

June 15, 1970

FRIENDS JOURNAL

Quaker Thought and Life Today



THE FRIENDS SCHOOL
BUCK LANE
HAVERFORD, PA. 19041



FRIENDS JOURNAL

June 15, 1970

Volume 16, Number 12

Friends Journal is published the first and fifteenth of each month by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

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

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CONTRIBUTING EDITORS

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Richard R. Wood

Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

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Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by Margery Smith, is of Euell Gibbons, author and naturalist of Beavertown, Pennsylvania, gathering wild greens for a salad. Margery Smith, a member of Chestnut Hill Monthly Meeting, Philadelphia, is a free-lance photo-journalist. After eating a meal of wild foods prepared especially for her by Euell Gibbons, when she called on him, she wrote: "In addition to being a marvelous person, Euell is probably one of the world's greatest cooks." An article about his unusual background is on page 368.

The contributors to this issue:

AMELIA SWAYNE is a writer of poetry and inspirational essays. A member of Newtown Monthly Meeting, Pennsylvania, she was the first principal of Newtown Friends School. She was chairman of the Religious Education Committees of Friends General Conference and Philadelphia Yearly Meeting and was a teacher of religion in George School.

MUHAMMAD KENYATTA is national vice-president of the Black Economic Development Conference and executive director of the Pennsylvania branch. He was an honor student of philosophy in Williams College and also attended Lincoln University. He is an ordained minister of the Baptist church and has sojourned at Pendle Hill.

ELIZABETH GULICK, a member of Wellesley Monthly Meeting, Massachusetts, has a master's degree in religious education. She is a writer and is affiliated with a number of organizations concerned with peace and with changing the social order.

IOLA POWELL CADWALLADER has taught Sunday school and directed the choir in Osakaloosa, Iowa, Friends Meeting, of which she is a member. "My main interest is our family and home," she writes, "but writing and the composition of music are longstanding hobbies."

RUTH H. SMILEY is in charge of the gardens of the Lake Mohonk Mountain House. She has published photographs and many articles on horticulture and conservation and has lectured and taught courses on these subjects. She belongs to New Paltz Monthly Meeting, New York.

LYDIA CARLIN is a member of the Committee of Responsibility and of Women's International League for Peace and Freedom. She is a clerical assistant for the YWCA and is a member of Southampton Monthly Meeting, Pennsylvania.

D. ELTON TRUEBLOOD is professor-at-large in Earlham College, where he has been teaching since 1946. He was for nine years professor of the philosophy of religion in Stanford University. His most recent book is *The New Man for Our Time*.

ARTHUR J. VAIL, a member of La Jolla Monthly Meeting, California, is a prison visitor for American Friends Service Committee. A retired electro-mechanical engineer, he enjoys outdoor work on his small ranch.

NANCY S. BLANC is a member of Manhasset Monthly Meeting, Long Island, and she and her husband, Robert, both teach First-day School.

Today and Tomorrow

Through a Glass, Dimly

ON MANY COUNTS we take off our hat—even though it does not have an arrow through it—to William Bacon Evans, beloved Friend who lives on in memory and anecdote. Every time we open the desk drawer there is that button-buttonhole-and-string contraption he created. It still baffles us—and no road back to Cape May for a refresher course.

William Bacon Evans, however, is not the only one to have figured out the peaceful anonymity of a car in a parking space, as recounted in this column some weeks ago. When errands are completed, we always find it difficult to hurry away from a parking lot—supermarket or shopping center—where, lost in the crowd, we can sit totally undisturbed for a few moments or even take time for twenty minutes of transcendental meditation. No telephone, no family problems, no contact with the world except through a glass, dimly.

One Sunday morning during the First-day school hour we spotted a car parked at a peculiar location near the end of the meetinghouse driveway. Thinking that the driver needed assistance, we approached her and inquired.

"No, thank you," replied a mother of sons, whom she had just chauffeured to the meetinghouse. "I'm resting!"

Suspended in time and space between First-day school and home, this harried mother had found a worthy substitute for the adult class.

There are other spots—a bus, a train, a subway—even momentarily at a stoplight or when the committee meeting lapses into irrelevance.

He who prays is told in Matthew 6 to go into his room and close the door; but Friends, with their belief in continuing revelation, may have to consider, in this day and age, the advantages of the marketplace.

Forsitan et Haec

THE HORSECHESTNUT whose branches almost touch our window was in full leaf and flower the day a salesman for an airfreight firm dropped in. We disposed of business matters in ten seconds. The only thing we send by air is a letter now and then, we told him.

We talked inconsequential for a minute or two, and he changed the subject abruptly: "How nice it is to be here! I never knew this green courtyard and these simple buildings were here, just off noisy Fifteenth Street. It's good to find a place of peace and quiet, where people can sit under the trees and forget for a few minutes the city noise and dirt."

He left, not wanting to outstay his welcome and knowing he could not make a living by talking with the likes of us. Something bittersweet remained. Bitter it is to think that the bulldozers of "progress" may take the horsechestnut and its calm oasis in the Quaker quadrangle. Sweet it is to know that we and the thousands whose spirits have been lifted here will keep at least the memory green.

Our Refugees in Canada

NOBODY KNOWS how many young "political refugees" (as American draft resisters, exiles, and military deserters are coming to be called) are in Canada. One estimate is thirty thousand; another is seventy-five thousand.

The situation is distressing; perhaps, in time, explosive. We have seen a few reports about these homeless, homesick, penniless, unemployed American boys, who have difficulty in finding jobs, food, clothing; we read of drugs, petty crime, and two suicides among them. We read also of the concern for them and the understanding of Canadian government officials and the help given them by Canadian citizens and organizations, including Quakers.

We believe it is time Americans, including Friends, became more fully aware of this complex problem and the responsibilities and obligations we have and owe the exiles and the neighbor that has given them haven.

Cops and Guns

QUESTIONS that bother us unceasingly: Why are a thousand armed policemen stationed all around a peaceful gathering of a few thousand young protesters in a quiet square? Why did National Guardsmen carry loaded guns at Kent State University—loaded guns at a time when no riots or such seemed likely? Why do policemen need to carry guns at all?

Is it not, really, that we do not trust each other, that nobody expects us to be law abiding, and that we do not actually believe that peace begets peace, honesty begets honesty, and love begets love?

Miscellany

✓ Why Isaac Bashevis Singer, winner of the National Book Award for children's literature, writes for children: "They still believe in God, the family, angels, devils, witches, goblins, logic, clarity, punctuation, and other such obsolete stuff."

✓ If the country does not rediscover its own sons and daughters, no amount of law and order or crisis-management will make much difference in the long run.—KINGMAN BREWSTER, JR., president of Yale University.

✓ Take heed of printing anything more than ye are required of the Lord God. Nor more stop writing nor speaking when ye are moved with the spirit of the Lord God.

—GEORGE FOX

To Stand up in the Spirit of the Prophets

by Amelia Swayne

THIS SEEMS to be an age of protest, which, after a long period of calm, one tends to consider a unique phenomenon. Actually, whenever the prevailing society has not met the needs of people, men have usually tried protest before they resorted to rebellion and revolt. Friends have an impressive background of such protest.

First, there is the Old Testament heritage, largely expressed individually through that remarkable group of men known as the prophets. Some were recognized as qualified by profession to advise the rulers. Others were ordinary people who felt specially called to speak out against the social and religious practices of their time.

One of them was Amos, who said, "I am no prophet or a prophet's son; but I am a herdsman and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy unto my people Israel.'"

Thereupon he proceeded from his home in Judah to Bethel, the capital of the Northern Kingdom, Israel. On the occasion of an important religious festival, he interrupted the proceedings and in a dramatic speech attacked the hypocrisy of the privileged classes, who offered at the altar impressive gifts purchased with the wealth gained by cheating and oppressing the needy. Then he made a strong plea for righteousness and justice for the underprivileged.

He was driven from the scene by the King's priest, Amaziah, who ordered him never again to prophesy at Bethel and to remain in Judah, where he belonged.

Isaiah was a "professional" prophet, a man of high standing at the courts of four Kings of Judah. He protested against all the elements of an affluent society: Materialism, idolatry, pride, luxury, urbanization, the corrupt courts, nightclubs, false advertising, self-seeking leadership.

Like Amos, he believed that wealth had been acquired by "grinding the face of the poor," and stated that "the daughters of Zion" were responsible for much of this because of their demands for finery—"anklets, perfume boxes, handbags, well-set hair," and much more. This kind of life can lead only to disaster, he said.

Nevertheless, if Judah falls to the enemy, eventually "a remnant shall return" and rebuild a world where "nation shall not lift up sword against nation, neither shall they learn war anymore." During his long lifetime, Isaiah used every dramatic device he knew of to arouse his country to its predicament. He even named one of his sons

Shearjashub (*A remnant shall return*) and walked naked and barefoot for three years to protest the futility of Judah's reliance on its iniquitous neighbors as allies.

Jeremiah has been called the first pacifist. A member of a highly regarded priestly family, he was considered a great prophet by many but spurned and imprisoned by others, who thought him a traitor to his country. The fate of Judah was his main concern. He could see no future for it in a war of resistance to the powerful Kingdom of Babylon.

He constantly dramatized, therefore, what would happen if Judah resisted and pointed out how futile would be an alliance with Egypt against the growing power of Babylon. The written statement he sent to the King was cut up and burned page by page.

Some of the other so-called prophets of the time advised the ruler, "Let this man be put to death, for he is weakening the hands of the soldiers . . . and the hands of all the people. . . . This man is not seeking the welfare of this people, but their harm."

Like Isaiah, Jeremiah believed a remnant would return after defeat and exile. He symbolized his faith by buying a field, signing the deeds before witnesses, and putting the documents in an earthen vessel (that "it may last for a long time"): "For thus says the Lord of hosts . . . : 'Houses and fields and vineyards shall again be bought in this land.'"

The three outstanding personalities of the New Testament also were protesters.

The forerunner, John the Baptist, with his unconventional dress, diet, and wilderness-living, would undoubtedly be called a hippy today. He attracted crowds and won followers, whom he baptized in the Jordan. He preached repentance and spoke strongly against the personal life of Herod, who imprisoned and finally executed him. He set an example that modern resisters may well follow. Rather than have two protesting movements, perhaps confusing the issues, he advised his disciples to follow Jesus, whom he recognized as a superior leader.

Jesus's major protest was against the Jewish religious establishment in Jerusalem. He seems to have accepted the Roman domination, concentrated his efforts in opposition to the Scribes, the Pharisees, and the Temple rulers, and worked on behalf of the exploited and downtrodden.

His famous march on Jerusalem—a carpenter from a small town in Galilee, riding on a donkey and followed by a noisy rabble of poor fishermen, tax-collectors, and prostitutes, with perhaps a sprinkling of more respectable folk—must have disturbed the Roman soldiers and alarmed the Jewish hierarchy.

This march was followed shortly by the demonstration in the Temple Court, where Jesus drove out "those who sold and those who bought in the Temple, and he overturned the tables of the money-changers and the seats of

those who sold pigeons; and he would not allow anyone to carry anything through the temple."

Would not a money-changer have considered this a really violent interference with his legitimate business, a mishandling of his personal property, and an insult to his dignity?

Paul's methods of bearing testimony to his concerns as a follower of Jesus were the accepted ones of preaching, fasting, and the Nazarite vow of not cutting his hair until some special task was accomplished. He was bold, however, in taking Gentiles into the Temple in Jerusalem, thus defiling "this holy place." He was dragged out and became the target of an enraged mob. When he was arrested and was being moved to the barracks, he was protected by law-enforcement officers and "actually carried by the soldiers because of the violence of the crowd." Note well: This victim of persecution had himself once been a cruel punisher of those whose views he considered heretical.

Perhaps the most dramatic of Quaker ancestors was George Fox, who was unconventional in appearance, behavior, and theology. He and his followers constantly defied the law and were sent to prison. So deep was their impression on their children that the children held forbidden meetings when their parents were in jail.

One of Fox's favorite attention-getting activities was to attend a church service and, in the middle of the sermon, challenge the minister's statements.

Again, note well: Most of the early "Children of Light" were young. Their clothing and forms of speech were not according to the accepted patterns. How ironic that much of the religious establishment against which Fox and his followers rebelled had once been a part of a *protestant* movement!

John Woolman felt moved to protest institutional slavery long before there was much concern about it. His method was to begin with himself and to give up all luxuries that were the result of slave labor. His dress was a constant reminder to all of the evil they accepted.

Next, he moved to the Society of Friends, which by 1750 had become quietistic and complacent. He dealt with Meetings and individuals and stirred the consciences of many slave-holding Friends whom he visited. His cold reception at London Yearly Meeting was discouraging, but his loving spirit was powerful enough to reach through the hardness of the Quaker establishment so that it became sympathetic to his message.

About a century later, John G. Whittier and Lucretia Mott were among the outstanding Abolitionists, whom the Society of Friends regarded with suspicion because of their strenuous advocacy of radical methods of speech and action. Because these Friends were unwelcome in many groups, a special meetinghouse was built at Longwood, Pennsylvania, where speakers could freely express their opposition to slavery in less conservative ways. (Should

we regret that this is no longer available as a forum for Friends today?)

Does all this have any relevance to the crises modern Quakerism is trying to meet? Yes.

It must be noted that "peaceful" should not be considered synonymous with "respectable." All the protesters I mentioned were unconventional and dramatic in appearance and in action. They attacked the establishment and almost always received negative rather than favorable attention. They were criticized and scorned by the religious fellowships to which they belonged. Some suffered extreme violence, persecution, and imprisonment—even death.

They were not merely *anti* war hypocrisy, meaningless ritual, slavery, and injustice, all were *pro* testers, people willing to sacrifice the respectable virtues and to endure endless hardship to support some solemn affirmation. Theirs was a commitment of action, not merely of words.

It is evident that protest, in and of itself, does not solve problems, but it is a significant way of making people aware that problems exist. What would happen if all those who stay quietly at home, taking care of business as usual, attending committee meetings, enjoying life with family and friends, were willing to sacrifice time, possessions, and comfort to finding and using creative solutions to deal with some of the world's most immediate problems?

George Fox had the answer: "If but one man or woman were raised up by His power to stand and live in the same spirit that the Apostles and Prophets were in, . . . that man or woman should shake all the country . . . for ten (or perhaps a thousand) miles round."

Some people today are answering the question in much the same way, although they use different words.

Memories

WE WERE THINKING about the Red House Baptist Church and how we used to attend the funerals when we were in grade school next door to the church. Emma Wolff used to line us up at the appointed hour, comb the boys' hair, pat the girls' collars in place, and march us over in single file to attend a service.

We used to wonder why we were allowed to experience and witness the entire scene of death, grief, lamentation (or rejoicing if the departed happened to be a saint of the church). Sometimes the shock of seeing a sorrowing relative fall over in a faint proved too much for us and we sniffled along into our handkerchief (no Kleenex back then). Now in retrospect we see the purpose of it all. It was all a part of our preparation to face life. Death became a natural curtain for every lifetime and it was welcomed if one was prepared. For the one left behind it was necessary to have a faith for support in such times.—SHIRLEY VANATTA in O He Yoh Noh, Allegany Indian Reservation, Salamanca, New York.

Black Militant Voices:

The Saving Remnant

by Muhammad Kenyatta

OVER THE PAST MONTHS, I have come to understand more clearly the conundrum faced by those who would be righteous in the midst of institutions bereft of righteousness. Ironically, when the Black Economic Development Conference first decided to confront Philadelphia Yearly Meeting, I was part of the minority that expected Friends to understand and respond to the justice and integrity of our call. I have been disappointed in my optimism; however, I have learned a great deal. The Society of Friends as an institution has ceased to hold a special place in my mind as a movement of contemporary merit, as a cutting edge of white Christendom.

I have learned that no institution and no movement of long standing among people of European descent within this country can remain free from the corruption of privilege until the entire system of privilege is dismantled.

We have been accused of being subversive and anti-American. The accusation is not without basis. If by America we mean the complex of racism, cultural arrogance, social insensitivity, and economic exploitation that dominates this land, then I pray to God that BEDC will become more thoroughly subversive and more righteously anti-American.

Even as we recognize the call to alter or destroy repressive institutions, we must remain sensitive to the possibility of individual regeneration, to the possibilities for a saving remnant within the belly of Babylon itself. The Meeting for Sharing, held during the 1970 Philadelphia Yearly Meeting sessions, is an example.

Many people have confused the call for reparations, which addresses itself to institutions, with the call for personal commitment to progressive social change. Clearly the one implies the other, yet they are not the same. If there is to be within white-dominated institutions the re-ordering of priorities, the gut readjustments necessary to make reparations a reality, then individuals personally committed to social change while still committed to their institutions must strive to create models that make witness to the larger institution. The Meeting for Sharing is such a model.

It is also clear that persons so committed often find themselves painfully isolated from their peers. If such persons are to be true to their commitment in spite of that pain, they must reach out and join hands with others like themselves. Spiritual survival necessitates that those who would speak Truth in a time of ascendant dishonesty must lean on one another and fortify one another. I hope that

the Meeting for Sharing will be a model for those who feel that isolation.

The Black Economic Development Conference is planning to reissue the call for reparations. We plan to call upon individuals within the white Christian churches and all other racist institutions to make reparations. We have decided to do this in light of the recalcitrance and moral bankruptcy of the white institutional church. The church as a whole seems presently incapable of dealing seriously and forthrightly with our challenge. Individuals within the church must strike a path, must make a witness that the larger institutions can follow, must continue, in short, what the Meeting for Sharing has begun.

What the Black Panthers Are Trying to Tell Us

by Elizabeth Gulick

CLARENCE YARROW wrote in a letter to Friends Journal: "May God open our ears to the voices of despair. The time is fast running out when a Quakerly nonviolent response can still have effect."

What is an adequate Quakerly response to violence in ghettos? Perhaps, as he suggests, the first thing to do is to listen, not only to the white press but to the most militant voices in the black community, the Black Panthers.

The Social Concerns Committee of Wellesley Monthly Meeting decided to provide an opportunity to do just that in our meetinghouse. It was planned as part of a larger organized effort in the Boston area to inform people about repression, raise bail money, and provide observers at trials of a political nature.

On a Sunday afternoon, Friends and friends gathered to listen to two Panthers, a young man and woman, speak in quiet, earnest tones of their concerns. They tried to convey to a predominantly white audience how it is to be black, to live under constant tension, and to expect their headquarters to be "vamped" by the police and at any time to be picked up, beaten, fined, jailed for minor or trumped-up charges, and possibly killed because they are black, Black Panthers, and a threat to the establishment.

They warned us about the Drug Abuse Bill, the "no-knock" bill that would make it legal for police to enter any home without warning. We are told this law would be used against "junkies, hippies, and blacks," but it could be used against anyone at any time in the white community. They warned it would bring all of us one step further along the road to a fascist, military state.

In an attempt to justify police brutality against black people, they said, the press tries to "freak out" the white community and to make us think the Panthers are all set to go out and shoot up suburbia. The evidence indicates the reverse: It is whites who enter black communities and shoot *them* up.

The Black Panther party came into existence for defense. They said the Black Panthers teach their black brothers they have the power and the right to protect themselves, that they do not need to stand still and be killed. Such public announcements to blacks and whites do not sound like the threats of aggressive killers, but rather the last resort of those who hope to deter aggression against themselves. Twenty-eight Panthers have been killed in recent months; their leaders have been killed or jailed or are in exile.

The Panthers said they are not racists. They judge a man by his actions. A person who is serving people is "right on."

They are not at all interested in the abstraction of separation or integration. They are interested in action and in showing black people they have the power to change themselves and their future. Thirty thousand black children across the country are fed every morning in their free breakfast program. The Panthers in Boston run a Liberation School every afternoon to teach black history and the role of the black man in our society. They are opening a clinic in Boston and asked for doctors, nurses, money.

It is not just the Panthers who are being killed off. "All blacks are getting it." Repressive tactics of police and governmental agencies are unifying blacks as they have never been unified before; their will and determination are heightened by oppression.

Continuous, nationwide harassment is used as a form of intimidation. They cited the case in Boston of "Big Bob" Heard, who stands six feet six and weighs two hundred and fifty pounds. He has been arrested on five charges: Assault and battery—holding up a black woman and robbing her of ten dollars; (Big Bob left college to work with the Panthers; it is a rule of the Party not to steal from or harm any black person); possession of a dangerous weapon (Bob says a knife was planted on him); idle and disorderly conduct (handing out Panther literature); loitering and trespassing. He was let out of jail on a bail bond of forty thousand dollars; his first trial resulted in a hung jury.

The two Panthers stated they were revolutionaries. They do not want or like violence, but they are committed to changing present repressive, undemocratic processes.

The following is an abbreviated statement of the Black Panthers' program: Freedom—the power to determine the destiny of our black community; full employment for our people; an end to the robbery by capitalists of the black community; decent housing; education for our people that exposes the true nature of this decadent American society; the exempting of all black men from military service; an immediate end to police brutality and murder of black people; freedom for all black men held in Federal, state, county, and city prisons and jails; trials of all black people in court by a jury of their peer group or people from their black communities; land, bread, housing, education, cloth-

ing, justice, and peace; a United Nations-supervised plebiscite throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

The Black Panthers believe in the Constitution of the United States, they said; the trouble is, it is not being followed. They claimed the Black Panthers want to do for the poor and the oppressed—black and white—what this country seems unable and unwilling to do. These may be revolutionary statements; they are not violent ones.

If there was any single message these Panthers seemed to want to get across to the white community on a calm, Sunday afternoon in suburbia, it was this: If repressive, brutal, undemocratic measures against blacks are allowed to go unchallenged and unchecked, they will ultimately be used against members of the white community, a process that already has begun against certain white student groups.

Two outstanding impressions of the Black Panthers were their youth and the depth of their commitment; they are prepared to suffer and, if necessary, die to bring social and economic justice to their people.

The questions that hung heavily in the air that afternoon but were not spoken were: What can and will Friends do? Does our country have the capacity to respond adequately and nonviolently to the crises and to the despair of the black community? Black Panthers want radical, root changes, social changes that many liberal whites agree they would like to see take place, but they are fearful and confused over the techniques of implementation.

Does the Society of Friends have a role in all this? May God strengthen our resolve and grant us the courage and wisdom to implement our concerns.

Churches

Suddenly as though replying to a call,
images of churches like phantoms invade
this West Virginia landscape.
The hills we drive through,
stripped bare for coal, have the air
of women raped, men desecrated, children worn.
As each injustice recalls another,
I think of churches spaced
throughout these states in city and village,
silent, solemn, deserted except for Sunday
or such days that we mark to celebrate
our weddings, baptisms, funerals.
We learn from churches to be indifferent
to murder, famine, the sufferings of others.
Dusk falls, assaulting these miners' homes scattered like
waifs
on the slopes. Protests echo from many quarters.
Who can measure a man's value?
Still the churches recite their myths.
When shall our offerings be accepted?

MARGARET DIORIO

Sonnets on the Beatitudes

by Iola Powell Cadwallader

I

*Blessed are the poor in spirit: for theirs is the kingdom
of heaven.*

Could my impoverished spirit but be flung
Against a million nights, it would return
Its still faint light, to sweep mysteriously
Through crowded streets where other spirits wait,
Or crawl to music jingled from tight lips.
To push hard toward the sky and know it ends
In clear, cold endlessness, then fall to earth
And bear the silent source of human pain.

O God, lift up my weak, enfeebled frame
And let me walk again if but an hour,
So that this humbled, seeking self unshrouds
These heavy wraps that gather darkness in.
For poor my spirit, daily weak, unproud,
This hungry soul speaks need of Thee, aloud.

II

Blessed are they that mourn: for they shall be comforted.

Eternity is born within this depth
Of sorrow—known, yet poignant with unknown.
For self, the anguished here and now, cries low
Its pitiable cadence just to hear its echo,
Noiseless and alone. Is love at end?
Did hope depart as breath deluded space?
Has desolation found its prey, and time
Its solitary mate to fill its day?

How faint the first still stirrings touch the breast.
Faith leaks a drop, then trickles to a stream
That flows in gentle purpose now against
The force of death, whose drama rests in life.
The sharpness stolen from my weeping heart
Withdraws, as spirits join and bodies part.

III

Blessed are the meek: for they shall inherit the earth.

Doggedly the sunflower thwarts the wind.
Defiant catalyst of heat and light,
She bursts with trust upon the plain
To shade the sand laid parched into the night.
Who nurtures ruddy stalk and golden bloom?
The same that placed green moss on forest floor
With gentle violet bowed humble in the shade
Of stalwart limb the God of earth has made?

Here stand the lowly—yielded, patient, mild—
As sun and stars pursue their course. They wait,
And waiting hear the deepest pulse of earth.
Respond—as measured love and peace find birth.
Pray, place me in the shadow, lift my eyes
That I may feel the glory of the skies!

IV

*Blessed are they which do hunger and thirst after
righteousness, for they shall be filled.*

I yearn fulfillment in a guiltless heart!

The stubborn, bleak impurities collect,
Fill chambers to the brim and break their valves
With arrogance and self-esteem. I pine,
Full spent, for freedom from all wrong devised
For virtue's sake. Obeisant, then, I crave
To make the wasted thought a life-producing
Throb that moves in rhythmic pace toward God.

Sensations ease—the arid soul unfolds
As sprinkled with the dew of reverence.
Upholding portals to the Source it drinks
With adoration, deep and long and full.
The filling of a cup is only known
When ardently its emptiness is shown.

V

Blessed are the merciful: for they shall obtain mercy.

The cupboard and the closet bulge and groan
As human wares collect with childish glee
That each should find the other there to add
Confusion to the lot. All else forgot.
Hold close these things to touch and see in hope
They fill the need that I may truly be.
My inward eyes fill quietly with pain
As I pursue the course of earthly gain.

Benevolence conceives as kindness comes
In willingness to spare another's hurt.
And as compassion flows from hands whose clutch
Is loosed, my vision widens into love.
Desire to help—no matter what the need—
Is blessed as it couples with the deed.

VI

Blessed are the pure in heart: for they shall see God.

Within the foothills of my soul there lifts
A spirit that aspires yonder mountaintop.
As rich, inviting, verdant slopes ascend
I catch the labored rhythm of the climb
To learn the higher walk emerges to
A trail pulled through by some mysterious force
As but a ribbon—up and on until
The vanity of looking back is gone.

This is no simple heap of earth raised up
By ant and root. This is an edifice
Of single purpose, strength beneath my feet.
The air hangs crystal—earth and sky have met.
While plodding upward, seeking purity,
There waited God, that I His Will might see.

VII

*Blessed are the peacemakers: for they shall be called the
children of God.*

I long to run o'er all the earth to stamp
The fires of evil, hatred, greed, and fear.
My satchel carries meat and cover full
To last until returning safe I fall
A hero at the feet of those who cheer.
Secure again, new wisdom overflows
In search of hearing and applause. But now
I feel the echo of an empty voice.

Dare man rejoice till selfless passion fills
The heart to render helpless his own pride?
Humility makes peace and reconciles
The work I find beside my quiet door.
Let this new loaf of bread I cut be shared
That silently His temple might be spared.

VIII

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

The tumbleweed stands solitary, lone
In sand-harassing sun, tormenting wind.
Deny him not his rooted place but man
Afflicts harsh judgment—unaware that held
Beneath deep torment and sharp thorn there lies
A reservoir sustaining life. In time
The brittle stem sustains no more, and plant
Lists forward, spreading self upon earth's floor.

And thus it is when caring prompts my feet
To walk the path where censure waits. O God,
Prolong my step. Encase my will in Thine
But send me forth to live Thy Will Divine.
The kingdom is not found in word or deed
But joyously, in scattering of seed.

Affluence and Alternatives

WHEN I RECALL the human "laundromats" I have seen in Central America, South America, the Philippines, Portugal, and the Caribbean, I am convinced our affluent society has lost something, even though we do have washing machines. I am led to make a few comments on laundry and sharing the world's resources.

I can see with my mind's eye a group of native women washing beside a river. The scenery is so lovely I wonder how they can concentrate on the day's work. They need recognize no time limit, however. They look up and smile as they exchange the local news with a neighbor and check to see where little Antonio or Donna may be playing. They spread the clean clothes on the rocks in the warm, clear, air. Lunch is eaten under a tree. Washday ends with a bath for mothers and children.

Sharing, I think, must take into consideration the whole person within his culture. It cannot be a piecemeal thing—a washing machine here, some fertilizer there, a planned-parenthood program in some other place, with no regard for the total social and economic pattern.

We have learned the dangers of tampering with ecosystems.

Suppose washing machines were introduced to the women I mentioned. Newspapers would be needed to convey happenings. But few of these women can read. A social program might bring the women together, but what about babysitters, baths, and healthful outdoor activities? A form of cooperative might be necessary to fill the gap made when the simple exchange of goods ceases.

The greatest deficiency, though, would be felt in indefinable areas: The feeling of being and knowing one is part of the earth, the need to be needed, pride in one's culture, worth as an individual, and joy in living.

I am not going to discard my washing machine. But I shall think carefully before I wish my way of life on others.

RUTH H. SMILEY

Binding up the Wounds

by Lydia Carlin

THE COMMITTEE OF RESPONSIBILITY To Save War-Burned and War-Injured Vietnamese Children was formed three years ago as a private organization of doctors and laymen who believe that "to rescue as many children as we could reach, would be an act of essential justice that would speak clearly of the importance of life in a time of wholesale killing."

I first heard of the existence of the committee in 1967, when Dr. Herbert L. Needleman, of Philadelphia, the national chairman, spoke on a radio program of the civilian suffering and the hospital conditions he had observed during a visit to Vietnam. I wrote to him for information about the Committee, a small, valiant group that was overcoming the almost insurmountable obstacles of the policy and bureaucracy of two governments. Two years later, my husband and I became foster parents of a Vietnamese child and a friend to three other children sponsored by the Committee. The three are in Philadelphia.

"Our" child, Bui Ngoc Huong, is about fourteen. He came here ten months ago with a sixteen-year-old companion, who now is the foster daughter of neighbors. These two were followed within a week by a third child. (The Committee is permitted to fly its children to this country on a "space available" arrangement with the United States government.) All three are now patients in Pennsylvania Hospital in Philadelphia.

Surgeons at Pennsylvania Hospital volunteered their services and skill, as do other doctors in other cities. While Huong waited for these services to become available, he lived with us two months and became an easy member of the family.

He had lost both parents and had lived in an orphanage in Danang. One morning he got up early and went for a walk. He picked up an interesting object that he saw on the ground. It was a percussion cap. ("Vietnam is littered with such toys," wrote a field worker of the committee in his early correspondence about Huong.) The "toy" exploded. Huong's teeth, lips, about half the bony thickness of his chin, and the tip of his tongue were destroyed. His life was saved at a government hospital in Danang.

One morning soon after his arrival at our house, Huong came for breakfast wearing a much-used pair of dungarees, one of the half dozen articles he had brought from Vietnam. "These," he explained in a language neither Vietnamese nor English, but wholly human, "are the pants I was wearing the day I was hurt." Then, with pantomime and a few English words, he demonstrated how he picked up the percussion cap and attempted to unscrew it with

his teeth; the explosion; his agonized contortions on the ground; and the blood. It brought the war close to us.

In the ensuing months of step-by-step plastic surgery, great progress has been made. The lower half of Huong's face has been reconstructed to a degree that is almost miraculous. When he first came here, he had to eat lying on his back, using a mirror to guide him in spooning the food into the place where he could best manage it. His mouth was a gaping hole, but now it is well on the way to being a mouth again. His handsome, intelligent face is almost whole.

We, who are his parents between periods of hospitalization, see this progress. We are grateful for the opportunity to know this boy and the three others—children of a very old, very beautiful culture. We see an innate spirit and grace that we could wish for our own, and we see just a little of the results of the war.

The child we know next best is Nguyen Thi Ngot, a pretty girl of sixteen and an admirable individualist. She has burns from white phosphorus. Without the treatment she receives, she would neither be pretty nor would she have sight. This is why her friends at home were able (with difficulty) to persuade her to come to America. Because she loved her land and her own people, even the threat of blindness did not make this an easy decision. One eyelid was completely burned away, and the area around both eyes was pulled and distorted by scar tissue, as was her mouth. Although keloids (heavy scarring) still present a problem, the doctors have been able to save her sight and restore her face to its original symmetry.

Ngot has slender, clever fingers and an artist's capacity to be absorbed in whatever she is doing. Whether she is preparing *Thit Ga Nuong* (Vietnamese chicken) or taking tiny stitches of embroidery, her eyes, fingers, and imagination work as one.

Because Huong, Ngot, and Nguyen Tho came here at the same time and have shared the same facilities at the Pennsylvania Hospital, we have come to think of them as an indivisible trio, although the time has come for them to separate because their needs take them in different directions.

Tho will go from the hospital, not to his foster home but to a rehabilitation center. He will have the longest row to hoe of the three. Tho, at twelve, was doing a man's job in his village in Vietnam. Returning home one evening with his family's water buffalo, he walked into chaos; a bullet transected his spine. Hospitalized for a long time in Cholón, he arrived here with huge bedsores that necessitated skin grafts and lengthy followup treatment. In the months to come in this country, he will receive medical treatment and vocational training.

There is another vital aspect to the Committee's program. Here with the children is their Vietnamese friend, Nguyen Thi Phuoc-Hao. She is a courageous and charming



Modern Chaos, John F. Stenvall

young woman, one of the Committee's *convoyeuses*. Several of these young girls are employed to come with these children to the United States to be interpreters and companions during the difficult initial stages of adaptation to a strange land. Miss Phuoc-Hao hopes to become a medical student. She represents a strong tie to home for the children she helps to care for. In wisdom and understanding, she is well beyond her twenty-two years.

Consistent with the agreement of The Committee of Responsibility with the South Vietnamese government, these travelers will return to Vietnam (and the war) at the end of their treatment. People ask me, "How can you bear to see Huong go back there?" I answer with mixed feelings. He is one of the children who will have a chance, and he belongs there to contribute to a peaceful Vietnam. Our children had been here only a few weeks when we all went to the airport to see one little boy on his way, both happy and sad to go. We are told by one Committee person in Vietnam that witnessing the joy of reunited families makes it hard to doubt the wisdom of bringing these children home.

The Committee, which depends entirely on voluntary contributions and has its Philadelphia headquarters in the Germantown Community Church, Greene and Tulpehocken Streets, has managed to rescue some sixty-six children out of many thousands. But binding up wounds is not enough. Can we learn to accept values that are life-giving rather than life-destroying, to accept and respect all men and ideologies, and to love—before it is too late?

Centenary of a Devotional Classic

by D. Elton Trueblood

FRIENDS, although their numbers have been small in comparison to most religious groups, have sent into the world many books that are read by millions outside our circle.

Friends have contributed much to the field of devotional literature. As Rufus Jones liked to say, the acknowledged classics of the inner life are few, but three of those now generally reckoned as such are by Quakers. Each is from a different century.

One is the volume by John Woolman that includes his *Journal* and some essays on applied Christianity. Ever since Charles Lamb said, "Get the writings of John Woolman by heart," the unique contribution of the saint of Mount Holly has been generally recognized.

Our century has seen a devotional book by a Quaker—Thomas Kelly's *Testament of Devotion*—win wide acceptance. Douglas V. Steere and others arranged the essays for publication soon after Thomas Kelly's untimely death and chose the fortunate title. Most of the essays had been published in *The Friend*, of which I was editor and which (with *Friends Intelligencer*) was a precursor of *Friends Journal*. Little could I guess, when I first saw the chapters, that the book of which they would finally be a part would reach such a vast audience. *Testament of Devotion* often is called the one acknowledged devotional classic of our generation.

For a group as small as ours to produce two acknowledged classics would be remarkable, but there is yet another. The one hundredth anniversary of its publication prompted me to write this article. This book, by Hannah Whitall Smith, a member of Philadelphia Yearly Meeting, is *The Christian's Secret of a Happy Life*.

Since its publication in 1870, this unpretentious volume by a Quaker wife and mother has sold more than two million copies. (Rarely are more than five thousand copies of a single book sold in the United States.) Hannah Smith produced one of the major literary successes of Christian history. In no way was it sensational; she was content to represent basic Christianity. Rarely did she use the word "Quaker," and she was far from being sectarian. Like all the great exponents of Quakerism, including John Woolman, she transcended Quaker forms.

This Quaker classic of devotion preceded Thomas Kelly's in the emphasis on holy obedience. Consider this paragraph:

"Do you, then, now at this moment, surrender yourself wholly to Him? You answer, Yes. Then, my dear friend,

begin at once to reckon that you are His, that He has taken you, and that He is working in you to will and to do of His good pleasure. And keep on reckoning this. You will find it a great help to put your reckoning into words, and say over and over to yourself and to your God, 'Lord, I am thine; I do yield myself up entirely to thee, and I believe that thou dost take me. I leave myself with thee. Work in me all the good pleasure of thy will, and I will only lie still in thy hands and trust thee.'"

Hannah Whitall Smith has a special message for this era, when religion tends to be grim. Her inspiration to write the book came from the sudden and wonderfully liberating recognition "that the religion of Christ ought to be, and was meant to be, to its possessors, not something to make them miserable, but something to make them happy."

She found the secret of this happiness and wanted to share it with all who would listen. Her own life was hard and she had many family troubles. Because her faith was genuine, however, she lived with a triumphant spirit.

Fleming Revell recently has published a paperback edition of the famous Quaker classic, which sells for less than a dollar. There is good reason to believe that even more readers will come to appreciate Hannah Smith's book, for the classics are independent of passing theological fashions.

Search for Tomorrow

TOMORROW will hold a new adventure, unless your mind has gone to sleep with the adventures of today. Other days may be standing in the way of tomorrow's adventure. The other trouble, sometimes, is the day called yesterday.

The yesterdays may hold all of the conclusions, if we are not careful.

Let us not be overinvolved with the effects of the days that have vanished in a beautiful sunset glow. Every day has had its place. Tomorrow may need a new niche in the thought bank of life. Every tomorrow has a tomorrow beyond, tomorrow upon tomorrow forever.

JOSEPH D. LEUTY

The Choice

IS THERE HOPE for our species?

Perhaps "hope" should be retired from the language as a word too rich for mankind's blood. The objective facts appear to indicate that we are running the risk of eliminating ourselves by mismanagement or by our hostile ways.

Perhaps more significant than hope is the fact that we have no other choice but to promote our mutual survival and well-being.

The religious and philosophical question of why we were born is a self-indulgence when considering the alternatives to our failure to practice brotherhood and good sense.

WILFRED REYNOLDS

Those Nature Sermonettes

by R. W. Tucker

THERE SEEMS, to me, to be a sort of yearning for pantheism endemic to all branches of Quakerism, which in a polluted world expresses itself ubiquitously and not always acceptably in nature sermonettes in meetings for worship.

I recall standing outside of the Twentieth Street Meetinghouse in New York City with other Friends, just before meeting. A woman had a book with her of topnotch photographs of birds. An older Friend said to her, "For heaven's sake put that away, or someone will speak about it in meeting."

What, you may ask, is wrong with seeing the glory of God in his creation? Nothing at all; though the glory (and the creation) is in fact harder and harder to see, as man asphalts over more and more of it. The eye and the spirit that can still see God's glory here and can effectively communicate it in meeting for worship performs a service. Some Friends do this well.

The more usual nature sermonette, though, does not communicate any such thing. It consists of talking about the beauty of nature often in a physical environment where that beauty is hard to see, however strenuously one seeks it, and talking about it in terms that suggest the beauty of nature is itself a suitable object of worship. Pantheism.

Aside from other objections that can be raised, this sort of sermonette is now at least two generations out of date.

The nineteenth century was characterized by an optimistic science and an apocalyptic religion. Increasingly over the past twenty years, our world has instead become characterized by an apocalyptic science and a religion whose optimism is as blind as was that of science a couple of generations ago.

The human body, for instance, is indeed the temple of God, as the Book of Discipline says it is. The human body is also a questionable engineering job, as any doctor can attest. My doctor went so far as to tell me that if human beings were cars, the government would have us all recalled by the Manufacturer.

The moral here is not that the body is beautiful, and let us worship God's work as shown here. The moral is that God works through instruments that are physically, intellectually, psychologically, and spiritually imperfect. It is one of the marvelous things about God, and I find it a very worshipful thought.

Cows in pastures are lovely and pastoral. They also pass on strontium 90 in their milk, which did not exist

before 1945. Birds in flight against a sky, or singing from a tree, can rouse all sorts of pleasant poetic feelings. (Whether these feelings are properly definable as also religious is another question.) Those same birds are full of DDT and other chemicals, however, and often carry diseases dangerous to man.

Scientists warn us of the strong possibility of blowing ourselves up. They also come out with other ingenious speculations of apocalypse.

For instance, the suggestion that every several millenia the Antarctic icecap slides off into the sea, raising the sea level and inundating major cities, and it may be due to happen again soon. For instance, the suggestion that much of California may well turn into an island with a channel along the San Andreas fault. For instance, the suggestion that man gradually is changing the atmosphere to a point where a hothouse effect may occur, as on Venus. For instance, the well-known points made by ecologists or by birth-control experts.

If one is going to argue that God made a beautiful world, is it fair to neglect to mention that he also made man, and that scientifically speaking, man may be definable as a virus sickening and destroying that beautiful world? And that while man theoretically could reverse what he is doing, all indications seem to be that he likely will not?

That old-time religion with its emphasis on the Last Trumpet may not be so absurd after all, when so many experts in so many fields are predicting so many revolting possibilities of extinction within our time or that of our children.

One who examines old graveyards may be astonished to see how many small children were buried. Some years, a sickness ran through a town and killed off entire families. My grandmother told me that when she was a child in Maine she did not know of any family that did not have at least one member who was consumptive. Death, including the death of children, was a familiar acquaintance of our forebears and altered their world-view.

Now we have reduced the incidence of former endemic diseases, such as tuberculosis, and achieved longevity. The death of anyone, especially a child, is a shock to us, and we are no longer spiritually equipped to deal with it adequately. Deaths of Asian peasants, by fire we have rained upon them, is something else; it's across the world, and callosities develop, except in those of us who try to be serious about seeing all men as beloved friends and brothers. Few of us succeed in doing that, even if we want to; my own response to the recent death of a dear friend was not at all the same as my response to the on-going deaths of strangers.

The only Friends I have known who really could feel brotherhood this way found it unbearable. Norman Morrison was one. Another was a woman who one day quietly

put her head in an oven. A talented girl I knew was literally sickened, to the point where she could not eat, and she starved to death. We are not equipped spiritually to deal with people like this and dismiss them as neurotic. Is it really neurotic to respond neurotically to the actualities of the world around us? Or is it the rest of us who are neurotic?

Or, if we are normal, then our Christian profession calls us to be abnormal. Friends have been very clear in understanding and teaching that except by taking on the inward burden of the world's ills we cannot sensitize ourselves to joy—"Christ's Cross is Christ's path to Christ's Crown," the Quaker version of the doctrine of atonement.

Paeans of praise to the beauty of nature, unbalanced by any appreciation of how awful things are in the main, to me are becoming more and more unacceptable in meeting for worship. They are not only blind; they are dangerous to our spiritual condition. The time may be arriving when Friends should recall that sometimes the spirit may properly move us to rise and walk out of meeting for worship in protest.

A Memorable Meeting

THE MEETING of which I write was unscheduled, unplanned, unexpected, and inexplicable. It simply happened. It happened in a private house in Altadena, California, during the Second World War.

The house was used as a hostel for conscientious objectors on leave from nearby Civilian Public Service forestry camps. The hostess had arranged for a Christmas party and had invited as many men from the camp as possible to come. Their girlfriends and other young women came, too. A few of us were Quakers. Most were not.

About thirty people were gathered in groups in the living room, talking and laughing. Some sat on the floor. One of the men, who had a good voice, went to the piano and led the group in favorite folk songs and Christmas carols.

We had just sung Silent Night. The leader started to turn the pages for another song, and he suddenly stopped and sat down. He had sensed something that simultaneously had entered the consciousness of all of us. Impossible to define, it was something powerful and awe-inspiring—a presence, a force, an influence so overwhelming that all conversation ceased as each one strove to comprehend what was happening. Not a word was spoken for about half an hour—a time of enlightenment in which dedication was deepened, resolves made, directions changed. Probably no two who were there would explain it in the same way, but to me it seemed like a new manifestation of the same Holy Spirit that inspired and energized the group at Pentecost. I do not think any one of us who was there ever will forget it.

ARTHUR J. VAIL

Quaker Existentialism

by Nancy S. Blanc

IN QUAKERISM the existential reality of Holy Expectancy is a marvelous paradox. To do it justice, we must sustain a continuity that permits us to have continually the sense of seeing all things new.

As Albert Camus said, "In the midst of winter, I finally learned that there was in me an invincible summer." In the soul's summer is a soaring, a fulfillment. In the soul's winter is a falling, a despair; through it all, expectancy is literally what it purports to be, an existing in waiting, still and moving at once.

The seeker, sitting in meeting for worship, is aware of the creative tension that makes Quakerism a vital and demanding religion. The primary source of creativity within each of us opens up from moment to moment, as we free ourselves from ourselves. The self, which is cramped and inhibited, resists the pressure of Holy Expectancy, because when Holy Expectancy comes full-tide into our being, it demands that the protective walls so carefully built up around personality fall away, and reveal us, sometimes spiritually naked and shivering.

When the protective walls have fallen, when we have let go, we find that everything we do and are is heightened by the creative sense of a reality rushing to meet its object, implying form for the content, which must seek its own being.

It is this that moves us out into the world, to begin our tasks. What matters is that the journey may take each of us through to the authentic experience of discovering and knowing that being and doing in love are one.

T. S. Eliot speaks of "the still point of the turning world." The mark is the still point, "the way that leadeth into life," for all boundaries cease at the center, which is perfection. Out of the roundness of time shall come fulfillment. The thread that each of us began on the wheel of time is winding still, could we but trace it back and gather it into this present eternal now, which loving is.

The first step must be most carefully taken, for from its reality all things flow. The broken thread, the ruptured relationship, the sin of omission, is, like the detour, incorporated into the wheel of time and is a diminishment of love, making love's task harder.

The Quaker experience of making the inward journey into the reality of the spirit as love is never easy, but it is undertaken with joy, because the transforming, redemptive experience that is the core of the religious life merits joy. It is in this radiance, this joy, that one can bear the poignancy, the frailty of the human condition and affirm the life of the spirit.

Reviews of Books



From the book, *Black Freedom*, by Carleton Mabee

Black Freedom: The Nonviolent Abolitionists from 1830 through the Civil War. By CARLETON MABEE. The Macmillan Company, New York. 435 pages. \$9.95

HERE IS A MINE of information for anyone interested in the American Negro's struggle for freedom and the part whites have had in forwarding that struggle. As is often true in mining, acquiring the nuggets of information is sometimes tedious, but for those willing to dig the treasure is here.

The author, who won a Pulitzer prize for a biography of Samuel F. B. Morse and is professor of history in New York State University College at New Paltz, is a conscientious objector who has worked in many projects sponsored by Quakers.

In this book, which is concerned particularly with tracing the role of nonviolent methods in bringing the end of slavery, he unearths striking analogies between those times and our own equally troubled period: Ardent young abolitionists interrupted religious services to denounce the churches for not working against slavery; abolitionists refused to vote because (like those who refuse to pay war taxes today) they felt that abstention from voting signified their disapproving noncooperation with a government that supported slavery; William Lloyd Garrison publicly burned copies of the Fugitive Slave Law and the Constitution; abolitionists opposed the Mexican War on grounds similar to those

cited by contemporary pacifists in opposing the war in Vietnam; nonviolent abolitionists protected from the violence of a mob a professional slavecatcher whose aims they loathed; exclusively Negro churches were formed as protests against racial segregation.

Quakers are mentioned on practically every page—the Quakers who led their brethren in purging their ranks of slaveholding; those who established schools for Negroes or boycotted the products of slave labor or ran grave risks in helping slaves escape to freedom; and the not inconsequential number who discriminated against Negroes in their Meetings, opposed the Underground Railroad, and withdrew from disturbing challenges into quietism.

Carleton Mabee makes a point of distinguishing the various gradations of the nonviolent attitude. He divides nonviolent abolitionists into three groups: The Quakers, the Garrisonians, and the followers of Lewis Tappan, a philanthropic New York merchant. His persistent differentiation may well be a valid one historically, but his insistence on carrying it into every phase of abolitionist history tends to pall a bit. Still, he has performed a tremendous service in bringing together a vast amount of cogent material from the American past that in many ways is just as pertinent today as it was in the days when it was not history but current events.

FRANCES WILLIAMS BROWIN

Lamb's Warrior: The Life of Isaac T. Hopper. By MARGARET HOPE BACON. Thomas Y. Crowell Co., New York. 207 pages. \$4.50

THIS SECOND BOOK by Margaret Hope Bacon (her first was *The Quiet Rebels*) is a simply written account of a not-so-well known Philadelphia-New York Quaker of the pre-Civil War period, Isaac T. Hopper. Adult readers, as well as the young people for whom the story was written, will enjoy this picture of an early Quaker era, set mostly in Philadelphia.

Isaac Hopper was firmly committed to the beliefs of the Society of Friends and his beliefs in the wrongness of slavery. *Lamb's Warrior* brings vividly alive the time in Philadelphia when there was a steady trickle of slaves from the South to the North trying to gain their freedom and when members of the Society of Friends often gave shelter and help to runaway slaves at great personal risk to themselves.

When young Isaac left home to make his way in the world, his mother gave to him the parting advice: "Always remember you are as good as any other person, but remember that you are no better." In youth and in maturity, Isaac kept the balance between humility and assurance. Much loved, and much disliked, as is apt to be true of forceful souls, he became known for his deep compassion for the underprivileged. He was disowned by his Meeting because of the ferment caused by his antislavery activity.

He was accepted again into membership but disowned again later. Through all trials his spirit kept anchorage in its Center, for he lived as he believed he was led by the Spirit of Christ within. He kept the inner peace and serenity that accompanied, in his words, "my faithfulness to the Light."

After his third disownment by the Society of Friends, again because of the controversial subject of his abolitionist activities, Isaac wrote:

"I cannot close, without embracing the present opportunity to declare my unqualified attachment to the Society of Friends. My admiration for its great leading principles, my faith in its simple, but elevating doctrines, my love for its inward and external testimonies, my confidence in the efficacy and usefulness of its discipline, when administered with pure hearts and clean hands, remain wholly unabated and unshaken. I have ever looked upon them as calculated to accomplish much for humanity. . . . And now, although excluded from

its Meetings for Disciplines at home, yet I have never felt at liberty to alter my habits of diligently attending those for worship."

To his family and friends, Isaac said, "The Society of Friends may have disowned me, but I have not disowned the Society of Friends." He continued to attend Meeting regularly.

At the age of 81, Isaac developed a cold that affected his lungs. For some weeks before his death he was ill. "Though he was sometimes in pain, his mind remained clear and his spirits happy. 'There is no cloud,' he often said. 'There is nothing in my way. Nothing troubles me.'"

HEBE BULLEY

An English View of American Quakerism: The Journal of Walter Robson 1877. Edited by EDWIN B. BRONNER. American Philosophical Society, Philadelphia. \$2.50

IT WAS AN ODD EXPERIENCE for me, brought up as I was in one of the Wilburite Yearly Meetings, to read this collection of letters and diary of an English Friend who visited in America the year my father was born.

Interestingly, it has aroused in me an animosity that was never my own but may have been felt by my grandparents and great-grandparents.

By the time I was a knowing child, it was thought "not nice" to talk about the separations, and my parents never did or encouraged our visitors to do so. But one thing we "knew" for sure: It was the *others* who had strayed away from Friends' principles and "separated."

That was not the view taken by Walter Robson. During a visit of three months in 1877, in which he included visits to Ohio, Indiana, Kansas, and North Carolina Yearly Meetings and East Coast Meetings, he never went to a "Wilbur" Meeting, and referred to them as the "dear separated Friends." He did call on two of them in their homes.

In Baltimore, he had the misfortune to attend a meeting in collaboration with a Philadelphia Friend, whom he had "fancied all right," but whose sermon was a "hash of Wilburism . . . the seed of God in the heart continually . . . referred to. I felt it very sad." He did deplore the "shouting and groaning" and the tobacco-chewing in the Meetings he attended in the Middle West. He was more comfortable in Philadelphia and Baltimore, where manners were more staid, even though the theological ice was thinner.

This was one traveling minister who did not omit to visit and mention objects

of secular interest. He was impressed by our country and used superlatives that would do credit to a chamber of commerce.

I have often heard one of our most respected Quaker historians say that he feels the visits of English Friends during the troubles in America had an exacerbating effect.

Edwin Bronner has edited the records of this visit with care and has supplied good notes. The best of the book is his introduction to it.

MILDRED B. YOUNG

Saint-Watching. By PHYLLIS MCGINLEY. The Viking Press, New York. 227 pages. \$5.95

THIS ECUMENICAL ACCOUNT of saintly heroes through the ages is written with humor and affection.

Saints have a divine restlessness, carrying Jesus' message from Point Barrow to Tierra Del Fuego and to the Far East and the Far West. "There were multitudes in the cities and country-side who knew no more of the Christian message than did an inhabitant of Timbuctoo."

Isn't that true today also?

Many saints were martyrs, but not all.

They were politicians, teachers; and some were rich but most of them had a vow of poverty. Saint Simon Stylites lived on a tall pole for thirty years; multitudes gathered below to hear his preachings. The saints were related to their times and some were ahead of their time.

Not only canonized Catholics are saints—among them are Gandhi, Florence Nightingale, Luther, Schweitzer, Martin Luther King, Jr. The heroes of the Royal Air Force are "heroes without haloes." I would add nonviolent draft resisters, many of whom are in jail.

We sinners need saintly heroes and hero-worship. "I like to think of them now in Paradise rubbing elbows with the blessed of all faiths."

MARGARET G. UTTERBACK

Discovering Freedom. By HANS HOFMANN. Beacon Press, Boston. 100 pages. \$6

ALTHOUGH MAN, especially in America, has achieved a level of liberty (defined by Hans Hofmann as an absence of external control) previously unknown, he has found that this external liberty has not brought him an even more essential inner freedom.

At this point in history, the conflicts between the inner and outer world are



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intense, and the only way in which this conflict can be resolved is by the achievement of inner freedom by each individual.

Hans Hofmann maintains that our present state of "schizophrenia" is caused by our emphasis on external, material symbols of human value and our inability to love and trust our humanity and to see our essential oneness with Life.

The path to inner freedom, which must be taken by an individual alone, begins with an acceptance of the past without moral judgment and an understanding of the forces within and outside the individual that will attempt to thwart this movement toward freedom. The very concept of freedom implies a destruction of the false values to which we so desperately cling. This first step (and, indeed, the entire, never-ending process of self-understanding), is incredibly difficult and demanding, but is the only alternative to the ultimate destruction of man.

Life itself will go on, and man can free himself to become a constructive part of the joyous movement of Life or he can continue to alienate himself from all that is truly beautiful within the human animal and bring himself to extinction.

MARTHA FLEISCHER

Freedom of Choice Affirmed. By CORLISS LAMONT. Beacon Press, Boston. 214 pages. \$2.95

APPEAL will depend on whether one wants a closely reasoned argument for or against freedom of choice or a broad, even, historical survey of the issues. Corliss Lamont admits to providing the latter and the standpoint of naturalistic Humanism, although not to the incongruities generated by this standpoint.

Much of his case for free will, for example, is based on examining events in nature and human affairs for which no causal prediction is possible. Convergences, such as lightning striking a certain tree or a highway collision occurring to a particular person, illustrate radical contingency in the world. Long allegiance to naturalism prevents him from seeing the irrelevancy of such contingencies to the problem of freedom of choice that others do, whom he notes without his metaphysical bias.

Related to his curious argument that while advance knowledge of a man's general responses is possible, his particular choices are not. An analogy is drawn to statistical probabilities in natural science and actuarial tables. Yet cannot one al-

low for accurate estimations of what a man of known character will do on a given occasion and still credit him with free choice? To act in character, as Corliss Lamont owns, is to act in accord with one's own wishes, which may also be familiar to others, and that is a mark of freedom, along with the capacity to act out of character if one has reason and so chooses.

Also puzzling is that the author finds Freudian explanations of behavior incompatible with free choice. But need it be true that if the Oedipal complex figures in the conduct of people it excludes their freedom of action? The many variations this complex takes in human behavior reveals just how free people are even in coping with early childhood influences. Even so, Lamont himself correctly argues that degrees of freedom and responsibility must be recognized, and he should know that depth psychologists are foremost in urging the acceptance of this view in ordinary life and law courts.

Friends will like Corliss Lamont's strong concern for human decency and dignity in affirming freedom of choice, even if they should not concur with his atheism. They will find him to be honest in mind, word, and deed.

ERLING SKORPEN

The Old Testament and Theology. By G. ERNEST WRIGHT. Harper and Row, New York. 185 pages. \$6

G. ERNEST WRIGHT of the Harvard Divinity School presents an able defense of the Old Testament approach to theology. Israel's faith was itself a theology of history: First the event, and then reflections upon the event in the logos. The word of God was understood as commentary upon the acts of God. The acts point forward toward the eschatological hope, an anticipation that constitutes the unity and the coherence of history.

Dr. Wright identifies and repudiates the various "Christomonisms" of our time. The danger of all such forms of piety is that they do not take sufficient account of our being "persons in relationship" in the Old Testament sense of a community called to obey the Divine Suzerain of a universal kingdom with a destiny in history. He advocates a more "secular and realistic Christ." He sees the motivation for social reform deriving primarily from the Old Testament approach to theology, a confessional rather than a doctrinal stance. He finds no conflict between the "kingdom" of God and the New Testament concept of

the "fatherhood" of God and reminds us that both appear side by side in the Lord's Prayer.

Of special interest to Friends should be Dr. Wright's bold assertion that God the Warrior is an inevitable role for God the Lord (Divine Suzerain). God the Warrior is indeed the reverse side of God the Redeemer and God the Lover, since the monarch's chief concern is universal order. Further, he cautions us against absolutizing non-violence. His conclusion is that apart from the sense of the suzerainty of God the Bible presents no claim upon us "to love us as we have been loved, to obey him who would save us from ourselves, and to have in us the same mind as was in him."

JOHN YUNGBLUT

My Life with Martin Luther King, Jr. By CORETTA SCOTT KING. Holt, Rinehart and Winston, New York. 372 pages. \$6.95

A BELIEVER in redemption through personal suffering, Martin Luther King, Jr., neither sought death nor feared it. Coretta King shared her husband's belief. His assassination may have been a little easier for her and his devoted followers to bear, because it was not unexpected, and it was prepared for, thanks to Martin and Coretta King's confident knowledge of God's will for them.

Their actions in accordance with such knowledge does not mean, however, that their paths were always made smooth or that Dr. King did not endure frustration and despair. Mrs. King records the failures and imprisonments, the deaths and bombings, the harassing incidents, the energy and deprivation exacted on the Freedom Marches. There are exciting encounters with many important persons.

His "audacious faith in mankind" and his ability to lead men for a cause he believed in was apparent from his early school days. When only seventeen, he felt called to follow his father into the ministry. He was ordained at eighteen and graduated from Morehouse College at nineteen.

Coretta King begins with the award of the Nobel Peace Prize to her husband in 1964 and the events of their trip to London and Oslo. Flashbacks to her own rural childhood in Alabama and Martin's urban background in Atlanta, Georgia, portray average human beings alive and well and intent on fulfilling their destiny. What makes their struggle extraordinary stems from their black

heritage. Their fine Negro families have endured senseless injustices and psychological torment because their skin is black. Though born "disadvantaged," Mrs. King's parents aspired for the best and trained their children "to think of education as the first step on the way to freedom." It was no lucky accident that Coretta Scott went to Antioch and then on to the New England Conservatory of Music. Three generations of her family worked diligently to that end.

That Negro children's loss of "racial innocence" occurs early, Mrs. King ruefully acknowledges in her memories of the hard seats in the tiny balcony at the movie and the long wait on a hot, summer day, at the side door of the white-owned drugstore, until all the white children got ice cream cones—then being handed whatever flavor the man had too much of, although the Negro child paid exactly the same.

The life is, of course, Coretta Scott King's as well as her husband's. Nor is it only the record of one young family's stride toward freedom. The devotion of many persons and organizations is celebrated.

Coretta King mentions the American Friends Service Committee and refers to a conference she had in Washington with Dorothy Hutchinson. Two lifelong friends of Coretta King who, she writes, have influenced her entire life and also have helped immeasurably in the civil rights program are the Quakers, the late Cecil Thomas and Frances Thomas.

Coretta King dedicates her book, a volume beautiful in design and noble in purpose, to the memory of her husband and to their four children, "who may live to see the realization of The Dream."

ANN W. BRINGHURST

The Open Classroom. By HERBERT KOHL. Vantage Books, Random House, New York. 116 pages. \$1.65 paperback

STUDENTS, parents, and teachers are urged to read this book by the author of *36 Children*. He opens a new vision of what a school might be: "The whole community ought to be the school and the classroom the home base for the teachers and the kids." He portrays a school where it is all right for the students to move about, to have ideas of their own, and to search for and follow their own interests and gifts. The movement to an open classroom is not easy: "Freedom can be quite painful to people (students as well as teachers) who have grown up in an authoritarian system."

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Letters to the Editor

Disownment

IT IS TIME Friends did something *corporate* about Richard Nixon. For a while, I think many of us nursed illusions that he preserved enough of his Quaker heritage for us to retain some hope in him. Does anyone anywhere still believe that?

I for one am tired of the embarrassment of having every non-Friend who knows me, sooner or later, ask me about Richard Nixon's being a Quaker. I reply that he is a Quaker in the same way a Jewish Nazi could be a Jew and that I personally know of no Friend who does not regard him as an apostate.

His own Meeting, in Whittier, California, has not disowned him, however, and even seems proud of him, and that's a hard fact to get around.

The nineteenth-century solution would have been for other Yearly Meetings to cease exchanging epistles with California Yearly Meeting, so we could all explain he belongs to a schismatic branch with which the rest of us have no connection, but I'm sure we today feel this would be a Quaker form of overkill.

A better precedent is found in the case of George Keith. Here was a man prominently known as a Friend (as Richard Nixon is), who came to Philadelphia Yearly Meeting and caused a small schism around 1700. In those days we had no formal membership, but we did have formal nonmembership in cases like this. Philadelphia Yearly Meeting issued a statement of disownment.

George Keith appealed to London Yearly Meeting on grounds that he was a Friend of that Yearly Meeting who had been traveling in America under a London minute, and Philadelphia had no jurisdiction to disown him. London Friends chose to uphold the disownment.

The original concept of disownment, before its later abuse, was simply a public declaration, in cases where somebody was an embarrassment to the Society of Friends, to the effect that so far as the issuing Meeting was concerned he was not a member, at least in the area of jurisdiction of that Meeting.

The case of George Keith shows that Friends originally saw nothing wrong in issuing such a statement about a member of another Meeting.

So, I suggest that Monthly, Quarterly, and Yearly Meetings start issuing state-

ments disowning Richard Nixon in respect to their areas of jurisdiction. Thus we can clear ourselves of an embarrassing association with a man conspicuously identified as a Friend who flouts all that membership is supposed to mean.

It will help us individually. It will help us corporately when we address our own young people on peace questions. It will help us when we address the nation. It may well have useful public impact.

It might even have an impact on the Meeting in Whittier. Certainly, copies of the minutes of disownment should be sent that Meeting, and to California Yearly Meeting, as an ordinary courtesy.

R. W. TUCKER
Philadelphia

"Friend" in the White House

WE ARE IN a very crucial era when all are being tested. Friends have long had the record for opposing war as a method for solving problems. How are we doing, now?

Many Friends right now are standing up and being counted. Others are buried in quietism. When Herbert Hoover became President, Friends felt pride. Now we have another "Friend" in the White House.

I have watched this man's progress over the years toward that high office. Little beyond his proclaimed statements, always offered expediently, has given me any reason to believe his Quakerism goes very deep. At last, in his inaugural address, he said we must be quiet and listen. A Friendly advice.

During the Moratorium, I wrote him and suggested here was a time to listen. But he turned to TV and football!

Now, he has not listened again. Worse, he has hoodwinked us into believing he is pulling United States forces out of Indo-China. What is he doing? Can Friends let him go on boasting of membership whenever he thinks the public will believe he goes by Friends' principles?

What happened to "being read out of Meeting"?

PHYLLIS K. SELLERS
Stonington, Maine

Two Wrongs

THE ARTICLE, "Superstition and the Marijuana Problem," in the April 15 issue of Friends Journal, surprised me with its distorted reasoning.

To tout marijuana on the basis that

it is less damaging than alcohol is truly to damn with faint praise. Alcoholism is a recognized national problem of major proportions. Legalization of marijuana because alcohol is legal seems to me to be a non sequitur. Authorities with qualifications at least equal to those of the author of the article have reached conclusions diametric to his.

Not the least of the dangers of alcohol and marijuana is that both relieve symptoms and, in many cases, cover up the underlying problems until the problems become untreatable or nearly so. As a clinical psychologist, Elbert W. Russell should know this. I am surprised that he advocates either alcohol or marijuana, both of which can damage the human spirit. Are two wrongs better than one?

W. BERKLEY MANN
Baltimore

A Lost Opportunity

I AM SORRY a great opportunity was lost to encourage young people not to do things that will harm them—regardless of the amount of harm. It seems to me, as long as there is doubt as to the possibility of harm to human beings arising from the use of marijuana, that whether or not the use of marijuana leads to addiction to more potent drugs is still a very moot question. (See articles in U. S. News & World Report, issues of October 13, 1969 and January 26, 1970.)

My position is that as Quakers we should encourage our youth—as well as oldsters—to rise in spiritual quality and in our relations with one another. I cannot believe that it is wise for anyone to encourage in any way the use of alcohol, cigarettes, or marijuana. There is enough evidence to prove that alcohol and cigarettes can be most addictive—and fatal to their users. If marijuana has no more harmful effect than the two practices mentioned, we can assume that it is pretty bad.

I believe, too, it is possible that an important principle has been left out of any conclusion Elbert Russell may have come to. The Christian principle can be found in several places in our New Testament.

In Matthew 18:5-6, we find this statement attributed to Jesus: "Whoever receives one such child in my name receives me, but *whoever causes one of these little ones who believes in me to sin it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.*"

It would seem to me (and this is my

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interpretation of this statement), no one would suggest or do anything that *might* bring harm to another.

In the Second Letter of Peter we read: "... make every effort to supplement your faith with virtue, and virtue with knowledge and knowledge with self-control and self-control with steadfastness and steadfastness with godliness and godliness with brotherly affection and brotherly affection with love."

Romans 14:13: "If your brother is being injured by what you eat you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. Everything is indeed clean, but it is wrong for anyone to make others fall by what he eats; it is right not to eat or drink wine or do anything that makes your brother stumble."

I do not understand how anyone could suggest that it might be all right for the use of anything that could possibly lead to a deterioration of the physical as well as spiritual wellbeing in human beings. Unless we can go back to Christian principles in all things we do, and encourage others to follow them, I cannot see much hope in overcoming evils that continuously face us; and there's less hope than ever if there are those among the Quakers who measure one evil with another as producing "less harm."

The point I am trying to make here is that we should attempt at all times to *create* in the hearts and minds of our young the feeling that we must do everything possible to strengthen ourselves spiritually, and in so doing, we'll strengthen those with whom we come in contact.

J. KENNEDY SINCLAIRE
Rutherford, New Jersey

Problem for Parents

MARIJUANA is a problem that is facing and will face Quaker parents and other parents. Perhaps Elbert Russell had better interview some of the boys and girls whose lives have already been affected drastically by the use of drugs, and ask them if they agree that marijuana "produces some mildly undesirable effects."

And while he is suggesting reliable information about drugs for the open-minded, wide reading and careful evaluation, I suggest that he and all parents and young people read, "Drug Abuse: Escape to Nowhere," available from the National Education Association. And why the continual comparison to alco-

hol? (I remember prohibition.) How many alcoholics and their families wish the first drink had never been taken? How many deaths have been caused by driving while under the influence of alcohol? Does one legalized evil make a second legalized evil better?

So, I suggest that parents do tell their children that marijuana is illegal because it can be harmful. Their children are bright enough and concerned enough to know that both alcohol and marijuana can be harmful.

ALICE KNOOP
Webster Groves, Missouri

The Pied Piper

"SUPERSTITION AND THE MARIJUANA PROBLEM" is a further penetration into the spiritual structure of the materialistic mentality, which rots away our value system. This is how the devil seduces the young, with cunning logic—the perversion of the truth in the name of fairness.

The enemy is upon us. We are being conquered, ravished, and laid waste. Call the enemy Communism or call it militarism—both are materialism, and materialism negates spiritualism.

There is no salvation for man in materialism. There is no system that can rescue man. Salvation is not a place but a condition, a spiritual condition.

The life we have to lose in order to save it is the worldly, conditioned, reactionary life. A predominantly mental outlook must be changed to a predominantly spiritual outlook.

The pied piper of materialism is ever determined to lead the children of God into the dens of iniquity. Materialism perverts the noble intentions of idealism into violence. An idealistic man is impressed by logic when he should be awed by the spirit. Logic dehumanizes. Logic negates spirit. Logic, strategy, and practicality lead to insensitivity to the individual. Objectives become more important than persons. Human beings become fuel to fire the furnaces of hell. We find examples in war and violent demonstrations.

LEON KANEGIS
Washington, D. C.

Not Law, but Education

ONE WISHES Elbert Russell might have said some little word suggesting the harmfulness of all drugs that distort consciousness and depress or excite the nervous system. If marijuana is one-tenth as harmful as alcohol or cigarettes, it still is harmful. Children are entitled to sound information on the subject of

drugs and narcotics, as on all other important matters.

I do not ask for law, but for education so that all potential users of tobacco, marijuana, and alcohol be aware of what such drugs may do to them.

HOWARD E. KERSHNER
Los Angeles

A Search for God's Will

I HAVE PREPARED a message that is an attempt to meet the need of those who profess that the chief purpose of their life is to discover the will of God and to do it.

I would like to share this with Friends in the hope that if they have any new revelation of God's will for our time they will get in touch with me. I am interested in any alternative ideas for the immediate implementation of religious feelings and I would like Friends, who would be willing to communicate further with me, to send for my statement.

I would also be grateful for expressions of interest from those who consider themselves purely pragmatic and not religious. My address: Route 2, Oskaloosa, Iowa 52577.

HERB HOOVER
Oskaloosa, Iowa

The Newest Fashion

A NEW WAVE, called "Encounter," has invaded our Meetings and gives us reason to be concerned. All fads have one element in common: Conformity.

What is going on in this newest of fads? You join a group of nine or eleven men and women. You are transformed into a four-year-old-babe. You approach a complete stranger and stare. He-she-it stares back. That's one exercise. Or another: You play "dead dog" by letting yourself fall backwards, hoping your baby-friends will catch you just before you crash on the hard floor.

What is the purpose? You are promised that the exercises will result in relating to others on a deep level and creating self-esteem and joy in yourself.

How does this new method compare with the old Quaker way of seekers meeting in worship? The difference, we are told, is simply speed—and speed is the modern way. To make friends the Quaker way can take years; encounter-friends are produced instantly.

A desire for instant friendship does imply that there appears to be a growing need for friendship. Just as it is possible that an instant-coffee drinker will eventually want to learn to brew old-fashioned coffee, it is possible that

people involved in instant-encounter friendship will want to spend the time, effort, and love that are required to form a real friendship.

MARTHA EINSON, NEIL EINSON,
ED HILLPERN
*Morningside Heights Preparative
Meeting, New York*

Sociological, Not Christian

THE PEACE MOVEMENT is in danger of becoming sociological, not Christian. It is unrelated to Jesus, or even the mystical Christ or conventional Christianity.

In recent writings of Catholics, there is a newly-launched and Jesus-oriented Christian pacifism. Examples are the writings of Daniel Berrigan and John Horgan, an Irish Catholic.

The torch of leadership in the religious pacifist movement perhaps has passed to the Catholics. They are experimenting and learning how to carry Catholics forward *within the church*.

The church, even the mystical Church of Christ that Friends should embody, has only a passing interest for young Quakers and other young persons.

CHARLES M. SCHWIESO
Menlo Park, California

Race and Reality

SURELY THE REVIEW of Carleton Putnam's *Race and Reality* (February 15) is stupid or excessively tolerant of error. Putnam is an out-and-out racist, and his books clearly show it. I have taught courses in race relations for many years and have considered his work carefully and with a growing nausea. It is racism pure and simple.

JACK ROSS
St. John's, Newfoundland

News from All Over

A "LETTER FROM ENGLAND" should be a regular feature in Friends Journal, for American Friends need to keep up their ties with the Mother-Quaker-Country.

THOMAS DRAKE
Jamaica, West Indies

Our Unique Ritual

IF WE LOOK OVER the great faiths of the world, we find a variety of rituals, from paying obeisance and elaborate statuary to the simpler praying and singing. I recall a conversation with a Jewish rabbi on our Quaker faith. He remarked: "Your silence is your ritual."

Friends' beliefs often are expressed in terms of what we have not—no creed, no sacraments—and I think the rabbi's statement is worth considering.

In this noisy age, quiet becomes more and more of a premium. Its scarcity enhances its value. To conduct this unique ritual takes no material possessions, no candlelit altar, no robed priest, no training. This distinctive ritual deserves an outstanding and conspicuous place in the faiths of the world.

ESTHER HAYES REED
Great Falls, Montana

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree.

Friends Journal will be issued monthly rather than semimonthly during July and August. Advertising contracts will be adjusted accordingly.

CREMATION

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

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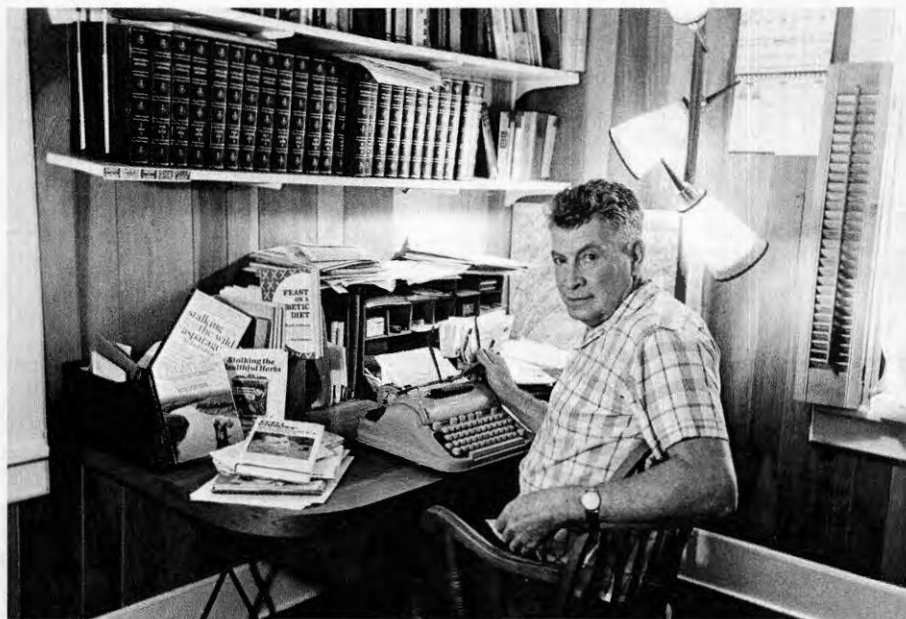
LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138

Friends and Their Friends Around the World



Euell Gibbons with some of his books

Photograph by Margery Smith

Stalking Ocean Grove with Euell Gibbons

EUELL GIBBONS is a man of woods and fields and shorelines. He is also a man of books and a Quaker. Those and other facets of all his active years of living form the fabric of the field trips on ecology he agreed to lead during the 1970 General Conference for Friends at Ocean Grove, New Jersey.

When he was a child in New Mexico, Euell Gibbons learned from his mother and Indian neighbors to identify and prepare wild greens and fruits. He has collected and developed recipes using wild foods. These, and natural lore of all kinds, are in his books: *Stalking the Wild Asparagus*, *Stalking the Blue-Eyed Scallop*, *Stalking the Healthful Herbs*, *Beachcomber's Handbook*, and his latest, *Feast on a Diabetic Diet*.

Freda, his wife, has illustrated his forthcoming book, *Stalking the Wild Et Cetera*, a guide to wild plants in this country. He met Freda when he was a student of anthropology and creative writing in the University of Hawaii. After they were married, they taught in Quaker schools and lived in cooperative Quaker communities and at Pendle Hill. They now live in a farmhouse in Beavertown, Pennsylvania. Euell is clerk of Lewisburg Meeting.

Euell Gibbons, as a young man in the

Pacific Northwest, was in turn a carpenter, cowhand, migrant picker, trapper, factory worker, road builder, labor organizer, boat builder, and teacher. He lived for three years in Hawaii as a beachcomber and ate only wild foods. He has found wild foods even in the grounds of the White House and in Central Park.

He writes, in *Beachcomber's Handbook*, "The primitive and the modern, the wild and the domestic, the savage and the civilized can be blended together harmoniously in my food, my life, and my very soul."

Time to Plant

SEEDS FOR NIGERIA is a new project of American Friends Service Committee in which First-day schools and other groups of young people may wish to participate. A folder "A Time to Plant," describes the crops for which seeds will be purchased, native customs surrounding their planting, and suggestions for money-raising projects.

Copies of it may be obtained by sending a self-addressed, stamped, number ten envelope with the request to Children's Program Publications, AFSC, 160 North Fifteenth Street, Philadelphia 19102. The 1969-1970 Catalog of Service Projects for Children is available free from the same address.

Near East Friends: A Called Community

by Jean Zaru

AS FRIENDS GATHERED for Near East Yearly Meeting March 27-29 in Brummana High School, Lebanon, they were aware of the challenge that faces Friends in the Middle East.

Our schools are an important witness and can—even if only indirectly—influence our communities. Reports from the Ramallah Friends Boys School, Ramallah Friends Girls School, and Brummana High school were received with appreciation.

Delegates to the Conference of Near East and European Friends in Birmingham last July recounted their impressions. Friends, it was felt, are willing to show their concern until a situation or a discussion becomes controversial or uncomfortable. Those Near East Friends who attended the conference felt uplifted by the experience. They returned with an inner peace and an absence of bitterness that has enabled them more easily to face the external turmoil, uncertainty, and tensions that surround us.

James Stewart, of the University Christian Centre in Beirut, reminded us of the several dimensions of living: In the past with our memories, in the present with faith, and in the future with hope. We are a called community that must respond to the Spirit and serve the world. We must face the problems of the world where they are and be prepared to die, so that we may live.

Jean Johnson reported on the work she and Paul Johnson have been doing in the Middle East. They helped prepare the statement of American Friends Service Committee, "An Approach to Peace in the Middle East." They also have been involved with work with refugees under the auspices of Quaker Service.

Jean Johnson told us about a summer camp for refugee boys held on the West Bank last year, sponsored by American Friends Service Committee and World Wide YMCA. A more extensive project of this kind is planned for this summer. Our Monthly Meetings favored giving toward its support.

Yearly Meeting is planned for Brummana High School again next year, unless the political situation enables Friends to travel to Ramallah.

For the coming year, in the words of the epistle, "We hope and pray for

greater tolerance and understanding toward each other . . . within our Meeting and within the wider community. Although we are conscious of our own conflict in the Middle East, we remember the suffering in other parts of the world and send support and sympathy to Friends as they face the difficulties and challenges in their own areas."

(Jean Zaru is clerk of Near East Yearly Meeting. She attended the Conference of European and Near East Friends last summer.)

Relief and Reconstruction in Nigeria

AMERICAN FRIENDS SERVICE COMMITTEE has made a formal agreement with the government of Nigeria to undertake a two-year million dollar rehabilitation and reconstruction program in the war-damaged sections of eastern Nigeria. Work is underway in Mid-West State, East Central State, and South East State. The rehabilitation and reconstruction program is an expansion of the emergency relief program AFSC undertook during the civil war in Nigeria. Richard Bridgeman Griffis, former minister of the First Congregational Church in Minneapolis, Minnesota, is field director.

A village reconstruction project is planned in one hundred seventy-five villages in Northern Enyong Division of South East State. In consultation with Quaker-trained Nigerian counselors, the villages will decide on their own priorities for rehabilitation.

The program also includes the restoration of service in Abiriba Community hospital in East Central State, a survey of child welfare facilities in South East and Rivers States, a school and building reconstruction project in the towns of Ibusa and Asaba, the distribution of seeds to farmers, and the restoration of rural health services. These projects are already underway.

Eighteen expatriates and forty-seven Nigerian team members work in the Quaker program.

Careers for the Committed

VOCATIONS FOR SOCIAL CHANGE is a bi-monthly publication that lists employment opportunities for young people and others who would like to express their social testimonies in their daily work. It includes a list of resources, a bibliography, and geographical and categorical indexes.

To obtain a copy, write to: Vocations for Social Change, Inc., Canyon, California 94516.

A Small Revolution in North Carolina

by Phyllis Tyler and Daniel Young

FAYETTEVILLE, NORTH CAROLINA, is dominated almost completely by Fort Bragg, the largest Army base in the United States. It also has the John F. Kennedy Special Warfare School (the Green Berets), a training facility for the kind of warfare being waged in southeastern Asia, and the Eighty-second Airborne Division.

Fayetteville has the disheartening features of most towns near military bases. The strip from the base to the town is lined with pawnshops, cheap bars, bistros, fly-by-night loan sharks, and used-auto dealers. The atmosphere is one of crass exploitation and oppressive conformity.

Members of the Chapel Hill Friends Meeting, about fifty miles from Fayetteville, were concerned that there be a visible Quaker peace witness amid the military presence. From their concern grew Quaker House in Fayetteville.

Dean Holland, a Fort Bragg soldier who was seeking a discharge from the Army as a conscientious objector, rented a rundown residence across from the USO and down the street from the American Legion building. Its only beauty was the old oak trees in its yard.

Two graduate students, Wood and Sue Bouldin, of Durham Meeting, volunteered their summer and moved into the house. Order and cleanliness were established by Dean Holland, other servicemen, work crews from the Meeting, and local Friends.

The first meeting for worship on June 29, 1969, was attended by several Friends from other towns and a couple of servicemen. It has continued since.

After Dean won his discharge, he moved in with Wood and Sue Bouldin.

Wood Bouldin, a theology student, saw Quaker House as a "place where spiritual questions could be asked." He felt that religion must be related to practical problems.

Dean Holland, an activist, saw his job as a kind of union organizer. He concentrated on the political education of GIs. A believer in nonviolence, he felt that only when people realized that they could control their own lives would there be any change in society and an end to Vietnam.

Quaker House became a meeting place for forty or fifty GIs United Against the War in Vietnam and a

place for meeting for worship on First-day, draft counseling for college and high school youths, and counseling for GIs. The reading room gives soldiers and others a chance to explore viewpoints and ways of doing things other than those imposed by the Army.

An incident at the time of the November Mobilization indicates the role Quaker House has in the small revolution in Fayetteville.

On the way back from the Mobilization, a Quaker couple from Raleigh picked up a soldier from Fort Bragg and took him home with them, since he had no place to spend the night. The couple had been delighted with the response the jeeploads of soldiers coming into Washington early that morning had given the demonstrators.

"They were for you," the soldier said. "You noticed the soldiers were kept out of sight during the march. The Army didn't dare use them against the demonstrators. I think if the troops had been ordered to attack the crowds, they'd have turned on their officers instead."

The soldier was a member of GIs United. He mentioned the help given by Quaker House to GIs who dared to question the war. "Nothing so good has ever happened to Fayetteville," he said.

But Quaker House suffered a shattering blow. Dean Holland and Edith Kaye Lindsay, a staff member who was active since the departure of the Bouldins, were killed in an automobile accident December 31. Despite this tragedy and pressing financial problems, however, the board, Fort Bragg GIs, and many North Carolina Friends feel that Quaker House must remain open.

The board therefore is seeking a young couple—Friends or persons well acquainted with Quakerism—who can assume leadership in their place. Quaker House also is in need of a typewriter, mimeographing machinery, and magazine subscriptions.

(Phyllis Tyler and Daniel Young are overseers of Quaker House in Fayetteville. Phyllis Tyler, a social worker, is a member of Raleigh Monthly Meeting. Daniel Young, a physician, belongs to Chapel Hill Monthly Meeting.)

Action in Ann Arbor

AS A RESPONSE to the challenge of the Black Manifesto, Ann Arbor Monthly Meeting has urged each adult member and active attendee to contribute fifteen dollars to the local Welfare Rights Organization or to the National Black Economic Development Conference.

A Clear Testimony in South Starksboro

by William F. Rushby

SEVERAL QUAKER MEETINGS once were active in west-central Vermont. Most of the early Quaker settlers had come from older communities of coastal New England and the Hudson Valley. With the passage of time, however, changes in agricultural technology, migration to cities, and the breakdown of the sectarian discipline among Friends seem to have led to decline in the Vermont Meetings. Only the graveyard on Quaker Street, South Starksboro, reminds one that plain Friends lived in the vicinity of nearby Lincoln until the early 1900's. The Ferrisburg meetinghouse is now a country store, and no trace remains of the brethren at Charlotte.

The Ferrisburg Quarterly Meeting has been reduced from five to two Monthly Meetings: South Starksboro and Monkton Ridge. Monkton Ridge Meeting federated with the Methodists about twenty years ago, and the traditions of the latter are now dominant there. Only South Starksboro remains steadfast in its Quaker faith.

The first Friend to move to Starksboro was Philander Orvis, who came from Norwalk, Connecticut, in 1790. Several of his descendants, some of whom are Friends, still live in the local area. Many other settlers soon joined him, and the *Gazetteer and Business Directory of Addison, Vermont*, for 1881-1882 notes: "The Society of Friends was organized by Joseph Chase, and a meetinghouse erected in 1812. In 1858, it was sold. In 1871, the present small structure was erected in South Starksboro, costing in the neighborhood of a thousand dollars. The Society now has ten or more members, the services being conducted by laymen."

During the latter part of the nineteenth century, the Meeting came under the influence of the Evangelical movement and adopted many practices that formerly had been condemned as "creatures." One Sunday morning in meeting for worship, three young Quaker maidens rose and burst forth in song, and music was thus introduced. Older Friends walked out in protest, but the new ways took root despite their objections. Singing was followed by instrumental music and other "strange fire."

In the 1890's, the interior of the meetinghouse was remodeled, and a pulpit and organ were introduced. A



Photograph by Peter Stettenheim
South Starksboro Meetinghouse

paid preacher presided over the meetings, and Friends turned away from some of their ancient testimonies. Sadly, these changes did not prevent decline.

Levinus Painter was the last full-time minister in the Starksboro Meeting. During the Second World War, he moved on to serve the larger community at Monkton Ridge. For a Meeting that had become established in the programed manner of worship, the lack of a pastor was a great handicap.

Starksboro Friends did not give up. They continued to meet regularly for First-day School. Whenever a preacher felt the call to visit the community, meetings for worship also were held. The Community Center at nearby Jerusaleam, Vermont, was used for meetings in winter. What a beautiful testimony to our faith these Friends have made by their faithfulness! The death of Helen Russell in 1968 marked the end of regular meetings during the winter months.

Today there is no First-day school and not even a hint in Quaker publications that any still gather to "wait upon the Lord" in South Starksboro. Elizabeth Young and Edwin Orvis are the only active members of the Society of Friends in the neighborhood, and they are now in their 80's and 90's. They never miss a meeting and still tend their gardens. The other worshipers are Friends from other communities, descendants of Friends, and one devout Baptist couple, summer residents.

Meetings for worship are held irregularly in the warmer months, usually at 10:30. Friends often meet on holiday weekends, when many have come "home" for visits. The meetings are semiprogramed, and the preachers are members of our Society or occasionally concerned laymen from other denominations in the area. Seldom do more than ten to twenty gather at one time, but Friends always manage to raise up a clear testimony to our Lord. Across the mountain meadows, a "joyful noise" yet rings!

Will you come to visit South Starksboro this summer? The little fellowship rejoices in receiving visitors, and you can be assured of a warm welcome. There are many wonders for the eye to behold on these mountainsides. But even more important, there is the opportunity to share in a work of faith.

For information about meetings in South Starksboro, write or call Elizabeth Young, Route 1, Starksboro, Vermont 05487. The telephone number is 802-453-3059.

(William F. Rushby, an instructor in the department of sociology of Manchester College, belongs to Albany Meeting, New York.)

A New Departure in Religious Education

by Judith Brown

THE OLD FORM of First-day school, with young and old graded by age, is artificial. Some younger members share enthusiasm for many of the things older members do. Younger members do not want to sit in formal learning situations. They want to learn by doing, and they want to deepen human relationships.

We of University Friends Meeting, Seattle, decided therefore to structure the First-day school hour along interest lines rather than age lines. Since we capture and foster an affirmation of life in Meeting as a whole, we wanted to do this in our small groups, too.

We hoped to appeal to the variety of needs and interests within the Meeting. Some children want to experience a sense of wonder through the sciences, some through the arts, and some through dramatics. When we discovered that for four- and five-week periods many adults were ready to share their skills with children, we divided the year accordingly. In each period, we offered four or five choices, with as much variety as possible, and allowed people to sign up for what they wanted after seeing the offerings in a catalog. Always something was planned for those who wanted to drop in, but those who were willing to stick to something for the entire period would gain more.

We started the year with courses in tie-dyeing, chip carving, arts and crafts, recorder playing, appreciation of pictures, masculinity and femininity, and studies of religious leaders. The second half of the year we had cartooning, cooking, microscope studies, a series on defrocked saints, Quaker history, creative dramatics (the subjects were the lives of well-known Quakers), move-

ment and self-discovery, work parties in the meetinghouse garden, nature walks, the experience of art, Japanese flower arranging, a workshop on uses of non-violent techniques, poetry reading, and worship-fellowship groups.

The "doing" classes were open to adults, but the discussion classes were not; we thought adults might help in doing but might tend to take over discussions intended to draw out younger members.

The result has been a freer atmosphere, a more enthusiastic acceptance of First-day School. Adults enjoy using the skills they have or learning new ones. Children want to come because they are learning something they want to learn. Classes are small, so that community is easier to foster. Children get to know more adults in the Meeting, and they know them through their skills and enthusiasms.

We have discovered that the "doing" categories are more popular with the children than the "discussion" categories. That may mean we are slighting important facets of the Quaker tradition. We are aware of such shortcomings, however, and know we have to work out creative ways to include them.

(Judith Brown is chairman of the Religious Education Committee of University Monthly Meeting.)

New FGC Secretary

PATRICIA ANN MCBEE, a graduate in 1969 of Earlham College with a major in religion, has been appointed assistant secretary of Friends General Conference. Her responsibilities have to do primarily with religious education and publications.

As a student, Patricia McBee worked in the college store. For three years she was the coordinator of the Earlham tutoring project, which involved about one hundred children and one hundred tutors. She also was an assistant to the chaplain at the Richmond State Hospital.

Friends in Delhi

A THRIVING MEETING for worship is held each First-day in the Quaker Centre in Delhi. The average attendance is thirty. A number of the attenders are Hindus who seek an alternative to their traditional form of worship. Some are hippies from New Delhi and Kathmandu.

Discussions on aspects of Quakerism are scheduled for Wednesday evenings. Travelers of note who are in Delhi sometimes address the group. John and Nancy Anderson are wardens of the centre.

LEONARD A. BIRD



About four hundred Friends gathered in Lafayette Square, Washington, D. C., May 10 for a "called Meeting for Worship to lay upon President Richard M. Nixon the urgency of ending war and of solving the problems of division and injustice in our own nation. We feel a special concern," continued the call for the action, signed by overseers from thirteen Quaker groups, "for the people of Indochina, who have borne the brunt of the suffering caused by the war, and for the youth and oppressed minorities of our country, who have been frustrated and alienated." A number of young people, in Washington for the New Mobilization rally the day before, joined Friends in worship.

At Ocean Grove

M. MAINZE CHONA, Ambassador to the United States from the Republic of Zambia, will speak June 24 to Friends gathered for the 1970 General Conference in Ocean Grove, New Jersey. His subject: "International Relations and Human Development."

Among the afternoon workshops at the conference will be one on guerrilla theater, sometimes called street theater, led by Chuck Noell, of the Peace Committee of Philadelphia Yearly Meeting. Guerrilla theater is open-air, improvised theater, and the workshop will provide opportunities to work up creative acts that deal with various issues.

Kenneth Cressman, a film producer and a member of Lehigh Valley Monthly Meeting, will be in charge of evening programs at which recent films will be shown and discussed. The viewings will follow the main evening program.

"Theology of Life and Death" will be the topic of the panel interest group sponsored by Quaker Theological Discussion Group at Ocean Grove. The group will meet from 4:30 to 5:45 P.M. on the Tuesday, Wednesday, and Thursday of the conference.

The new American Friends Service Committee book, *Who Shall Live?*, is a

resource for this group. Brief seminar presentations by several panelists will be responded to briefly by a coopted respondent. Discussion will follow.

Marjorie Nelson Perisho, a Quaker doctor who served in Quang Nai, will open the discussion the first day. She is especially concerned about the American attitude toward death and the issue of abortion. Her respondent will be announced.

On Wednesday afternoon, Henry J. Cadbury will present the ethical issues raised by *Who Shall Live?* His respondent will be Wilmer A. Cooper, Dean of the Earlham School of Religion.

On Thursday, Hugh Barbour, professor of religion in Earlham College, will deal with nuclear arms and birth control. His respondent, Kelvin Van Nuys, professor of philosophy in Wilmington College, is concerned about criteria of survival. T. Canby Jones, professor of religion in Wilmington College, will chair this panel discussion.

Committee Assignments

HARTFORD, Connecticut, Monthly Meeting circulates a slip on which members may sign up for any of eleven committees on which they might serve.

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

For Sale

YEAR-ROUND VACATION HOME in the Poconos. Part of a lake community—combines privacy and multi-recreational opportunities. \$17,500. Three hours to Philadelphia, two and one-half hours to New York City. Write L. W. Lewis, Box 31, Wallingford, Pa. 19086.

For Rent

OLD FARMHOUSE in West Dover, Vermont (between Marlboro and Bennington), June 21 to August 28. Quiet location. Meadows, woods, and brook. Five bedrooms, screened porch, modern kitchen and utilities. \$400 per month. Write T. Von Laue, History Department, Washington University, St. Louis, Missouri 63130, or telephone 314 VO 3-0688.

Wanted

FOR BPUM DAY CARE CENTER in Camden, book shelves, chalk boards, wall clocks, nursery chairs, filing cabinets, desks—in good condition. Call M. C. Morris, 609-234-0466.

SIXTEEN-YEAR-OLD would like information about summer youth projects. Susan McGovern, 37 Amherst Road, Albertson, New York 11507.

Wanted To Rent

FURNISHED HOME for six wanted to rent, near Pendle Hill, for academic year 1970-1971. References furnished. Betty Ann Towle, 78 Front Street, Exeter, New Hampshire 03833.

Books and Publications

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

"McNeil" (McNeil Island, Washington, Federal Prison)—a booklet of pacifist Mel Acheson's prison experiences in 1967-69. Valuable for conscription-age youth and draft counselors. 58¢ postpaid; two for \$1.00. Whittier Print Shop, Springville, Iowa 52336.

"Self," by Gerald E. Meyers. Provocative study of self-knowledge. Pegasus, 850 Third Avenue, New York 10022. (212-753-8500). Paperback, \$1.95; hardback, \$6.95.

DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. On the flip side, a rock mass, by John Hostetter, Allan Servan, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus 25¢ postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19102. Telephone 215 MA 7-3576.

PEACEABLE KINGDOM: Handsome notepaper—Edward Hicks reproduction. Box of ten, \$1.50; five or more boxes, \$1.00 each. Planned Parenthood Cards, Box CFJ, Newtown, Pennsylvania 18940.

THE CRUCIAL POINT and other poems by William R. Lamppa. Special pre-publication \$3.95, plus 30¢ for postage & handling. Order from: Windfall Press, 1814 E. Norwood Street, Chicago, Illinois 60626.

Position Vacant

EXPERIENCED ACCOUNTANT, male or female, age no barrier, full or part-time. Help me provide low-cost, computerized accounting for Friends' groups and similar organizations. Salary open. Stanley Cobb, 647 East Palm Street, Altadena, California 91001.

FAMILY DOCTOR wanted, to help develop inner-city group practice in conjunction with black community organization and family medicine group. Will evolve into neighborhood health center. Please write: Eugene S. Farley, Jr., M.D., Family Medicine Program, University of Rochester School of Medicine and Highland Hospital, 335 Mt. Vernon Avenue, Rochester, New York 14620.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers. Please see my display advertisement. Seremba. LUDlow 6-7592. Philadelphia and Suburbs.

Opportunities

HELP A HOMELESS CHILD. Pledge ten dollars a month to the Child-A-Month Club, dramatic plan to increase adoptive placements of children with all the odds against them. For information, write to Spaulding for Children, 3660 Waltrous Road, Chelsea, Michigan 48118.

FRIENDS JOURNAL needs a volunteer two or more days a week to help with various tasks, in which moderate typing skill and interest in detail work are helpful. Write to Friends Journal, or telephone LO 3-7669, extension five.

ANYBODY WANT an old but usable sofa? No cash—but carry from center-city Philadelphia. Write to Box F-480, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

Position Wanted

RESPONSIBLE QUAKER, A.B.D. (All But Dissertation) in American History (University of Virginia) with a responsible wife and hungry infant—victims of a glutted P.H.D. market—would like work. Teaching preferred, other work acceptable. Darden Asbury Pyron, Box 94-A, Route 1, Afton, Virginia 22920.

Vacation

VACATION IN UNSPOILED UNCOMMERCIALIZED SUPERIOR NATIONAL FOREST. Housekeeping cabins on the shore of Lake Superior. Elmer and Mary Alice Harvey, Solbakken Motel and Cabins, Lutsen, Minnesota 55612.

Travel

THE COBBLESTONES EXPERIENCE. Ages 14-18. Travel Spain, France, Britain in uniquely small groups led by teacher couples. Brochure: Cobblestones International, Ltd., 321 South Broadway, South Nyack, New York 10960 (914) 358-7899. Directors: Samuel F. Beardsley, former Westtown faculty member; Jean Boardman Beardsley, George School '62, former Media Friends faculty.

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.

Friends World Committee Meeting in Sweden

MORE THAN one hundred Friends in the Western Hemisphere have made plans to attend the eleventh triennial meeting of Friends World Committee for Consultation August 1-8 in Sigtuna, Sweden, a town important in Swedish religious and cultural history.

Seventy-five of them are official participants as representatives of their Yearly Meetings. Ten were coopted by the American Section of Friends World Committee. Spouses of official participants may attend parts of the program, which includes eight business sessions, meetings for worship and sharing, and addresses by William Barton, Gunnar Myrdal, Pierre Lacout, and Douglas V. Steere.

Sixty Friends plan to travel as a group and leave Philadelphia July 23. During the following week, more than forty Friends will be in Northwest England for a Quaker Pilgrimage arranged especially for Friends World Committee members enroute to Sweden.

Participants in the meeting look toward the experience with representatives from twenty-one Yearly Meetings and groups in other parts of the world and on their return to share their pictures, speak, write, and help strengthen their own Meetings.

Western Hemisphere Friends who were named official participants in the triennial meeting are:

Canada: C. LeRoy Jones, Kathleen Hertzberg; Cuba: Marina Ortiz, Walter Tamayo; Jamaica: Helen Abrikian, Mildred C. Jones; Mexico: Elvia Pena Garcia, Emma Martinez de Moreno, Herberto and Suzanne Sein.

Yearly Meetings in the United States: Baltimore: James N. Green, David H. Scull, Virginia Sutton; California: Peggy Paull; Illinois: Elizabeth Watson, Suzanne Potter Wicks; Indiana (FUM): Lorton G. Heusel, Anna O. Langston, Rachel Osborn; Indiana (FGC): Ramona Braddock, Maude R. Ward, Merritt Webster; Iowa (Conservative): Leonore Goodenow, Alice Brown; Iowa (FUM): Rebecca Gibas, Ronald E. Mattson; Lake Erie: William Bliss, Howard and Flora McKinney; Nebraska: David W. Bills; New England: Thomas R. Bodine, Edwin E. Hinshaw, Willard Ware, Margaret Wentworth; New York: Christine Downing, Barrett Hollister, Anna B. Lane, Ruth B. Perera, Ruth H. Replogle; North Carolina (Conservative): David H. Brown, Jr.; North Carolina (FUM): J. Floyd Moore, John M. Pipkin, Jeanette O. Wilson;

Ohio (Conservative): Paul I. Miller, William P. Taber, Jr.; *Ohio (EFA):* Paul Langdon; *Oregon:* Arthur O. and Fern Roberts; *Pacific:* Michael Ingerman, Nina Joy Lawrence, Hazel Legge, Jean McCandless; *Philadelphia:* Edwin B. Bronner, Bainbridge C. Davis, Barbara S. Jacobson, Elizabeth H. Kirk, Deborah Seeley, William A. Shields, Douglas V. Steere, Boyd Trescott, Paul Turner, Allan J. White, Anne Wood; *South Central:* Kenneth L. Carroll, Jane T. Lemann; *Southeastern:* Faith B. Bertsche, Jean P. Irwin; *Western:* Charles Beal, C. Wayne Carter, Max Carter, Esther Johnson, Leanna Roberts; *Wilmington:* T. Canby Jones, Jennie Karnes, Clifton Warren; American Section Staff: Herbert M. Hadley and Herbert L. Nichols.

Law, Order, and Justice

THIRTY-THREE FRIENDS from Meetings across the nation met in April at William Penn House, Washington, for a three-day study of law, order, and justice and heard presentations from a judge, a lawyer, and a policeman.

Among the speakers in the seminar were Senator Birch Bayh, director of the Institute for Correctional Administration, Howard Gill, and Congressman Abner Mikva.

The participants spent Tuesday afternoon visiting projects that seek new ways of dealing with crime, addiction, and violence. They took part in search groups on reform of justice, drug addiction, and police-community relations.

Each participant visited his Congressman and Senators. The closing session brought forward suggestions for action.

The seminar was sponsored by American Friends Service Committee, Friends Committee on National Legislation, and Friends United Meeting. The 1971 Quaker Leadership Seminars are planned for late January and mid-April.

Robert H. and Sarah P. Cory, directors of William Penn House, plan to travel in England, France and Germany this summer. During their absence Robert and Sara Berquist, of Scattergood School, will be interim directors.

German Pacifist

A CONSCIENTIOUS OBJECTOR from Hanover, Germany, Friedrich Gocht, who is doing alternative service under the Church of the Brethren Volunteer Services, is working for the New York Yearly Meeting Peace and Social Action Program.

MEETING ANNOUNCEMENTS

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. 387-3050.

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 264-2919.

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.



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INSURANCE BROKERS AND CONSULTANTS SINCE 1858

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., Programed 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 Metzertott 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, Homewood 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.

NANTUCKET—At 10:45 a.m. in Old Meeting House on Fair St., from June 14 to Sept. 13.

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.

ST. PAUL—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, 305 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. 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—Meeting for worship 10 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, Pittstown, N. J. Phone 735-7784.

RANCOCAS—Meeting for worship 10 a.m., June 14th through Sept. 13th, Main Street.

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—Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

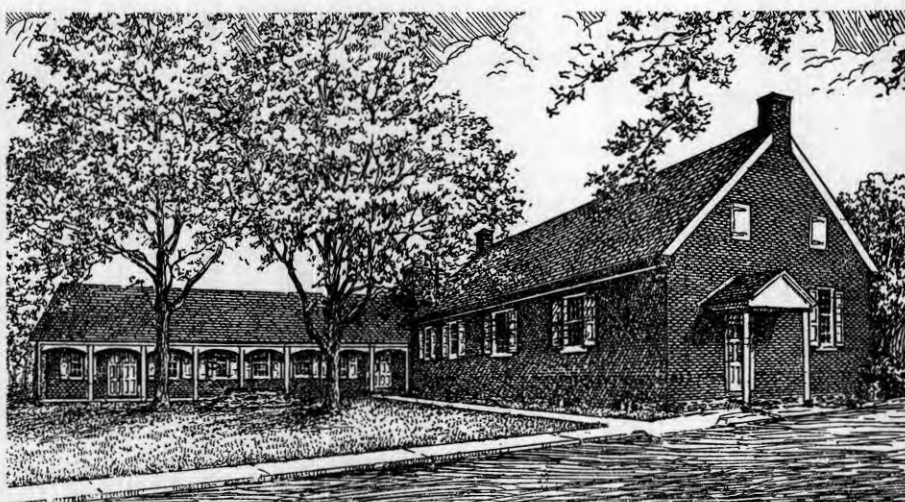
New Mexico

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.



Frankford Meetinghouse, Unity and Waln Streets, Philadelphia

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. Phone: 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. Schoomaker, 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. Duaneburg, 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., Blauvelt.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popdam 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—Sunnyside 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.

LANSDOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 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, 20 South 12th.

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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powerton, 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 Sprout 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. No First-day School. Monthly picnic meeting, June, July, August, Phone 717-836-1560.

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. Dale Berry, Clerk, 763-7284.

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, 10 a.m. Telephone MEI-rose 2-7006.

WEST LAFAYETTE—Meeting for worship 9 a.m., EDT Shelter 2, Happy Hollow Park, June 7 to Sept. 6. Lois R. Andrew, phone 743-3058.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 10 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.

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Births

BUSKIRK—On March 31, a daughter, ARIEL LUCIA BUSKIRK, to Charles and Emelyn Buskirk, members of Monterey Peninsula Monthly Meeting, Seaside, California. The paternal grandparents, Philip and Frances Buskirk, are members of College Park Monthly Meeting, San Jose, California.

HOWE—On April 7, a daughter, LAURA KATHRYN HOWE, to Richard and Elizabeth Howe. The father is a member of Muncy Monthly Meeting, Pennsylvania.

MOORE—On March 9, in Rochester, New York, a son, DANIEL JOHN MOORE, to Robert D. and Phyllis Krass Moore. The father and the paternal grandmother, Dorothy Burgess Moore Carroll, are members of Poughkeepsie Monthly Meeting, New York.

MORREL—On March 26, in Westboro, Massachusetts, a daughter, CAITLIN HOLLY MORREL, to John Newton and Elizabeth Holly Hanford Morrel. The father is a member of Birmingham Monthly Meeting, near West Chester, Pennsylvania.

PYRON—On April 3, in Charlottesville, Virginia, a daughter, JANE WORRALL PYRON, to Darden Asbury and Marguerite Geer Pyron. The father is a member of Charlottesville Monthly Meeting.

REINHARDT—On April 29, in Dayton, Ohio, a son, JOSHUA SHANTI REINHARDT, to Sarah Taylor and Steve Reinhardt. The

mother is an attender of Doylestown Monthly Meeting, Pennsylvania.

Adoption

HENSON—A daughter, RUTH ALICE HENSON, born March 2, 1970, by Peter and Janet Henson. The parents are members of La Jolla Monthly Meeting, California. The paternal grandparents belong to Bulawayo Monthly Meeting, Rhodesia.

Engagement

THE ENGAGEMENT IS ANNOUNCED OF PATRICIA DAIRE, of Parlin, New Jersey, and RICHARD ALAN METZGER, a member of Poughkeepsie Monthly Meeting, New York. The wedding is planned for August 29.

Marriage

WILLIAMS-CONROW—On April 18, in Moorestown, New Jersey, RUTH CONROW and J. WALKER WILLIAMS. The bride is a member of Moorestown Monthly Meeting, New Jersey, and the bridegroom, of Plymouth Monthly Meeting, Pennsylvania. They will reside in Moorestown.

Deaths

BUCKMAN—On March 3, in Abington Hospital, Abington, Pennsylvania, HOWARD M. BUCKMAN, aged 76. For twenty years he was treasurer of George School, and after his retirement he worked with American Friends Service Committee and Friends Institute. He was a trustee of Philadelphia Yearly Meeting. He was a member of Abington Monthly Meeting, Jenkintown, Pennsylvania and formerly belonged to Newtown Monthly Meeting, Pennsylvania. He is survived by his widow, the former Ethel Harvey; two sons: F. Preston, of Meadowbrook, Pennsylvania, and Harvey M., of Winston-Salem, North Carolina; a daughter, Mariane Ewing, of Rydal, Pennsylvania; and six grandchildren.

DARLING—On April 11, BENJAMIN A. DARLING, a member of University Monthly Meeting, Seattle. He was a member of the first Haverford-trained unit of the American Friends Service Committee and was sent to Europe during the First World War to help in hospitals and rehabilitation work. He attended Pacific College (now George Fox College) in Newberg, Oregon, settled in Seattle, and was one of the organizers of the Friends' Conference Ground at Quaker Cove and of the Friends Center near the University of Washington. He was a charter member of University Friends Meeting and helped build the first meetinghouse. He was clerk of Ministry and Counsel for many years and helped to find a new location when the Meeting was forced to move. He was the second clerk of Pacific Yearly Meeting. He loved gardening and he loved to read the Bible and the writings of Friends. He is survived by his widow, Henrietta, and by a brother, a sister, nephews, and nieces.

EVANS—On May 1, after a short illness, MABEL CHEYNEY EVANS, a member of Springfield Meeting, Delaware County, Pennsylvania. Her ministry was continually refreshing and spoken with love from personal experience. She is survived by a

daughter, Margaret E. French, and three grandchildren.

GUTHRIE—On April 22, in Tipton, Iowa, IRMA GUTHRIE, aged 80. She was a recorded minister of West Branch Friends Church, Iowa, where she and her late husband, Taylor, served for twenty-one years. Irma Guthrie was recorded by Iowa Yearly Meeting in August, 1934 and served nine different Meetings within Iowa Yearly Meeting. She wrote poetry and was active in the Women's Christian Temperance Union and the Iowa Federation of Women's Clubs. She is survived by seven sons: Victor, of Elmhurst, Illinois, Harold, of Winona, Minnesota, Stephen, of Glenn Falls, Pennsylvania, Willis, of Waukesha, Wisconsin, Wayne of Missoula, Montana, David, of Port Royal, Pennsylvania, and Dean of Evanston, Illinois; a daughter, Doris Hinkhouse, of West Branch; twenty-six grandchildren; a great-grandchild; a brother, Glenn Tabor, of Libertyville, Illinois; and a sister, Ina Thomas, of Rothschild, Wisconsin.

RAYMOND—On April 23, in Poughkeepsie, New York, GRACE RAYMOND, aged 91, a member of Poughkeepsie Monthly Meeting, New York. She calmly and gladly demonstrated that God's gift of life can be beautiful at any age. She is survived by two nieces, Esther G. and Helen Raymond.

Coming Events

June

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

21—Bart Historical Society, Bart Meetinghouse, near Christiana, Pennsylvania. Meeting for worship, 11 A.M. Bring picnic lunch. Business meeting, 2 P.M.

18-21—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, Colorado. Write to: Olen Ellis, 2460 Orchard Avenue, Grand Junction, Colorado 81501.

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.

26-July 1—New England Yearly Meeting, Taft School, Watertown, Connecticut. Information from Yearly Meeting Office, The Maine Idyll, Freeport, Maine 04032.

26-July 16—Join 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.

28—Meeting for worship, 11 A.M., Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania.

July

1-9—Campaign Against the Production of Chemical and Biological Weapons, in Washington, D.C., Baltimore, Edgewood Arsenal, and Fort Detrick. Details from A Quaker Action Group, 20 South Twelfth Street, Philadelphia 19107, or telephone 215 LO 7-3150.

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.

5-11—High School World Affairs Camp in Florida. Details from American Friends Service Committee, P. O. Box 1791, High Point, North Carolina 27260.

18—New York-Westbury Quarterly Meeting, Conscience Bay Meetinghouse, St. James, New York. 5:30 P.M., evening dinner meeting. Speaker, R. W. Tucker, "Discipleship versus Institutionalism," 6:30.

19-25—Northern California Family Camp, John Woolman School, Grass Valley, California. Write AFSC, 2160 Lake Street, San Francisco, California 94121.

19-26—Seminar on peace testimony of Quakers, Mennonites, and other religious groups, Grindstone Island, Portland, Ontario. Write to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario.

26—Meeting for worship, 11 A.M., Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania.

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

26-August 2—New York Yearly Meeting, Silver Bay, New York. For information, write Miriam K. Brush, 15 Rutherford Place, New York 10003.

At Powell House, Old Chatham, New York 12136:

3-5—Folk Festival, with Frank Warner.

5-12—Family Camp, in Sycamore Area. Leaders: Jack and Ethel Haller.

12-15—Workshop: "Search for New Life and New Forms," George Corwin and Young Friends of North America, leaders.

At Pendle Hill, Wallingford, Pennsylvania 19086:

3-5—"Radical Discipleship," Debby Haines and Geoffrey Kaiser.

5-10—"Quakers and the New Morality," Kenneth C. Barnes.

10-17 (in two sessions)—The Community of Otherness: A Dialogue of Underground Churches and Communes," Maurice Friedman and others.

17-19—"Some Contemporary Poems," William H. Matchett.

19-26—"The Religions of Man," Huston and Kendra Smith.

26-31—"Intensive Journal Workshops," Ira Progoff.

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Today, that is. So what are you doing with your time? Are you helping another human being toward the dignity you want for yourself? Are you doing anything to overcome the hate in this world—with love? These 24 hours can be a great time to be alive. If you live right.

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