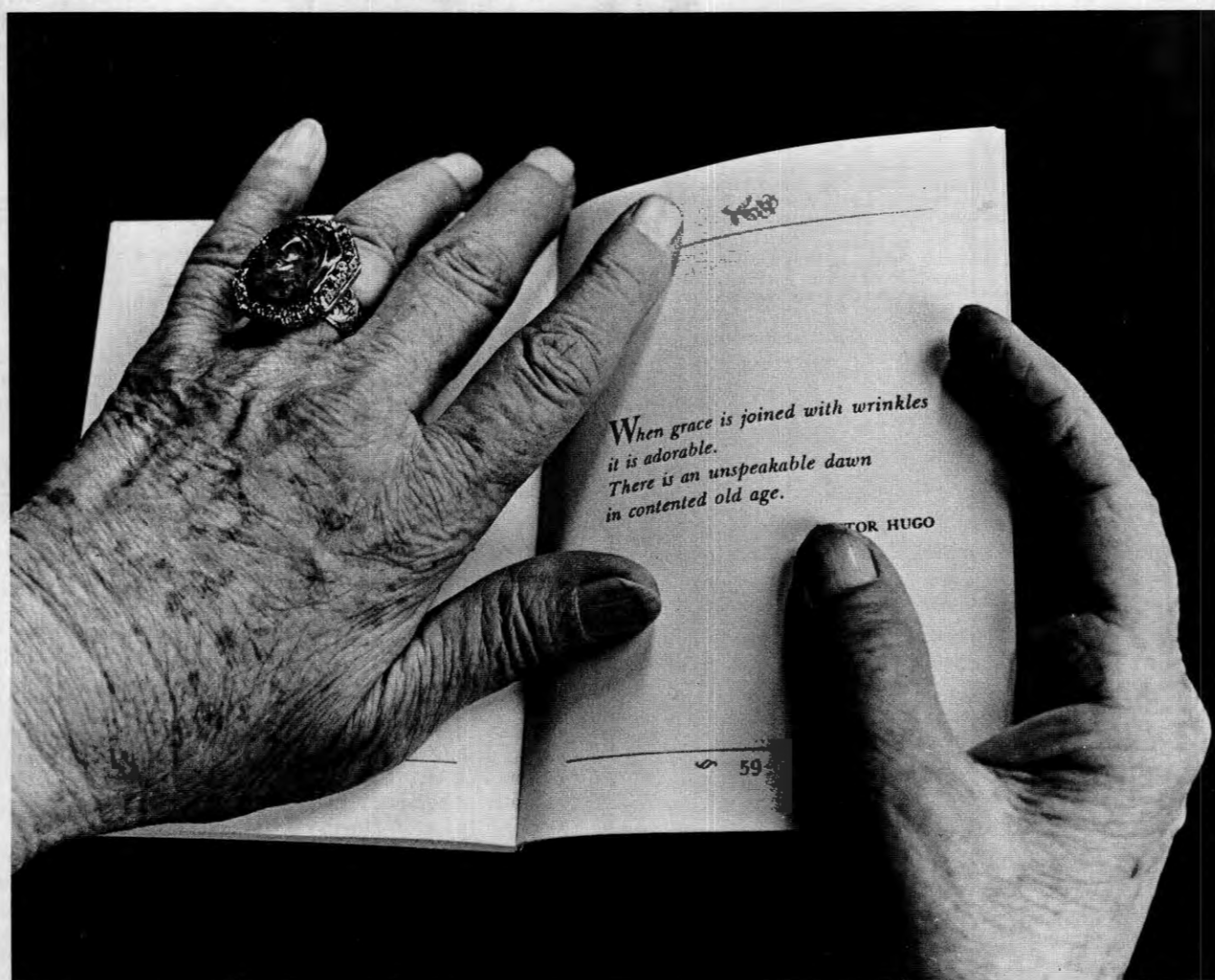


May 15, 1970

FRIENDS JOURNAL

Quaker Thought and Life Today



ELIZABETH BRINTON
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CONTRIBUTING EDITORS

Frances Williams Browin

William Hubben

Richard R. Wood

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From a Facing Bench

THE PHOTOGRAPH ON THE COVER was taken by Jacalyn Hartman, a student in the School of Public Communication of Boston University. She is in her senior year, and her major subject is photojournalism. Jacalyn Hartman writes that in her photographs she wants most to portray the uniqueness of the individual and the loneliness, worries, need for companionship, and joys of the human situation.

Grow old along with me!

The best is yet to be,

*The last of life, for which the first
was made.*

Our times are in his hand.

ROBERT BROWNING, Rabbi Ben Ezra

The contributors to this issue:

BARBARA REYNOLDS, a member of Honolulu Monthly Meeting, is assistant to the director of the Swarthmore Peace Collection. She writes of Friends: "I rejoice in the infinite variety. I am grateful for those who protest and for those who protest the protesters." She has written several books for children.

FRANCES WILLIAMS BROWIN, a writer who formerly was editor of Friends Journal, had been asked to write a "Quaker Portrait" of Henry J. Cadbury. Instead, for Henry Cadbury's eighty-sixth birthday, she wrote a skit, which was presented at a session of the conference class of Central Philadelphia Monthly Meeting, of which the writer and the hero of the skit are members.

RICHARD E. TIRK, a member of Wausau Friends Meeting, Wisconsin, in his poem has tried to show how "the man next to you may worship in words entirely different from yours and yet have a religious experience that is almost the same."

RALPH A. RAYMOND, an engineer, has retired as an executive of an electric power company. He is a member of Rock Valley Monthly Meeting, Rockford, Illinois, and presiding clerk of Northern Half-Yearly Meeting. He is a member of the Central Committee of Friends General Conference.

ROBERT R. SCHUTZ is editor-in-chief of Annual Reviews. A member of Palo Alto Monthly Meeting, California, he was one of the founders of KPFA, an educational radio station in Berkeley that was the parent of KPFK in Los Angeles and WBAI in New York. He is chairman of the Peace Education Committee, American Friends Service Committee Northern California Regional Office, and is a member of the executive committee of Friends Committee on Legislation in Northern California.

ADELE WEHMEYER was born in Italy and came to the United States when she was fifteen years old. She is a member of the Fellowship of Reconciliation. When she and her husband were discussing religion with a Friend, they discovered that they "had been Friends a long time without knowing it." Subsequently they joined the Society, and her husband for a time was clerk of Oswego Monthly Meeting, New York.

Today and Tomorrow

Man Cannot Live Alone

MANY PEOPLE are lonely. Oh, they will not tell you, or admit to themselves, that they are lonesome, alone, yearning for a smile or a handshake or a greeting or the touch of body to body or mind to mind. Like alcoholics, they cannot bring themselves to admit that they yearn for something or must resort to a substitute for something that everyone needs badly: Love (or its lesser manifestations: Attention, care, charity, humanness, identification with people).

Oh, they put on a bold enough front when they are with others, grasping at the moment at work or social gatherings or meetings to be normal, happy, accepted, a part of people's lives, and so to be a person. But then they go home, to loneliness, to wait for the telephone to ring (it never does), to see if there's a letter (there seldom is), to hope for a knock on the door (silly as it is: "Ah, good morning, Mr. Gas Man! How glad I am to see you! And how are you? The meter's right down those steps. Please stop in anytime!").

The loneliness of old people is the tragedy of abandonment. The loneliness of young people is the tragedy of the present and the future. They have no memories, no color slides of happy places and times, no letters in a box, re-read, that say I love you, I miss you, come see me soon.

Lonely now, in their intense search for identification, acceptance, relevance, personality, love, or some kind of certainty, the young cannot foresee whether the days ahead will have any more love or companionship. They turn then to the substitutes of the moment, and no one can blame them, no one who has compassion and love. Happy is he who is kind to the poor, said Solomon. Happy is he, one also can say, who extends a hand of lovingkindness to the lonely.

Those who believe God is in each of us should feel shame and sorrow that we do little about this greatest malady of our time.

Generosity

Nevertheless, be patient with those who are badly-off, do not keep them waiting on your generosity.

For the commandment's sake go to the poor man's help, do not turn him away empty-handed in his need.

Better let your silver go on brother or friend, do not let it go to waste, rusting under a stone.

Invest your treasure as the Most High orders, and you will find it more profitable than gold.

Deposit generosity in your storerooms and it will release you from every misfortune.

Better than sturdy shield or weighty spear, it will fight for you against the enemy.

—Ecclesiasticus 29:8-13, THE JERUSALEM BIBLE

Miscellany

✓ "Conservation and community are the two sides of the environmental coin. For the crisis of the environment is also the crisis of cities and of the man-made world. It is a crisis of survival and the soil—and of conscience, as well. It is odd that this rich and pragmatic country should be having a crisis of conscience. It is even stranger that the awakening of conscience should be led by its youth. The issues of conscience have been civil rights, hunger and Vietnam. Now it is the turn of the environment."—Ada Louise Huxtable, *The New York Times*

✓ "When you examine a person who has been fabricating bombs, you almost always find a frustrated, almost helpless individual. It doesn't happen just like that. It takes a long time in development . . . Through bombs and threats they are now attempting to turn over our society, almost like anarchy . . . They are hostile and fearful, and having been fundamentally threatened, they threaten others. It all has to do with the milieu, the timing, what happened in the person's early life, his personality reaction . . . We live in a climate of violence in America, and where you have a climate of violence, everything goes."—Dr. David Abrahamson, a psychiatric specialist and author of *Our Violent Society*.

✓ Daniel P. Moynihan, Presidential adviser: "The time may have come when the issue of race could benefit from a period of 'benign neglect.' The subject has been too much talked about. The forum has been too much taken over by hysterics, paranoids and boodlers on all sides. We may need a period in which Negro progress continues and racial rhetoric fades."

✓ In its twenty-three years of response to those in need overseas, Church World Service, a program of the Division of Overseas Ministries of the National Council of the Churches of Christ in the United States, has fed, housed, educated, trained or otherwise assisted nearly two hundred million refugees, the starving, or disaster-stricken in forty-two countries outside the United States.

✓ "Parents want to put their children on an escalator. Adolescents want to walk up each step of the ladder themselves. They are trying to work things out. If parents understand this—that they don't want to just learn and duplicate, but want their own identities as they fit in with others of their own contemporary group—adolescents wouldn't have to retreat to drugs and hippie culture."—Dr. Malvina Kremer, chief of the Adolescent Clinic at Metropolitan Hospital, New York.

✓ "Poor peace! So desired, so necessary, so acclaimed and yet today so feigned, undermined, offended and betrayed. We must always desire and serve it, and not lose faith in being able to reach it."—POPE PAUL VI

Bringing Our Tithes to the Storehouse of the Lord

by Barbara Reynolds

TITHES ARE TAXES due to God, the second part of the "render unto Caesar" quotation that many Friends and other Christians invoke when it is suggested that they might refuse to pay Federal taxes that are used for war. (The government has a way of collecting what it considers due, plus penalties, while God is more trusting. For this reason, I suspect, His claims are less likely to be honored.)

The Society of Friends, putting its faith in the leadings of the Spirit, tends also to be more trusting than other institutional churches. We do not pass a collection plate (thus losing the opportunity, as one surprised visitor expressed it, of speaking to that of God in the wallet of every man), but I wonder how many Friends are led by the Spirit faithfully to contribute God's tenth to our Meetings.

If we do not, is it because we are unwilling to render unto God the things which are God's?

Or may it be that, like those who refuse taxes, we feel that our Meetings are not serving God's purposes as well as we ourselves can do?

Or do we believe that tithing is only for the support of the Society of Friends and that, since we do not have to pay a minister, keep up a steeplehouse, and send missionaries to distant lands, it can get along very well on less than a tenth? (Besides, there are all those lovely gilt-edged investments, the income from which should certainly relieve us of *some* responsibility!)

Yet the original observance of tithing was not directed toward serving the needs of the temples or of the priesthood. It was a bringing into the "storehouse of the Lord" the tenth part of all that one had, to be administered by the priests for the good of all according to their need (specifically including the stranger and the alien).

In modern days, it seems, we give to our religious institutions only after we ourselves have no further requirements—a portion we can spare after other "necessary" expenses have been met or as a convenient means of feeling righteous while reducing taxes. The most generous contributions often are given after death, yet even these are frequently earmarked for this purpose or for that, as if we could not trust the Spirit to guide those who would administer our bequests.

How many of us are actually setting aside for God an honest tenth of all that we receive, *before taxes*, and turning it over regularly to the religious body of our choice? Over and above that, of course, should be such additional freewill offerings as we are able to make, as well as con-

tributions to peace and civil rights groups and other secular agencies of our own selection. These, however, are not what is meant by tithing.

An approximate giving of "at least a tenth," as many of my friends insist that they do in various haphazard ways, never can initiate the donor into the amazing insight and power that result from faithful, conscious tithing.

I discovered this for myself last year when I determined to try a carefully controlled experiment. I began by adding up the total of my worldly wealth (which came to something considerably less than five hundred dollars) and setting aside one-tenth, in cash, in a special "purse for the Lord." I kept a strict accounting of everything I received, whether by salary, royalties, or gifts, and immediately put aside one-tenth. By the end of two months—and with no prospects whatsoever when I started—I was able to turn over *in tithes* as much as I had possessed when I began.

In addition, I have been helped to a stronger faith, a very real confidence that all of my needs *will* be met. There seems to be a built-in spiritual dividend from tithing that tends to free us of that all too human temptation to hoard, to accumulate beyond our needs. Perhaps it is because it has the effect of keeping the channel always open by just that ten percent: Not a tax, which has been withheld on a sliding scale and which, perhaps, by careful figuring and prudent charities may be recovered; not a sum that we ourselves are free to allocate—so much to this good cause and so much to that, according to whether or not we approve of their programs and future plans—but a fixed percentage, which we set aside, immediately and without question, from our gross income, no matter how small.

If we receive fifty dollars a week, we do not say, "My church knows that I can't afford to give anything at this time, but I'll make it up generously after I get a raise." We tithe *now*—an expression of faith that our needs *will* be met and a guarantee of our willingness to be a part of God's concern for meeting the needs of others. (I have yet to hear of anyone who has died of starvation while tithing regularly, even though a number of my amazing Christian friends in Watts were giving a tenth of their public assistance checks to their church and trying to keep their end-of-the-month hunger pangs under control with flour-and-lard gravy.)

Once we have discovered that we can spare five dollars out of fifty a week and survive on the remainder, we find it easy and even joyous to increase our giving as our income goes up. Our grasp on money, the dangerous conviction that everything we earn is *ours*, and our preoccupation for disbursing funds according to our own desires, has been loosened by just so much. We have learned something about trusting God, not only to make use of our tithes but to look after our own needs. And we have discovered the secret of proportionate giving, which, if faithfully carried out in society, would provide an abundance from which to

truly minister to all, a "storehouse of the Lord" out of which, in His name and because He cares, we could respond to need wherever it exists without self-righteous judgments as to who is and who is not "worthy."

I suspect that the observance of tithing has fallen off partially as a result of the churches' betrayal of their own stewardship. They have diverted to the needs of their own buildings and grounds that which should have been held in trust for all. They have faithfully received and have paid *into* the storehouses (or banks) but have stood guard to make sure that nothing but the interest flowed out. They have tied strings to their giving, withholding from those who do not meet with their approval and forgetting that God, whose stewards they should be, causes the rain to fall upon the just and the unjust alike.

Tithes, it seems to me, should not be given or withheld in an effort to bring pressure upon God or to coerce the workings of the Spirit. If we have lost faith that our own religious body is not administering its trust with true compassion for our troubled world, we may be well advised, *not* to renounce tithing, but to seek another storehouse—perhaps a church in the ghetto—where the Spirit may be less hedged about with anxiety and paternalistic caution.

And here, I believe, is the relationship—and the difference—between paying taxes and tithing. We should continue to render unto Caesar that which is Caesar's, including obedience and respect as well as taxes, for so long as they are his due and his requirements are not in conflict with those of God. If the government turns away from righteousness, forsakes justice and mercy, and puts our taxes to ungodly uses instead of caring for all of its people, I believe we have the right to refuse and to reallocate to constructive causes that percentage of our income which is assessed as tax.

On the other hand, our allegiance to God is paramount. Under any and all circumstances we are required to render unto God that which is God's *including our tithes*. However, just as we may need to consider withdrawing our financial support from a government that is not doing what a government is supposed to do, we may wish to consider reallocating our tithes if our own religious body fails to be responsive to the Spirit of Christ which is the foundation of our faith. In some of our poorest and most unpretentious neighborhoods are churches, often without buildings, which are serving as channels rather than locked vaults. Living only on faith, they are daring to empty their storehouses in response to need in trust that God is able and willing to keep them refilled.

I long for the Society of Friends to recover an equal faith and trust, but I suspect that it will only happen when enough individual Friends experience the releasing power and the freedom from overanxiety, which is the joyful concomitant of bringing our tithes and freewill offerings once again to the storehouse of the Lord.

So Many Hats

by Frances Williams Browin

SCENE: Home of Henry and Lydia Cadbury.

TIME: The present.

At the opening, Lydia, wearing an apron and with her hair tied up in a bandana, is standing with hands on hips looking disgustedly at a pile of hats on a table. Henry enters, carrying a briefcase and wearing his favorite battered hat.

LYDIA I'm glad thee's come, Henry, so thee can tell me what to do with all these hats. I've been housecleaning today, and everywhere I look I keep finding more hats. Thee'll simply have to get rid of some of them.

HENRY Yes, thee's right. I've been meaning to do that for a long while. I don't really need any of them. I already have a good hat.

He takes off the battered specimen and places it carefully on a chair, while Lydia gazes at it critically.

H Well now, let's see. Does thee have a place where I can put the ones I'm going to get rid of?

L *Looking pleased.* I certainly do. Wait a minute!

She disappears, taking his hat with her. In her absence Henry fingers the pile of hats appraisingly. When Lydia returns she brings with her a big carton, which she places on the floor.

L Now, which ones is thee going to throw away?

H *Picking up a mortarboard bearing the label "Teacher and Lecturer"*—I guess this is as good a one as any to start with. Seems to me I do entirely too much talking. If I'm not teaching at Harvard any more why should I always be at the beck and call of Haverford and Temple and everyone else?

He throws the mortarboard into the carton meant for trash.

L I'm glad thee feels that way about it. Thee really shouldn't have to meet a teaching schedule any more.

The telephone rings. Lydia answers it.

L *Into telephone.* Hello! Who? Oh yes! *Silence while she listens.* You want to speak to Henry? Just a minute, he's right here. *She hands the receiver to Henry and says* It's Pendle Hill.

H *On telephone.* Yes? *Pause while listening.* Can't you get someone else? *Listens again.* Oh, I see. Well, I suppose I can. I'll be out some day this week to talk with you about it. *He hangs up the receiver.*

H *To Lydia.* They want me to give a series of twelve lectures at Pendle Hill. *Lydia says nothing, but her expression is ominous, and Henry adds defensively:* After all, it's only twelve lectures!

Lydia leans down to rescue the mortarboard from the

carton. As she puts it back on the pile of headgear to be saved she picks up a hat labeled "Stamp Collector."

L How about this one? Maybe thee could pass it on to one of our grandchildren. It's more suitable for a little boy than for a man thy age.

H *Handles it lovingly.* Maybe so, but wearing it is fun. Besides, I've never really been much of a stamp collector, thee knows. Just the ones with Quaker connections. I've written a lot of "Now and Then" columns about those for Friends Journal.

L That reminds me. *She picks up a hat marked "Author" and perches it on his head.* So many people keep asking me when thee is going to get around to collecting thy "Now and Then" columns and publishing them in book form. They seem to think a lot of Friends would like to have a book like that.

H *Shakes his head.* I don't see how I can find time for it. There are too many other things I'd like to publish first. For instance, there's that *Book of Quaker Sinners* I've had in mind for years as a companion volume to Violet Hodgkin's *Book of Quaker Saints*.

L *Looks at a hat labeled "Historian."* I guess thee's right about that, Henry. I remember thy saying just the other day how much thee liked this hat, and complaining that lately thee hadn't had nearly enough time to wear it.

He puts it on happily and she nods approval. As a matter of fact, I like that one myself. Remember what fun we had in England when thee was digging up material for *George Fox's Book of Miracles*?

H Of course I do. I've never enjoyed anything more. But then, working on the revision of the New Testament was fun, too. *He twirls reflectively the hat marked "Biblical Scholar."* It was really exciting to discover occasionally that some of the translations people had been using for years actually meant the wrong thing. But I suppose it isn't likely that I'll need to wear this hat again. Shall we throw it out?

L *Reaches out protectively to grab it as he holds it over the trash carton.* It's just possible that thee might need it again. I used to enjoy so much telling people that thee was rewriting the Bible!

H *Lifts from the table his "American Friends Service Committee" hat.* At least I don't need this one nearly as much as I used to. For years it really got a lot of wear, didn't it?

L I should say so, the way thee used to have to make overnight train trips down from Cambridge all the time to preside over Service Committee meetings. Still, I think thee'd better hang on to it. Even now there are plenty of times when thee needs it.

H *Places AFSC hat back on table.* Yes, they do call on me now and then. Actually this should have been a top hat, I suppose, that time I represented the Service Committee in Norway in 1947.

The virtues of one generation are not sufficient for the next, any more than the accumulations of knowledge possessed by one age are adequate to meet the need of the other.

JANE ADDAMS

L Thee means when thee had to accept the Nobel Peace Prize in a borrowed tail coat? It's always seemed uncanny to me that the Service Committee's clothing warehouse should have had a dress suit to lend thee, and that it fitted thee nicely, too. What on earth does thee suppose they were doing with a dress suit, anyway?

Henry strokes tenderly a sports cap bearing a "Back Log Camp" label.

H *Sadly.* This is the one I've always liked best of all. Paddling, mountain-climbing, wood chopping—the amount of wood I've chopped! Well, this is one hat, anyway, that it's safe to throw away, now that Back Log's closed.

He tosses it toward the carton, but Lydia catches it.

L *Reproachfully.* Must thee throw it away? We just might have a chance to go back there next summer.

H *Grinning.* Whatever thee says. I'm just trying to help thee clean house. We're not making much progress getting rid of these hats.

There is a knock on the door.

L Oh, my, callers—and with us messed up like this!

H I'll go.

He goes to the door, and when he returns the clerk of Central Philadelphia Monthly Meeting is with him.

L Why Hello! Glad to see thee.

CLERK I hope I'm not disturbing you. I just came to bring this birthday gift from Central Philadelphia Meeting to Henry Cadbury.

She holds out a hatbox. Henry takes it and Lydia looks on anxiously as he opens it.

H Here's a card.

L Read it out loud.

H *Reads.* "We wanted to give a traditional old-time Quaker hat to our favorite Quaker, but we couldn't find any, so we hope that this one will do just as well. It brings our love and our wishes for many happy returns."

Henry digs into the tissue paper and brings forth a battered hat—the same old hat he was wearing when he first came in.

L For pity's sake!

CLERK If you don't like it maybe we can exchange it.

H I wouldn't think of it. You couldn't have pleased me better. *He starts to put on the hat.*

CLERK Wait a minute! Something important is missing!

She searches in the hatbox and retrieves a sign saying "Central Philadelphia Meeting" which she fastens under the hatband before handing the hat back to Henry.

H *Dons it with a smile.* How did you know I needed a hat?

The Difference is in the Language

by Richard E. Tirk

Listen to the unspoken words of father and son.

THE FATHER

We drove together in his car;
and while my son gave me his views,
I thought of words to prove him
wrong,
then answered him in bitterness.

But now we sit at worship
and now I realize
I should have listened to him
with my heart.

He knows God's will imperfectly,
but so do I.
And if I want to hear
God's voice come in more clear,
then I must listen to my son—
and to my fellow men—
with love.
God speaks to me through them.

That's why we meet for worship.
If we can hear God's voice more
clear,
we'll better carry out His will
throughout the week ahead.

The inner light shows me
my love for man must not stop here;
it must reach out
beyond my congregation, country,
continent,
I feel it spread to all men everywhere.
They're all my brothers
and within each one is That of God
which gives our world the good it has:
Man's wish to share and not to hoard,
to heal and not to hurt;
his patience, not impatience
toward men's faults.

The love I feel for mankind
spreads out for more—to animals.
Yes, they too, are kin to us—
all animals and plants.
All living things contain
a spark of God
that makes them differ
from the land and sea.
Yet even land and sea are kin to us.
God made the earth of them
for us to live upon.

It's I and man and earth and God!
With each "we're one"
the inner light flares up and dims;
my mind moves out
and then comes back.

It reaches out.

"I'm one with congregation,
living things and earth."
And then comes back.

And reaches out again.
"I'm one with sun and stars."
And then comes back.
And reaches out,
still farther out, until:

"I'm in a haze of radiance.
I'm one with God.
I will feel no evil
for Thou art with me.
I'm numbed by warmth.
I'm dazed by light.
My cup runneth over.
I almost can't go back."

And then
the moment passes.
My mind comes back into the room.

THE SON:

I drove the car,
and all the while my father spoke
my mind made counter arguments.

But now we sit in silence
and a message comes:
Don't argue with the words he said,
but think of what he meant.
It's time for us to close our mouths
and listen with our hearts.

Each and every one of us
has visions of a better world,
though each one sees a better way
of getting to the better world.
My father sees the way
in freedom to compete,
while I want men
to work together more.

His vision has its flaws
and so must mine.
And if I want
to mend the flaws in mine,
then I must listen with my heart
to every word of his
and see my vision with a few less
flaws
inside my mind.

That's what Sunday worship's for.
To see the way more clear
so that we'll work along it stronger
in the week that lies ahead.

My consciousness streams out
until it focuses on all mankind.
All are my brothers
and within each one
is part of every force
that shapes my world:
The selfishness of man, his generosity;
the urge to kill, the urge to cure;
impulsiveness of youth, inertia of the
aged.
These forces move all men.
And yet all men are part of them
because each springs from all men's
minds

My consciousness spreads out
beyond mankind
and takes in animals.
All life is tied together;
every living thing
is host to a mysterious chemistry
that makes us differ somehow
from the lifeless things
like ice and rocks.

The earth is part of us,
and we're part of the earth!
This rhythmic theme is picked up by
the pulse in both my temples.
With each throb, my consciousness
expands—
out past the congregation and the
earth,
through the solar system,
through the galaxy,
through the space beyond, and out:
"I'm part of the universe
The universe is part of me."
And then comes back.

And farther out:
"There can be no end.
Annihilation will be followed by
creation
and creation by annihilation."
And back

And floods out farther still
until
it meets infinity
and flares
and fuses form and depth and time in
ecstasy
and almost won't subside,
but finally turns and then
reluctantly comes back.
It's noon. Our worship here is done.
I turn, reach out my hand.

I Am a Fugitive From a Discussion Group

by Ralph A. Raymond

FROM MORE LIMITED beginnings, the term "sensitivity training" has grown to embrace a variety of laboratory training activities in human relationships. It now includes training in group dynamics, group discussion, and organizational development and confrontation sessions, encounter groups, and marathon labs.

All of this astonishing development, some say, stems from the start made only about twenty years ago by a small group of men at their National Training Laboratory in Bethel, Maine.

Those who make this founder's claim appear to have lost sight of the Quakers. Long before this, Quakers discovered and practiced many of the techniques in group relations—particularly in problem solving, discussion, and action—that are being urged by today's leaders in group dynamics. Modern Quakers, moreover, have not completely abandoned what their founding fathers discovered. These inherited techniques are used today in meetings for worship and for business.

That qualifier, "in their meetings for worship and for business," is the burden of this essay. One would prefer its deletion—prefer, rather, that it could be said that modern group dynamics techniques (the ones so like those their forbears perfected) were used in *all* Quaker meetings. Unfortunately, this just is not so. Particularly it is not so when it comes to discussion groups—the kind usually held before or after meetings for worship or business.

I wonder why Quakers, when they meet in groups for discussion, generally cast aside the techniques they use so successfully in favor of others that are reminiscent of the schoolroom or the legislative hall with, pardon the expression, Robert's Rules of Order lurking in the background occasionally to show its ugly head.

According to Max Birnbaum, who wrote in *Saturday Review* of November 15, 1969, an article, "Sense and Nonsense about Sensitivity Training": "Schools have long been one of the most hierarchically organized institutions in our society—only the Army and the quasi-military police are more authority centered." He pointed out that sensitivity training as developed by NTL first won support from industry and then from behavioral scientists, but only recently, and with much resistance, from the "educational hierarchy." (My recollection, admittedly less extensive than his, would put some national church organizations first, but certainly no later than second on the bandwagon.)

If we accept his characterization of educators, it would

appear that authoritarianism is an occupational disease of schoolmen. Not all catch it, of course. Some, not many, are immune. Some are retrained into immunity. Some, preciously few, can suppress the symptoms while they lead group discussions.

Now, schoolmen, and, of course women, constitute a high proportion of those in Quaker groups—particularly Meetings in college towns. Without other considerations, the simple mathematical odds are that when a leader of a discussion group is sought, a teacher will be picked. Other considerations shorten the odds for the selection of a teacher. Who, it is fallaciously reasoned, is better qualified? This is his or her business, isn't it? So, teachers become first choice. Their performance sets the pattern—establishes the style, so to speak—for the others, nonteachers, who, in order to share the leadership burden, follow in the discussion series.

Thus it comes to pass that adult group discussion follows the pattern, only slightly modified because adults are being dealt with, of a traditional classroom session. The following is typical.

A duly appointed, authoritarian, lecture-prone teacher assumes leadership for the discussion of a topic. Frequently the topic is a chapter from a book. Whatever merit the book has for private reading, it is likely without any for discussion.

Often enough the book chosen is of Quaker authorship or published by a Quaker group; loyalty, "bounden duty," seems to require its discussion, regardless. The topic is casually selected by the group, or it is imposed on it. Usually it develops that the group had little interest in the topic to begin with; they lose the little they had as discussion progresses.

Almost always the topic is so big and general that it is not discussable. Sometimes a participant, in frustration, will discover a small facet of the topic that can be talked about. A few others may agree.

Dialog between this fragment begins. The participants speak to one another, they look at one another as they speak—not at teacher. Teacher soon stops this challenge to her authority. After all, remarks should be addressed to teacher for approval, disapproval, or interpretation. Not only that, so much ground must be covered in this course that such diversions cannot be allowed, even though they are interesting and most of the group want to pursue them. Thus, real discussion is knocked off aborning.

Adults, like children, sometimes do not do their homework. This contingency is more likely with adults for a variety of reasons; among them, the inability of teacher to apply sanctions. So, very likely, teacher reads from the assignment. Sometimes a bright pupil—possibly by prearrangement—is asked to read some paragraphs, too. This reading is a dreadful bore to those who have done their homework and usually unintelligible to those who have not.

Teacher pauses at the end of each paragraph, hoping that someone will say something. Dead, painful silence ensues. Heaving a sigh of frustration, she continues reading. At the end of the next paragraph, she asks hopefully, "Has anyone any comment?" Emphasis is on *any*—anything from anyone will do. There is none.

Then, reduced to desperation, she fastens on one participant: "George, what do *you* have to say about that?" George really has nothing to say, is embarrassed at having been singled out, but, manfully and nervously, dredges up something of little relevance or consequence.

The reading goes on, and on, and on.

Plops abound. A plop occurs when Bill boldly screws up his courage, sometimes interrupting the reading of a paragraph, to say something he considers relevant. The others look through him, around him, at teacher, but not at him. Nobody comes to Bill's rescue. Nobody supports him—even by the little trick of asking, "What do you mean?" As Bill moves to crawl under his chair, or withdraws from the group in the less spectacular fashion of clamming up for the rest of the session, teacher delivers the *coup de grace* by asking, "Hasn't anyone anything to say about [stupid old] Bill's comment?" No one has. Rejection is now complete.

Then there is the forced-recitation technique, reminiscent of the classroom. It has two variations. First, teacher, who is the one with authority, uses a selective-service system whose rules are known only to herself and drafts a pupil. (How many of us have gone to class, usually unprepared, with a prayer on our lips that we would be spared being called on today—please Lord, just this once. If You do, I'll never again miss doing my homework.)

Second, there is the emergency callup. Everybody recites, no exemptions—a deferment, maybe, but no exemptions.

Now, inexorably, painfully, slowly, we go all around the circle. It is teacher's prerogative to decide on the direction, clockwise or counter, and the person with whom the circulation will begin. The first to recite is without time to prepare, the last is with too much; he overtrains. The process demonstrates the old saw, "The first liar hasn't a chance."

Finally the discussion hour is over. (Only an hour? It seemed more like a day.)

Teacher terminates the affair with a variation of, "I'm afraid our time is up." There is no attempt at a summary, résumé of conclusions reached, or ground covered. After all, how could there be? But there is clearly consensus: Relief that it is over and done with for this week—maybe it will be better next time. Participants arise slowly to revive deadened extremities.

How unlike a meeting for worship or for business these group discussion sessions are! Those who have something to say say it. Silence is not dreaded or considered non-

To All Friends:

Do you know where we can find a floppy Quaker hat?

Or do we have to get one from the Amish?

—Epistle of Young Friends, Southeastern Yearly Meeting; Peter Trimmer, Clerk

participation. Duress to speak would be unthinkable. The clerk is a democratic leader. He is there to help the group grow and to operate. He is not an authoritarian who assumes that he knows better than others what should be done and directs the behavior of the group accordingly. The clerk is not expected to perform all leadership functions. Participants share them with him.

And how unlike real group discussion are these pseudo-group discussions that are carried on under the auspices of Quaker Meetings and are described in the foregoing—real group discussion that is carried on with a trained leader with trained participants, all of whom know their functions and responsibilities and perform them.

As a longtime student (I use the term loosely) of the group-discussion branch of sensitivity training, a quondam indifferently successful teacher of it, an unfulfilled seeker of reasonably proficient discussion groups, a convinced Quaker whose conviction was in some part attributable to the hope of finding group discussion proficiency in their midst, and finally, as one whose expectations in that direction have been violated, I was ready—almost—to give up hope.

But hope has been revived by two small glimmerings in Quakerdom.

First, the need for formal training in group discussion was admitted by those who attended a meeting of the Central Committee of Friends General Conference in Ann Arbor last October, and action was taken to do something about it.

It is worth noting that the young Friends in attendance at the Meeting gave the proposal a hearty "amen" and pleaded for speedy action.

Young Friends, arise!

The second encouraging word comes from the Friends Peace Committee, whose staff largely is composed of young Friends, and in whose training manual for marshals for the November Mobilization five pages of material on group dynamics as it relates to group discussion and decision making were included.

It is hoped that young Friends will lead us out of the dull, deadening things we call group discussion into the living, stimulating, spiritually rewarding real thing. Young Friends, arise!

Arise and help us cash in on the "head start" our founding Quakers gave us.

An Infrastructure for Quaker Meetings

by Robert R. Schutz

MR. AMERICAN was born and reared in a "free" country. Independence is in the air he breathes. Privacy is part of his ethos. Pride of self-sufficiency is his image of manliness. He is brainwashed to the hardness of competition. He despises weakness.

Mr. American Friend yearns for communion. He wants to love and be loved. Sharing is a beautiful word. Tenderness is feminine, but fine. Honesty compels him to admit dependence on education, culture, supporting services, and markets for almost everything he is and has.

Tortured by mixed feelings and conflicting signals, Mr. Young American Friend approaches the idea of community equivocally. He makes short-term, shallow commitments, even to wife and family. Constantly on the lookout for "advancement," he jumps from job to job. Friends do not mean very much; one is as good as another. He goes to be-ins to become part of a crowd and to have a warm experience. He drifts from one commune to another, one place to another, one girl to another, one Meeting to another. He is always looking to get more, give less. His maxim is that of all Americans—to maximize.

If this YAF is representative of the human material that flows through meetinghouse doors, how do Friends assimilate him? As I have experienced this phenomenon now in two large Meetings, Berkeley and Palo Alto, the typical response is as follows. The meeting for worship is flooded with attenders, many of them transient, many young and beautiful. The meeting for business is sat through by a handful of older members, committees gasp for personnel, community is absent, and the action is elsewhere. A young man rises during a discussion on community to inform us that Friends are not a Primary Group for him, and an elderly spinster replies that Meeting is central in her life. Egos and old wounds are more apparent in the spoken words than love and respect.

Membership seems to mean nothing but dull meetings and financial and committee obligations. Two of my children reject it. The meeting for worship is so large and transient that we cannot know even the names of those who gather with us. The function of oversight, delegated to a committee, has finally eluded us altogether. Wise heads among us suggest breaking up the large, amorphous Meeting into small, more deeply knowing groups, but inertia is heavy, and we do not want to give up the comfort of seeing many Friends, however tenuous and peripheral the friendship.

I suggest an inframeeting structure that should radically revitalize Friends Meetings of the type I describe and possibly others as well. All Friends would be asked and expected to join in primary groups of eight to twenty persons devoted to developing friendships and to knowing Friends better through weekly meetings addressed to the serious discussion of personal problems.

These groups should be formed primarily of Friends who are intimate and should be ninety-percent closed but open to the admission of one or two more, depending on mutual consent and self-fixed quota. The committee on oversight should be revived to inquire into the health and well-being of these groups, to deal with problems of leadership and transfer, and to see that attenders are offered opportunities to join.

These intimate meetings would become our primary groups. The business and worship meetings would remain secondary and tertiary groups as they are today, fulfilling our needs for wider contact with a larger group of more distant Friends.

All the old functions of oversight would be accomplished by the primary Friends groups, but in a context of intimate trust and self-respect.

The potentialities of these small groups are great. I know, since I have enjoyed membership in one for two years. It has had tremendous impact for good on my character, productivity, marriage, and understanding and on the meaning of my life.

The Rainbow

*Our Father, we thank you for the wonderful confusion
that afflicts our minds and causes our tongues to
stumble when we speak of Jesus of Nazareth and
the Eternal Christ so that we cannot tell which name
we should use or whether we should use them both.
We thank you, too, that when we are broken and poor in
spirit and look upward or inward for help,
we cannot tell whether it is the Holy Spirit, the Comforter,
or the Christ Within, or the Inner Light
that shines upon our path and drives away the
shadows.
We thank you, O universal One,
that you have not hid yourself from the humble
but revealed yourself to babes like us;
that you are like the rainbow with an infinite spectrum
of aspects showing yourself to each seeking soul in a
color each may see, no matter how limited his vision,
and that each color blends into its neighbor in a
glory eyes of faith may glimpse.
Can it be, O Lord, that there may be still other colors
beyond our range of present vision, through which
you also will in time to come reveal yourself?*

GEORGE EMERSON HAYNES

The Pearl of Great Price

by Adele Wehmeyer

THE HINDUS have a prayer that goes something like this: "Lord, give me that, having which, all other desires will be satisfied." What could this thing be? Surely no less than realization of the Infinite Spirit in our hearts.

This may be the aim of all religions, whether it is called cosmic consciousness, illumination, or the Kingdom of Heaven. Jesus referred to it as the pearl of great price and Rufus Jones as the flowering of the tree of life.

In his book, *The World Within*, Rufus Jones has much to say on this subject, and here are a few of his words: "Our lives are crowded with practical problems and some of us are ready to identify religion with service; we would like to turn the church into a soup-house, or at least into an institution to minister to the wants of the neighborhood . . ." and thus we forget that "religion is primarily and at heart the personal meeting of the soul with God." He added, "We must not expect that it will cost nothing; it has always demanded the absolute price."

What is this price? Today we neglect the growth of this inner life, which is basic to the activities we undertake. I remind myself of some prerequisites needed, if I am to find this pearl of great price.

The first is the sincere desire to realize God. Saint Augustine put it simply: "One journeys to God not in ships nor chariots, nor on foot, for the journey thither to God, nay even to arrive there, is nothing else but the will to go."

There is a story of an Indian guru who was repeatedly asked by a disciple to explain how to realize God. He always answered the question with complete silence, until one day, to satisfy the young man, he took him to the Ganges river. As they bathed, the teacher held the disciple's head under water for several seconds. Upon his release, the young man demanded the reason for the unusual act.

"What was it you desired most when I held you under water?" the guru asked.

"Air, of course," the disciple replied.

"To be sure! When you want God as much as you wanted air, you will find Him."

Today we want many things more than we want God and give much time and thought and effort to get them. We would like to have Him too, if we could find a short formula to help us do so quickly without having to pay the absolute price.

The next prerequisite is a pure heart, as we are told in the Beatitudes. This means the practice of the Christian virtues, beginning with the Golden Rule, faith, hope, love,

He who, on however small a scale, would imitate the Master in bringing in the Kingdom of Heaven, will find his life filled with humbler and simpler duties. Walk with men in the garden or in the grove. Meditate in the desert, and return to feed the hungry. Talk with the reaper in the field, or with the woman at the wayside well. Join the tramp on the road, or discuss with the learned in their long robes. Gather with your friends in an upper room to break bread in the evening. If you are filled with the spirit of the Master, all these little acts of human converse are contributions towards the building of the Church of Christ. . . . For in the economy of Christ's teaching the vision of God is not reserved for the accomplished theologian; it is accorded to the pure in heart.

—SILVANUS P. THOMPSON

simplicity, moderation, cheerfulness, patience in suffering, charity, justice to all, and courage to stand for the right.

The third prerequisite is the hardest of all to fulfill, since our civilization is permeated with a distortion of values, with emphasis on wealth, power, and pleasure. It is the prerequisite of renunciation or non-attachment, which all mystics and spiritual leaders have advocated. The Gospels speak of it often. Jesus told the wealthy man who asked what he should do to inherit eternal life, having already obeyed the law and the prophets, that he should sell all he had and give to the poor, then follow him. Like the rich man, we are loath to renounce the wealth, comfort, honor, and prestige that our society considers desirable.

William James, in his *Varieties of Religious Experience*, said: "Among the English-speaking people especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. . . ."

"A man for whom poverty has no terror becomes a free man. Think of the strength which indifference to personal poverty would give if we were devoted to unpopular causes: we need no longer hold our tongues or fear to vote the revolutionary or reformatory ticket; our stocks might fall, our hopes of promotion might vanish, our salaries stop, our club doors close in our faces; yet while we lived we would imperturbably bear witness to the spirit, and our example would set free our generation. . . . It is certain that our prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers."

If some of these worldly comforts come to us unsought, let us know them for what they are. Let us not become attached to them or fear to lose them or shed tears over them if they go. Material fatness and a spiritual grace find it extremely hard to dwell together, and conformity often conflicts with Christian standards.

Reviews of Books

Edward Hicks, Primitive Quaker; His Religion in Relation to His Art. By ELEANORE PRICE MATHER. Pendle Hill Pamphlet 170. 35 pages. 55¢

THE EDITOR of Pendle Hill Pamphlets has devoted this one to an interpretation of Edward Hicks's "troubled soul" as manifested in the five of his primitive "Kingdom series" paintings. Also included is a portrait of him painted in 1838 by his fifteen-year-old cousin and apprentice, Thomas Hicks. The cover features Edward Hicks's "Residence of David Twining, 1787," in which the Quaker preacher and painter himself appears as a seven-year-old boy at the knee of his foster mother, while her husband opens the gate to feed the farm animals.

Eleanore Mather stresses Hicks's "spiritual landscapes peopled with the vices and virtues of mankind in animal form." She sees in the developing groupings and in the eye expressions of the animals in the "Kingdom" paintings a pictorial record of the artist's "... recurrent struggles, and the search for harmony and reconciliation within himself."

She shows how Edward Hicks's identification with his cousin Elias's beliefs and involvement in the separation of 1827 is expressed in his "Kingdom of Conflict," which hangs in the Friends Historical Library at Swarthmore. She says: "The animals turn sullen and defiant: the frowning leopard flaunts his full length. Penn's Treaty gives way to a pyramid of 'Quakers Bearing Banners.'"

Taken *in toto*, the "Kingdom series" may be said to be a record of personal growth, and the author feels that Hicks even became so much a part of his work that his lions became "in a sense, self-portraits."

M. C. MORRIS

Action in Waiting. By KARL BARTH on Christoph Blumhardt, including "Joy in the Lord" by CHRISTOPH BLUMHARDT. Plough Publishing House, Society of Brothers, Rifton, New York. 69 pages. \$2.50

THE SOCIETY OF BROTHERS issued this little volume on the fiftieth anniversary of the death of Christoph Blumhardt, who, with his father, Johann, had an

important part in the early years of the Brüderhof in Germany.

Karl Barth responds to a collection of morning devotions by Christoph Blumhardt by quoting generously. "God has already put into men what He Himself is . . . so that they should become His image." While God is creating light out of darkness, "the darkness of the world is not from God but it is in us, though if the darkness still prevails now it has a meaning from God." "With Jesus the good began to which manhood is called." Divine and human action are closely interlocked: "God is open to being asked and in asking we help in the new creation."

During their lifetime, Johann and Christoph Blumhardt became a rallying point where the powers of God broke out into healing and liberating experiences for many: "Jesus is Victor."

Christoph Blumhardt challenges the individual to recognize that God is the primary reality and that this earth is the goal of God. "Man is God's. . . . Begin with God." He recommends communal living: "We have faith that men can still represent on earth something which is right before God and men. There is an enormous strength when people stand together in a communal way, where each

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is responsible for the other. We must learn self-sacrifice if we want to have unending joy in Christ."

Christoph Blumhardt speaks clearly and joyfully.

RUTH CONROW

Search For Peace in the Middle East. A study prepared by a working party, initiated by AMERICAN FRIENDS SERVICE COMMITTEE and CANADIAN FRIENDS SERVICE COMMITTEE and acting in association with FRIENDS SERVICE COUNCIL (London), FRIENDS WORLD COMMITTEE FOR CONSULTATION, and FRIENDS PEACE AND INTERNATIONAL RELATIONS COMMITTEE (London). AFSC, Philadelphia. 80 pages. 95¢

FROM A LONG HISTORY of Quaker concern for the Middle East has come this effort on the part of the Quaker service bodies to seek a solution to the Arab-Israeli Conflict, a threat to world peace that seems to escalate daily. For the past two years, Quakers have visited high government officials on both sides to ascertain their views and to look for paths to reconciliation. In March of 1969, a working party was formed to put together a white paper on the Middle East. That study, which went through some seventeen drafts, was used in turn by Quaker representatives to stimulate discussion and reaction among Middle East leaders. The result was *Search for Peace in the Middle East*.

After a useful summary of the history of the conflict, the working party turns its attention to an analysis of the present situation and a search for a viable basis for a peaceful political settlement. They recommend that "... the Big Four invite the contending parties to enter into sustained talks with suitable intermediaries, under United Nations auspices, for the purpose of reaching mutual agreement on the implementation of the plan for peace embodied in the United Nations Resolutions of November 22, 1967"

It is vital, the Quaker group feels, that Israel withdraw from territories occupied after June 4, 1967 and that the Arab states abandon all claims of belligerence against Israel and accept Israel's existence as a sovereign state.

As an interim stage in moving towards a political settlement, the working party suggests that some form of temporary international protective authority be established in the Israeli-occupied territories to create demilitarized buffer zones, suppress violence, and end military occupation in an or-



derly fashion. Under the umbrella of such an authority there would be an opportunity for some kind of Palestinian Arab political structure to emerge. Such a structure would provide local government and encourage the development of a united Palestinian political personality.

"There has in the past few years emerged an important new factor—the Palestinian Arabs, self-consciously seeking a role in their own salvation," the paper states. "We do not presume to judge whether their best interests will be served by the establishment of a new independent Arab Palestine, or by the creation of a semi-autonomous Palestine federated with Jordan, or by reabsorption into the Hashemite Kingdom of Jordan. Nor do we pre-judge the future relations of the Palestinians with Israel. We feel that the Palestinians have a right to self-determination and should claim that right. The introduction of such a new factor could help to break the present stalemate."

The working party also calls for a "just, generous and comprehensive" solution to the problems of refugees, both Palestinians and Jews from Arab states, and for long-term, large-scale programs of international support for the economic and social advancement of the entire Middle East area. They point out that outside involvement was responsible for creating the present situation and will be needed to resolve it.

The United Nations and the Big Four must continue with renewed energy and imagination their search for a military disengagement and a Middle East settlement.

MARGARET H. BACON

Contemporary Protestant Thought, By C. J. CURTIS, Bruce Publishing Company, New York. 225 pages. \$6.95

THE PURPOSE is "to provide the general reader . . . with an ecumenically ordered introduction to the most significant representative of Protestant theology in the twentieth century."

Two sets of facts stand out. First, contemporary "Protestant thought" includes not only fourteen Protestants but the works of Teilhard, a Catholic; Buber, a Jew; and Berdyaev, of the Eastern Orthodox faith. Second, Alfred

North Whitehead, the science philosopher, has been elevated by the younger theologians from the "barely passing grade" he got in the thirties (from their elders) to the role of honor student, if not "don of a new Christianity."

The latter is illustrated by contrasting a 1957 statement by D. Elton Trueblood (in *Philosophy of Religion*, a text used in the Earlham School of Religion) that William Temple is considered "the most distinguished theologian of our century" with a proclamation by a young Methodist teacher of theology, John B. Cobb, that Whitehead "ranks with Plato, Aristotle, and Kant as one of the greatest creative thinkers of all time."

Temple rates one small reference in Curtis's 1970 book. Whitehead is the subject of two chapters.

Some older Protestant theologians managed to hold their places with the "new team": Soderblom, Bonhoeffer, Niebuhr, Barth, Brunner, and Bultmann. The "new boys" are, besides Cobb, Schubert Miles Ogden, Thomas Altizer, William Hamilton, Paul Van Buren, Harvey Cox, Joseph Fletcher, and (for his action theology) Martin Luther King, Jr.

JOHN MCCAULEY

Reverence for Life. By ALBERT SCHWEITZER. Translated by REGINALD H. FULLER. Foreword by D. ELTON TRUEBLOOD. Editor's postscript by ULRICH NEUENSCHWANDER. Harper and Row, New York. 153 pages. \$4.95

IN THIS FIRST publication of Albert Schweitzer's sermons, as in his other books, Schweitzer shows a deep and questioning mind, but here, unlike his other works, this mind is not allowed free play.

The sermons only seem to scratch the surface of some important problems; knowing they are Schweitzer's, one can almost see them as books he never had a chance to write.

Still, they do not convey his greatness. He does show himself as a pious man, a man of faith; his erudition often seems to glint through as if by mistake.

The tone of the sermons is usually down-to-earth, with an occasional touch of poetry: "This promise is like the sunrise. It is as though we were standing on a high mountain and saw the farthest peaks and valleys lighted by a ray of the morning sun." Many of these sermons were written in the first decade of the century.

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Cinema

by Robert Steele

NIMBLE NOSE-THUMBING at military decorum, authority, and discipline is among the delights of *M*A*S*H*. If only Hitler had been laughed out of Germany, MacArthur out of Korea, and Johnson and Nixon out of Vietnam, people might be better off. The Korean War is far enough away to be the background for the puncturing humor of a Mobile Army Surgical Hospital (*M*A*S*H*), but the film has a contemporaneity alined to Vietnam and Laos.

Sensitive ones may shudder at the surgical scenes. Robert Altman, the director, gave his actors pretending to be surgeons rubber to hack on and the services of a surgical consultant, so they would be convincing when they seem to be operating on a body.

The surgeons do what they can for the casualties, who are brought on stretchers by helicopter from the front three miles away. Their talk at the operating table is coarse and funny, but they go at their work in a businesslike way. But their dedication stops when they remove their bloodied gowns. No one has an ounce of interest in the war, and when Don Sutherland, called Hawkeye, is asked why he's there, when obviously he wishes he were elsewhere, his reply is, "I was drafted."

*M*A*S*H* has been put down by some as being tasteless, cruel, and sadistic. Poor taste there is—when blood spurts from a neck, for example, or a shower tent is blown up when the major is taking a shower, the Fundamentalist surgeon is taken away in a straitjacket, and an anesthetic nozzle is put over the nose of a law-and-order colonel, who tried to block a tracheotomy on a Japanese-American baby. The barbarous humor and demonic spirit of the surgeons, however, may pinpoint the way sane men and women might cope with an insane predicament.

It was no surprise that military officials announced that *M*A*S*H* was not to be shown in any Army or Air Force theater because it "reflects unfavorably on the military." Without question, the film could make a serviceman to vow never to let himself get in a situation where he might be at the mercy of the ministrations of a Mobile Army Surgical Hospital. The looks of it might

We entreat all who profess themselves members of our Society to be faithful to that ancient Testimony, borne by us ever since we were people, against bearing arms and fighting, that by a conduct agreeable to our profession we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour, of the increase of whose government and peace there shall be no end.

LONDON YEARLY MEETING
EPISTLE, 1744

kill him if the surgery did not. The officials changed their minds later. The New York Times reported the about-face thus: "The decision to use the film is based upon the fact that it is a farcial comedy and it is not representative of life and activities of the Armed Forces."

If any film merits an "X" rating, this one should. Sadism, blood, and voyeurism, however, are less troublesome to the M.P.A.A. rating club than nudity, and so the film has an "R" rating.

*M*A*S*H* keeps one laughing from the prolog, which quotes General MacArthur, to the final goodbys. A football game, near the end of the two-hour film, may be too long, but the men need to go through the first half of the game to get worked up to show what great killers they can be even in a nice sports event. All goes in true red, white, and blue Americanism in wars and sports, and the nicest thing about *M*A*S*H* is that it is no imitation of foreign films. It is all American.

WE ARE HABITUALLY LEERY of any film produced by big industries. In the past we have been taken in by films comparable to *The Rival World*. At first this beautiful film seems to have to do with insects that run a race with man to consume the food he produces. Then one perceives that the film is not concerned solely with the world food problem but is also an advertisement for insecticides. Our experience with sponsored films makes us all the more grateful for the twenty-five-minute film, *Why Man Creates*, financed by Kaiser Aluminum and Chemical Corporation, which is made up of segmented statements on creativity.

One cannot take in all that the film has to offer in a single viewing, but enough comes through to produce discussion and whet interest for a second viewing. The film is charming, humorous, slick, insightful, and ultracontemporary. It may be rented for fifteen dollars from David Adams, Pyramid Films, Box 1048, Santa Monica, California 90406. The film is available in 16mm with sound and super-8mm with sound.

Letters to the Editor

The Friends Center

I HOPE the Friends Center Committee of Philadelphia Yearly Meeting will not abandon the possibility of a Center at Fifteenth and Race. There are convincing reasons for proceeding.

My "case" rests on two assumptions. First, the three million dollars can be raised without an extraordinary effort or dilution of our concerns for the disadvantaged. It was my impression that the Committee knows that several large gifts are likely to be available. Therefore, the majority of us who want to share in this scheme are expected to make gifts of a generous, but not sacrificial, order. My second assumption is that three million dollars is a small fraction of the resources available to Philadelphia Friends. I believe that if we will work as hard and carefully on plans to deal with poverty and discrimination as the Center Committee has on its concern, we will find the resources we need and at a scale to match our ability to use them.

If the assumptions are correct, I believe Friends might find persuasive these reasons for the Center that time did not permit presenting at Yearly Meeting. As a member of Yearly Meeting and American Friends Service Committee committees for twenty years, I should like to point out that the committees need efficient and comfortable facilities. Our committees are responsible for decisions affecting people's lives and property; being masochistic about facilities for committee meetings will not make us better stewards. On the contrary, most of us can give better service if seating, lighting, acoustics, and temperature are in accord with the needs of the human organism.

My second point is that the people of Philadelphia need beauty in their environment. Penn Center, Society Hill, the redevelopment area north of the Friends Neighborhood Guild, the efforts of civic groups of all races and classes in many parts of the city are encouraging evidence of public and private concern for beauty. Let us support beauty as we do food and jobs and housing.

My wife and I, living within a mile of where we were born in West Philadelphia, are keenly aware of urban decay and ugliness. Friends who do not have such close identification with Philadelphia might see the rightness of developing a lovely Quaker oasis of

peace and quiet and beauty by just spending an hour driving slowly along Fifty-second or Sixtieth Street, Baltimore or Lancaster Avenue.

Since a large portion of our wealth and income has come and still comes from Philadelphia, simple justice calls for putting some of it back in the form of beauty into the city founded by William Penn.

FRANK S. LOESCHER
Philadelphia

The Role of Ho

IN FRIENDS JOURNAL for February 1, Charles F. Preston expresses shock at Gilbert White's telegram of condolence to the people of North Vietnam on the event of the death of Ho Chi Minh. He seems unaware that even the anti-Communist mass media had to admit, upon Ho's death, that millions of Vietnamese, North and South, Communist and anti-Communist, Christian and Buddhist, regard Ho as the father of their country, and mourned his loss. That Ho Chi Minh was a Communist cannot, of course, be denied, or that the Communists do evil things.

Our founding fathers were guilty of certain evils, too. We can, as the Friends of that time did, condemn the methods that were used, but I do not see how we can recognize the important role that these men played in our history and then condemn Ho Chi Minh.

PATRICK STRANG
Balboa, California

Part of Creation

A THOUGHT in connection with the article, "Citizenship Eternal in God's Kingdom," (Friends Journal, February 1): Man has to see everyone a part of Creation and a teacher of the knowledge of man's Creator. Man has to see everyone equal in Creation. Man is a part of each and every life in Creation. The essence of each man is a part of the Creator.

JOSEPH D. LEUTY
Whittier, California

The Way of Nature

THE OLDER PEOPLE among us were born at home, where we were smuggled to our mothers from the first moments of our new lives. Now, in most of our hospitals, the baby is put behind a glass wall. The mother is given a "rest."

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youth developed as the American custom of separating mother and child for the first hours of the little one's new life has spread? It would seem so in France and in Japan.

A careful study should be made of the effect of keeping mother and child apart for the first hours after birth as part of the preparation for the White House Conference on Children and Youth to be held this coming December. We spend millions for armaments to kill. Let us spend the needed thou-

sands for this study, even though a good many doctors seem more or less afraid of it. It does not fit in with the wholesale methods of maternity hospitals, but human personalities and human relations are more important than the temporary convenience of a gynecologist or an obstetrician.

Please write to the chairman of the coming conference, urging this study. His address is: Stephen Hess, Chairman, The White House Conference on Children and Youth, The White House, Washington, D. C. 20500.

We have got to abide by nature if we want all the natural love that comes with life.

HENRY S. HUNTINGTON
Philadelphia

We Lie About Color

ALMOST ALWAYS when Friends, or anyone else for that matter, feel it necessary to refer to a man as black or white, we lie. I have never seen a wholly black or wholly white man.

How much divisiveness, how much polarity, how much self-delusion would be gone if we adhered to plain speech, if we spoke the truth about any man's color! Instead, if we were given to speaking truth in this respect, how often

would we be called upon to designate a man's true color? How many of us would find within ourselves and others a divine color-blindness? Might we not discover how absurd it would be to record a meeting between the light-brown secretary of Yearly Meeting with the chocolate-colored representative of BEDC in the presence of the pale-pink banker who guards the funds?

I hope I will never be trapped again into repeating this lie and contributing to all the misery it brings about. I pray that none of us ever uses the words again, at least not until we meet a wholly black or wholly white person.

JOHN E. KALTENBACH
Lyndell, Pennsylvania

Creative Stability

THE TRIAL in Chicago of the "Conspiracy Seven" will continue to be felt by many of us. We must take seriously the growing jeopardy to which we all may be subjected as a result of certain kinds of organized protest and opposition to it.

Whatever may be the relative conditions of a given society in history, I suggest that a creative stability can be nourished by recognizing the opposite extremes a society may develop and the potential for violence and injustice, which the extremes invite.

People can make a helpful contribution to satisfactory change by taking an attitude that seeks to "hold the center"; that is, not liking or believing in revolution in the sense of the chaos the term "revolution" generally implies.

This does not mean favoring repressive policies by those in authority and armed initiatives to discourage and seek out those whose ideas are unpopular with the status quo. Rather, the concern for relative order includes a commitment to the principle of negotiation and consultation.

It may be true that the center cannot remain unchanged, but it is right and responsible to seek the balance needed for useful communication and acceptable change.

WILFRED REYNOLDS
Evanston, Illinois

Reverence for the Land

IN "Miss Liberty Stares East" (January 15), Robert West Howard says, "America began to lose reverence for the land when the rush to the cities began."

Actually, the pioneers never had reverence for land. Land had to be cleared of trees in order to farm (changing the ecology), and each new generation

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moved west to new land to clear. Besides using wood for heat, the Colonists burned wood to produce potash, which was shipped to England along with masts, spars, and clapboard. An iron furnace used about an acre of forest a day. Glass works and evaporation of sea water for salt to cure fish took their toll of the forests. And reforestation was then unknown.

In spite of the lack of reverence shown for land then, today America leads the world in food production as a result of new fertilizers, pest control, and new strains of seeds and livestock. All this is a part of the science of the industry of food production.

LUCILE S. MASON
Philadelphia

Excessive Bail

WE WISH TO EXPRESS our concern about the nationwide trend toward the setting of excessive bail, which has the effect, if not the intent, of being incarcerative or punitive, before the accused have been found guilty.

An accused person who is completely without benefactors can secure bail only by paying ten percent of the required bail to a professional bail bondsman, a fee which is nonrefundable.

Setting excessively high bail and then dropping charges would seem to constitute irresponsible behavior on the part of our public servants. We believe that communities would be better served, now and in the future, by a stronger adherence to the traditional American standards of democracy and justice.

Persons who have been arrested, especially for misdemeanors, should not be required to purchase their freedom; it should be freely granted.

JULIA BROWN, CLERK
Santa Barbara Monthly Meeting,
California

Purification

HAS THE THOUGHT ever occurred to Friends that they have little to lose (in membership) by "purifying" themselves?

As far as I am concerned, George Fox had an idea, but it has been splintered too much, as with Christianity itself.

Would not Friends be a lot better off to make it simple—at least as far as securing new members is concerned? Judging by the need for a "broader base" of membership, what's to be lost? Otherwise, today, one just cannot afford to operate—anything.

JOSEPH W. LUCAS
Cocoa Beach, Florida

Man & the Economy

By The Community Relations Division of The American Friends Service Committee. Forwards by—Cesar Chavez, United Farm Workers; Anthony Henry, National Tenants Organization.

The economy was made for man, not man for the economy.

This is the assumption of the AFSC panel of experts who contributed to this concise examination of the current American economic system. Drawing

on 25 years of community work by the American Friends Service Committee, the study outlines the economic roadblocks in the path to social justice. It calls for bold action at the national level to re-

align the economy. Housing, employment, education, health, income, justice, and natural resources are scrutinized in this economic bill of rights.

"Our interest is not in structures, but in human values, in making the system capable of serving man."—*Man & the Economy*, p. 39.

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Friends and Their Friends Around the World

Facing Conflict in Southeastern Yearly Meeting

by Beatrice S. Reiner

A SENSITIVITY TRAINING WORKSHOP, led by Robert O. Blood and Margaret Blood, of Pendle Hill, preceded Southeastern Yearly Meeting and permitted some fifty persons to wade cautiously into the ocean of sensitivity training. They found that they were not beyond their depth. It was exhilarating to discover that the older and younger members could share some of their deepest questions—with a wish to understand and be understood.

The general sessions were held March 26-29 in Avon Park, Florida, with the largest registration ever. We began to see that some of the new insights, though glimpsed only dimly, could facilitate expression of our basic Quaker principles in relation to conflict between individuals and within Monthly Meetings.

We were soon tested, when members of two Meetings were hesitant about the proposed affiliation of the Yearly Meeting with Friends United Meeting and Friends General Conference. Frustration was expressed; then followed reaffirmation of the need for loving unity and a search for steps to bring it about. In the final session, a minute was accepted that outlined reasons and proposed action, to be held in abeyance; two Friends were appointed to visit each of the two Meetings.

We heard the Barnard Walton Memorial Lecture given by Bob Blood on "Friends' Meetings—Beloved Communities?" Meetings, he said, can be characterized by unresolved conflicts, perhaps around peace or race; or by a neutral, lukewarm lack of community; or by openness, depth of worship, and creativity.

New light on the origins of Quakerdom was given by Jan de Hartog with tremendous personal concern and a vigorous style that left him with a dripping shirt-back. It was an unsentimental, clear-sighted view—gut-humor with love and a vivid sense of the relevance of George Fox's message: That in each one of us there is that of God that can activate that of God in the other and open him to God's will. Per-



Photograph by Delbert Replogle

Campers at Southeastern Yearly Meeting

haps no one left that session unchanged.

In other sessions, the relevance of Quaker principles to the devastating problems of the world, illustrated by reports from Wil Hartzler, of American Friends Service Committee, Raymond Wilson, of Friends Committee on National Legislation, and Herbert L. Nichols, of Friends' World Committee. To relate to our own segment of the world, we worked on "Equal Opportunity and Economic Justice," under the leadership of Charles D. Smith, and heard reports on migrant projects.

Young Friends (twenty-eight percent of attenders were under twenty) presented a humorous skit illustrating the reversal of Quaker life styles between 1780 and 1970—on a deeper level, a plea for an outward sign of our beliefs.

The presentation emphasized our obligation to learn to handle conflict so that we can pass on to those who come after us, in the words of Jan de Hartog, "not our wisdom, but a mold in which theirs can be formed."

Conflict Resolution

A CENTER for teaching, studying, and using nonviolent means to resolve conflict has been started at Haverford College. Its director, Paul E. Wehr, characterized students who take part in the community-work, campus-study educational involvement program as having "not only a deeper knowledge of the urban crisis in education and the economics of poverty, but also a higher level of commitment to working for change as well."

The New York Times reported at some length about the center in the April 5 issue and mentioned that about seventy-five colleges are now offering similar courses.

Philadelphia Yearly Meeting: The Valley of Decision

MEMBERS of ninety-two constituent Monthly Meetings who attend Philadelphia Yearly Meeting regard fondly the sturdy *Magnolia stellata* that stands near the old meetinghouse at Fourth and Arch Streets, for it is a living thing amid city brick and pavement, and its flowers betoken that spring is not far behind.

Spring was a bit behind, however, as Friends on Good Friday morning came for the first session of the eight days of meetings—aware, as the epistle said, “that Friends are in the valley of decision.”

“The sun shone,” the epistle continued, “but the star magnolia showed no signs of blossoming. Would it burst forth in white before our sessions were over? In our ears rang the words: ‘Bloom, frozen Christian, bloom; Spring stands before the door.’”

The magnolia did indeed show a hint of white by the final session. A group of young Friends, who slept and ate in the meetinghouse, helped Mother Nature by attaching artificial blooms to the tree.

The epistle acknowledged the appreciation of older Friends for the contribution of the “live-in” group:

“We feel that this ‘celebration of life and renewal,’ which has included singing, folk dancing, worship, and discussions, has added much to the vitality of the Yearly Meeting experience.”

Three times, in special called sessions since the annual gathering in 1969, had Philadelphia Yearly Meeting stumbled decisionless along the steep walls of the valley of decision, trying to find answers to problems of people and property.

Now, the path seemed clearer. Afterward, one member said, “I was among the many Friends convinced that Philadelphia Yearly Meeting 1970 would be the worst since 1827; in fact, it was possibly the best, and many walls crumbled.”

A mosaic of the uncounted segments that composed this large gathering is given in reports by several Friends.

To Bring Glory to Christ

MESSAGES DURING opening worship III. 27 urged Friends to look at the problems before them, not in the context of “either-or,” but in the framework of “and also” and search constantly for the right balance. The prayer of many Friends was for open hearts and a realization of being in the presence of God—to be silent before Him so that there may be increased communication between us

and Him and with our fellows on earth.

On this celebration of Christ’s passion, we were reminded of his prophecy that he would come again and that he comes in unexpected ways, through unexpected people. Longing to feel his presence, and praying that we might find not crumbling marble but the living stone of life, there was hope that we might recognize him with unbound eyes that he might break through more completely in our lives.

At a session of the Yearly Meeting on Worship and Ministry, its clerk, Wilmot R. Jones, said that Friends look for direction in seeking ways to raise the level of the Society, that Jesus felt strongly about entering into the joy of people, and that joy has a place in our lives and in our vocal ministry.

In placing the report of the Meeting on Worship and Ministry before the Yearly Meeting, he lay questions before it: How can we help Committees (or Meetings) on Worship and Ministry contribute to further Friends’ social testimonies? How can we strengthen the ties between the Yearly Meeting and the local Meetings? How can local Meetings be made to feel there is something they can do about the quality of worship in their Meetings?

We should be open to changing modes of behavior so we can speak with sufficient elasticity to meet those not closely identified with us. Where there is a vital Quarterly Meeting, there will be found some persons who feel a call to be responsible for that life.

All should be encouraged to minister in all forms—visiting, counseling, and in whatever ways our gifts lie.

Personal preparation is the base of all ministry in order to fully meet the needs of those served. Those who have a gift at one time may not be required to exercise it always; some of the gifted outrun their witness and need advice from those who run a less tempestuous course and we should have a body sensitive to these winds. We should seek new and different expressions of the love of God that can bring us to new levels of the ministry. We should live in a dynamic movement in our generation, speaking truth to our own time and generation.

If we are only a philanthropic body, we will be on the way out. The function of the local Meeting on Worship and Ministry is to nourish its religious life.

Let us not put the cart before the horse. The Society of Friends has got a disease—an overemphasis on social concerns. Paul said: “Woe is me if I preach not the Gospel!” People have no concern to preach the Gospel; “those who lose



their life shall save it” needs to be said of the Society of Friends.

As to tension points, many problems trouble us. There are those who feel led of God to force their concerns on others. Let God operate here. Let us keep tensions down where we can keep loving each other and operate a step at a time.

Faith is more than concern for war or the environment. There are areas within our Meeting that infect us no less than these. There must be no divorce between the meeting on Sunday and the things we are doing in peace, social concerns, and such.

We are involved in various ways and must recall that God is not necessarily working from the meetinghouse out, but where He wills, and we need to recognize He is working through religious instruments. Let us hope we will not deal with tensions in terms of absolutes but remember to deal in love and justice, meeting each other where we are, being sensitive to each other.

ELIZABETH KIRK

An Opportunity to Grow

THE MEETING REACTION to a challenge to our privilege was the usual Quaker reaction to almost any challenge—we formed a committee.

The committee, however, was not at all usual. It’s called a “working party,” the 1970 Working Party. It has thirty-four members. Half the members are black, although only about one hundred of the sixteen thousand members of Philadelphia Yearly Meeting are black. The rationale for the makeup of the Working Party is that the demands against our privilege we are hearing these days are coming mostly from nonwhites. Black Friends, therefore, may be able to help us figure out what the trouble is and what we can and should do about it.

A Yearly Meeting ad hoc committee that had been working for several months on a program for the empowerment of

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poor, minority people laid itself and its proposals down because it had committed the "serious blunder" of not including black Quakers.

When the matter of privilege came up for discussion, there were a lot of complicated reactions. The matter had been brought to our attention originally by Muhammad Kenyatta, Pennsylvania field director of the Black Economic Development Conference (BEDC), who last year demanded five hundred thousand dollars from Yearly Meeting as reparations for its collusion in four centuries of exploitation of black people. (BEDC nationwide wants five hundred million dollars from white churches and synagogues.)

I don't know how the word "privilege" got into this context, but during Yearly Meeting it was used to allude to a subtle meshing of notions involving justice, fairness, equality, opportunity, dignity, guilt, anger, noblesse oblige, and perhaps a lot more.

During an evening discussion of privilege, a middle-aged Friend, a man, said he'd worked hard for forty-five years, worked hard for everything he had, so what's this about "privilege?" The answers had to do mostly with opportunity—"we" have opportunities that "they" don't have.

The lesson must have been persuasive, because a few days later Friends as individuals contributed five thousand dollars to BEDC—this during a song-filled "meeting for sharing" that was one of many unofficial side-events.

One of the songs sung at the meeting for sharing has a verse that goes: Well yonder stands a man in his lonesome crowd,/ A man who swears he's not to blame,/ Yet all day long I hear him callin' so loud,/ He's cryin' out that he was framed.

I'm afraid many Friends at Yearly Meeting were pretty much left in the position of the man in the song by the privilege question. Or they were given an "opportunity to grow," a chance to contribute to BEDC.

But they weren't shown what is clearly needed, an alternative to privilege. Lots of Friends remember the depression. Some know what it is to be stripped of privilege when no preferable alternative to a comfortable place in a predatory system is available.

The privilege we seem to be talking about here should not be shared. If BEDC officials, for example, just want a piece of the American action, then their success would merely revise present patterns of exploitation.

The abolition-of-privilege movement needs to articulate an alternative to privilege. When slavery in America was abolished, it was fairly clear that the institution wasn't essential to anything. By the time Britain got out of India, imperialism of that sort was getting to be a widely recognized drag.

But as for privilege, many of us feel: "Where would we be without the privileges we've had? And, oh, that we had a few more!"

When I see a poor white man (we all know, don't we, that most of the poor people in this country are white?) I think there, but for the grace of good high school teachers and my father's money and Swarthmore and graduate school, go I. Praise be for privilege.

I realize privilege is not theoretically necessary to a modicum of human well-being, security, and self-fulfillment. As theories, cooperativism, socialism, communism, anarchism, or syndicalism dispense with privilege. In this respect, I believe that the communes and communities in which some Friends are now becoming involved may be of considerable importance to the privilege abolition movement. These experiments seem to be saying, as the Beatles put it, "I can get by with a little help from my friends"—and be better off for it, too.

JOE ADCOCK

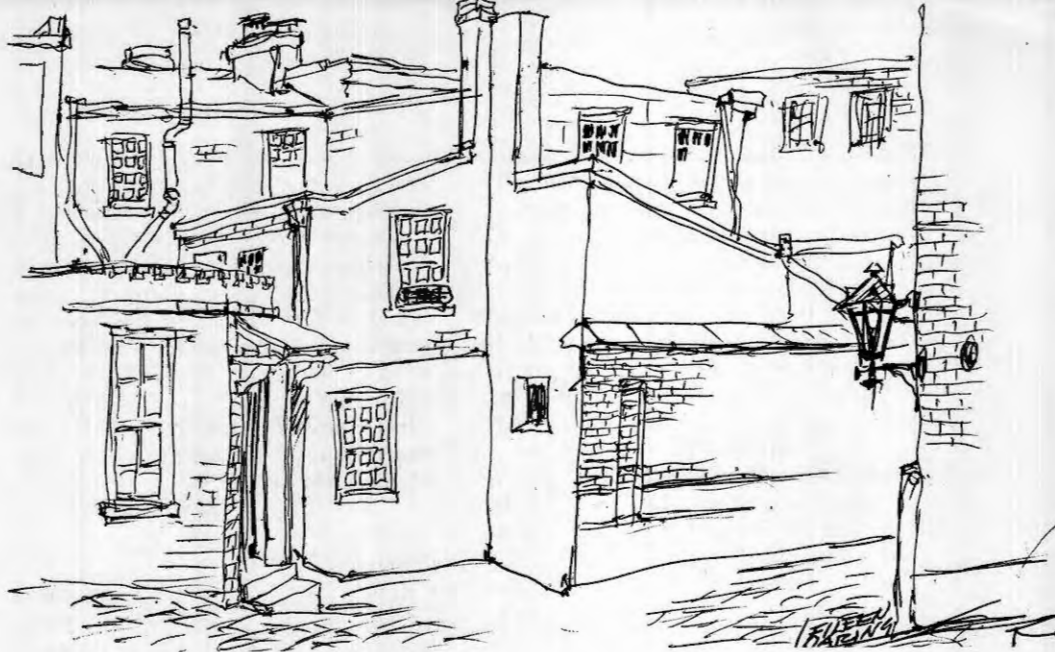
A Sharing of Resources

IN A SESSION on finances, the Yearly Meeting agreed to use the Arch Street Meetinghouse as security for bail for those who cannot afford it. This will be done in conjunction with a program initiated by students from the Law School of the University of Pennsylvania with the advice of professors and financial backing from the Philadelphia Corporation. Little risk would be involved, since those served would be carefully screened and would be persons with strong roots in the community. The liability of Friends would be limited to one hundred thousand dollars, although the value of the property is probably higher.

A budget about seventy-five thousand dollars more than that of the previous year was approved. Higher staff salaries and other increases because of inflation were the reasons for the larger budget.

Preparing for the Kingdom of God

IN A BREAK with tradition, the Friends Committee on Education asked three young people to talk about what Friends education had meant to them and what it could or should mean today. Tony



The Courtyard, "Quaker Quadrangle", Fifteenth and Race Streets, Philadelphia. Drawing by Eileen B. Waring.

Clark, Arthur Larrabee, and Len Cadwallader spoke for Germantown, Westtown, and George School, respectively.

All three mentioned the importance of "community." We felt it was impossible for Friends schools to compete on the level of imparting knowledge as we simply don't have the resources to invest in computers and other costly scientific equipment. We felt it was important for Friends to be about the business of doing well what they do best: This "thing" or process that they do best is manifest in a meeting for worship and can be defined in three words—participation (that is, meeting for worship is open to all); process (the unique way that all men are included in the search for the Inner Light); and community (the feeling that develops between men with a common search). These are the values Friends schools should be stressing.

In the discussion that followed the panel presentation, the need to stress religious education was raised. Many affirmed that the present generation of students is a profoundly religious and spiritual body, although it tends to be more of an "inside thing." It was admitted that we no longer can teach religion in the same way that we used to and that religious convictions are manifest in social convictions. Problems today are not a crisis of will; the problem is that we do not know what is right, and therefore it is a crisis of culture.

A third problem that was alluded to was the fact we do not allow children to grow up. They are in a state of perpetual adolescence, which ultimately leads to ferment. They need responsi-

bility and challenge, if they are to act maturely.

The concluding comment was important. The Friend said something to this effect: We must stop blaming Friends schools. Rather, we must start fulfilling the mandate of education for our children. That is, we must prepare them for the world that can exist—even in the midst of our confused and crisis-ridden world of today. (Does this sound like the mandate of Jesus to begin preparing for the Kingdom of God here on earth?)

LEN CADWALLADER

Work in Progress

DAVID C. ELKINTON, clerk of Representative Meeting, reported on several actions of the past year, including three called sessions on tax refusal and the Black Manifesto; the paying of eight thousand dollars out of the bail bond fund; a change in the structure of Representative Meeting, and a change in the structure of the Meeting for Social Concerns. With respect to the latter, there will be open attendance, and a steering committee of twenty-five members, nominated by Yearly Meeting, will replace the agenda committee. Each monthly meeting will be asked to appoint a social concerns participant.

A report by Ashby M. Larmore, chairman of the Committee on Revision of *Faith and Practice*, was accepted. The revised edition is now available. Friends are encouraged to read it carefully during the current year and submit any communications that they might have in writing to the Yearly Meeting Office by 15 October, 1970. Final approval will not be given until next year.

Plans for the proposed Friends center

at Fifteenth and Race Streets were presented by the Friends Center Committee. The presentation met a stormy reception with many questions raised as regards the propriety of this proposed course of action at the present time.

More than five hundred thousand dollars has been invested in the Arch Street complex. One speaker stated emphatically that in these times of human suffering and anguish Friends should not be investing in bricks and mortar; we should be helping people.

An extra session was scheduled to complete the discussion on the Center, and unity finally was reached. The Friends Center Committee was instructed to find out how economically the activities of American Friends Service Committee, the Yearly Meeting, and the other agencies now housed at Fifteenth and Race Streets (not including Central Philadelphia Monthly Meeting unless it so desired) could be ac-

commodated at Fourth and Arch Streets. If this does not prove feasible, the possibility of somehow altering, at a minimum cost, the present facilities at Fifteenth and Race to allow for the proposed widening of Fifteenth Street should be looked into. If this does not seem a viable alternative, then scheme "I," as detailed in the initial presentation of the subject, would be followed, with all possible economies. Black contractors and subcontractors will be hired for the construction wherever possible.

LEN CADWALLADER

Room for Youth

A NEW THING happened among young Friends (grades seven-twelve) during the sessions. A large central room of the meetinghouse was turned over for their use for art exhibits, informal gatherings, and meetings of interest groups.

Exhibits of photography, painting, drawings, hooked rugs, ceramics, and art objects by young Friends from Friends schools and Meetings decorated room three. Groups discussed government, writing, guerrilla theater and multimedia resistance presentations. The White Roots of Peace, a Red Power group from the Six Nations (Mohawks) spent a morning talking with young Friends and interpreted American Indian philosophy by film and dance. The idea of the room was to have a place for young Friends to meet during times when the Yearly Meeting was not actually in session.

Many young people were involved in a light-and sound-presentation of the problems of peace and world community at a special evening session.

BILL WATSON

Moments of Truth

THERE WERE FOUR especially moving happenings during Yearly Meeting.

One was the account of Charles B. Vaclavik, the twenty-nine-year-old Quaker doctor who heads a Friends clinic in North Philadelphia and is medical director of a Black Panthers clinic.

He spoke of living with the Black Panthers, doctoring them, tending to their physical needs, and adding his life and spirit to the cause of nonviolence. They, the Black Panthers, know well that he will never go along with violence. He said that working for and with them did not in any way condone violence. Faith can perform miracles. Black Panthers, he said, have a love of people so deep they are willing to die to

see the world changed. He spoke in reply to a comment that Friends should work with "more loving" and "less militant" Negro groups. His spirit and the tenderness and love with which he spoke fanned out into the hearts of the listeners. Good is contagious.

Virgie Hortenstine, a member of Cincinnati Monthly Meeting, had been invited to tell of the work camps in Haywood and Fayette Counties, Tennessee. It was all told with quiet and persuading humility. She imparted the grace of the spirit of all those working there, laying down their lives for what they believed. They lived the lives of the threatened blacks, and shared the brutality of the police against them. All this they were doing while building up voter education and freedom schools. Her gentle voice flowed like a blessing over us as we, protected, listened to those unprotected workers giving their lives and sharing the physical impact of the police. Opposition and repression cannot withstand the urge of these workers, who cannot be overcome.

Another igniting experience was an informal meeting of our young people who are in sympathy with BEDC.

The young sat on the floor. They thrummed guitars, and sang, "Remember me in the breaking of the bread. If you believe then you shall live." Bread was passed around. All there partook, including me. Those songs of gladness were contagious. Where was the violence here? Mary Kenyatta spoke a few warm words of friendship. The music continued.

I returned to the session of Yearly Meeting that was then in progress. Would the young people in the other room join us?

The time for closing was drawing near. Listen! The young have joined us. Their voices chant tenderly from the back of the huge room.

The epistle. The reading of the minutes by the clerk. The gathering of hearts after the many words. Now the miracle for this plodder happened. The meeting fell into an ocean of silence. A prayer. An old man asked that we fall on our knees. Some did. A young long-hair rose and asked that we hold hands. Many of us did.

Silence. It seemed the Quakers were quaking. We were carried out beyond our depth. Maybe we had arrived, if only for a few moments, at the heart of the matter—the pulse of love and belief, the spirit for which so many of us are searching.

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A Dream Come True

by Jeanette Hadley

THE CHILL FIRST SATURDAY of April brought more than one hundred members of Baltimore Yearly Meeting together on the roadway in front of the nearly completed structure that has Yearly Meeting offices on the first floor and a residence for the executive secretary on the second. The building, of brick and brown clapboard, stands at the end of Quaker Lane, which passes through the Friends House community just outside the village of Sandy Spring, Maryland.

A physical link between Friends House on one side and Sandy Spring Friends School on the other, this new facility makes Sandy Spring truly a center for the Yearly Meeting. It joins younger Friends and older Friends and relates the local Meetings to each other.

Ellis T. Williams, clerk of Baltimore Yearly Meeting, presided. He pointed out that 1970 is the midpoint between the reuniting in 1968 of the two Baltimore Yearly Meetings and the three-hundredth anniversary of the beginning of the Yearly Meeting, to be celebrated in 1972.

Lucy Wellons, recording clerk of the Yearly Meeting, in the dedicatory message, related vision and its realization, past and future—the dream of a single, forward-moving Yearly Meeting and our responsibilities for making the dream come true. She brought to our attention Ralph Waldo Emerson's words, "An institution is the lengthened shadow of a man." That is, Quakerism is the lengthened shadow of George Fox. A new school, a new organization, a new building like the one being commemorated on this occasion—these come only when there has been a dream and a vision. Esther Scott, S. Brook Moore, C. Edward Behre, and Elizabeth E. Haviland are a few of the "dreamers" who helped make Friends School, Friends House, and the Yearly Meeting headquarters into a real center.

In the chambered nautilus, celebrated in Oliver Wendell Holmes's poem, the old remains a vital part of the mollusk while it builds, each year, new parts of its shell. We, too, need our traditions and our past, but we must "remain always on the growing edge of the ever lengthening shadow of George Fox," and the shadow of later leaders whose dreams have led to new institutions to carry forward this vision. Not only do we dedicate this building, Lucy Wellons

continued, but we dedicate ourselves, living in the shadow cast by Christ, to "continue in our corporate search for love, guidance, and deeper understanding of God and His will for us in our time."

(Jeanette Hadley, a staff member of Friends Committee on National Legislation, is a member of Friends Meeting of Washington.)

A New Search for Truth in Race Relations

OVER THE YEARS, Friends have gathered at the National Conference of Friends on Race Relations to share in a search for truth in the field of race relations. Friends at the last conference, in 1967, worked together to come to a deeper understanding of the then-new black power movement in this country. Since that conference, a continuation committee has been making plans for this year. They have taken into consideration the many changes that have taken place in race relations during the past three years.

Instead of holding the usual conference, there will be a Gathering for two hundred fifty Friends from all over the country, to be held July 27-31, in Washington, D. C. There will be no outside speakers and no large discussion groups. Instead, Friends will meet in small groups to share personally and directly their experiences in the area of race relations, their feelings about racism, and their ideas about what Friends should be doing at the present time. With group leaders trained to facilitate discussion between people who hold very different points of view, small groups will work together on common concerns. In these small groups, leadership training to help Friends lead and encourage thinking about race relations in their own Meetings will take place, as well as examination of individual feelings and ideas.

The Project for young Friends, June 20 to August 1, is also new. Twenty young Friends will live together in Washington and study the effect of racism on urban institutions.

They will study issues such as the schools, courts, and home rule. The participants will be widely recruited and will come from a variety of backgrounds and belief. During their study, they will be encouraged to think about the Quaker experience in race relations. They will be learning ways to think about how effectively institutions have dealt with the problem of racism. They will be looking for creative approaches

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Linoleum block print, Margaret C. Perry

Quakers have devised in this field, so that these ideas can be more widely shared. They also will look for the failures of Friends to be leaders in the movement for justice and equality in this country. The participants will travel for short periods to various Quaker institutions to learn from Friends what our common experience has been.

Several days before the Gathering begins, the young Friends will reconvene in Washington to pool what they have learned and plan to share their summer's experience and learning with Friends at the Gathering.

Each Yearly Meeting within the United States has been asked to appoint delegates to the Gathering and Project. Friends who are interested in participating in either event should ask their Yearly Meeting if appointments have been made. If they have, there are extra places at the Gathering, and interested Friends are encouraged to be directly in touch with the NCFRR staff. Gathering costs include travel, a five dollar registration fee and forty-five dollars maintenance. Project costs include travel and one hundred fifty dollars for maintenance. Scholarship aid will be available from Monthly or Yearly Meetings and from the NCFRR.

For more information, Friends may write NCFRR, 152-A North Fifteenth Street, Philadelphia 19102, or call Jean Hunt or Mary Beth Leymaster at 215-LO 3-9372.

JEAN HUNT
MARY ANN CADWALLADER

Fifty Years of Quakerism in Switzerland

by Robert J. Leach

QUAKERISM developed fifty years ago in Switzerland coincidentally with the appearance of the League of Nations in Geneva. The Quaker Center there was established three years later, and in 1926 Bertram and Irene Pickard took over its responsibilities. The Meeting was under the care of London Yearly Meeting.

The First General Swiss Meeting was in 1934 in Bern. Attenders came from French- and German-speaking areas. This gathering occurred yearly and in 1959, at the suggestion of the Pickards, became a Quarterly Meeting of London Yearly Meeting.

The annual gathering became a Yearly Meeting in 1947. During the war years, however, the Geneva Meeting had lost its international character, and for two years the Quaker Center was inoperative. By the time of the Yearly Meeting in 1947, Geneva Meeting recovered its early characteristics and was even enhanced by the years in which the famous Chateau Banquet was its home. Lac Lemman Quarterly Meeting was established in 1952 to serve French-speaking Switzerland. (The German part has had a biennial conference.)

The fiftieth anniversary of Geneva Monthly Meeting and the thirtieth of Swiss General Meeting as a Quarterly Meeting were celebrated at a session of Lac Lemman Quarterly Meeting in March. The thirty-fifth anniversary of the Bern gathering was also noted.

For the occasion, Friends were invited to use the Ecumenical Center, where the chapel was rearranged in traditional meetinghouse form. About one hundred fifty persons attended, including representatives of the Roman Catholic bishop, the American Episcopal rector, the Scottish Presbyterian minister, the Catholic-Christian diocese, and the Swiss Protestant Television Office.

After meeting for worship at which Hélené Monastier, the "Mother" of Swiss Quakerism, was present and spoke, the Pickards gave an account of the prewar years. Madelaine Jéquier followed with memories of the student hostel. After an elegant collation arranged by the Center, Alice Brücker, of Zurich, spoke of Yearly Meeting origins, and Sybill Nüssbaum recounted memories of the Chateau Banquet. Duncan and Katharine Wood, now in

charge of the Quaker Center, spoke of contemporary Quaker work in Biafra.

During lunch and tea, congratulatory messages were read. The Geneva First-day School children sang most agreeably in the afternoon sessions, and Friends enjoyed a film that Margaret Jones, of Moorestown, New Jersey, took in 1938 of Geneva and its Center activities. Hundreds of photographs exhibited in the lobby of the building will be shown again this year during Yearly Meeting in Gwatt.

Geneva Meeting and Center are planning to move into their own Quaker House, near the Palais des Nations, and they look forward to increased international service within the framework of Lac Lemman Quarterly Meeting and Swiss Yearly Meeting.

(Robert J. Leach is a member of Geneva Monthly Meeting and is the author of International Schools and Their Role in the Field of International Education.)

A Craft Center in the Appalachians

DANIEL HOUGHTON and I have bought eleven acres of woodland, knobland, and valley that once were used as a co-operative living and recreation center and plan to develop the property, near Circleville, West Virginia, as a craft center.

We cleared the grounds, prepared the three-story mill for craft classes, and organized workshops, open houses, demonstrations, and exhibits.

Visitors to the Craft Center community will be able to participate in workshops in weaving, batik, tie-die, macrame, ceramics, wood, metal, vegetable dying, and perhaps spinning. Nearby attractions for hikers include the Seneca Rocks, Schoolhouse Cave, Spruce Knob, Greenbank Astronomical Center, and nature trails. Mountain streams for swimming, sheep and turkey farms, and lumber camps are in the vicinity.

The center has been incorporated in order to facilitate cooperative management. Our home address is 919 South Sixteenth Street, Arlington, Virginia 22202.

ANNE C. HOUGHTON

A New Position

WILLIAM R. MARTIN, executive director of Friends House, Sandy Spring, Maryland, will leave at the end of June to take charge of planning and construction of a total-care facility in Medford, New Jersey.

Friends in the New Cuba

by Betty Richardson Nute

I WAS TALKING with some thirty Cuban Friends who were gathered in a dimly lighted corner of their big church in Holguin, Oriente. Their church is too big now, because so many have left for the United States. Once it had a hundred members; now there are forty-seven.

The Friends pressed me with questions about the draft, what happens in an unprogramed meeting, the move to encourage young churches—Cubans and Friends included—to stand on their own without mission ties. Most of all, they wanted to express their joy in this bond with far-off Friends. Tears expressed the joy of some.

Life for Friends in Oriente Province is hard. One said he had to get up at three o'clock in the morning two days a week to stand in line for a quart of milk at six. Another said she had to choose between going to her regular job and standing in line all day for a pair of shoes. "We have nothing, *nothing*," they said.

The struggle for social justice in the new Cuba has not been lightly won. The network of hospitals and public health clinics across the country cost money; so do the hundreds of boarding schools that offer education to the poorest of the poor.

Oriente Friends view sadly the loss of Friends schools, which were nationalized along with all other schools in Cuba. Often they find it hard to see through the new eyes of the Revolution, even though they recognize the hope it has brought to great masses of the people. One I spoke with is giving many hours a week to work with the Red Cross; another continues to teach in the school that used to be Friends College at Banes. They feel the government respects them. Dr. Jose Miguel Carneado, the Communist Party official for relations with the churches, confirmed this. "Friends work very hard," he said. "We are finding our way together."

Why have many Friends left? Probably because of the hard struggle of daily living, the wish to rejoin family in the United States, and fear of the future and of sudden changes.

For a few Cuban Friends, the Rev-

olution is a way of life—the path of sacrifices for a cause. I asked one young fellow how he reconciled the Revolution with his Quaker views.

"I have no trouble at all," he said, "I just make very clear what I believe and hold fast to it. But one's ideas can't be fixed. You have to respond to the moment. As far as the peace testimony goes, I just point out that there are many ways to struggle and that I'm doing all I can for the revolution. It's exciting." (I heard later that because of a health problem this young Cuban probably would not be liable for military service).

In Havana, I asked a young woman who has long worked in one of the government ministries what Quakerism meant to her. She looked thoughtful.

"It means meeting another where he is, understanding him in his own situation," she answered. "It's a changing, moving, dynamic thing, the opposite of being tied to a rigid position of pacifism. It would have been so easy just to keep apart from the Revolution and say 'I don't believe in violence' or just to leave. Everyone I went to school with left."

"You really have to be here for a



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while to understand. The Revolution is doing wonderful things, but it's unpredictable. You never know what to expect, and everything happens so suddenly . . . And at first I couldn't agree that it is necessary to destroy so much before rebuilding again. Now I see it really *was* necessary. Finding one's own way as a Quaker in these exciting days is tremendously hard, but a challenge I wouldn't miss."

(Betty Richardson Nute, a member of New York Monthly Meeting, is on the staff of the Quaker United Nations Program.)

**Agony and Ecstasy
in Ridgewood Meeting**

by **Albert Schreiner**

A FEW YEARS AGO most members of Ridgewood Monthly Meeting in New Jersey came from typical middle-class families. They had moved to the suburbs because they liked the quality of life there, but they preferred liberal social attitudes or theology not offered by churches in the community. Nearly all the young people were children of members. The children came up from our basement classes for the last fifteen minutes of worship. Some found this satisfying; others felt vaguely uneasy. There was little desire in the young to share in the ministry of their own accord. When they finished high school, many drifted away.

As frustration of war, poverty, and racism was transforming student attitudes, however, something of the old Quaker way was alive enough in our Meeting to speak to them. Members started a weekly peace vigil. Afterwards, young people would come back to the meetinghouse for soup and rap sessions. We held a few evening discussions on rock music, pot, and sex.

There was draft counseling and an occasional hootenanny. One Meeting family turned their home into a center of youth activities. Word got around that Friends cared.

New faces appeared in meeting for worship. Most of the young people had no previous contact with Quakerism. Their parents were indifferent or dubious about their association with the Meeting. Often attendance involved a real personal struggle. Without being defiant, they came as themselves: Blue-jeaned, injun-joe hatted, mini-skirted, long haired, bearded—the variety was infinite. And miracle of miracles, most of our older members accepted them as people. Tentative sideburns and beards



began to appear on Establishment faces.

At first the young hesitated to speak, but when they met a sympathetic reception, they took courage. Today the younger voices hold their own. Sometimes they dominate—but without the redundancy of some older Friends. Although we have a space in front of the meetingroom where we can sit on the floor, our general meetings are traditional enough. We also have had special guitar meetings for worship in the evening; music is used to communicate.

We celebrated the Vietnam cease-fire on Buddha's birthday with a gathering of about two hundred young people. The room was stripped of its furniture, the floor was sprinkled with petals, and the walls were banked with flowers. Colorful candles and incense were everywhere. At one point in our meditation, we rose from the floor to dance a winding and hand-interlocked Hari Krishna in our bare feet.

Is this Quakerism? We believe it is. Shoes and grayness may have met the need of a particular time and place, but universal Quakerism can find expression in a variety of forms. Once when a Friend mentioned that early Friends did this and early Friends did that, a young attendee replied: "We *are* early Friends. We're encountering this religion for the first time and responding to it with the wonder and enthusiasm that all Friends once had."

Our experience has taught us several lessons. Young people attract and are attracted by other young people. A solid, cohesive core of youth must be formed before the movement can expand. It may be wise initially to gather in sympathetic homes. Once a healthy root appears, the growth will take care of itself. The young must feel accepted as they are. Their clothes, hair, and modes of speech must be received with love and understanding.

We must drop the attitude that Quakerism is a grim, humorless battle against the forces of evil. The young know that life and death, joy and suffering are

intermingled; they place a flower in the muzzle of a rifle. Some Friends are taken aback when someone sings a contemporary ballad in a meeting for worship and lets it fade away unexplained. In the youth-oriented Meeting, we must expect the unpredictable.

A few members of our Meeting complain: "Why can't they be more punctual and less noisy when they enter the meetingroom? Must they sit on the floor—and so close together?"

Much more serious is that the other formal aspects of Meeting life have not even begun to meet the challenge. Business meeting for many years has bored even our middle-aged members. Committee meetings have only token membership of the young, and the sharing of the physical burden—the financing and upkeep—are still geared to an established generation with checkbooks, budgets, and bookkeeping enthusiasms. With flexibility in these aspects, the young could assume as much responsibility here as they contribute spiritual depth and excitement to the worship.

Fortunately, where there is overflowing life there is hope that new openings will appear. I realize that the Meeting I once participated in never really "turned me on." It was afraid to get caught up in the passions of life. The young are not afraid to share their agonies and ecstasies. Their honesty is triumphant. They bring a breath of fresh air into our lives.

We older members have discovered, to our surprise, that we still have some agony and ecstasy left ourselves.

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Quaker Weddings

WILLIAM P. TABER, JR., writes in *Among Friends* that Quaker weddings arouse more interest on the part of college students than any other aspect of Quakerism. They find the Quaker type "different," not only because no minister is involved but also because "the people who attend are not merely spectators—they are participants and legal witnesses."

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REGISTERED NURSE for July and/or August, preferably both; SECRETARY for the entire summer at Camp Choconut, 180 miles north of Philadelphia (see ad this issue). Private lake and other recreation. May exchange services for son's tuition. Other children welcome. A working vacation. ASSISTANT DIRECTOR also needed. (215) MI 9-3548. S. Hamill Horne, Box 33F, Gladwyne, Pennsylvania 19035.

RESPONSIBLE STUDENT over eighteen. Assist Manhattan family with two school children May-July, travel to Europe with family in August. All expenses paid plus salary. Write Bernice Lanning, 247 East 49th Street, New York 10017. Telephone 212 PL 8-5029.

COUPLE OR WIDOW for companionship and to assist widow (Friend) with housekeeping, shopping, gardening. Live in. Near Westtown School. References exchanged. Box M-479, Friends Journal.

Positions Wanted

YOUNG FRIEND SEEKS LEADING. Has AA Degree Liberal Arts. Available June 15, 1970. Write John Adams, Friends Journal Box A-476.

TWO GIRLS, 16, experienced, desire any summer work together in Eastern resort areas after June 27. Mother's helpers, et cetera. Write to Anne Waddington/Lisa Parry, George School, Newtown, Pennsylvania 18940.

WESTTOWN SENIOR wants summer job as mother's helper. Will travel, July and part of August. Reply Box B-477, Friends Journal.

ROOM, BATH, BOARD wanted by coed in exchange for babysitting, dishes. Walk to UCLA summer school or work in West Los Angeles. Box F-478, Friends Journal.

JULY-AUGUST, mountains or seashore, as family member or with individual. Capable secretary, governess, cook, seamstress, arts and crafts. Corinne Pilbrow, 167 W. Durham, Philadelphia 19119.

MOTHER'S HELPER—Nineteen-year-old desires summer work. Prefers Philadelphia or New Jersey seashore area. References. Laura Palmer, Columbus, New Jersey 08022. Telephone, 609-298-5423.

Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W. C. 1 Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

IN GERMANY FOR A DOLLAR A NIGHT! If you are going to travel in Europe this summer, plan to relax in the quiet woods, visit picturesque villages of the Rhineland. Stay at Young Friends House in Udenhausen. Three hours' drive from Luxembourg airport or twenty-five minutes by bus from Central Railroad Station in Koblenz. For more information, write to Erna Kuehne, Brenderweg 55 c, D-54, Koblenz-Luetzel, Germany.

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
2862 Germantown Avenue
Philadelphia 19133 — BA 5-1150

MEETING ANNOUNCEMENTS



Fifteenth Street Meetinghouse, New York. Drawing by Emilie Walker

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 284-2919.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

MARIN—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 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.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

SAN FERNANDO—Unprogrammed worship, 11 a.m. 15056 Bledsoe St. EM 7-5288.

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays. 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

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

WHITTIER—12817 E. Hadley St. (Y.M.C.A.), Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Canada

HALIFAX (Nova Scotia) Monthly Meeting. Visitors welcome. Clerk: John Osborne, 18 Harbour Drive, Dartmouth, Nova Scotia 469-8985.

Colorado

BOULDER—Meeting for worship, 10 a.m.: First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-5584.

NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360. Phone 889-1924.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Janet Jones. Phone: Area Code 203 637-4428.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

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

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

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 241-6301.

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

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

ST. PETERSBURG—Meeting 11 a.m. 130 19th Avenue, S. E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. Phone: 988-2714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

DECATUR—Worship, 10 a.m. Phone Mrs. Charles Wright, 877-2914, for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

PEORIA-GALESBURG—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

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

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth. Phone 336-3003.

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

NEW ORLEANS—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

Maine

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzgerott Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Home-wood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

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

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day School, 10 a.m. Phone 432-1131.

SPRINGFIELD—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, 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, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

MINNEAPOLIS—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504

New Hampshire

DOVER—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

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, 10:45 a.m.; worship 11:15 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. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

MONTCLAIR—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

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

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pitts-town, N. J. Phone 735-7784.

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

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.) Route 35 and Sycamore. Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

LAS VEGAS—828-8th. Write for information.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

New York

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

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

LONG ISLAND—Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, Schenectady County.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SCHENECTADY—Meeting for worship, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn. Phone 929-3458.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

DURHAM—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk, Jack Kirk, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

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., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone 235-8954.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

FALLS—Main St., Fallsington, Bucks County. First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 10:30 a.m.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, 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 11 a.m. First-day School and Adult Discussion 10 a.m.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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

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

OLD HAVERFORD MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Closed for the summer.

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

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

Frankford, Unity and Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

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

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

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

READING—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

WILKES-BARRE—Lackawanna-Wyoming Meeting, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday school, 10:15 a.m.; Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 588-0876.

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

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

PUTNEY—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

LINCOLN—Goose Creek United Meeting, First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

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

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

ROANOKE-BLACKSBURG—Meeting for worship Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

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

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 33 cents a line per insertion.

Announcements

Births

MOORE—On March 9, in Rochester, New York, a son, DANIEL MOORE, to Robert and Phyllis Moore. The father is a member of Poughkeepsie Monthly Meeting, New York.

RAMSEY—On March 3, in Corvallis, Oregon, a son, MATTHEW RAMSEY, to Fred and Elizabeth Ramsey. The mother is a member of Poughkeepsie Monthly Meeting, New York.

WHITMORE—A daughter, RACHEL BENSON WHITMORE, to John and Elizabeth Gummere Whitmore. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

WORTH—On February 8, a daughter, PAIGE TOWNSEND WORTH, to William P. III and Laura Russell Worth. The mother and maternal grandparents, J. Kirk and Esther M. Russell, are members of West-town Monthly Meeting, Pennsylvania. The father and the paternal grandparents, William P. and Ethel Mary Cope Worth, are members of Wilmington Monthly Meeting, Delaware.

Marriages

BRENNAN-COLLINS—On March 21, in Moorestown Meetinghouse, New Jersey, CONSTANCE HELENE COLLINS, daughter of Maurice and Helena Collins, and JOHN EDWARD BRENNAN, son of John and Elsie Brennan, of San Diego, California. The bride and her parents are members of Moorestown Monthly Meeting.

NEWTON-BELL—On December 27, in Swarthmore Meetinghouse, Pennsylvania, JENNIFER CONYERS BELL, daughter of Colin and Elaine Bell, of Swarthmore, temporarily residing in Washington, D. C., and THOMAS JOHN NEWTON, son of David and Virginia Newton, of Asheville, North Carolina. The bride and her parents are members of Swarthmore Monthly Meeting.

Deaths

JONES—On March 21, in San Jose, California, after a long illness, HERBERT C. JONES, aged 89. He practiced law for sixty-three years and for twenty-two consecutive years was in the California Senate. He had a lifelong concern for conservation and was a member and for many years chairman of the Sempervirens Club. A friend and member of many civic groups, he is survived by his widow, Pauline W. Jones; two daughters, Barbara Cassin, of San Jose, and Elizabeth Kroeber, of Los Angeles, and six grandchildren.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least four weeks in advance of the date of publication.

May

18—Spring Term Series of Lectures at Pendle Hill, Wallingford, Pennsylvania, 8 p.m., The Barn. Henry J. Cadbury. Seventh lecture: "War and Peace."

22-24—"Inner Religion in a Secular World," Pearl Hall, convenor. An interfaith experience. Rabbi Joseph Gelberman, John Yungblut, Sister Madeline Birmingham. Powell House, Old Chatham, New York 12136.

24—McCutchen Open House-Tea, 2-5 p.m. 21 Rockview Avenue, North Plainfield, New Jersey.

25—"Economic Life," lecture by Henry J. Cadbury. (See May 18 for details.)

29-31—Conference for Single Heads of Families, Bob and Margaret Blood, Pendle Hill, Wallingford, Pennsylvania 19086.

June

1—"Sanctions and Emphases in the Future," final lecture by Henry J. Cadbury in Spring Term Series. (See May 18.)

14-21—High School World Affairs Camp, Wilmington, Ohio. Information available from American Friends Service Committee, 915 Salem Avenue, Dayton, Ohio 45406.

17-21—California Yearly Meeting, Alamos Friends Church, Garden Grove, California. For information, write to Glen Rinard, P. O. Box 136, Denair, California 95316.

19-21—Southern Conference on World Affairs, Millsaps College, Jackson, Mississippi. Write to AFSC, P. O. Box 1791, High Point, North Carolina 27260.

20-27—Camp Sierra World Affairs Conference, Shaver Lake, sixty miles east of Fresno, California. Inquire from AFSC, P. O. Box 991, Pasadena, California 91102.

20-August 1—National Conference on Race Relations—Young Friends Project, Washington, D. C. For details write to Jean Hunt, NCFRR c/o Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

22-27—General Conference for Friends, Ocean Grove, New Jersey. For program and information about accommodations, write to Friends General Conference, 1520 Race Street, Philadelphia 19102.

June 26-July 16—Cinema and Religion Workshops, Tufts University Summer School. Leaders: Dr. Robert Steele, Dr. Howard Hunter. Write to Dr. Howard Hunter, Miner Hall, Tufts University, Medford, Massachusetts 02155.

27-July 17—Peace Research Seminar for University Students, Grindstone Island, Portland, Ontario. Write to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario, Canada.

For your calendar:

Gathering for All Friends, July 27-31, Washington, D. C., National Conference of Friends on Race Relations. Details from Jean Hunt, NCFRR c/o Friends World Conference, 152-A North Fifteenth Street, Philadelphia 19102.

For Powell House summer program details, write to Powell House, Old Chatham, New York 12136.

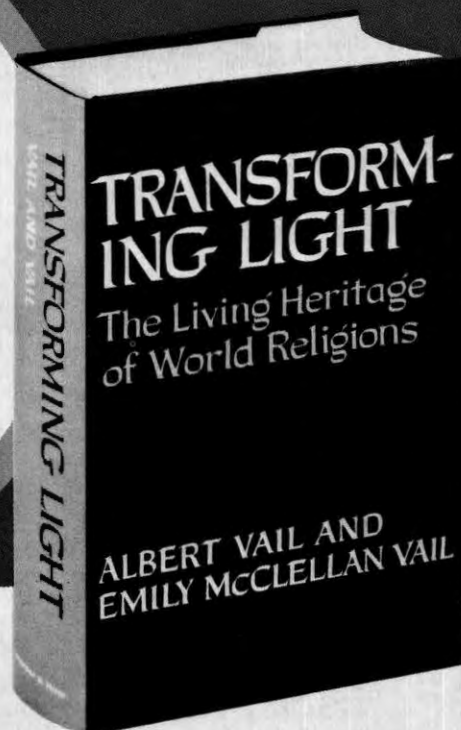
Pendle Hill Summer School, eight sessions, July 3-August 2. For information write to Pendle Hill, Wallingford, Pennsylvania 19086.

July 3-5—Quaker Theological Discussion Group Summer Conference. Theme: "Called to Stand: Alone or Together." Earlham School of Religion, Richmond, Indiana 47374. Cost: \$20. For further information, write to Wilmer Cooper at the School.

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