnish the reader with a fairly complete, often repetitive, and surprisingly frank catalog of both the unpleasant and the pleasant physical and mental sensations he underwent.

This was not the author's first fast. The previous (shorter) ones evidently left him unsatisfied and served only to spur him on to undertake a longer one. At times the reader is tempted to ask rhetorically, Who suffered most: he or his family?

Why did he do it? The author denies that it was "an endurance contest of any kind, nor is it a unique way of selling a book." Rather, he maintains, the aim was to accomplish spiritual regeneration and "in a way," as in many Indian tribes, to catch "a vision of...life's work and purpose." Why thirty days, when he admits he could have continued it longer? He wanted to continue to fast "until my mouth and tongue become sweet and clean." This, rather than either hunger or exhaustion, seems to be the criterion determining its cessation.

What sustains the reader's interest is not, perhaps, so much the detailed physical data nor even the drama of the hideout in a camper and the gradually lessening number of activities undertaken, as it is the occasionally recorded insights and the personal "philosophy" of the man himself. The fast started in 1971. Reading about the Lt. Calley trial, the author observes that "of course... [it] avoids the real issues, and that may be its purpose. Those actually on trial

are generals, senators, commanders-in-chief, our technology and entire way of life." More interesting, even, the ruminations following such observations as the above.

Was the fast successful? Meditation, which the author defines as "the attempt to reach that which is beyond phenomena," seems not to have reached the hoped-for depth until the final few days. At that time he does mention having been rewarded in certain ways, but in an Afterword is honest in admitting that some anticipated changes in life conduct had not materialized. As for the book, his own evaluation is that the effort was worthwhile if thereby others are helped in their meditational attempts—whether or not their choice of vehicle is the same as his.

M.C. Morris

Namibia by Colin O'Brien Winter. William B. Eerdmans Publishing Co., Grand Rapids, MI, 1977. \$4.95, paperback.

It is unusual in today's world to find a church in the forefront of a national liberation struggle—and sad that its witness is virtually unknown in the outside world, let alone in the Church Universal. Colin Winter was one of three Anglican bishops expelled from Namibia (formerly West Africa) by the white South African regime since 1968, and he has since remained as Bishop-in-Exile at the Namibia International Centre in England, which he has made a home for his family and other Namibian exiles and friends. His book manages to combine a telling indictment of apartheid through an account and history of the liberation struggle in Namibia interlaced with personal stories, posing a challenge to the rich Western world and the Christian church to understand a people's determination to gain their freedom.

As a committed pacifist, Colin Winter was a C.O. in the Second World War before training as a priest and going out to South Africa in 1957, and two years later to Namibia as Dean of the Anglican Cathedral in Windhoek. He tells of the failure of white Christians to understand or support the message of liberation and justice, which he could no longer stand aside from when he came to see what the institutionalized violence of apartheid did to his people. When the

American Bishop Mize was effectively banned from Namibia in 1968, Colin Winter was elected as the new Bishop for this vast, underpopulated, but wealthy country with a diocese twice as large as California. The Bushmen refer to it as "the Land God made in anger" but multinational corporations and the South African government have made millions of dollars from the natural resources (diamonds, uranium, copper, germanium and many other minerals as well as sheep, cattle and fish) by using the cheap black workforce under the contract labour system.

This system recruits black labour from the northern "homelands" and sends them to mines, farms and factories in the "Police Zone." The workers are paid minimum wages, they cannot choose their job or wage freely, they cannot form labor unions or go on strike, and they are not allowed to have their wives or families with them while away from the homelands. Bishop Winter openly supported the contract labor workers strike which began in December 1971 and sat in on the trial of the so-called strike leaders. His support for the demands of the strikers as well as for the Open Letter of the Lutheran Church leaders to Mr. Vorster in June 1971 ensured his ultimate deportation. Three years later his Suffragan Bishop, Richard Wood, was also to be deported for challenging the power of apartheid by open support for black liberation and the freedom movement, SWAPO of Namibia.

The book challenges Western Christians to understand the dynamics of liberation and the demand of a people for their freedom after almost a century of oppression under German and South African colonialism. A fellow pastor recently said that the heart of the matter was the clash between white Christianity and black Christianity. In an Open Letter to Christian Friends Abroad in 1975 he asked if the whites had replaced the Trinity with their own Trinity of race, language and colour. Colin Winter explains why we must listen to their message of liberation and respond to it here, for if we do not then we simply form part of that structural violence which oppresses the non-white population of Namibia and Southern Africa in order to go on profiting from their exploitation and producing high profits for those like us who hold the capital for investment in apartheid—and the military power to back it up if necessary.

Peter D. Jones

The Summer Maker: An Ojibway Indian Myth, retold by Margery Bernstein and Janet Kobrin. Charles Scribner's Sons, 1977.

Ojeeg the fisher gathers his friends Otter, Beaver, Lynx, and Wolverine to seek Summer, long gone from the wintry earth. Their quest makes a good story, what with Otter's backsliding, the Manitou's warnings, and Wolverine's breaking a hole in the sky.

More than a good story, *The Summer Maker, An Ojibway Indian Myth* helps us get in touch with the people who told and retold it. And as myth it deals with events we wonder about—the changing of the seasons, death while helping others.

The authors, Margery Bernstein and Janet Kobrin, have retold this and other myths in words that children can read by themselves. To a great extent the tone is set by Anne Burgess's delicate but humorous black-and-white illustrations.

Anne G. Toensmeier

The Power of the People: Active Nonviolence in the United States, edited by Robert Cooney and Helen Michalowski. Peace Press, 3828 Willat Ave., Culver City, CA 90230. \$7.95.

The old axiom asserting that "one picture is worth a thousand words" never rang so true as evidenced by the recent publication of *The Power of the People: Active Nonviolence in the United States*, cooperatively published by 35 regional and national peace and social justice organizations. All too often in the past, in order to search out the "roots" of nonviolent action in U.S. history, we wound up sorting through mountains of dry and often obscure texts. That gap in nonviolence literature exists no more; the meticulously researched 230 pages of text in this work are embellished with hundreds of photographs and drawings culled from various sources. I must admit to being particularly fascinated by the many leaflets from bygone days reprinted in the book. Everything from abolition to women's suffrage to conscientious objection to the World Wars and much more is included.

Just as the peace movement did not begin with opposition to the war in Indochina, nonviolence in U.S. history is not a recent phenomenon. The usual treatments of U.S. history which we

absorb during the course of our education dwell heavily on wars and glorious leaders as the keystone for understanding history, while ignoring the movements for social change which have run through our 200-plus years. As David Dellinger states in the preface, "The best history is made by people who struggle against war, oppression, and hypocrisy and who also struggle to incorporate into their own lives the values that led them to oppose these evils in the first place."

Flipping through the book one becomes acquainted or re-acquainted with such people. William Lloyd Garrison, Henry David Thoreau, Jane Addams, A.J. Muste, Martin Luther King, Jr., Alice Paul, and Dorothy Day are all present, as are the numerous organizations which have actively led much work for peace and social justice over the years (including the American Friends Service Committee, Fellowship of Reconciliation, War Resisters League, etc.). To be sure, Friends are well represented in these pages, particularly in the presentation of nonviolent action against religious intolerance and for peace with the Native Americans in the colonial period, as well as thereafter. The book delves into the role of nonviolent action in the struggle for women's rights and suffrage and also in the labor movement where nonviolence is pursued more as a tactical approach than an absolute belief.

The main weakness of the book—and a quite understandable one—is that it often ascribes too much success in various campaigns to nonviolent action without recognizing the effects of other forces. An example is the ascription of the rise of the CIO and union organizing in the 1930's solely to the sit-in strikes, without regard for other historical occurrences such as the passage of the Wagner Act and the friendly attitude of FDR towards labor. Another example is the failure to credit the electoral process with any contribution to social change when it obviously served as one channel for action in the struggle.

These weaknesses, however, are far surpassed by the excellence and accessibility of this long-overdue visual history of nonviolence in the U.S. and, accordingly, this work deserves the widest circulation.

Patrick Lacefield



LETTERS TO THE EDITOR

A Stronger Query

In the article entitled "Alcohol and Drugs" (FJ 5/1), Phil Mullen points out that the drinking habits of Friends, and others, is dependent on peer pressure. That is, the practice at a particular time depends on "what's done." This does not seem to be a very good reason for deciding whether to drink or not to drink, especially in view of the modern knowledge of the problems of alcoholism.

The comparison of the obese person with the alcoholic is especially inappropriate. Although eating too much may perhaps tend to shorten the life of the person doing it, that is not the point. Fat people do not kill more human beings on the road than are killed in war the way alcoholics do. They do not cause misery and disruption in family life the way alcoholics do. Fat women do not give birth to children half of whom are defective the way alcoholic women do.

In view of present knowledge as expressed by epidemiologists; in the same way as the mosquito is the vector (or carrier) of malaria, the social drinker is the vector or carrier in the epidemic of alcoholism.

It is hard to understand why our Friends' query on alcohol and other drugs should be watered down as it has been. When a social drinker influences, directly or indirectly, ten others to start drinking, he condemns one of them to become an alcoholic. The liquor companies know this relationship. They are aware of the fact that for every social drinker they can get to drink, they will sell approximately twice as much alcohol as that person will consume because the alcoholic drinks so much more than the average social drinker that the liquor company's income is almost half from alcoholics.

In view of this it seems to me that the query should be strengthened to read something like: "What are you doing to prevent the development of alcoholism; do you realize that your social drinking influences others to become alcoholics?"

In the query on war we are asked what we are doing to reduce the causes of war. Some Quakers sacrifice a great deal, for instance, by not paying taxes for war, at the risk of going to jail. For most of us this seems too much of a chance to take, but in the case of alcohol the only sacrifice is to stop drinking, and if we are not already addicted and an alcoholic, this should be no sacrifice at all.

Alfred C. Schroeder
Southampton, PA

It's Time to Abstain

Each year at renewal time I hesitate before sending my check, and then, as though it is planned that way, something comes along to convince me I would be missing something by giving up after so many years! Thus it was again in January of this year! And I collapsed again! May I issue reversed my thinking—is it time, I ask myself, to cancel? Must I read such argument as put forth by Phil Mullen to pave the way for full acceptance by Friends of the nefarious liquor traffic? Must I be told that the prophetic words of Rufus Jones must now be laughed out of current reading, just because he put his finger on what is now our great problem, if it was not, as Phil Mullen implies, 100 years ago?

It is easy to recognize the movement which would erase all reference to abstinence, even temperance, from the Society's literature. As a Philadelphia Presbyterian I watched the process, which took us into the fringes of that industry, or traffic, as you may put it. The Methodists likewise! Truly we Friends (I am a member of WQF since 1945) should not confuse theory with conditions. But I need not argue my case, which is that for each first drink by 15 youth, one or more will become a problem drunk. Yes, Friends, the temperance movement became a little evangelistic. But it never could compete with Madison Avenue.

Jairus Deisenroth
Cincinnati, OH

Coursework in Peace

A worthy effort that deserves strong support is the present campaign for the federal government to set up a National Academy of Peace and Conflict Resolution. The Academy, known as N-PAC, would give courses in peace and in solving disputes in all kinds of local, national, and international conflicts.

The idea is not new. It was first suggested by George Washington in 1782, and since 1935 the Congress has seen more than 140 bills introduced. The present bills, S469 introduced by Senators Randolph (W.Va.) and Hatfield (Ore.), and HR2651 introduced by former Representative Andrew Young (Ga.), propose a commission to study for one year the whole idea of a national academy or alternative proposals, and then to recommend the best course for the federal government. The Congress would decide what action to take from that study.

In the Senate, S469 has recently been reported out of committee, while in the House HR2651 still awaits a hearing by the Post-Secondary Education Subcommittee on Education and Labor. It is to the Subcommittee, especially to Rep. William D. Ford (Mich.), chairman, that messages should go to urge a hearing soon.

Local support and funds must be raised for the effort to move both bills along, especially HR2651 in the House. That requires local promotion, letters to congresspeople, and contributions to the N-PAC Campaign, 1629 K St., N.W., Washington, D.C. 20006. Friends who seek more information should write directly to N-PAC.

Theodore Herman
Hamilton, NY

Unique and Personal

It seems to me that individual people are vastly more important than institutions and marriage vows: and that children whose parents separate—and, indeed, those parents themselves—are sometimes freed by that painful and lonely decision to experience, in Russell Edgerton's words, "a rebirth of the spirit" (4/1 FJ).

For each of us rebirth comes in a unique and personal manner—hopefully, many times throughout our lives. I hope we may allow each other the freedom, and support each other with the love, which enable us to experience fully our individual rebirths.

Jeanne Semrau
Dover, NH

Those Mysterious Essenes

What pleasure to read Peter Fingsten's (4/1 FJ) article, "The Dead Sea Scrolls and the Scriptures"! Pleasure because I had met him at a Quaker

**Counseling Service
Family Relations Committee
of Philadelphia Yearly Meeting**

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

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

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

Arlene Kelly, ACSW
Center City 988-0140
Call 10 A.M.- 10 P.M.

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

Holland McSwain, Jr. ACSW
West Chester 431-3564

Christopher Nicholson, ACSW
Germantown VI4-7076

Annemargret Osterkamp, ACSW
646-6341

George A. Rogers, M.D.
609-365-1119
Call 9 A.M.- 5 P.M.

Alexander F. Scott, MSS
Wynnewood 642-0166

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

*Brighten up
someone's days—
give a gift subscription
to Friends Journal*



george school

**A Friends Coeducational
Boarding School
Grades 9-12**

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

For more information, write:

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

Writer's Workshop. His conclusions reinforce my belief that those mysterious Essenes were what we sometimes encounter today as the Rosicrucians. Seeking spiritual continuity during a prolonged absence from meeting, I was a member of that organization for a year, but an important tenet I could not accept was their insistence on secrecy. However, surely the seeker of truth must take some account of the accumulation of wisdom they claim to preserve. I feel that my year of study brought me permanent benefits and insights for a successful life, although I can find no way to express my gratitude due to this secrecy business. However, as they said truly about other life problems, a way will open.

*Violet Bruner Windell
Ramsey, IN*

Veracity and Wider Quakers

I can't say how long it's been since I've read so gratefully a magazine article as I have read Kenneth Boulding's "The Veracity of Outwardness" (4/15 FJ). I hope you will let him know that his concern and ideal are important for those of us who are "wider Quakers" and involved in other institutions and communities where such insight is as helpful as rare.

*Jim Littrell
Buffalo, NY*

The Seed of God Calls

When I read Helen Lawson's "The Mass of Christ" and reread Isaac Penington's words on the nature of the seed of God (FJ 3/1), it recalled an incident that happened to me last May.

I was drawing my weekly picture, as editorial artist for the "Harvard Post," our town newspaper. I was at the Holy Hill of Zion Worship area, an old Shaker dancing green, drawing the area and especially the remnants of the Lord's Stone for the Healing of the Nations. It was a topical drawing as the area had been dedicated a few days previously as a park. The area looked so forlorn and neglected, roots and brush cluttering an area that had once been square and green deep in the woods. The Green had been sliced out of the top of the hill and in the mid-1800's had probably had a view of the New Hampshire Mountains. Now all was closely wooded and closed in.

I finished my drawing and started to leave, then the thought came to my mind, "I can't leave without singing a

song." Somehow the whole place needed cheering up. I started the old familiar hymn "Holy, Holy, Holy," but somehow that didn't seem right. As I started another hymn, "Open My Eyes"—it happened.

Strange words and music flowed into my mind and I found myself singing this song all the way back to my car—it is called

Common Seed

Learn to Grow
Learn to grow
Reach deep within Me
All
Join together
From the Common Seed
Grow together from
My love
Lift your hearts
Lift your heads
Hark to my voice
Now
Grow on together
From my Common Seed
Grow up together in
My love
Belong to me
My children, all
Rise up to Me
Hear my call
Rise to Me
From the Common Seed
Love is the final
Call

It is being sung at Powell House in New York to whatever music comes to mind.

The joy of the experience still fills me. Truly the Seed of God is calling us all.

*Janet S. Fowke
Still River, MA*

Thoughtful Listening

At our meeting on worship and ministry (Germantown Monthly Meeting, PA), held on April 3, 1977, consideration was given to the great amount of speaking at yearly meeting. It was felt that much of the speaking was helpful, but the tremendous flow of words at times made it impossible for some people to attend to what was being said.

True sharing and decision making need thoughtful listening and consideration in a spirit of worship. One cannot do this without periods of silence.

We deeply hope that Friends will remind themselves and others of this before and during next yearly meeting.

*Paul Wilhelm
Clerk of Worship and Ministry*

ANNOUNCEMENTS

Births

Wood-Beauchamp—On July 22, *Jenica Ann Wood-Beauchamp*, at Buzzards Bay, MA, to Martha Enida Beauchamp and David Philip Wood. Both parents are members of Marion (MA) Monthly Meeting.



Janet Charles

Marriages

Black-Mersman—On May 7, under the care of Logan (UT) Friends Meeting, with the assistance of Palo Alto (CA) Friends Meeting, *Margaret Elizabeth Mersman* and *Lawrence Edward Black*, at the home of Frank and Josephine Duveneck, Los Altos, CA.

"Megan" is a member of Palo Alto Friends Meeting and Lawrence's membership is being transferred to Logan Friends Meeting. They will make their home in Salt Lake City. Two hundred guests signed the wedding certificate, some from Victoria, B.C., Salt Lake City, Seattle and Los Angeles. Loving thoughts and prayers go with them.

Brigham-McBride—On June 2, in Mt. Lebanon, PA, *Ellen Leigh McBride* and *Robert Hoover Brigham*. The bridegroom and his parents, Richard T. and Margaret H. Brigham, are members of Birmingham (PA) Friends Meeting. He is also the grandson of Mrs. Herbert Hoover, Jr., and the late Mr. Hoover.

Chapman-Tinsman—On May 14, in and under the care of Solebury (PA) Monthly Meeting, *Patricia Ann Tinsman* and *David Paul Chapman*. The bride is the daughter of William, Jr., and Susan D. Tinsman of Lumberville, PA. She and her parents are members of Solebury Quarterly Meeting of Friends.

Kent-Kunce—On May 28, *Cynthia Tyree Kunce* and *Donald Paul Kent*, in Miami Friends Meeting House. The wedding poem was written by the bride:

"a very special Meeting
gathered heartbeats
chords waiting to be plucked

a celebration
the joining of hands
in that silence among Friends

an act of worship
centered in the heart of God
dancing in the light

a bond of love
in memory of their future
one bone and one flesh."

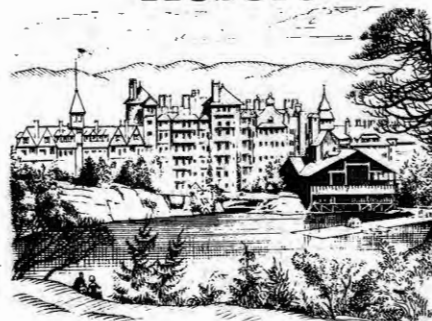
Pan-Savage—On July 1, *Lois E. Savage* and *Edward Shih-To Pan*. Lois Savage Pan is a member of North Branch (PA) Meeting, Wilkes-Barre, and currently attends New Paltz (NY) Meeting. The new family has three children: Don Savage, Doreen Pan and Michael Pan.

Deaths

Anderson—On May 27 at the home of her daughter in Swarthmore, PA, *Marion Bond Anderson*. She was a graduate of George School, class of 1910. She had served as clerk of Old Haverford (PA) Monthly Meeting as well as clerk of its Ministry and Worship Committee, and had also served on the Temperance Committee of Philadelphia Yearly Meeting. For 30 years she was a member of the Board of Directors of Friends Home for Children in Secane, and recently an Honorary Board Member. She is survived by her husband, Edward L. Anderson; two daughters, Barbara A. Morris of Swarthmore and Margery A. Edgerton, Wilkesboro, NC; one granddaughter and three grandsons.

Barker—On June 8, *Helen Thorpe Barker*, aged 88, a member of Middletown (PA) Monthly Meeting. She and her husband, Herbert C. Barker, have been living with a

The Unspoiled Resort



Mohonk MOUNTAIN HOUSE

Bring your own instruments, sheet music and join other kindred spirits for a harmonious five-day workshop of playing and listening during our Octoberfest of chamber music from October 26-30. Form ensembles and play impromptu etudes in the numerous nooks and crannies of the Mountain House. On opening night, you can join a "player's party" doing a Brandenburg concerto. During the event, you will hear performances by American String Quartet, the Dorian Wind Quintet, and Guido's Other Hand, an ensemble specializing in Renaissance music. These and other noted performers will conduct workshops. Also in residence will be coaches Claus Adam, composer and former cellist with the Julliard Quartet, and Jane Taylor, bassoonist with the Dorian. Private coaching is available by special arrangement. It's a unique opportunity to play where you stay in the comfortable alchemy of good music and music lovers. Alice Smiley, a professional violinist, is the program leader. For further information call 914-255-1000 or contact:

MOHONK MOUNTAIN HOUSE

90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

The Penington

215 EAST FIFTEENTH STREET
NEW YORK 10003

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

Phone: 212 475-9193

CREMATION

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

HENRY BECK
6300 Greene Street
Philadelphia, PA 19144 — VI 3-7472

George Fox's Message Is Relevant for Today

by Lewis Benson

This pamphlet has just been reprinted from *The Friends Quarterly*. It presents in a very clear way the message of George Fox and also the ideas that have tended to obscure the great relevance of that message for today.

75 cents

What did George Fox teach about Christ?

The second printing of this popular pamphlet is now available. It is based on the transcripts of a Weekend Gathering with Lewis Benson held in London in 1974. It includes a good deal of Lewis' presentations, and some of the questions and answers. It shows how deeply a Weekend Gathering can go into Fox's message about Christ and what results from that message.

\$1.25

Friends Book Store
156 North 15th Street
Philadelphia, PA 19102

Include 50 cents for postage and handling. Add sales tax where applicable.

RE-UPHOLSTERY and SLIPCOVERS

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

Phone (215) 586-7592
Over 40 years experience

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

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

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

Kindergarten through Grade 12

Truxtun Hare, Headmaster

daughter and son-in-law in Princeton, WV. In addition to her husband, she is survived by a son, Robert C. Barker, of Chestertown, MD; four daughters: Florence Dewees, of Princeton, WV, Margaret Stratton, of Ganges, B.C., Kathryn Hartley, of Augusta, ME, and Dorothy Hall, of Eagle, PA. Also surviving are a brother, Robert Thorpe, of Hustontown, PA; 21 grandchildren and 33 great-grandchildren.

Benton—On June 17, *Frederic Elmon Benton*, aged 76, a former member of Mount Holly (NJ) Meeting and a member of Orange Grove (CA) Friends Meeting. He studied certified public accounting from correspondence schools while working as a lumberjack in northern Michigan. He rose to be comptroller and financial vice president of the Philadelphia Transportation Co., a position which he held at the time of his retirement for reasons of health in 1970. He also was a member of the board of the Continental Bank of Philadelphia.

He enlisted in the United States Army in 1918 and served in the AEF in France. He briefly attended Dartmouth College and St. Lawrence University, and in 1923-25 served for two years in the U.S. Coast Guard. By World War II he had joined the Society of Friends and had become a conscientious objector.

Following the Israeli War of Independence when the United Nations delegated the administration of the Palestinian refugee camps to the American Friends Service Committee, he traveled in the Near East, engaging in refugee work on both sides, and in 1949 established the budget for the Palestinian camp in the Gaza Strip.

Elmon and Josephine Moffett Benton jointly directed the John Woolman Memorial House from 1948 to 1951, in Mount Holly, NJ. He is survived by his wife; a daughter, Joanne B. Rudnitsky of Portland, OR; a son, John F. Benton of Pasadena; and six grandchildren.

Cox—On June 17, *Raymond S. Cox*, aged 82, of Malvern, PA. His daughters, Priscilla L. Cox Richardson of Gurnee, IL, and Bennet C. Cox of Downingtown, PA, are members of Willistown (PA) Meeting, as were his paternal forebears in the 19th century. He was the widower of Gertrude Lewis Cox, a member of West Chester (PA) Meeting. A third daughter, Elizabeth Cox Blackburn, six grandchildren and one great-grandson survive him.

Dart—On June 21, *Francis Elliott Dart*, aged 63, member of the Eugene (OR) Monthly Meeting, died of cancer at his home in Eugene.

Born in Southern Rhodesia of Congregational missionary parents, Francis, with his wife Alice, joined the Society of Friends at Ithaca, NY, where he earned his Ph.D. in solid state physics at Cornell. He became a University of Oregon faculty member in 1949. There he pioneered in science courses for non-science majors and served a term as director of the Honors College. Sent to Nepal by the University of Oregon in 1957 to help establish the science courses for the planned State University, Francis developed an interest in teaching science as a second culture to children in the non-Western world. This led to research in Nepal and New Guinea, and through language translation his ideas on this technique are affecting science curricula in many parts of the world.

Francis helped train Peace Corps groups in

this approach to teaching, and served as an advisor to returning Peace Corps volunteers wanting to resume their studies.

After World War II Francis spent two years in Germany as a volunteer relief worker with the American Friends Service Committee. He was one of ten Quakers who were among the first to cross the wall into East Germany seeking rapprochement between East and West. He participated in several and directed one Seminar for Diplomats through which Quakers offered an opportunity to junior diplomats of many different countries to discuss diplomatic affairs "off the record" in an informal setting. He was for several years on the National Board of AFSC as well as holding northwest regional AFSC posts.

Francis was one of the founders of the Eugene Friends Meeting. He served as clerk of both Pacific and North Pacific Yearly Meetings. He is survived by his wife, Alice, children Helen, Eleanor and Paul, and grandson Alan.

Flitcraft—On June 4, *Howard C. Flitcraft*, aged 54, a member of Woodstown (NJ) Meeting. He is survived by his wife, Margaret Layton Flitcraft; a daughter, Lois Kay Jamison, and a son, Howard C. Flitcraft, Jr., both of Woodstown; his father, Milton Flitcraft of Woodstown Friends Home; four brothers: Richard of Dayton, OH; Hildreth, Clarence and Edward of Woodstown; and a sister, Annabelle Burns of Woodland Hills, CA.

Gallagher—On May 1 in Great Barrington, MA, *Sarah Newcomb Gallagher*, aged 94, a member of Providence (RI) Friends Meeting. She graduated from Brown University in 1916, was assistant director of Federal Hill Settlement House, and taught in Lincoln School in Providence. She also taught in Boonton, NJ, and briefly, before a long struggle with tuberculosis, at Pine Mountain Settlement School in Kentucky.

She was a member of Women's International League for Peace and Freedom in its early years, and joined Common Cause when she was a resident of New England Friends Home at Hingham, MA. She kept a lively interest in peace, poetry and social justice to the end.

She is survived by a sister, Mary G. Durfee; a niece, Mary A. Seitz of New Canaan, CT; two nephews, Henry M. and William S. Gallagher; and eight great-nieces and nephews.

Haines—On June 12, *Gertrude Reeves Haines*, aged 91, a member of Mickleton (NJ) Monthly Meeting. In 1907 she was married to Thomas Edgar Haines who died in 1970. She is survived by a son, Jeremiah Ellison Haines; a daughter, Jean A. Lightner; four grandchildren; and 11 great-grandchildren.

Hallowell—On June 21 at Foulkeways, Gwynedd, *Marguerite Hallowell*, aged 88, retired secretary and trustee of Philadelphia Yearly Meeting. She was a graduate of George School and Swarthmore College. A member of Warminster and Horsham (PA) Monthly Meeting, later she was clerk of Green Street Monthly Meeting and a member of the Yearly Meeting education committee. Her hobbies were gardening, ornithology, philately and antiques, and she was a member of the Questers, an organization of amateur historians. She is survived by a nephew, Ralph P. Hallowell.

Haviland—On May 7, *Elizabeth Haviland*, aged 70, a lifelong member of Brooklyn (NY) Meeting. She typified the humble, selfless,

frugal servant of God in the manner of Friends. An example of her selflessness is the Haviland Record Room which she gave to New York Yearly Meeting in 1964 in memory of her parents, Henry M. and Susan B. Haviland. She was a member of Yearly Meeting Records Committee for the past 15 years. Over the years, she also served under appointment on many Friends committees as well as volunteering her time and energy toward various community organizations, among them Church Women United. Following her mother's death in 1948, Elizabeth Haviland continued to live in Bay Ridge.

Healton—On March 19, Gordon Healton, aged 49. A memorial service was held in the Sacramento (CA) Friends Church. Gordon was a concerned and respected elementary teacher. He served as Clerk of the Sacramento Monthly Meeting and in 1968 was presented the Sacramento Peace Award by State Senator Albert S. Rodda for his dedication to the cause of Peace and for his work in founding the Sacramento Peace Center.

In the last years of his life Gordon was active in the charismatic movement. His Christian commitment and joyous spirit carried him through the long illness with cancer and were witness to his awareness of God's presence and blessings in all of his life.

Helen Healton, Gordon's wife, and their children, James and Sarah, were able to care for Gordon at home until the morning of his death.

Henderson—On April 10, Sidney Henderson, aged 81, following a brief illness. A lifelong Friend, he was a member of Paullina and Lincoln Monthly Meetings before moving to Richmond, IN, in 1969, where he joined Clear Creek Meeting. He had been active in the work of the American Friends Service Committee since World War I when he did reconstruction work in France. Following retirement as a research analyst, University of Nebraska, he did volunteer service for the AFSC and wrote abstracts for the Peace Research Abstracts. He is survived by his wife, Anna Edgerton Henderson; a son, Arnold, of Milltown, NJ; a granddaughter Rachel, and two brothers, Joshua of Salem, OH, and Alfred of Richmond.

Heusel—On July 5 in an auto accident in Nebraska, Joyce Heusel, wife of Lorton Heusel, General Secretary of Friends United Meeting. Lorton suffered painful rib fractures and their youngest daughter, Jennifer, was very seriously injured. Kristin, another daughter, received minor injuries.

Joyce Heusel had worked about two years as curriculum sales secretary for Friends United Meeting before going into full-time teaching. The Heusels had seven adopted children, and an educational fund is being established in memory of Joyce.

Hilger—On April 19, Frances Cuerier Hilger, aged 58, a member of Rahway and Plainfield (NJ) Monthly Meeting. She was a registered nurse who worked and wrote for the cause of universal human rights, and her dedicated efforts toward the promotion of peace in the world preceded her becoming a Friend. She is survived by her husband, Frederick Hilger; her mother, Mary Frances Morris; a son, Christopher A. Hilger; and a daughter, Katherine Hilger.

Jackson—On June 6 in Underwood Memorial Hospital, Woodbury, NJ, *Tacy Clark Jackson*. She was a lifelong member of the Society of Friends and a member of

CAMP ONAS OTTSTVILLE, PA.

A QUAKER CAMP FOR BOYS and GIRLS 8-13



Fifty-fifth Year of Camping
Complete Camp Program

Two Week Sessions
First Session starts June 26th

SPECIAL RATES FOR QUAKERS

Camp Onas, Ottsville, PA 18942
847-5858 (Available for spring and fall weekend rentals)

FRIENDS ACADEMY



A day school for boys and girls from pre-primary through 12th grade. For information about faculty and staff vacancies or admissions write or call:

FREDERIC B. WITHINGTON
HEADMASTER

DUCK POND ROAD, LOCUST VALLEY,
LONG ISLAND, NEW YORK 11560
516 ORIOLE 6-0393

The Sidwell Friends School

3825 Wisconsin Avenue, N.W.
Washington, D.C. 20016
Established 1883

Coeducational Day School
Kindergarten through
Twelfth Grade

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

Robert L. Smith, Headmaster

Personal Supervision
of a Firm Member

Fyfe & Auer FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer
Cremation service available



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

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

ELIZABETH G. LEHMANN, Owner (518) 576-4392

A savings plan for every savings goal.

**41ST
FIRST**
FEDERAL SAVINGS
and Loan Association of Bucks County

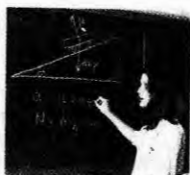


A. PAUL TOWNSEND, JR. VICE-PRESIDENT

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

An Adventure in Quaker Education

Transition to Adulthood Strong Preparation for College



Intensive Academics

A balanced program of academic study; practical skills and community service enables students to develop their hands and hearts as well as their minds.



Community Service



Hand Skills

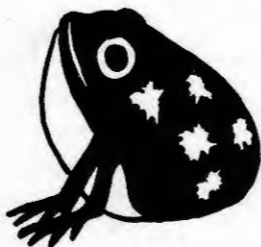
Oakwood School

F. Antoniadis
Poughkeepsie, N.Y. 12601
(914) 462-4200

Founded 1796



Get something hopping



Advertise here!

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

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

THOMAS A. WOOD
Headmaster

Good buys for summer reading—

SUPERSHIP

by Noel Mostert \$1.95
a powerful ecological warning

The complete FAMILY NATURE GUIDE

by Jean Reese Worthly \$2.25

LAURA- The Life of Laura Ingalls Wilder

by Donald Zochert \$1.75

FRIENDS BOOK STORE
156 NORTH 15TH STREET
PHILADELPHIA, PA 19102

Add 50¢ postage and sales tax
where applicable.

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

A uniquely diversified program designed to demonstrate

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

C. Thornton Brown, Jr.,
Headmaster
"LET YOUR LIVES SPEAK"

Woodbury (NJ) Meeting. A graduate of George School as was her late husband, James J. Jackson, Jr., she was an ardent supporter of Friends education.

She is survived by a son, James J. Jackson III of Shaker Heights, OH; a daughter, Hannah J. Ellis, of Woodbury; and two grandchildren.

Miller—On June 3, *Correinne Loucks Miller*, aged 64, after a long illness, a member of Woodstown (NJ) Meeting.

Pettit—On June 6 after a long illness, *Carroll L. Pettit*, aged 65, at his home in Woodstown, NJ. He is survived by his wife, Mildred Stretch Pettit; a son, James of Phoenix, AZ; a daughter, Anita Mahoney, of Evergreen, CO; five grandchildren; two brothers, Frank of Woodstown and Irving of Thorofare; three sisters, Cornelia Flitcraft, Woodstown Friends Home, Helen Thompson of Mickleton, NJ, and Sara Corey of Washington, DC.

Price—On July 11 in an accident on the Pennsylvania Turnpike, *Mary Grace Shuss Price*, aged 59, a member of Lansdowne (PA) Meeting. Her brother, Robert Shuss of Mahaffey, PA, was also killed. She had worked for the American Friends Service Committee as a bookkeeper and was chairman of the Community Relations Committee of her Meeting. She served for many years as a volunteer worker for Tri-County Fountain House; as secretary of the Lansdowne Co-op Store and in other activities. She is survived by two sons: Lewis H. Price, Jr. of State College, PA, and F. Haines Price of Clementon, NJ; a daughter, Lyell (Mrs. Frank) Mahoney of Broomall, PA; and five grandchildren.

Price—On May 1 in Nantucket, MA, *Margaret Lightfoot Price*, aged 87, a member of Swarthmore (PA) Monthly Meeting. She came to Rose Valley in 1902 with her father, an architect and one of the founders of the Quaker colony. She attended Swarthmore College for two years and transferred to Columbia University where she was graduated with a bachelor's degree in kindergarten education. She also received her master's degree from Columbia.

After retirement in 1952, she taught in The School in Rose Valley and the Presbyterian Church Nursery in Swarthmore. She lectured for Media Fellowship House with her doll collection, illustrating the Quaker commitment to justice, equality and the principle of that of God in every one. She is survived by a nephew, Philip N. Price, of Nantucket.

Price—On July 2 in Bethesda, MD, *Reginald C. Price*, aged 66, a member of Friends Meeting of Washington and an internationally known civil engineer, water resource specialist, economist and social activist, of cancer at his home.

Born in Rio, WI, he received engineering degrees from the University of Wisconsin, attended the University of Minnesota for graduate study in public health engineering and pollution abatement, had further studies at Columbia University, and earned a master's in economics in American University. He worked with state, federal and international agencies with the Wisconsin State Board of Health and the California Department of Water Resources. Briefly in the 1940's he taught engineering at New York University. For more than a decade he worked in Seoul, Korea, and Bangkok, Thailand. Since 1972 he was an advisor, director and consultant in Washington, DC.

Reginald Price was widely known for his activities with the American Friends Service Committee, Friends World Committee for Consultation, Pacific Yearly Meeting and with small meetings in Seoul and Bangkok. A member of the board of PAX World Fund, he helped promote Right Sharing of World Resources. Locally he worked on interfaith committees for social action, community services and the cooperative movement.

He is survived by his wife, Esther Price; a son and two daughters: Lee N. Price of Belmont, CA; Margaret Prag of Williams, OR; Laurie Price, a graduate student at the University of North Carolina; and two grandsons.

Schooler—On February 16 in Sacramento, CA, *Ruth Stanley Schooler*, aged 95, a member of Sacramento Meeting. She married Charles H. Schooler in 1909.

She served as Clerk of Sacramento Meeting, and extended Friends' influence into the wider community. Her frequent visits to California legislators brought Quaker testimony to them. She was the moving force behind California's first appropriation for the treatment of alcoholism. She is warmly remembered as a friend who was close to God and who drew many of us closer to each other.

Tempest—On June 8 in Tryon, NC, of a heart attack, *James A. Tempest*, aged 66, a member of Newtown (PA) Friends Meeting and assistant headmaster of George School until 1976. Since 1949 he taught mathematics in addition to duties as college counselor and assistant headmaster, also serving for a year as acting principal. Because of his creativity, sensitivity and keen wit, he was often called upon to chair committees or serve as master of ceremonies. In 1954, he and his wife led one of the first student workcamps in Germany to assist a German school which still maintains an exchange program with George School.

He had taught in public schools before World War II when he served in the Civilian Public Service as a conscientious objector. He was chairman for several years of the Newtown Friends School Committee, and frequently in demand as a square dance caller. He is survived by his wife, Beatrice L. Tempest; a son, Jeffrey L. Tempest of Tryon, NC; a sister, Mrs R.W. McLaughlin of Staunton, VA; and three brothers: Comley and Joseph Tempest of Catasauqua, PA, and the Reverend William Tempest of Gresham, OR; and 15 nieces and nephews.

Tomlinson—On March 18, *Marian S. Tomlinson*, a member of Wrightstown (PA) Monthly Meeting. She is survived by her husband, Homer A. Tomlinson; a daughter, Eugenia Howes; a son, Kendall S. Tomlinson; and six grandchildren.

Wood—On June 26 in Mt. Kisco, NY, *Martha Speakman Wood*, aged 84, a member of Croton Valley (NY) Meeting. After graduating from Swarthmore College, she had worked at Hull House, Chicago. Later she joined the U.S. Department of Labor's Children's Bureau and worked in Puerto Rico. During World War I she ran an orphanage in France. Later she supervised a day school in Mt. Kisco. She was widely known for growing camellias. She also did relief work in Europe for the American Friends Service Committee. She is survived by a son, James Wood, and two grandchildren. Her husband, Hollingsworth Wood, died in 1956.

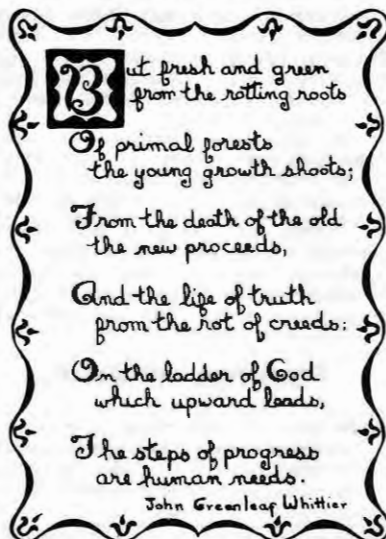


pendle hill

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
Fall Weekend Conferences:

- | | |
|---------------------------|--|
| October 21-23 | THE MEETING AS A CARING COMMUNITY
1977 Workshop for Friends Meetings
Leaders: Howard Bartram and Rachael Gross |
| October 28-30 | SINGLE AGAIN
(A Weekend for Formerly Married)
Leaders: Frances Dreisbach and Alex Scott |
| November 11-13 | THE QUEST FOR THE SELF AND MEETING WITH OTHERS
IN DEPTH (A Retreat)
Leaders: June and John Yungblut |
| November 18-20 | WHOLE PERSON/WHOLE WORLD
Leaders: Howard and Mary Reed |
| December 29-
January 1 | THE TURNING POINT
(New Year Gathering)
Leaders: Edwin C. Morgenroth, John W. Payne,
and H. Louise Wilson |

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



A.F.S.C. CARDS

greetings & notes

12 cards for \$2.00

Send for brochure:

Card Project
814 N.E. 40th
Seattle, Wn. 98105

WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1977

A Friends' coeducational country
boarding and day school

BOARDING 9 - 12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

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

Classified Advertisements

CLASSIFIED RATES

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

Accommodations Abroad

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

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

Oxford—Long-term. U.S. Friends' new furnished apartment in green surroundings near center. Two bedrooms, study lounge/dining room. American conveniences. About \$204 monthly plus rates. 212-MO6-8048. Box N-694, Friends Journal.

Announcements

Spiritual Development of the Family and the Community—four lectures, open to all: 9/18/77-3-5 p.m. at Birmingham Friends Meeting: "What-soever Things Are Lovely"—Daisy Newman. 9/25/77—7-9 p.m., West Chester Friends Meeting: "Freedom in the Framework of the Family"—Elizabeth Watson. 10/2/77—3-5 p.m., Kennett Friends Meeting: "Traditional Values and the Changing American Family"—J. William Frost. 10/9/77—7-9 p.m., London Grove Friends Meeting: "The Family in Community: A Spiritual Journey"—Parker J. Palmer.

Books and Publications

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

1977-78 Friends Directory—Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also, Friends centers, schools and colleges, Friends homes. Handy reference during summer vacation and year-round travel. \$1.75 plus 50 cents postage and handling. Order from **Friends World Committee**, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

A Manual on Nonviolence and Children. Theory, activities, "how-to" for family/school. 150 pp. \$5.50, includes postage/handling. Nonviolence & Children Program, 1515 Cherry St., Philadelphia, PA 19102.

The Quaker Doctrine of Inner Peace, by Howard Brinton. How Friends have ordered the inner life to meet outward pressures. Reprinted this month. Order #44 from Pendle Hill Publications, Wallingford, PA 19086. \$1.25 includes handling.

For Rent

Eight room house on river in small NH village. Friend owners away for three years. Opportunity for couple engaged in the arts—writing—painting—music. Low rent for couple willing to house sit, do painting, repairs, generally maintain our house in manner to which it is accustomed. Friends meeting nearby. George/Helen Bliss, Route 1, Box 103, New Ipswich, NH 03071. 603-878-1087.

For Sale

Non-Competitive games for home, school, church. Play together, not against each other. New items, wider variety. Free Catalog: Family Pastimes, (FJ) RR4, Perth, Ont., Canada K7H 3C6.

Will Forms—Make your own will easily. Ready to fill in. Mail \$2.00 (2 for \$3.50) to Forms, P.O. Box 3609, New Haven, CT 06525.

Personal

Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 26 Boylston St., Cambridge, MA.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

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

Gay Friends and friends of gays. Friends Committee on Gay Concerns newsletter. Free; contributions appreciated when able to pay. Publication irregular, 4-6 times annually. Name and address to Bruce Grimes, editor, Box 222, Sunnyside, PA 18084.

Positions Vacant

George School business manager and treasurer. Training and experience in business management and secondary education is required. Send inquiry and resume to Eric G. Curtis, Headmaster, George School, Newtown, PA 18940.

Wanted young married farmer and/or cattleman to associate with prospective owner of good sized farm in north Florida. Soil good for cattle, grain, grass, melons and forestry (timber and pulp). Area good for fishing, hunting, swimming, sports, camping and raising a family. Will accept long or short-term contract. Write: Benjamin Lucash, 84 Kent Avenue, Marlton, NJ 08053.

Military counselor. Friends Military Counseling Service, located outside Fort Dix, NJ, seeks two staff persons—full-time and part-time. Responsibilities include counseling soldiers, fundraising, administration. Experience in military counseling helpful, but not required. Salary approximately \$6000 annually. Interested? Contact Friends Peace Committee, 1515 Cherry, Philadelphia, 19102.

Housekeeper or older couple to live-in with elderly gentleman. Cooking, cleaning, general housework on Long Island farm; room, board, salary. Respond to Arthur S. Underhill, Syosset, NY 11791. 516-WA1-4346.

Positions Wanted

Active Friend over 65 available first month 1978 for full time employment. Experience: monthly meeting leadership. Yearly Meeting Religious Education and General Field Secretary. Resume on request. James Toothaker, 267 Grand Street, Newburgh, NY 12550.

Schools

Woolman Hill—Alternative High School on 110 acre farm overlooking Connecticut River Valley. Seventh year. Quaker affiliated. Apprenticeships, academics, arts, crafts. Learn and live cooperatively. Thirty people. Spring, summer and fall admissions. Write **Woolman Hill**, Deerfield, MA 01342. 413-772-0453 or 773-9065.

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

John Woolman School, Nevada City, California 95969. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed-Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

The Meeting School. An alternative approach coed boarding school. Grades 1-12. Accredited. Quaker principles. Individual growth encouraged by community cooperation. Students and faculty share decision-making. Students live in faculty homes. Small classes. Crafts, farming, college prep. Established 1957. Nondiscriminatory. Call 603-899-3366. Write: The Meeting School, Rindge, NH 03461.

Arthur Morgan School. Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

Services Offered

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

Certificates and testimonials hand lettered to your specifications. Jean Horne, 42 West Del Rio Drive, Tempe, AZ 85282.

Military counseling and assistance. A free service including conscientious objection, AWOL, and discharge counsel. Prison visitation to Fort Bragg and Camp LeJeune. John Wenberg, Quaker House, 223 Hillside Ave., Fayetteville, NC 28301. 919-485-3213.

The Best Things In Life Are
often found on the Journal
classified page

MEETING ANNOUNCEMENTS

Argentina

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

Mexico

OAXTEPEC—State of Morelos. Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

Alabama

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

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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. Steven S. Spencer, clerk. Phone: 602-325-0612.

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

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-3041.

MARIN—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

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 683-4698.

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 724-4966 or 722-9930. 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 and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

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

PUEBLO—Worship group, 543-0712.

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: 933-2989.

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

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

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, 203-847-4069.

Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$8.25 Two years ☐ \$16. Three years ☐ \$24.
(Extra postage outside the United States, \$2 a year)

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

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

Name _____

Address _____

City _____

☐ This is a gift subscription in my name for: _____ State _____ Zip _____

Name _____

Address _____

City _____

State _____ Zip _____

Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

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.

REHOBOTH BEACH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

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

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m. - 11 a.m.; babysitting, 10 a.m. - 12 noon; First-day school, 11 a.m. - 12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

Florida

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. 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.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicheloff, clerk, phone 525-8812. Quaker House phone 373-7986.

AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Ogelthorpe Ave. 788-5821 or 236-8327.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

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

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

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

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

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 758-1885.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 988-3861 or 852-5812.

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: 546-5033 or 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

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

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

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7079 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

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

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

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

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.

DES MOINES—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

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

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 Kingsley, ministers. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

LOUISVILLE—Meeting for worship, 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

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

NEW ORLEANS—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 586-6155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 868-2198.

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

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

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

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 839-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Ziegler, clerk, 834-2491; Lorraine Claggett, 822-0669.

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

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

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

Massachusetts

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

AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. 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 St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6863.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. 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.

NANTUCKET—Worship at 10:45 a.m. In Fair Street meetinghouse from June 15 to Sept. 15. Visitors welcome. For information call 228-9265.

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, 9840 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

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

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

GRAND RAPIDS—Friends meeting for worship. First-days 10 a.m. For particulars call 616-868-6667 or 616-383-2043.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m.

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: 826-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

LINCOLN—3319 S. 48th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 585-8442.

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

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

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

CONIC MEETING—Maple St., Conic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

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

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

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

New Jersey

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

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

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

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

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

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

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

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., 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: 609-488-5359 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. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 11:30 to 1:30.

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

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meeker, 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, convenor. Phones: 863-4697 or 863-6725.

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

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8886 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

BULLS HEAD RD.—N. Dutchess Co., ½ 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: 914-238-9894. Clerk: 914-828-6127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

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 8th St. Phone: 607-733-7972.

GRAHAMSVILLE-Catakill (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. Moeshl, 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—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

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—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED3-3178.

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: 255-5678.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

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

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

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

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

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

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

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

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

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. 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, 919-888-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

FAYETTEVILLE—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

QUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

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

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

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 at 7 p.m.; business meeting and pot-luck supper, 6 p.m., 1st Sunday; discussion group 3rd Sunday. Call 336-8972 or 733-7683 for information and place.

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, 9 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, 10:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

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, 848-4472, or Roger Warren, 486-4949.

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

STARK COUNTY—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone: 494-7767 or 833-4305.

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. Sterling Olmsted, clerk. 382-4118.

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

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

Oklahoma

Oklahoma City—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

Oregon

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

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone 757-4438.

BUCKINGHAM—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

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.

DOWNTOWN—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

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

GWYNEDD—Sumner 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.

HAVERTOWN—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.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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

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

LEHIGH VALLEY-BETHLEHEM—On 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., first Sunday of month, 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 Gorton, clerk, 458-6181.

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.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

NORTHWEST PA—New meeting, 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravaccon-Mershon, R.D. 2, Conneautville, PA 16806.

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, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Frankford, Unity and Wain 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 juncture 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—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

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

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

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

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

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

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

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

SUMNEYTOWN-Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house 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 19395.

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, 629-5814.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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. GL2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-381-7487.

EL PASO—Worship, 10 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 628-4979.

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.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

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 272-9115. June-August, worship 10 a.m.

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

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

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, 10:00-11:00 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.

KICKAPOO VALLEY—Friends Worship Group, 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 829-5132.

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

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

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

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



Autumn has arrived and it's time for many young Friends to leave home for school. A thoughtful gift from home which will keep young people informed about Quaker activities and thinking is a gift subscription to Friends Journal.

We now have a special \$4.50 rate for an eight-month student subscription (long enough to come throughout the school year). This is a savings of \$7.50 over the single copy price and \$1.80 over the cost of a regular subscription for the same period of time.

Just fill out the form below, clip, and mail to: Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102.

Your young friend will be among Friends!

☐ I enclose payment of \$4.50 per subscription ☐ Please bill me.

My name _____

Address _____

City _____ State _____ Zip _____

Send to:

Name _____

Address _____

City _____ State _____ Zip _____