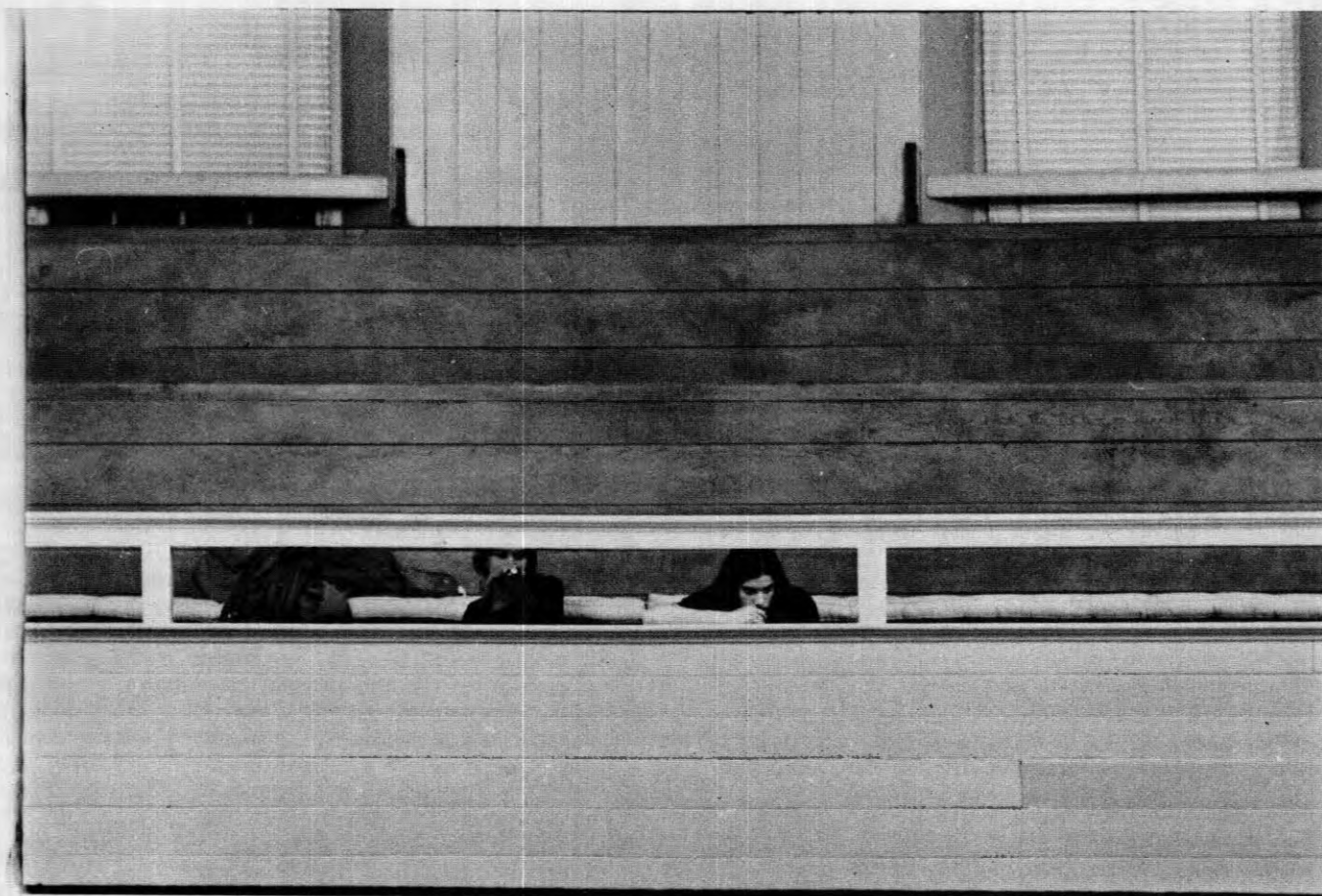


May 15, 1971

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Quaker Thought and Life Today



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THE PHOTOGRAPH ON THE COVER shows part of the balcony in Arch Street Meetinghouse during a session of Philadelphia Yearly Meeting. At times the balcony had a large overflow crowd; now two young men listen to the deliberations on our time's unrest and the winds of the Spirit.

Helena Seybert, who took this picture and the photographs on pages 307, 308, and 309, is a student of photography and ceramics in Philadelphia College of Art.

*Our time's unrest, an angel sent of God,
Troubling with life the waters of the world,
Even as they list the winds of the Spirit blow
To turn or break our century-rusted vanes;
Sands shift and waste; the rock alone remains
Where, led of Heaven, the strong tides come and go,
And storm-clouds, rent by thunder-bolt and wind,
Leave, free of mist, the permanent stars behind.*

from "Adjustment," by John Greenleaf Whittier.

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Today and Tomorrow

Distinctions in Death

THERE IS SUPPOSED to be a Friendly principle that there shall be no distinctions among people once life has departed. That is the principle behind all those injunctions in Books of Discipline about uniformity and plainness in memorial markers in Quaker burial grounds.

One group of Friends does get distinguished from others after death, however. Every year, in most Friends burial grounds, some organization—usually a paramilitary organization—comes and puts flags and markers on the graves of Friends who fought in various wars of the past.

Some of the departed Friends thus distinguished and set apart are people who went to war and felt, to their dying day, that they had done the right thing. Some are men who were read out of Meeting or resigned, but were permitted to be buried with their families. But many of them—perhaps most of them—are people who joined the Society of Friends after changing their mind about war (and often, out of revulsion toward their war experiences) or Friends who later decided they had done the wrong thing. Some of them went to war as noncombatant members of the armed forces.

We owe nothing special to the memory of non-Friends interred in our burial grounds as a courtesy to their Quaker families.

As for the others, presumably as Friends they shared our view that there should be no distinctions in death, and it is highly probable that if they could select the one thing for which they *would* be willing to be distinguished from others in the grave, it would not be their military experience.

And there is the question of whether we may properly collaborate with paramilitary organizations in this particular violation of discipline, when we certainly would not in any other.

Meetings do have jurisdiction over their burial grounds. They do not have to permit outside groups to impose distinctions in death.

Oddments

TO OUR DOSSIER of unexpected references to Quakers in public places we add this paragraph from an account (in *The New Republic*, April 3) of an hour-long, televised interview TRB had in the White House with President Nixon:

"Due to the confusion of the bright lights or perhaps the odd expression on George Washington's face as he looked down on us, I sometimes had a little difficulty

connecting Mr. Nixon's replies to my questions. To a question on value-added taxes, Mr. Nixon explained that he was a pacifist at heart having been raised a Quaker, and to a query about the Alaskan pipeline Mr. Nixon responded that his Administration has made the most progressive reform proposals of any Administration in this century."

Another occurs in an abrupt and somewhat isolated way in *Arfive*, a new and absorbing novel about the West by A. B. Guthrie, Jr. (Houghton Mifflin Company, Boston, copyright 1970):

"Across the years she heard the repeated advice of old Professor Elrod of Earlham College. 'Never think small!' He was a slight, gray man with a big head, a sort of Quaker evangelist, though Quakers didn't go for evangelism. 'Don't think small!' She had been guilty, or almost, in her unspoken picking at Jay. So what if he polished his silverware and called a feast a feed and would have buttered a whole slice of bread? Did those things count in the last summing up? He knew not what he did."

And Everything

JUNE ROBBINS, of Roxbury, Connecticut, wrote: "Recently I visited with friends who are the sole Quaker family in their community and so far from the nearest Meeting that they meet with each other at home. On that afternoon—it was early Sunday—their three-year-old daughter was entertaining the five-year-old child of a neighbor.

"The visiting child asked curiously, 'Why don't you-all ever come to church? Don't you believe in God?'

"The Quaker three-year-old replied indignantly: 'Of course we believe in God! We believe in God and Jesus and Indians and everything!'"

Miscellany

✓ "We are choking on the fumes of our own exhaust. We are spending literally millions of unproductive hours examining the bumpers of our neighbors' cars, and we stand immobilized, waiting for trains that never arrive. The time has come to say, 'Enough!' "—Governor William T. Cahill of New Jersey.

✓ "I hope we will not lose total sight of the great fortune and responsibility we have in the United States to criticize our government. It's so easy to forget."—Margret Hoffmann, a Friend from Austin, Texas, speaking at the annual meeting of Friends Committee on National Legislation.

✓ "There is a time when Black must be with Black to think, reason, plan, and learn together, a time when one with skills shares those skills—and learns from the other person. Blackness must be shared, created, savored in its own atmosphere."—Jane Cosby, in *The Friendly Agitator*.

The Direction of Our Thought and Action

by Ruth E. von Gronow

IT IS NOW almost a half century ago that English and American Friends, working in Germany after the First World War, made a profound impression on me. Not until two decades ago, after I had received my doctor of divinity degree, however, did I become a member of the Society of Friends. Later I had the privilege of pointing out in an article in *Seek, Find, Share* (Friends World Committee for Consultation, 1967) how necessary it is for Friends always to keep before our eyes our full responsibility as Friends.

More recent times have brought shocks to our world, shocks that confront our Society with new decisions. As a result of the misuse that has been made of terms like "God" and "Christian" for thousands of years, we must summon all the understanding we are capable of for the fact that many of our contemporaries reject those terms.

Let us not forget that in the time of Jesus the use of the name "God" was forbidden. Where it occurs in words attributed to Jesus, later chroniclers and translators rephrased the passages.

In the criteria for the disciples of Jesus that have come down to us, God is not mentioned. We Friends feel ourselves responsible to the spirit and not to the letter. We need therefore have no compunctions about substituting for the personal phraseology commonly employed by early Friends, such as "God will punish you if . . ." the familiar objective form (in this case) that every wrong way of acting brings with it its own injurious consequences.

Likewise, we Friends do not feel obligated to observe the sacraments. Therefore we need have no hesitation about emphasizing such matters as the profound difference between the doctrine of baptism and Jesus' teachings—a difference usually glossed over in theological writings. At the same time, we must keep clearly in mind that this profound difference is clearly brought out "according to John," "according to Matthew," and "according to Luke" but is not even mentioned "according to Mark" and does not seem to have been known in the community in which Mark was growing up (Acts 12:12).

Neither do we Friends regard ourselves as being bound by any ecclesiastical organization. We are able, with an unbiased attitude, to take cognizance of the sharp protest that was made in the early letters (also "according to Luke," "according to Matthew," and "according to John") against doctrines and practices of that community in which a Mark could have grown up. These communities did not even shrink from invoking the death sentence for

those found guilty of misdemeanors and other minor crimes.

It is evident to us that a "Society of Friends" could never have evolved from a community of this type, adjusted (and in the wrong spirit) to a purely sacramental approach. This could have developed only into the primitive-congregation type of church, later subsidized by the state, which continued relentlessly to proceed to the point of annihilation against those who held a differing opinion. Even for the disciples of Jesus the prophecy was made about him: "The time will come when those who kill you will believe they are doing God a service thereby." (John 6: 12). Early Friends also had to anticipate a like danger. Even the myrmidons of Hitler called themselves "followers of the cult of non-Christian theism."

Again and again throughout the course of time is heard the call: "Onward Christian Soldiers!"

From the very beginning, however, there were other communities, besides the home community of Mark, to which New Testament writings were addressed and which opened themselves to their spirit.

Thus we must not permit ourselves to inherit an inaccuracy from much of the theological literature. Often three different concepts of the figure of Jesus will be mentioned in it. One is taken from the Epistles of Paul. Another is from John's Gospel in conjunction with the Pauline Epistles. A third is called the synoptic image of Jesus. We Friends, not tied to ecclesiastical traditions, must never lose sight of the fact that there is no such thing as a synoptic image of Jesus.

So we have to compare the portions of Luke and Matthew that do not correspond to Mark with Paul and John, regarding each as a separate entity. These four conceptions of the Jesus-figure do, however, point in the same direction: Toward a change in human relationships with one another, which we Friends take to be the essential part of the Gospels and recognize as determinative for our thought and action. A fifth conception of the Jesus-figure, that of Mark, takes its place alongside the others. It does not point in their direction, or only in such an indirect manner as not to be recognized as doing so. Here we find hardly anything that "speaks directly to our condition" in the same way that George Fox found the Epistles and three of the Gospels speaking directly to his.

The results of recent research that establish that all of Jesus's sayings have come down to us third or even fourth hand does not need to disturb us, since we are not bound to literal interpretations. This fact makes it difficult for us to use quotations beginning: "Jesus said. . . ." Rather, we should limit ourselves, when we quote, to doing so by the individual versions; thus we read, "according to John," "according to Luke," or "according to Matthew."

The research of our century also calls our attention to the fact that the first two chapters and the conclusion (Luke 24: 36-53) of the collection referred to as "accord-

ing to Luke" should be separated from each other, for the Gospel that "speaks directly to our condition" does not begin in Luke until the third chapter, first verse.

The direction of thought and action that is indicated for us must, to be sure, be gained at a very high price. Whoever chooses this course must "give everything that he has." It is our responsibility to point the way toward a world in which the use of weapons is banned. Nor is any room found there (in Matthew 26:52) for servility to so-called superiors, for the profound conviction of equal origin of all humankind precludes the denigration of any one group, be it on the basis of descent, turn of mind, degree of enlightenment—yes, even of moral attitude. (The image of the common father is the one usually employed to indicate common origin.)

Even the transgressor remains our brother, for whom we know ourselves to be responsible; for deep within every human being there burns the self same Light, which it is our duty to help become visible. The sinful person must not be humiliated; we are under obligation to offer him assistance so that he may be in a position to overcome the guilt he has committed. This "holy ghost" is recognized as the power of forgiveness, a forgiveness that never leads the guilty one into temptation; to close one's mind to this spirit is unforgivable. (In Luke 11: 4 and Matthew 6: 12-15, the added reference to temptation should not be translated as a petition but rather as an assertion: Thou wouldst not lead us into temptation.)

We ought to enlist our entire energy in the interests of the other's well-being (Luke 19:23) and disseminating joy and humbling our own pretensions, but we ought never to interpret our renunciation as a sacrifice nor ought we to express it as such. Any display of asceticism would, to be sure, comply with the lifestyle of the Baptist but not with that of Jesus.

Friends have disregarded this difference, as, for example, when they decreed the monotonous color of gray for their clothing. Certainly mere renunciation of outward possessions to benefit the poor "profiteth nothing" (I Corinthians 13: 3). The texts that inspired George Fox and early Friends point clearly to the only power that can awaken us to genuine life; a power that flows through us when we open ourselves to it unconditionally, without reservation: The power of all-embracing love. It alone enables us to embrace harmoniously all human differences: The free and those in bondage, the educated and uneducated, the devout and the atheists (Galatians 3:28).

If we remain true to that which the name of our Society signifies—to become "Friends"—then we shall be able today as throughout the three centuries of our history to work untiringly for a change for the better in human thinking. This was the discovery an attender at a silent meeting for worship made from the very earliest times: We leave it a better person than we were before.

Blacks and Whites in a Friendly College

by Barrington Dunbar

FRIENDS WORLD COLLEGE is not affected by the anachronisms that seem to underlie the dissent and unrest in many American colleges and universities. The enrollment is small—fewer than two hundred students. Academic learning in the classroom is deemphasized. No special courses are offered. Professionalism or specialization is discouraged. Students participate in the making of administrative decisions.

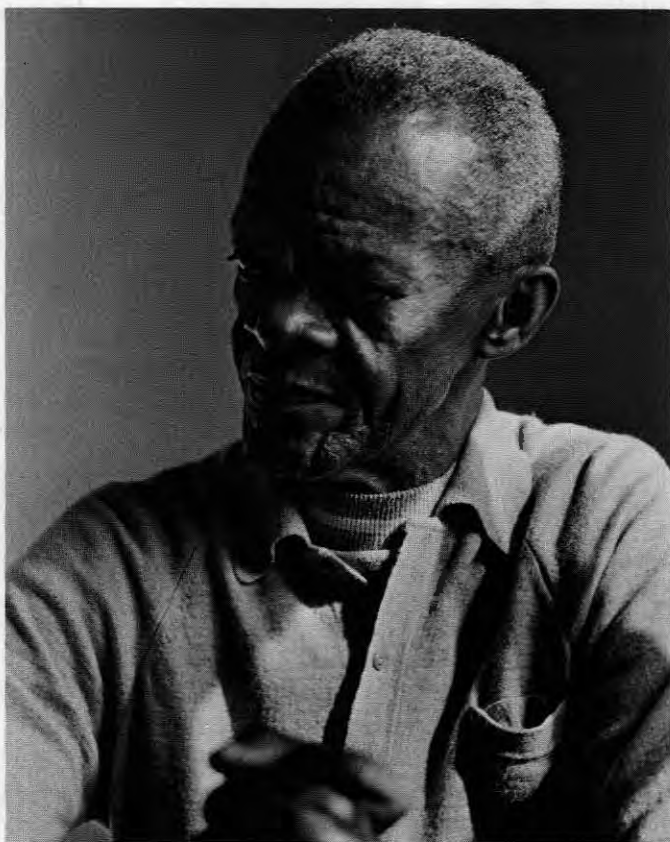
These changes in structure and program have not, however, silenced students' unrest and dissent. Black students, of whom there are twenty-two, are edgy and impatient for having been denied for so many years the right to equal educational opportunities. They are revolting against poverty, malnutrition, uneducation, and disease. The white students dissent from the affluence and sophistication of the backgrounds that nurtured them and scorn the values on which wealth rested.

A case in point to illustrate the different expectations of the two groups of students is the Livingston property situation. A ninety-five-acre property in Lloyd Harbor was made available to the college. The white students pointed out to the administration that the property is located in a wealthy and conservative community. They recommended that the property should be sold and the college consider using the money from the sale to develop subcenters—one in the inner city, the other in a rural community that would be more in keeping with their ideal of simplicity. The black students, however, welcomed the idea to move to the Livingston property, which provides many of the recreational facilities that their ghetto communities cannot provide.

The white radicals do not understand why the black students are not ready to go off on wilderness trips, to find comfort huddled together in sleeping bags on the floor of somebody's pad, to relish eating simple and inexpensive food, and to go around unwashed, unshaven, and barefooted. For blacks, the poverty and deprivation they have experienced have been too poignant and joyless to embrace now.

In our efforts at Friends World College to bridge the chasm to train students for world citizenship, a favorable factor is the small size and intimacy of the college community, which provides the opportunity for students to get to know one another and to remove some of the stereotypes on which prejudices are based.

I remember a situation that developed when the first group of black students entered in the fall of 1969. The



Photograph by Nick Jewett
Barrington Dunbar

ambitious students made plans to travel through sections of the South and Southwest by bus. Nancy, a white student from the South, insisted on going on the trip. I pointed out to her that a white girl traveling in the South with a group of blacks, most of whom were males, may prove to be a hazard. She explained that she wanted to examine her own prejudices before she took off for Africa to encounter a continent of blacks. I finally persuaded her not to go on the trip. She later developed a close friendship with one of the black students, and she would have no other adviser but me.

I have seen other students make a real effort to bridge the chasm. In others, however, guilt feelings seem to thwart their efforts to deal effectively with racism.

Some students and some teachers have questioned the value of a program of black studies in a college dedicated to the idea of world citizenship. The emphasis on black studies, some say, smacks of provincialism and tends to be divisive. I see it, however, as providing a way to learn the truth about black people in the American culture.

Until recently, everything about black people in America that has been studied both by black men and white men alike has been studied uniquely from the European-American point of view. And yet the Africans on these shores Africanized everything they touched—religion, music, work habits, and language. The omission

from American textbooks of facts about the contributions of black people to the making of American history also makes for faulty generalizations about black people in America.

Our Black Studies Library contains few books about Africa but many books by black American authors and journals and periodicals that depict the struggle of black people in America to survive as human beings.

The relevance of the educational mode of Friends World College for minority group students has been questioned: Why should black or Puerto Rican students be encouraged to attend a college that has little to offer in terms of preparing its students for the traditional vocational careers?

The fact is that many black students have a new sense of vocation. They want to discover their roots and their identity and to relate to the black movement toward peoplehood. The consuming interest in professionalism that often siphons off talented blacks from the ghettos where they are needed most is waning. A new breed of black students seeks to acquire the theory, skill, experience, and techniques that will help them to serve their communities better.

Learning by experience facilitates involvement in community affairs, with people, and with society and the physical environment. The intellectual energy that once was contained in the confines of the college campus now finds release in the world community.

My experience indicates that white students tend to direct this released energy in quest of self-discovery. "We can best respond to society's problems as we develop self-awareness," they say. The interest in self-discovery through meditation, Yoga, encounter sessions, and retreat to the wilderness seems important in their quest. These are, however, not the concerns of many of the black students. Some of the black students have gone into nearby communities and served in many useful ways.

The black students seem more ready to undertake community development programs for their field study projects. They seem more open to experiential learning than the white students who have come from more sophisticated backgrounds. No other group of students in America has had more cause to be critical of learning from textbooks alone or knowledge confined to the classroom than blacks. Disillusionment over the traditional mode of education has been widespread among black students and has been responsible for the high dropout rate among them.

The experiential mode of the program of Friends World College facilitates the black student's search for a relevant education. It leaves the student's mind uncluttered for the discovery of new insights and fresh solutions to problems, opening up to him vistas unknown as he travels to Latin America, Africa, and the West Indies to learn about his African roots.

Some Thoughts on Sex and Love

by Terry Schuckman

ARE THESE TWO—sex and love—different then? It had always seemed to me that one involved the other. What led me to put it this way? I know one thing: Sex is here to stay. I am not so sure about love. It appeared to me that they are, or could be, two separate things and that we had a choice as to whether they were to be splintered or united.

A choice: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live." (Deuteronomy 30: 19.) In our present-day society, we, as many societies before us, are making such a choice. We are given permission. We have permissiveness; that is, allowance, sufferance, leave, or authorization to make a choice. I prefer the word "leave," because it suggests that license is left at the recipient's option, while sufferance is tacit and often implies only neglect or refusal to forbid.

Just what are we talking about? We are talking about sex and love, together or separately. Since we are permitted to make a choice, a good many of us, especially those in the now generation, are choosing that which gives us most delight, most pleasure, most *immediate* satisfaction. The body, which can be a source of great sexual pleasure, is used and used, and finally abused, because we have forgotten its purpose. Many of our youngsters subscribe to the hedonistic doctrine that pleasure is the sole and chief good. If this is not so, they reason, why were we given these gratification-seeking instincts? Under the threat of an uncertain tomorrow, the feeling is high, "Let's live it up. *Today.*"

This body of ours! What do we really know about it? Does it have a soul, or is it that the soul (spirit) is embodied in a physical expression? All we know is that the two are one, body and soul. "For God created man in his own image; male and female, created he them. And God blessed them, and God said unto them 'Be fruitful and multiply.' . . . And God saw everything that he had made, and behold, it was very good."

He did not say that the spirit was good and the body was not good, but indeed *everything* that He made was very good. We are apt to think of the body as the inferior, the baser of the two parts. It is different from the spirit, it is governed by the spirit, but in its own way it is in itself good, or rather, it has the choice of being good, just as the spirit has.

And here is where the trouble begins. It is the body that seeks the pleasure, the senses that demand satisfaction.

When we divide the two parts, separating the body from the spirit, we have a dichotomy. We become, in a sense, depersonalized, dehumanized—so that sex, instead of being a part of the whole person, becomes a thing separated and living for its own end, pleasure.

Youth is taking one good, hard, and thorough look at society today. It sees dishonesty, deceit, prostitution, and low and unequal moral standards. On the newsstands, smut.

In the movies, degrading, lewd scenes and perversions. On television and in advertising, they see sex exploited. So youth says to the Establishment, "I will have none of you," and sweeps away, as with a great broom, all the mess. With the mess go also values and traditions, and no guidelines are left. "I will find out for myself," says youth. All the traces have been let down, and youth is exploring.

Youth does not stop to wonder why God created us male and female. Had God wanted sex only for the propagation of the race, He could have embodied both sexes into one being, as is the case with some plants. The element of love would be missing, though. Why is that element important? What matters the spiritual union of two beings, so long as physical union takes place? Here is the crux of the matter.

When the physical is separated from the spiritual, an important dimension has been lost. Rabbits propagate with complete absence of love. So do cats. When a mother cat has finished nursing her babies (which she usually does with great care and devotion), she is through with them. There is no loving tie with her offspring or her erstwhile mate.

We are not cats or rabbits. We need to love in order to have sex. It is the splintering of the love element from the sex act that destroys the beauty of it. Young people are beginning to perceive this, so, when love is absent, they pretend that it is there or fool themselves into believing it is there, at least for the moment.

I have just finished reading two books on the subject, extremely different from each other: *Single and Pregnant*, by Ruth I. Pierce, and *Sex and the Now Generation*, by Scott N. Jones.

The first accepts free relations between the sexes as a matter of course—for instance, after an abortion, "You may be presented with an occasion to have sex sooner than you expected." A casual approach. Practical matters are discussed (avoiding pregnancy, abortion, maternity homes, adoption, and others), but never is there one inkling of a suggestion that free relations between the sexes before marriage are anything but "natural."

Sex and the Now Generation does not moralize either, but it does give a candid view of premarital love and sex and explains why sex for its own sake (for enjoyment) reduces the sexual capacity to the purely biological level.

Love and sex, highly complicated aspects of society,

involve not only biology but the deepest of relationships.

Scott Jones speaks to the girl who says, "Just arrived on the campus, and the pill is all over the place. They must ship them in by carloads—so what's the big scare about getting pregnant, anyway?"

"Sex is not sin," he says, "but sex can be abused so that it becomes sin. Love can be just as dangerous as it is delightful. Love can be just as divisive as it is unitive. Love can be just as possessive as it is liberating. Love can be just as boring as it is fulfilling."

The same can be said of sex.

I, for one, believe that youth would like to take responsibility for its actions. I believe a girl knows that she can depend on herself and her own values and not on a pill. I believe a girl knows that if she is indiscriminate in the use of sex, she is coarsening her whole moral fiber. I believe a whole generation, when it opens itself up to this so-called "liberal" view of life, stands in danger not only of disease, but the loosening and destruction of values.

To me, this much is clear: That some guidelines and some structuring for our lives are needed and, possibly unconsciously, indeed, yearned for. Love, a relationship that can speak through sex, must be tender and full of respect. It must be kind, and it must never be detrimental to the other person.

The kind of love in sex that is true and kind and satisfying is not achieved in a passing, casual moment. It takes time, as must anything of depth. This is why passing sex episodes, entered into lightly, are corrosive and in themselves are incapable of developing the understanding and accompanying growth of the other person.

All growth takes time. So does the development of the deepest of all emotions—the unsplintered bodily and spiritual joining of two persons who believe in each other and who realize that they are part of the universe that God made and saw that it was very good.

Old-fashioned

"I'M OVER ninety now, I'm getting more religious, and I don't agree with hardly anybody!" The quavering voice over the telephone paused for neither comma nor period as at length she expanded this opening comment. Then a sudden question: "Are you an old-fashioned Quaker?" Fortunately for me, the explanation this time brought light: "I mean, would you go to court to settle a dispute with another Quaker?"

Pleasantly it dawns on me why young Friends and the old-fashioned get along so well together: We both get a little lonesome and are afraid "we don't get along with hardly anybody," but we have a jolly time resolving our disagreements out of court.

MOSES BAILEY

The Latest Thing

by Kenneth Johnson

SO MUCH VALUE was placed in times past on what was already ancient and traditional that anything new was condemned almost automatically. It is equally true that today too much value is assigned to what is new, to "the latest thing."

One result of this obsession has been a slackening of interest in the civil rights movement, which a surge of interest among the whites helped to revitalize in the sixties. The results were slow or small, but some progress was made. Yet, after only a short time, many white liberals shifted their attention to other, newer causes.

The first such cause centered on ending the Vietnam War. Then many people became absorbed in the problems of pollution, or in improving our educational systems, or in the women's liberation movement. Indeed, quite soon the number of movements and causes was almost endless.

It became distressingly clear that whatever worthy motives were involved in all these shifts of attention, many "crusaders" were interested primarily in not doing what everyone else was doing. The progress of the civil rights movement therefore slowed down considerably.

Is it any wonder, then, that black people in America are bitterly disappointed in white liberals? Is it any surprise that the blacks have turned for help solely to black leaders, leaders they know will not lose interest in the fight for equality?

Another result of the craze for the latest thing is the belief that the United States needs a new economic and governmental system, such as some new form of communism. This belief misses the mark, for our national evils are not primarily caused by the failure of the democratic-capitalistic system.

The basic problem in America is that we, as moral individuals, have failed. We have placed our own selfish, materialistic desires above our moral code. We have allowed these desires to determine too many of the decisions we make each day and have ignored our centuries-old moral concepts.

Present-day communism nurtures only the same selfish, materialistic desires in man that have created the evils now permeating our country. What we need to do is put into practice the moral concepts that have long been in existence—but long neglected. If we do so, we will relegate capitalism to the thoroughly secondary status that any economic system, capitalistic or communistic, should have. So, too, we will bring about something new that truly would be worthwhile: Peace and equal opportunity for all men.

On the High-School Graduation of the Last in the Family

Let me tell you something, little sister.

—I have this fear
of sounding imperative;
better that than I be misunderstood!

Ask yourself, how can one eighteen-year-old
girl have a sense of history?

Well then, indulge your brother, and listen.

Fifteen years ago Lawrence left. 1955.

To guard the peace. He is still
on guard, and you've seen the results.
Do you wonder when he'll come home?

Delores, too, the following year,
to marry a man
whose job it is
to keep simulated B-52's
in working order
for training pilots.

Kay graduated from her sixteenth birthday
into forced motherhood.

Forgive them, for they knew not what to do.

How were they to know
that ten years later sexual revolution
would have freed them of responsibility?
Today there are pills for large and small matters.

I followed after, in 1959
and paeans of praise accompanied me
through hallowed halls, honor rolls,
university assistantships, and dark nights
of my soul when I wondered
what the hell I was doing
in a rich man's school.

Everyone said everything was possible,
even after I had graduated
cum laude with ulcers and a tumorous colon,
even after I walked out on my students
and have not been seen since.

Juanita, sweet Juanita, left in 1961
for Denver and a little room
on Forty-fourth with her childhood sweetheart.
They remain together, and isn't that
a sweet story and why
does she complain of empty nights
and write letters to Ann Landers and
live a dismal life?

Loretta lives in Washington washing
clothes for six people, cooking
three meals a day, working
nights in a home for the insane, sleeping
weekends, filing
divorce papers, feeling
trapped, and asking
what does women's liberation mean?

Now you. Our parents have done their duty.
In that little Midwest town
there will be no more of us.
No more!



Photograph by Susan Castellano

We have filled that schoolhouse
for twenty years, listened to stories
of the American Dream, pledged our allegiance,
learned our lessons, finally to go out
into this huge world shrunk now
to a blue marble precariously strung
on slender threads, breaking,
one after another.

Do you realize what has happened?
Do you realize that your grandmother
came from Illinois to North Dakota
in a cart drawn by two mares,
bore fourteen children,
and watched men land on the moon
before she died?

Do you realize that one of your brothers
has spent fifteen years in the
"service of his country" and the other
gone to jail for saying No?

Do you realize that we were once beaten
for going to church with Protestant friends
and today you may go with blessings?

Do you realize My Lai?
Selma?
Chicago?

Or is our prairie town
still set too far away to feel
shock waves and vibrations?

Twenty years. Our name no longer
will be called in that school.
Our parents have done their duty.
We are Americans.

Go forth, then,
into that wilderness, into those
streets of fire, bombs, flying
bits of bricks and glass,
bleeding children, thieving politicians,
lying presidents and priests. Go.

But do not think me unjust,
despairing, cynical, to ask, Have
our father's hopes come to this?

J. K. OSBORNE

China and the United States

by Colin W. Bell

IT IS AGAIN POSSIBLE to talk about the Chinese quarter of mankind as *people* with whom, someday, Americans might be on good terms. Not that as a nation we now say that Yellow is Beautiful (except perhaps Japan yellow), but we have moved some way from such things as invoking the China bogey as a nuclear threat to justify antimissile expenditures.

An eminent Japanese Sinologist asserts ("and I am very optimistic . . .") that over the coming years Americans can expect changes for the better in relations with Peking; that Peking's attitude is growing more flexible and more concerned with national construction and national interests than sheer ideology; and that Americans anxious to see better relations can help best now by educating and influencing public opinion.

I believe our Quaker agencies must promote recognition of one great fact of today: That the Western world is no longer necessarily the center of the historic stage. We whites have become inured to the idea that history happens around us, but East Asia is now the point on the globe where four great powers stare eyeball to eyeball—China, Japan, and the Soviet Union are there by geography and the United States by design. The relations of each to the others will become increasingly complex over the next decades.

Caucasian man must take a new view of his role in world affairs. Americans in particular must focus on people and places whose reality has never yet come alive. Preeminently this is true concerning the Chinese. People of the West have had difficulty in relating to Asians in terms of real, human equality, even when we were busy saving their souls.

Against this background, people need to know what is currently stirring about China. Some recent United States initiatives toward détente were too trivial to evoke Chinese response, but they did reveal something of a new American mind-set. "Normalization" of trade, social, and cultural relations, however, cannot progress significantly until the two central stumbling blocks are removed—the political future of Taiwan and the related question of Peking and the United Nations.

These two issues are now the subjects of intense debate in governmental and other circles. All sorts of private meetings are being held. Perhaps the most interesting recent development is the number of legislators who have taken initiatives to move forward the American policy toward China. Senator McGovern took a bold step "to dispel the fog and myth which have for the last twenty

years befuddled our attitudes and actions toward mainland China." His speech in January at the University of the Pacific is an almost unexceptionable generalized call for a new China attitude and policy.

More specific are two "sense of the Senate" resolutions, which are as significant for their appearance as for their content.

Senator Gravel's resolution proposes that the United States inform the People's Republic of China and the Republic of China that it is not committed to indefinite separation of Taiwan from mainland China, shares the expressed interest of both in eventual reunification, and proposes the People's Republic of China and the Republic of China seek to reach a settlement themselves. It proposes also that the United States introduce at the United Nations a proposal that the People's Republic of China become a member of the United Nations and that the United States would not seek to oppose a United Nations determination concerning the occupancy of the China seat in the Security Council.

The other resolution is known as the Javits Resolution, although it is cosponsored by Senators Case, Hart, Hughes, Inouye, Kennedy, Mondale, Stevenson, Symington, and Williams. It calls for the United States to cease opposing admission of the People's Republic of China to the United Nations while not accepting expulsion of the Republic of China as a condition of such membership.

An interesting commentary on this resolution came from the Quaker-sponsored Geneva Conference, at which a group of China and United Nations experts from fifteen nations discussed the issue of China and the United Nations. The arguments there caused our own Quaker participants to change their viewpoints to the belief that the worst thing that could happen would be for the Javits Resolution to stimulate the United States to sponsor a "Two-Seat" resolution at the United Nations. Opinion was expressed that such an American move might well put the whole issue into another long deadlock.

Let me make three further points, because they come up constantly in discussions about China.

Much play is made regarding our solemn obligations to Chiang Kai-shek. Having lived under Nationalist China myself, my view is that we have long ago discharged any obligation we ever had to that group. But there is a treaty! Treaties become sacred when it suits nations to ride a high moral horse, less so at other times. Here is one such case. This treaty does contain a provision for orderly and proper termination, however. Article X states: "Either party may terminate it one year after notice has been given to the other party." It is quite false to imply that there is no decent and honorable way of bringing the treaty to an end.

The second point is the matter of other influences upon American public opinion about China at this time. The Committee of One Million is stirring and has announced

a "dramatic eye-witness television documentary, entitled 'Red China: Myths and Realities,'" to be presented nationwide on educational and commercial television this fall prior to the United Nations admission vote. The Committee "intends to use every possible means . . . to preserve one of the most successful foreign policies of the United States over the last twenty years . . ."

The final point is the most important. Most of us feel that our present and basic effort must be to stop the Indochina War. Amen! The enormous and pervasive long-term issue of United States-China relations looms behind and beyond that war, however. One horrendous possibility is that United States action in North Vietnam or Laos may provoke an Indochina "Yalu" situation, although having lived and worked in Yunnan I believe the Chinese would be extremely reluctant to fight from this distance.

Senator Goldwater, in a speech in the Senate December 13, 1970, described China as a "rogue nation." If this view were to become United States policy, the end of the war would not mark the end of our "guardian" role of the prostrate little countries of Indochina, not to mention Thailand and potentially Burma. The era of bitter and dangerous United States-China relations would continue. If, on the other hand, American actions in Indochina and in other directions advance, rather than prevent, the gradual restoration of reasonable Sino-American relations, the history of the next decades could be profoundly affected for the better. Let us hope the "table-tennis détente" is a good augury!

Happy New Year

PONGAL, the Telugu New Year, is a three-day festival for those who can afford it. For many, the time is much like any other day, but they do make some effort of distinction—a visit to a temple, some little delicacy, or something to brighten up the children, perhaps only a hair ribbon.

As I was going away for Christmas, I told my small group of boys that they might gather as many as forty other needy boys; that they would have their simple feast on January 13—Pongal. They were contented; they knew they were not forgotten.

On my return, I found a parcel from America. The loyal high school boys who were my former students were willing to cook and serve for the poor boys: Nothing ostentatious, to give hurt or cause for comment among Indians; just some poor being fed; boys sitting before a leaf heaped with rice and curry, in the street, of course.

This year, the feast was given by a Canadian Friend, who provided the means. The parcel, from North Carolina, made it possible for each boy to receive a new garment.

How I wished our good, generous friends in America could have looked in on us, in our day of happiness!

STANLEY M. ASHTON



Photograph by David B. Perry

Through a Glass, Clearly

THE LAST TIME I visited my Friendly optician—a man who deals in insight as well as in sight—he adjusted my new, stronger bifocals and said, "Now see if you can read the will." Thereupon he produced the sort of folder that usually contains a page of particularly dreary prose arranged, for testing purposes, in paragraphs of increasingly small type. Instead, with much delight, I was able to try out my renewed vision on what is purported to be the last will and testament of Charles Lounsbury (actually written by Williston Fish), first published in Harper's Weekly in 1898:

I give to all good fathers and mothers, but in trust for their children, nevertheless, all the good little words of praise and all quaint pet names, and I charge said parents to use them justly, but generously, as the needs of their children shall require. I leave to children exclusively, but only for the life of their childhood, all and every dandelion of the field and the daisies thereof, with the right to play among them freely, according to the custom of children, warning them at the same time against the thistles.

And I devise to children the shores of creeks and the golden sands beneath the waters thereof, with the dragon flies that skim the surface of said waters, and the odors of the willows that dip into said waters, and the white clouds that float over giant trees. And all the meadows, with the clover blooms and butterflies thereof; and all woods, with their appurtenances of squirrels and whirring birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. All the snowclad hills where one may coast, and all the streams where to skate.

I leave to children the long, long days to be merry in, in a thousand ways, and the Night and the Moon and the train of the Milky Way to wonder at; and I give to each child the right to choose a star that shall be his, and I direct that the child's father shall tell him the name of it, in order that the child shall always remember the name of that star after he has learned and forgotten astronomy.

And to those who are no longer children, I leave Memory, and I leave to them the volumes of the poems of Burns and Shakespeare, and of other poets, if there are others, to the end that they may live the old days over again freely and fully, without tithe or diminution; and the knowledge of what a rare, rare world it is.

My thanks to optician Werner Muller and to Marjorie Muller, who did the copying for me, for a vision of beauty on a still wintry day in spring.

EMILY L. CONLON

I Am a Conscientious Objector

by Bruce Comly French

I DO NOT KNOW when I first perceived myself to be a conscientious objector, but it was probably when my brother began his alternative service. I guess it is foolish ever to have viewed myself in any other way, because my family are Quakers and my father directed the National Service Board for Religious Objectors (now National Interreligious Service Board for Conscientious Objectors) during the Second World War.

And yet, when I turned eighteen, I did not register as a CO. Instead, I took advantage of my undergraduate college admission and was classified II-S. My influences in college were supportive of my innate rejection of war, and I applied for I-O status during the summer of my junior year. My I-O claim was approved upon graduation, and I commenced my alternative military service shortly thereafter in Washington, D.C.

Why do I now, eighteen months into my alternative service, begin to challenge my claim? Why have I become intolerant of divergent social positions and more dogmatic in my own views? Why do I look at my alternative service as a meaningless exercise? Certainly it has not been destructive as the active military would have been, but neither has it been truly inspirational and supportive of my idealism.

It is important at this point to review briefly my alternative service, which has led me in directions seen by few CO's. Initially assigned to the Metropolitan Washington Planning and Housing Association, I worked in community relations and research to foster a political climate conducive to racially and economically integrated housing in Washington. Then I served as a research associate with the President's Advisory Council on Executive Organization. Later I became a communications officer with the Institute for the Study of Health and Society, an organization that does educational research on an interdisciplinary basis in matters of environment, population, health delivery, and legal services.

I have had assignments of far greater societal impact than the normal institutional assignment for CO's or non-combatant military service. And yet, I feel unfilled.

I feel that my CO classification has placed several less articulate and advantaged persons than I in the military. My overt nonviolence is clearly violent by indirection. Wealth is still not distributed properly; people still do not have adequate educational and medical opportunities; and yet we are nonviolent in our support of a system that permits this to occur.



Photograph by Addison Arlent Edwards

Eastern Pilgrimage

As soaring sea-bird sails
Toward rising sun, I flew
To lands like fairy tales
Beyond the farthest blue.
My magic carpet seemed
Like those the Persians made,
A thing that I had dreamed
Of amethyst and jade.
My mind remembers sights
That only now unroll:
The signs in neon lights
Like Sanskrit on a scroll,
Silk brocade, sandaled feet,
Tasseled caps, unveiled eyes
And turbans in the street
Where smoke and incense rise.
Cool mosque and forest shrine
Are frosted by the moon.
While bronze men's torsos shine
In scalding heat of noon.
Throngs in market places
In town square's seething sun,
I see a thousand faces;
I gaze into each one.
Old eyes dim, backs bent low
By burdens, grief, and time,
Their halting steps are slow,
Their patience is sublime.
Girls singing on May Day,
Unmindful of their charms,
Their voices young and gay,
Red poppies in their arms.
Age, old with worldly strife,
Youth, glad for things to be—
Their pilgrimage is life,
They travel on with me.

MARY BLACKBURN

I suspect the only way one can truly contend he is a CO is to point to the innate humanity of man, his being, his inner life, and the historical futility of war. Ever striving toward a world brotherhood and adjustment among peoples, I guess the CO has chosen the best position, although certainly not one without grave contradictions and problems.

Reviews of Books

On Doing Good. By GERALD JONAS. Charles Scribner's Sons. 177 pages. \$5.95

THIS is a most challenging and thought-provoking study of Quakerism. It is history, although spotty and inadequate—history that goes back to the roots of the Society and stimulates questions about many critical trends and actions of individuals, Yearly Meetings, and American Friends Service Committee. Events up to 1969 are included.

The author, a staff writer for *The New Yorker*, is not a Friend, but he has a deep understanding of our Society and its struggles.

The book opens with the statement, "Nobody loves a do-gooder," and then proceeds to tell how Penn, Woolman, and some of their descendants accomplished so much "good," yet were respected or loved by a fair and important number of their fellows.

The problems of the American Indians and Negroes and the several pacifist positions are given special attention. The closing section is a penetrating study of American Friends Service Committee and the struggles it has gone through in making its de-

cisions. How decisions are made is clearly as important as what they are.

While portions of *On Doing Good* may be elementary for some well-read Quakers, there are many stimulating passages that are worth studying by everyone who has ever dreamed of doing good, whether he is or has been a Friend or not and no matter how young or old.

HENRY RIDGWAY

The Report of the President's Commission on an All-Volunteer Armed Force. Collier Books. 75¢

The End of the Draft. By THOMAS REEVES and KARL HESS. Random House. \$1.95

SINCE the departure of General Hershey, Dr. Curtis Tarr and his staff have made several changes in procedure—with more public relations and smiling faces—in an obvious attempt to pretty-up the selective service system. Together with the reductions in draft calls for recent months, the new policy seems to imply (if one doesn't look too closely) that the draft can somehow be made equitable and workable. In spite of Tarr's efforts, however, the draft is

still unfair, unworkable, and probably unconstitutional as well. These books show why.

Peacetime conscription is an anomaly in American history—until 1940 it simply did not exist. Now, after thirty years, the almost-permanent draft no longer arouses the natural suspicion of Americans, who once regarded it as a militarist tool common among dictators (the Kaiser, Hitler, Stalin), but alien to a democratic government. Many young people, indeed, think that the draft has always been with us.

The President's own commission argued that the draft should end. Known as the Gates commission report and strongly favoring, as the title indicates, a return to the concept of an all-volunteer army, it repeats arguments already familiar from Senator Goldwater—that the draft impinges on our freedom; from General Leroy Anderson—that the draft wastes money and men; and from many sources—that the draft militarizes our nation.

Thomas Reeves, former head of the National Council to Repeal the Draft, and Karl Hess explore the antidraft question still further, giving a proposal for abolishing conscription and for a volunteer army. The final chapter gives specific suggestions for popular resistance to militarism and the restoration

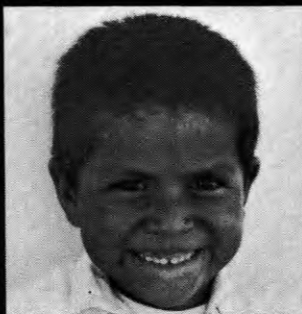
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of individual freedom by popular control over the volunteer army and thus "over the entire violence complex."

The importance of Hess and Reeves's study is best described by Senator Mark Hatfield in one of the double prefaces (the other is by Senator McGovern): "It is a poignant commentary on this country that until the late sixties, there was very little negative reaction to the draft from public officials, intellectuals, parents, or youth. Initiated by criticizing United States policy in Vietnam, anti-draft activity is now a self-sustaining effort—focusing on conscription's inherent inequities, injustices, and inefficiencies—as well as focusing upon one aspect of a greater problem within our society: The military-industrial-political-educational complex. It is necessary to understand the draft from these two perspectives to fully grasp its iniquitous and debilitating effects on our society."

The principal reason to abolish the draft still is one of freedom, as Daniel Webster recognized one-hundred-fifty years ago, when he challenged the constitutionality of conscription: "A free government with an uncontrolled power of military conscription is the most ridiculous and abominable contradiction and nonsense that ever entered into the head of man."

Melvin Laird and the military establishment obviously recognize that repeal of the draft means an invasion of their domain—the consequences would be that people and the Congress might once again have a say about the size of the armed forces; increases would no longer, as now, be at the whim of the President and his Pentagon advisers.

Congress could allow the present S.S. regulations to expire in June, 1971. But if citizens and congressmen are to follow the recommendations of these two books and get the draft repealed, they will have to act fast. Otherwise, this form of involuntary servitude will haunt us for years to come.

MICHAEL TRUE

Our China Policy—The Need for Change. By A. DOAK BARNETT. Foreign Policy Association, 345 East 46th St., New York 10017. 63 pages. \$1.00

THIS WORDY BOOKLET, with its "yes-and-no," "both-and" approach, "nevertheless" manages to arrive at a fair statement of the problem and to suggest a fair number of possible "realistic" solutions to it.

Between the lines at times one can

sense the unasked question: When will the United States of America come of age?

The legacy from the past, recent policy changes on both sides, and prospects for the future are treated in consequent manner from an (undefined) United States "national-interest" point of view—with some portholes left open through which those who feel inclined may sight where we may land if a modest number of concessions (as viewed by the "international community") were to be taken advantage of, before even this possibility becomes closed to us.

In discussing the issue of Taiwan, for instance, the author admits that in the 1950's the United States "adopted a rigid, uncompromising, inflexible posture," refusing to consider almost all Chinese proposals; thus allowing an important opportunity to pass, which Peking's "considerable tactical flexibility" had opened up. He admits further that "if there is to be any really significant improvement in United States-China relations, accommodation will eventually have to become genuinely mutual," and that "under present circumstances it is clearly easier for Washington than it is for Peking to take the initiative . . ." Yet in regard to the U.S. commitment to defend Taiwan against military attack and Peking's to its eventual recovery, he is able to state definitively that "neither can be expected to abandon these basic positions."

It is difficult to understand how, on the same page, the author can regard it as "extremely important (for the United States) to continue adjusting and reducing [its] military position throughout Asia . . ." thereby lowering the American "military profile," and at the same time claim that "the United States can and should maintain a credible nuclear deterrent . . . and some bases to help preserve security . . . in the region, relying primarily on the Polaris fleet . . ."

One could wish that if "vital interests" really mean "oil" and if "Washington" stands for "C.I.A." in certain contexts, this had been frankly stated. It would have added a greater degree of credibility and authority to the orderly presentation of historical facts in the booklet.

M. C. MORRIS

Science and Secularity. By IAN G. BARBOUR. Harper and Row, New York. 151 pages. \$4.95

THE AUTHOR stresses that we need continual self-criticism, doubt, and the acknowledgment that all our formulations are partial and limited. He has made a forthright book; therefore, it may be wholly reassuring to the theist or the humanist.

The book is recommended for several reasons: Its unorthodox approach, its genuine sincerity, and its challenge to the reader to look anew at his unthinking beliefs, to question them fearlessly to reject some and to hold fast to others—those that, after honest examination, still have meaning or reality for him. Such an approach to life's mysteries would tend to result in an open-minded acceptance of the great gift of life—along with a kind of waiting attitude, hoping always that science and religion will, during the long years, be able to clear up enough of the mysteries to give us at least partial answers, answers based on reason, understanding, and hope.

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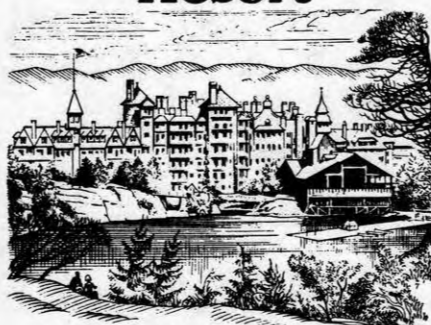
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Letters to the Editor

Query: Philadelphia Yearly Meeting 1971

WHAT OTHER annual church convention, solemnly and plenary seated, would have been uncertain until toward the close of its session as to whether or not its deliberations had been official? What church conference chairman would have stood aside to allow a petitioner, invited or uninvited, to take over the microphone, the order of business, the recognition of speakers from the floor?

Was it a sign of weakness or was it evidence of the essential rightness of our procedure? Were we proceeding "as way opened or as way closed in behind?"

Was there less talk this year about "keeping our hands clear of violence?" Have we learned something during the past two years—about violence, about worship, about ourselves?

Do we owe a great debt to our younger Friends, who gave excellent reports, prepared "epistles" to those in prison for us to sign, recalled us to the leadings of the Spirit?

Do we owe a great debt of gratitude to black people, members and non-members, who have forced us to begin to face up to the racism in our Society and the society in which we live?

Do we owe a great debt likewise to our clerks, so sensitive to our thoughts, moods, prejudices, struggles, aspirations, and so patient with us on account of, or in spite of them?

Do we owe a great debt of gratitude to the Larry Scotts, the Raymond Wilsons, the Charles Vaclaviks, and the Young Friends in the balcony among us?

In what respect are we, as we so often tell ourselves, a privileged group of people? Goethe said: "*Was du ererbt von deinen Vätern hast, Erwirb es, um es zu besitzen.*" Have we yet earned the right to possess and dispose of—or not dispose of—what we have inherited from our forefathers?

M. C. MORRIS

Moorestown, New Jersey

Worship in the White House

WELL, THERE has been enough criticism of the President's effort to keep from public display his religious worship. We here agree that any effort to establish a little area of privacy for a public official must be respected, but we do have a suggestion that might insure this.

We feel that a family religious service, for the Nixons, their close friends or relatives, and for the intimate household staff, including all who serve at the White House, would approximate more closely a private service. It would eliminate the eminent divines, the traveling choirs, the anxious invited guests, and the politicians who hope to get credit for attending either from Heaven or from Belladonna, Washington.

It might even serve to stimulate families to emulate this family service in their own homes—no mean gain for religious life in our land.

JAIRUS J. DEISENROTH
Cincinnati, Ohio

The Creator and His Creation

I READ with interest the article by W. Fay Luder in Friends Journal of March 15. I confess that I neither admit that we cannot know God, nor am I ready to throw out theology and just follow the teachings of Jesus.

We make a fundamental error when we identify God with His creation and say that if the creation cannot be known, neither can the Creator. It is well to make a distinction between God and the universe that He has created. Granted, it is impossible to know the universe. Jesus himself, however, on the night before his death, prayed that "they might know . . . the only true God." If God cannot be known, it follows that we can have nothing to do with the teachings of Jesus. The knowledge of God was his starting point.

I find it comforting, too, to think of the gender of the Deity in terms of the otherness of the Creator and His creation. God, having created both male and female, understands both. But He is transcendent and is beyond either.

In seeking to follow the teachings of Jesus, we do well to remember that his method of overcoming the otherness and incomprehensibility of God did not consist in assuming that all is God and God is all.

When asked how men might become identified with God, Jesus said "This is the work of God, that ye believe on him whom he hath sent."

STEPHEN C. CONTE
Salt Point, New York

Go So Far

THE COMPETITIVE SYSTEM in which we are living is un-Quakerly and consequently needs "fundamental changes in its political structure." I agree with

Clifford Neal Smith ("Judge Not," *Friends Journal*, February 15). I am, however, in disagreement with his expression of hopeless resignation: "Few members would be willing to go so far." I am a member willing to "go so far," and some Friends in my Meeting feel the same. But we are missing a clearer vision of that new society in which competition will be replaced by cooperation and good will. Therefore what we need is thoughtful study and searching discussion. I recommend as helpful the book *The Urgency of Marxist-Christian Dialogue*, by Herbert Aptheker, reviewed in the same issue of *Friends Journal*.

EDMUND P. HILLPERN
New York

Should a Christian Judge?

CLIFFORD SMITH's contention that a Christian, and especially a Quaker, should not judge his fellow man (*Friends Journal*, February 15) should not go unchallenged. Certainly Christ made a judgment concerning the activities of money changers in the temple, and George Fox did not hesitate to give the hireling priests in the steeplehouse his candid evaluation of their endeavors.

Our Quaker beliefs certainly lead us to judge some activities as good and some bad. *Friends Journal* contains much negative evaluation of activities leading to United States involvement in Indochina and positive evaluation of the work of American Friends Service Committee.

How can such judgments be reconciled with the Biblical injunction: "Judge not that ye be not judged"? When a Friend tells the Secretary of Defense that some of his actions must be condemned, the Friend must be clear that he is condemning the action, not the man. Friends' beliefs lead us to conclude that there is that of God in the Secretary of Defense. But we do not believe that all his actions (or all our own, for that matter) are God's will.

Our Quaker tradition should enable us truly to judge in a spirit of love. As we respect the dignity and worth of each man, we can value the uniqueness of each and cherish those things that make one different from another.

Should the Quaker teacher refrain from communicating grades or other evaluations to his pupils, as Clifford Smith suggests? I would suggest that to so refrain would be a disservice to the pupils and a denial of their uniqueness.

The pupil who learns mathematics concepts quickly and well should be made aware that this is one of his talents. If the same pupil does poorly in punctuating his compositions, he should also be made aware of this.

A reasonable teacher can point out errors in punctuation without making the pupil feel he is being condemned as a person. The good teacher should value his pupils for what they are, each with his unique blend of strengths and weaknesses. To treat them alike or to make no evaluations would deny their individuality.

In the same chapter (*Matthew 7*) where we find "Judge not that ye be not judged" we also find "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Will future generations judge our generation of Friends to be less fruitful if we fail to make judgments when judgments are necessary?

DONALD ARY
De Kalb, Illinois

Clarity and Love

I JOIN with Betty Gulick in her call (*Friends Journal*, April 1) for clarity as well as love in Friends' decisions. In that spirit, here are responses to a few of her rather loaded queries:

"Is it necessary . . . to pass judgment on . . . victims of aggressive prejudice . . .?" No, we pass judgment on our own degree of involvement in aggressive purposes and try not to increase it.

"Who will cast the first stone?" We must not act out of a Puritan bad conscience but from our participation in the spirit of the Kingdom of God.

"Should Friends pick and choose which victims . . . we are going to help . . .?" We may succor individuals, be they Black Panthers, Klansmen, or soldiers, but we can choose not to be drawn into purposes to which we conscientiously object.

We best act as reconcilers when we act not from principle or opinion, but in the Life, so that we may love others without being used by them for unloving ends.

CAROL MURPHY
Swarthmore, Pennsylvania

Ending the War

I AM MORE than a little bit tired of apologists for Richard Nixon, who is supposed to suffer such agonies in deciding who and how many are to be killed and mutilated in his efforts to avoid being the first American President to lead his country to defeat. I saw

this man when he started his unprincipled rise to power in a manifestly unfair debate with Jerry Voorhis here in Claremont. If there is any integrity in him at all, I have never seen evidence of it, and at his best on TV appearances he seems to be imitating David Frye imitating Richard Nixon.

What Quaker could imagine that George Fox, who told "priests" off with such vehemence, would temper his ire in dealing with this conscriptor of youth?

I direct your readers' particular attention to the fact that General David M. Shoup, Retired, of the Marine Corps has been quoted by Tristram Coffin (1/14/71) as stating that "by using all the ships and planes available in a shuttle service, [our military personnel] can be withdrawn in ten to fifteen days [from Vietnam]. [Which] is not to say they would be returned to the states." Allowing an extra fifteen days to arrange for the evacuation of those South Vietnamese who were afraid to remain, liquidating the war could be accomplished in a month.

If the administration guaranteed to the "enemy" that every American soldier would be out of Vietnam and Cambodia and Laos in, say, two months, could it be doubted that Paris would immediately become a beehive of negotiation and the POW problem disappear?

I see nothing Quakerly in defending Richard Nixon on grounds that the Inner Light is available to him so long as he cynically refuses to consult it.

HUGH J. HAMILTON
Claremont, California

Inetta Blackburn

INETTA BLACKBURN was ninety years old last Valentine's day and very much enjoyed a shower of greetings from many friends. Nearly two weeks later she had a fall, which caused severe injury. She rallied well, but this did shock her tired body, and on March 9 she passed on. Please accept again our thanks for your continuing subscription to her. Her face would brighten when her mail included a copy of *Friends Journal*, though she was not always able to get them read.

FLORENCE SIDWELL
Columbiana, Ohio

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. They should be typed double-spaced, if possible, and should not exceed three hundred words.

Friends and Their Friends Around the World



Photograph by Theodore B. Hetzel

Replica at Fourth and Arch Streets of Chapel built on Culebra

The Courage to Say "No": Philadelphia Yearly Meeting

by W. Russell Johnson

THE TWO-HUNDRED-NINETY-FIRST annual session of Philadelphia Yearly Meeting opened quietly on Friday morning. Outside Arch Street Meetinghouse several Friends were constructing a small replica of the chapel that had been erected by A Quaker Action Group on the island of Culebra. The gentle, persistent rapping of hammers reminded Friends inside of the struggle to stop the United States Navy from using Culebra for target practice.

Moderately attended, the first two sessions gave little indication of what the week was to bring. Visitors were welcomed. Reports from the planning, nominating, and epistle committees were presented. Then Friends had lunch.

The announced theme of the afternoon was "Unity in the Spirit." The ability of the Yearly Meeting to find that unity soon was put to the test. A year and a half ago the Black Economic Development Conference had presented a demand for payment of reparations to black people by Philadelphia Yearly Meeting. Special sessions had been called and Monthly Meetings had studied, argued, and held discussions in an attempt to understand the issues. Many Friends had traveled from Meeting to Meeting to cultivate dialog, or, sometimes, to try to convince others of their points of view. As the time approached for the 1971 Yearly Meeting, March 26-April 3, a decision was yet to be reached.

Friday evening, in a nonbusiness session on "Repression," members of BEDC, invited as part of a panel, again demanded an answer to their request. The evening was a difficult one; neither the members in attendance nor the guests were able to rise above the level of unfruitful contention. Upon hearing that the visitors from BEDC intended to remain in the meetinghouse until a decision was reached, many Friends left in confusion and many in anger; all were bewildered by this challenge. A few remained in support.

On Saturday morning, Friends who had gone home for the night returned to find the BEDC folk sitting on the facing benches. A young black man, nervous but resolute, sat in the place usually occupied by the clerk. Muhammad Kenyatta, executive of the Pennsylvania BEDC, again requested the Meeting to answer the demand for reparations.

Charles K. Brown III, clerk of Yearly Meeting, speaking from the floor, responded: "When Friends gather in business sessions, we do not endeavor to find what is your will, or our will, but what is the Lord's will. We are slow to make a decision that we hope will represent the will of God." He spoke slowly and with measured care. When Muhammad Kenyatta again addressed the Meeting, it became apparent that the experience of the previous evening was not going to be repeated. Although he pressed his point with great urgency, he showed an openness of spirit that eased the tension and suggested that a moment of dialog was at hand.

Unity still was not possible, however,

The Black Manifesto

Philadelphia Yearly Meeting
March 27, 1971

*The meeting gathered and the Lord
Was like a cover, like a cloud
Spread over all.
No one allowed
His fear to show by word
Or sound. No call
Was made to move our uninvited guests
From seats usurped; all their protests
Were heard.
But then the Lord
Took over and all heads were bowed
And thus let fall
Our rage and fear.
Answers before unclear
Were sure, although
They must be No.
The Lord was here.*

MARY HOXIE JONES

for a decision to give reparations to BEDC; the only honest answer to their request was "No."

In the words of the Epistle: "To the surprise of many Friends, our corporate decision that we could not at this time achieve unity on the payment of reparations, and must therefore say 'No' to the members of BEDC, was accepted gracefully, albeit with regret, and our clerk took his accustomed place. Those Friends who support the principle of reparations through BEDC were liberated to carry forward their concern. Several sessions later the clerk voiced what many of those present had felt, that the Meeting had truly been led by the Spirit."

Later the Meeting agreed to unite with the suggestion of the 1970 Working Party to establish a fund for economic development and to continue to search our lives to "try whether the seeds of exploitation and oppression" lie in us. It had been brought home to all in the many sessions in which Philadelphia Friends dealt with this issue that ours is indeed a troubled society. Perhaps the true living by our testimony of equality involves learning more and more the meaning of sharing equally the burden of the distress of the world.

The remaining sessions were both relief and anticlimax. There was no doubt that the change that seemed to have begun during the 1967 Yearly Meeting sessions opened a new era. Philadelphia Quakers still are only at the beginning of this era, and none of us can see how deep or how wide may be the changes.

We are, it seems, required as Friends to question and measure every facet of our lives. The challenge from BEDC was only one step in a progression we cannot escape. New areas of potential controversy emerge even before old issues are settled.

At the final session of this Yearly Meeting, the statement was made by one Friend that we must reexamine our policies of investment and the management of our financial resources. This process, he warned, might be as divisive and as difficult as our experience with reparations.

If such a warning had been voiced in 1967, we might have felt discouraged. In 1971, however, Friends may be ready to accept such possibilities, knowing that great love can overcome great turmoil.

In 1971, Philadelphia Yearly Meeting found the courage to say "No." Soon there may develop the courage to say "Yes" as well.

FRANCIS G. BROWN, general secretary of the Philadelphia Yearly Meeting, summarized some of the other actions taken during these sessions:

Approved the plans for the Friends Center, known as "Scheme T." This plan calls for renovation of the Cherry Street end of the large meetinghouse at Fifteenth Street, renovation of the 1520 office building, and construction of a new, yet simple, office building on the northeast section of the Race Street quadrangle.

Approved the reworked Part II (Practice and Procedure) of *Faith and Practice* for use by Meetings on a trial basis until a special session of the Yearly Meeting is held to further consider the proposed revisions sometime late in the year.

Encouraged Friends to contribute to the One Percent More Fund, for which a solicitation will be mailed this spring.

Approved a letter to be sent to members of this Yearly Meeting who are in prison for conscience' sake because of their stand on the draft.

Approved a letter urging an improved public welfare system to be sent to the House Ways and Means Committee and to Congressmen from our four-State area.

Approved a letter to President Richard M. Nixon requesting that he not distort the historic peace testimony of Friends by referring to himself as a pacifist in the context of his Quaker heritage.

THIS LETTER was released to the press on April 7, three days after it was sent to the President. It was the subject of a full-column article in The New York



Session on repression: (Left to right) George Washington, BEDC staff member; Harvey Johnson, executive staff, Black Peoples Unity Movement; Lyle Tatum, moderator; Sue Levering, speaker on women's liberation.



Cecil Way, director of Peoples Neighborhood Youth House, in north Philadelphia, speaking in a session on social concerns about his work to develop constructive projects with gang members.



Left to right: David Denman, master teacher in secondary education, Friends Council on Education; Allan Glatthorn, principal, Abington High School; Robert Boynton, on leave of absence from Germantown Friends School.



Barbara Cox, of the Urban League Educational Community Center, in West Philadelphia.



Susan Woodman, Young Friend from Newtown, Pennsylvania, Monthly Meeting, in a pensive moment.

(These photographs and those on pages 308 and 309 are by Helena Seybert.)

Times and an article in The Evening Bulletin (Philadelphia), with the headline, "Quakers Here Tell Nixon He's Not a True Quaker."

The text of the letter :

Philadelphia Yearly Meeting of the Religious Society of Friends, now in its 291st annual session, united with a concern to uphold the clarity of our historic Quaker testimony against war.

In a widely publicized interview in early March with Mr. C. L. Sulzberger of The New York Times, you referred several times to your Quaker heritage, and described yourself as "a deeply committed pacifist." These statements were coupled with a strong defense of present administration policies in Southeast Asia, and with a commitment to continuing a major American military posture throughout the world.

This is not our understanding of the Quaker peace testimony. In 1660 Friends wrote to King Charles II of England, "We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world." The current *Faith and Practice* of this Yearly Meeting, which is typical of such documents throughout world Quakerism, states that "If we are true to our faith we can have no part in war," and "We base our peace testimony on a fundamental conviction that war is wrong in itself, wrong in the sight of God." One of the Queries addressed to our membership asks, "Do you faithfully maintain our testimony against military training and other preparation for war and against participation in war as inconsistent with the spirit and teachings of Christ?" No official body of the Religious Society of Friends has ever repudiated this position.

We are of course aware that many individual Friends, including members of this Yearly Meeting, do not feel able to adhere completely to this testimony. We recognize the difficulties facing a member of our Religious Society who assumes executive responsibility, including the official leadership of the armed forces, in a nation the majority of whose citizens do not share the faith on which our testimony is based. Therefore we do not presume to urge upon you an immediate and total commitment to the Quaker peace testimony as it has always been understood.

We do ask, respectfully, that there not be further distortion, in the public utterances of Friends, of this historic and deeply-felt conviction.

Signed in and on behalf of Philadelphia Yearly Meeting of the Religious Society of Friends,

in love, Charles K. Brown III, Clerk



Charles K. Brown III, clerk,
Philadelphia Yearly Meeting

THE FINAL PARAGRAPHS of the epistle express the unusual spirit and forward direction many felt in the 1971 sessions.

At times during our sessions Friends expressed concern about what appears to be a reluctance to speak of the religious dimensions of our many activities. Religious meaning, however, is not merely a dimension of our lives, but its source, its unity, and its hope. Words that witness to this trust must grow naturally out of the events we experience. We pray that underlying our apparent reticence is a corresponding effort to recognize and witness to God's voice in the events of our own time.

In this exciting and difficult period when many of our dearly held beliefs and opinions are called into question, we long for a closer relationship among all of the world family of Friends. We hope for more visitation and deeper searching both within our own group and among all Yearly Meetings. May we join together in putting aside our prejudices and notions and in remaining open to the divine imperatives that are placed upon us, and may we all be thus led into a deeper knowledge of one another.

Signed in and on behalf of Philadelphia Yearly Meeting of the Religious Society of Friends, Charles K. Brown III, Clerk; Elisabeth Farr, Recording Clerk.

Large, Undefined Powers

IN FORWARDING the notice of Purchase Quarterly Meeting to Friends Journal, Richard S. Bowman, clerk, wrote by hand on the margin of the mimeographed announcement, "This color is mandarin: 'a high civic official thought to exercise large, undefined powers without publicity or political control'—hence appropriate for a Quaker clerk." Purchase Quarter has been experimenting with new approaches in program and format.

The Power and Glory of the Community

by Robert F. Tatman

THE LIVE-IN at Arch Street Meetinghouse during Philadelphia Yearly Meeting, had to do with liberation and property, with sharing and worship, with inconvenience and joy. Many of us young Friends today don't particularly believe in property. Certainly property is not a Christian concept (check out the Gospel of Luke: "and they sold everything and lived together.").

We tend to get just a little annoyed at any religious institution that places a high value on property; and because we are Quakers and believe that the Society of Friends has a major role to play in the Revolution (read "Renewal" if you like) that must occur if we are to save this planet, we have decided to confront the Society of Friends on its property as much as possible. A meetinghouse is not a church. It is not, contrary to what some Friends think, sacred ground. It is merely a house, a House of God. And a house is meant to be lived in.

We came together to live with one another for a while in community and fellowship, to live together with God. We sang and played and laughed, and tried (unsuccessfully at times) to sleep. We talked about a lot of things, from the meaning of religion today to multiple sexual relationships to the nature of the spiritual beings that live among us. Sometimes there were trying problems, as when a strange and powerful meeting for worship held late at night, at which an alcoholic from the Diagnostic Center next door confronted us with some painful truths and caused a young girl to fall seriously ill; or when we formed an ad hoc committee to deal with the child who had caught the mumps and whose mother was too confused to help her. Somehow the resources were there to cope with whatever came up. I can't really say whether the resources were within us or whether they came from Christ's Spirit moving among us, but they were there.

There can be no doubt that the Spirit moved very forcibly among us and among the Friends who came to Yearly Meeting. It was particularly in evidence at the experimental "programmed/unprogrammed" meeting for worship held in Race Street Meetinghouse on Sunday morning. The gather-

ing, the community which we felt there, was so powerful that I still can't think of it calmly. And I think that some of the Spirit that moved us there went with us, back to Yearly Meeting, and helped move Friends, albeit slowly, in the direction God wants us to move.

The live-in for me was a highly intense experience, one that I will not soon forget. Even back at the usual office grind, some of the power and glory of the community created at Arch Street that week still clings to me and helps me when I get depressed. Maybe it's a little silly, but I keep thinking of the chorus of one song of joy:

Happy is the man who walks in the way of the Lord our God and King! Happy is he and blessed are they who put their trust in Him! Sing Hosanna, Hallelujah!

All Power to the Lamb!

The Daimonic: Source of Creativity and Destructiveness

THE THEME, "Wrestling with the Daimonic," chosen for the sessions June 4-6 at Haverford College of Friends Conference on Religion and Psychology, is a puzzling one.

Virginia Davis, chairman of the conference, describes its purpose as an attempt to explore the realm of inner impulse that is the source of creativity as well as of destructiveness.

We often are afraid of the instinctual drives of sex, aggression, and lust for power, which, if unchecked, can take over and deform the personality. Virginia Davis points out that our cultural and religious ideals have instilled in us a static ideal of goodness that strangles and impoverishes life.

The conference will therefore wrestle with the problem of redefining good and evil in the hope of helping participants free themselves of the stereotypes that bind us all to apathy and blandness.

The lives of artists will be explored, particularly that of William Blake, with the hope of bringing alive in the participants the inner process whereby experience with the daimonic becomes a transforming experience. Resources will be drawn from primitive wisdom and myths as well as from contemporary depth psychology, to illuminate the relationship of the spiritual life to the daimonic.

Elective personal interest groups will provide a variety of ways for individuals to carry out in their own creations the theme of the conference.



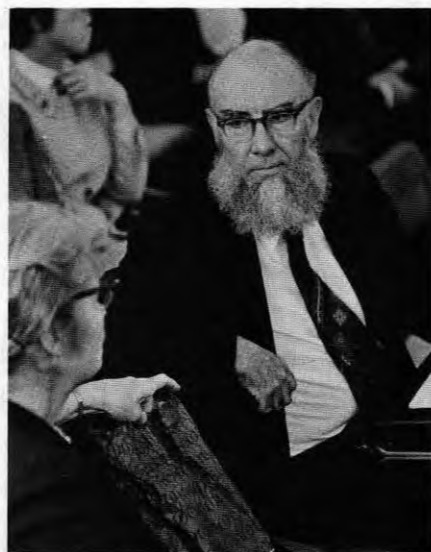
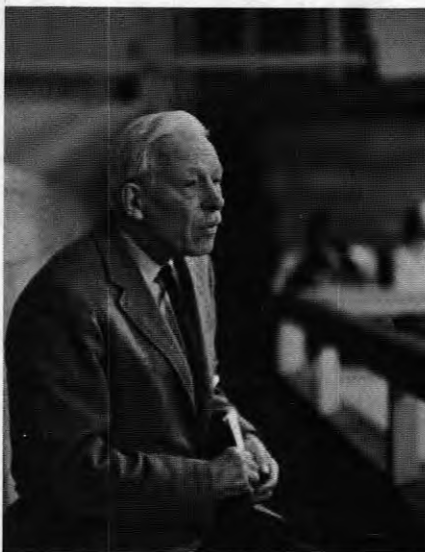
Christopher Moore, a coordinator of the live-in.



A sign of the times—admonition from a Young Friend.



Music and fellowship were important elements of the live-in at Arch Street Meetinghouse.



Thoughtful attenders at the 1971 sessions: Martin Klaver, of Wilmington, Delaware, Monthly Meeting (left) and Thomas Bassett, of New England Yearly Meeting.

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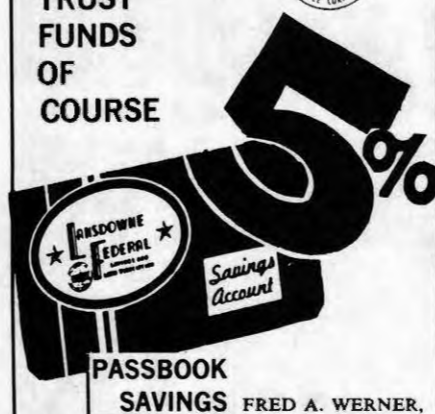
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**A Service in the
 White House**

CALIFORNIA FRIEND for March, 1971,
 contains an account of an interview its
 editor, Keith Sarver, had with Eugene
 Coffin, pastor of East Whittier Friends
 Church, after the latter had conducted
 a service in the White House.

Eugene Coffin said the President
 "very clearly identified himself as a
 member of East Whittier Friends
 Church in his public introduction at
 the beginning of the church service." In
 talking with the President about ending
 the war, Eugene Coffin reported: "I
 asked him the question very pointedly,
 'Why it is that certain Quaker groups
 have not been able to get a hearing
 with you, Mr. President?'"

"And he very frankly responded that
 there are some Quaker groups who have
 not shown, as he put it, 'a very Quaker-
 erly attitude.' Instead they seem to
 have a fixed attitude without considera-
 tion that there might be other factors
 than Friends know about which go into
 the decisions he has been making. 'Now
 if they would approach these questions
 without prejudice and with an open
 spirit . . . ' he said.

"It was the spirit of recognition of
 the person as a person and recognition
 of his right to make decisions even
 though they are not completely in tune
 with Quaker concepts that Richard
 Nixon seemed to feel should come from
 all Quakers. He indicated that certain
 Quaker groups seemed to attack the
 person rather than the issue and for
 this reason a hearing with them would
 be counterproductive."

Asked what he felt to be the most
 important point made in his message,
 Eugene Coffin replied, "the evidence of
 hope"—the subject on which he
 preached. He believed there had been
 "a warm response" and that this had
 been "prepared by the Holy Spirit
 through the singing of Ethel Waters.
 Her uninhibited singing of songs like
 'Partners With God,' 'Choose Now,'
 and 'His Eye is on the Sparrow' made
 possible the spiritual climate in which
 it became a real . . . joy to preach the
 Gospel."

Asked whether he thought the White
 House church service was more "help-
 ful" than the worship period would be
 if the President attended a regular
 church service, Eugene Coffin replied
 in the affirmative:

"There is the absence of the curiosity
 seeker who would be coming to church
 just to see the President." He added he

had called for a time of silent worship.
 "This was mentioned by the President
 in his news conference afterward. It was
 also picked up by his social secretary
 who wrote to me after I returned home.
 He said this was the first time anything
 like this had been done in the White
 House and it was greatly appreciated."

**Vacation and Study
 at Celo Community**

T. CANBY JONES and Kelvin Van Nuys
 will be in charge of a summer study
 camp at Celo Community, North Caro-
 lina, under the auspices of the Religion
 and Philosophy Department of Wil-
 mington College. The camp, planned
 for August 2 until September 3, has the
 tentative theme: "The Crisis of Our
 Times."

Families and students may attend for
 any period they prefer. Participants can
 obtain one to five hours of college
 credit.

The curriculum focuses on several
 vital problems. A diagnosis of the
 crisis of Western civilization, as out-
 lined by Spengler, Toynbee, Roszak,
 and Reich, will be undertaken. The
 philosophical, physical, and biological
 foundations of "meaningfulness" will
 be considered. New concepts in theol-
 ogy, ethics, psychology, psychiatry,
 parapsychology, community, and spiri-
 tual practice will be examined.

Meditation, dream study, cooperative
 community, and worship will be existen-
 tial parts of the program.

Celo Community, one of the oldest
 intensive-community experiments in the
 country, is near fishing and swimming
 facilities; arts and crafts abound in the
 neighborhood. Asheville, Biltmore, and
 the Great Smokey Mountain National
 Park are within an afternoon's drive,
 and the Blue Ridge Parkway is within
 five miles of the camp. Classes will not
 be held on Saturdays and Sundays.

The curriculum for the first three
 weeks will be considered the equivalent
 of a three-credit hour course in the in-
 troduction to philosophy. The curricu-
 lum for the third, fourth, and fifth
 weeks will be considered the same as a
 three-credit hour course in the intro-
 duction to religion. Students may enroll
 for any combination of study they pre-
 fer. Adults who wish to enroll without
 credit may do so.

Information about registration, hous-
 ing, and costs can be obtained from
 Holiest Institute Summer Camp, De-
 partment of Religion and Philosophy,
 Box 1284, Wilmington College, Wil-
 mington, Ohio 45177.

Stanley M. Ashton at Jehovah Jireh

by H. B. Sinclair

THE QUAKER TEACHER in Visakhapatnam, who is well known to readers of Friends Journal, is moving. Stanley M. Ashton has resided in Visakhapatnam since he retired (as prescribed by law in India) from teaching in 1967 at the age of 65. These later years he has spent in assisting needy young people with food, shelter, tutoring, and a word of kindness. The private home where Stanley Ashton has lived is breaking up; the father died, and the children are grown and moving away.

American-born Stanley, a member of Central Philadelphia Monthly Meeting, has had the great hope to found a Friendly Home for homeless young people, but efforts to obtain enough funds for such an ambitious undertaking have been without success.

In December, Stanley visited the Jehovah Jireh Orphanage in the city of Rajahmundry, about two hundred miles from Visakhapatnam. Perhaps his visit was with divine assistance, because this is to be his new home.

"Jehovah Jireh" interprets as "The Lord will provide." The orphanage, commonly referred to as "JJO," is owned and operated by the United Christ's Church in India, an evangelical denomination of only nine hundred members. The superintendent is the Rev. P. Moody Bob Jones, a native Indian. His wife assists.

Stanley described the atmosphere of JJO in a letter: "This is a home where Love dwells, where a Christlike spirit directs, and where there is unity and affection for one another. I have seen in my years many homes, but few that can come up to this poor home—no institution—a home!"

JJO is housed in an old dwelling on the banks of the Godaveri River, in which the children can bathe and swim. The ground floor has two large and five tiny rooms. Sixty-six boys, aged eight to eighteen, live in these rooms. Furniture consists of an old packing box and a grass mat for each youngster.

The second floor is smaller and houses the sixteen girls in the orphanage. A small office and a one-room apartment for the Joneses are also on this floor. The flat roof provides a sleeping place for all in the summer heat. An outbuilding contains the kitchen and quarters for one cook and one helper.

Stanley is to become a member of the household. He will tutor the children in their school work and help in other ways. He will have the security of a home and assistance if he falls ill at any time. He will be a "paying guest," but his meager savings will permit him to pay only a few dollars a month—or nothing.

Stanley wants to take up to ten homeless young boys with him, and they are eager to go. As JJO is almost penniless, they can handle more children only if sponsors are found for them. Of the eighty-two children at JJO, seventeen are sponsored by the Christian Childrens Fund. Although each individual contributor to the Christian Childrens Fund pays twelve dollars a month for the support of a child, JJO is given ten dollars a month for each of the seventeen. It barely suffices. And the struggle to feed and care for the other sixty-five children never ends. The church members give what little they can, usually in the form of rice or garden produce.

A fund to place Stanley's needy children in the Jehovah Jireh Orphanage has been set up in Hendersonville, North Carolina. Any contributions it receives will go in full to the upkeep of the children. Disbursements will be made in the form of checks to the JJO orphanage and mailed directly to Stanley Ashton. Thus all contributions will be tax deductible.

While financial assistance of any kind will be welcomed, the fund urgently needs ten contributors who will each sponsor one child for at least one year, at a rate of ten dollars a month. Each sponsor will be furnished with his child's name, age, and address and may correspond directly with the child if desired.

A board of trustees is being formed to administer the fund. Among them are John T. Fields, Philadelphia; William Dailey, Washington, D. C.; Hank Sinclair, Hendersonville, North Carolina; and Dan C. Gibson, executive vice president, First Union National Bank of Hendersonville, North Carolina.

Time is a critical factor, as Stanley will be moving soon. Ten hopeful young boys are watching Stanley Ashton, waiting for those all-important words: "Help has been promised—you can go with me."

Checks should be made to "The Stanley Ashton Bursary" and sent to First Union National Bank, Main Street, Hendersonville, North Carolina 28739.

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Headmaster

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The Conduct of Business

PIETER BYHOUWER sent the following letter to the Newsletter of 57th Street Monthly Meeting, Chicago:

The purpose of business meetings is to make decisions about the life of the Meeting jointly under the guidance of the Holy Spirit. In the Holy Spirit there is no hostility, no disunity, no tedium, and no preoccupation with irrelevancies.

Let us spend some time in worship and communion at the beginning of the meeting, during which we could pray for divine guidance and for help in not letting our personal hang-ups, our difficulties in relating to this or that individual, or the tenseness and hostility of the world interfere with the light of God's love.

Let us listen more carefully to each other—certainly without interrupting each other. I suspect that some of us tend to formulate our own thoughts while others are speaking. We would do better to listen more deeply, considering the exact message made explicit; the emotional content in the context of the speaker's life and commitments; the sources, rational and emotional, of our own acceptance or rejection of the message; and the source in divine love of the message and of our response to it.

To do this kind of listening is hard work, and we need a brief silence after each person speaks to hear the echo of the message in our own soul and to judge if a response is needed. Such a brief silence is also a guard against interruption.

Trivial remarks should be given that consideration, too, because, in the first place, the remark may not really be trivial, and, secondly, if it is, perhaps the speaker may become aware of that fact in the ensuing silence. Finally, such a practice will mean that all our business considerations are, so to say, wrapped in the silence of worship—very helpful in seeking relevance and unity.

When meetings go badly, they should be stopped to give way to a silence, not just to let heads cool but to allow prayer for guidance and greater clarity.

Proposals for action, statements, letters speaking for the Meeting, and reports should be worked out and approved in committee before they are brought to the meeting. We simply are not prepared to deal adequately with raw ideas without a great deal of time wasted and aggravation of

feelings. Half-dead committees should be reactivated if only for that purpose.

When a committee brings a concern to the meeting, it should also report how it resolved controversial aspects of the concern, so that the business meeting need not retrace the ground the committee covered.

Finally, there should be more concern for clarity in presentation, so that little time needs to be wasted on clarifications and the ironing out of misunderstandings.

When it is clear that a letter, statement, or concern meets with approval in substance but needs more work on details, the meeting should not waste time on the details but should approve the concern and refer the details to committee. Members should be encouraged to express their concerns for details to that committee rather than burdening the business meeting.

Relevance and conciseness of expression should be encouraged in discussion of actions: Part of this is the burden of the clerk, but he or she cannot be a disciplinarian. We should challenge each other to the discipline of relevance and conciseness by the example that each of us gives to the others. Because divine guidance is never irrelevant, perhaps this is not really a procedural point.

Religious Goods and Services

QUAKER HOUSE, 33 Remsen Avenue, New Brunswick, New Jersey 08901, is owned and operated by the New Jersey Friends Center Committee as an international, interracial graduate student residence. It also is the home of New Brunswick Meeting and a center for programs and meetings. Because it is listed in the classified telephone directory under "Religious Goods and Services," a caller inquired: "Do you have a votive lamp for a cemetery site?"

Three Asians and eleven Americans—two black and nine white—now live there.

Some programs planned for Quaker House include draft counseling, a health center operated by medical students with family planning advice, nutrition counseling, and a people's store, at which good used clothing could be sold at low price.

The Black Development Fund of New York Yearly Meeting and the Methodist Church of New Brunswick have helped with the store, but more help would be welcomed, especially from New Jersey Meetings.

An Occasion for Soul-Searching

THIS LETTER of application for membership in Miami, Ohio, Monthly Meeting of Friends, is from an officer of the Department of the Air Force. Although it is written in the proper military style, with heading and numbered paragraphs as prescribed by the manual, the content shows why the writer must escape such prescribed conduct.

Her reasons for joining Friends should give many of us an occasion for soul-searching. Perhaps, then, we should query ourselves as to how well our historic testimonies, our Disciplines, our standing committees represent us as individual Friends. Are we individually worthy of the respect that we have collectively won?

The letter:

Department of the Air Force
Headquarters 2750th Air Base Wing
(AFLC)

Wright-Patterson Air Force Base,
Ohio 45433

Reply to Attn. of: Captain Sharon L.
Hatfield

Subject: Request for Admittance to
Meeting

To: Clerk of Miami Meeting

1. I am submitting my request to become a member of your meeting in this manner because I wish to graphically illustrate my current position and my conviction despite it and because of it. I am a member of the USAF and it is no coincidence that on this day I am submitting not only this earnest request but also my request for early release from service. If it is approved, I will return to school at Wright State University in the Masters program in Special Education so that I can go back to teaching in the Retarded Children Program with better qualifications. I am grateful that the Air Force has given me this perspective on what is right for me and what is not, and for the association it has afforded me with all types of people. It has provided me with some of the basis for my decision regarding Quakerism. For instance, one of the areas I must handle in my section of the military personnel office at WPAFB is conscientious objector cases. Though required to remain "objective" in my review of such cases, I have been shaken to see a system claim that we will objectively evaluate the sincerity of an individual who says his conscience will not permit him to further the cause of war. Based on this evaluation then, we are supposed to pass judgement on whether or not he will be forced to remain in service. I also encounter con-

flict in my handling of hardship discharge cases. I am expected to evaluate and recommend objectively; however, for every individual I cause to be retained in service, I myself am furthering the cause of war.

2. Over a period of time I have done a great deal of reading on the history of the Friends and also on your latter-day convictions. I have been deeply impressed with all the qualities of Quakerism, particularly since they seemed to coincide with convictions I had begun to develop prior to my contact with Quaker principles. Through this reading, sincere meditation, and some contact with Friends while at school in Columbus, Ohio, I am convinced that I desire to live the kind of life set forth in the Book of Discipline. I also desire to seek God and wait upon him according to Friends ways. By becoming a member of your Meeting I can further seek to know God and to live life, and can be strengthened through contact with Friends to contribute through a productive and Christian life.

3. I have read and considered the Book of Discipline in addition to my other searching and waiting, and can only state simply that I believe in the principles set forth therein. I wish to exemplify them through my own living. I will gladly continue on in attendance at meetings and in personal searching, should you wish to consider my admittance at length. Should you decide to admit me, it will be a most pleasing and humble day in my life.

Captain Sharon L. Hatfield

Here, then, is food for meditation on our part.

LOUIS P. NEUMANN

For Prisoners

THE BARBWIRE SOCIETY, a group of ex-convicts and concerned individuals who are trying to deal with problems in Philadelphia prisons, is collecting toilet articles, such as soap, toothpaste, and washcloths, for inmates. Contributions (or suggestions of wholesale dealers who might help) should go to: The Barbwire Society, Institute of Black Ministries Building, 1200 North Broad Street, Philadelphia 19121.

Recommended Filmstrips

TWO FILMSTRIPS recommended by the Council of Churches of Greater Washington (1239 Vermont Avenue, Washington, D. C. 20005) are *The Search for Black Identity: Martin Luther King, Jr.* (in two parts, sound, thirty-two minutes) and *The History of the Black Man in the United States*, which comprises eight fifteen-minute sections with recordings.

Letters from Very Young Friends

February
1970

Dear Leah Felton,

I want to be a member of the Friends Meeting of Washington. One reason is because I like the meeting. Another is because I like to help Paisley. And is because I like to help the S. and T. teachers and forth is because I like the people who come to meetings.

I would like to be on a committee except my mother won't let me stay up late for the meetings because I am 8 years old. But I would like to help with the new building.

I could sweep the floor pick up trash, and work in the garden.

I am interested in "peace work." I like to study all kinds of things. I would like the P.C. committee to have classes of all kinds of things. And every Sunday you could go to any one you wanted. That way we could learn all kinds of things.

Your friend

Patrick Summar

Patrick Summar wrote this letter of application to Leah Felton, who was at the time chairman of the Committee of Overseers of Friends Meeting of Washington. He has since been accepted into membership and has been appointed to a committee. Paisley Lloyd is the custodian of the meeting-house.

Dear Nixon,
My mother works for the peace center. She is very nice to her children. My family wants the war to stop so much that I could cry. Please! Please stop the war. Good luck.

Love,
Jill Lenhart

age 7

Jeanine Lenhart, who sent the letter above to the President, is the daughter of James D. Lenhart and Ann R. Lenhart, of Willingboro, New Jersey. They and three other children, David, Valerie, and Matthew, are members of Rancocas Meeting.

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.

The rate is 15 cents a word; minimum charge, \$3. If the same ad is repeated in three consecutive issues, the cost is \$6; in six consecutive issues, \$10. A Friends Journal box number counts as three words.

Positions Wanted

FRIEND, age 25, with family, seeks employment at Friends educational institution. Doctorate in music from University of Michigan; two years' college teaching: Organ, piano, theory, music literature. Box P-511, Friends Journal.

SUSAN CASTELLANO, B.F.A. in photography from Philadelphia College of Art, two years' work in a commercial photography studio, seeks freelance assignments or a full-time photographic position. Please request to see portfolio, 1700 Pine Street, Philadelphia 19103; 215-PE 5-5775.

TEACHER-DIRECTOR OF DRAMA seeks position in Quaker school or small college. Teaching experience at secondary and college level. Interest in contemporary and Elizabethan theater, committed production, open community. Joel Plotkin, Interlochen Arts Academy, Interlochen, Michigan 49643.

Positions Vacant

COUPLE to share home with six students in small, Quaker school-community. Teach history or biology/geometry. Farming, building, or mechanical skills desirable. Write Christian Ravndal, The Meeting School, Rindge, New Hampshire 03461.

MATURE FRIEND with organizational ability and aptitude for working with people to direct New England Friends Home. Twelve residents, rural setting. Write: Jessie Jones, 728 Commonwealth Avenue, Boston, Massachusetts 02215.

Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m.

FRIENDS IN STOCKHOLM have two small rooms to let during June, July, and August in their meetinghouse, Kväkergården, Varvsgatan 15, 117 29 Stockholm (telephone 68 68 16). Centrally located. Shower available. No meals. Single person, Sw. Cr. 15 per room per night; two persons, Sw. Cr. 20.

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.

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Books and Publications

FREE SAMPLE COPY. Disarmament News and Views, biweekly newsletter. Address: 308 West 30th Street, New York 10001.

R. W. Tucker's essay, THE LAMB'S RULE on apostolic authority and how to lay hold of it (Lake Erie Yearly Meeting Lecture, reprinted from Friends Quarterly), and "The Centrality of the Sacraments" (from Friends Journal) available in readable homemade reprint from author: 1016 Addison Street, Philadelphia 19147. Price, \$1 (includes United States or Canadian postage); ten percent discount for ten or more.

WORLD POPULATION—A concise summary of the situation in 1970, published by United Nations. Contents include: historical perspective; population prospects, 1970-2000; fertility; mortality; natural increase; the changing role of migration; urbanization; population policies. Statistical tables. \$1. Order from Gerda Hargrave, 18 Nyack Avenue, Lansdowne, Pennsylvania 19050.

DON'T LEAVE PHILADELPHIA after your next visit or committee meeting without taking back to your Meeting some back issues of Friends Journals. They will be welcomed by your new attendees. Available free from the office of Friends Journal, 152-A North Fifteenth Street.

Vacation

EXODUS TO THE WILDERNESS: Theme for ecumenical community offering unusual summer sessions. Study, retreat, renewal. Hiking, riding, camping. Ring Lake Ranch, Dubois, Wyoming 82513.

BED-AND-BREAKFAST HOSTELRY in the Berkshires, near Powell House and Tanglewood. For reservations, telephone 413-698-2750, or write Peirson Place, Route 41, Richmond, Massachusetts 01254.

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VACATION IN BEAUTIFUL NORTHWEST. Our two-bedroom home, Seattle suburb. Available entire month August. Paton and Beatrice Crouse, 1238-111th N.E., Bellevue, Washington 98004.

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HUMPHREY MARSHALL items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

WOMAN desires one-bedroom apartment, private entrance, Newtown or Doylestown, Pennsylvania, 9/15/71. Availability known by 6/15/71. Box W-512, Friends Journal.

ART WANTED: "Peaceable Kingdom" and any other originals by the well-known Quaker painter of primitives, Edward Hicks, Write P. O. Box 128, Doylestown, Pa. 18901.

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THREE-BEDROOM COTTAGE on private lake in Poconos. Fieldstone fireplace, wooded setting, excellent design. Winterized. Near skiing. Several Friends' families nearby. Completely furnished, including canoe. Private dock. Price: \$26,000. Buyer may take over six percent mortgage. 215-KI 3-3796.

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USFW Conference

THEREFORE, CHOOSE . . . is the theme of the triennial conference of United Society of Friends Women, to be held at Wilmington College June 12-16. Louise B. Wilson, of Virginia Beach, Virginia, Meeting, will speak at the morning worship sessions. Dorothy Dolbey, of Cincinnati, Ohio, national president of Church Women United, will deliver the opening address on Saturday evening. Beverly Everett, speaker from New Sharon, Iowa, will attend the conference and give the final message.

Interest groups include: Environmental stewardship; Quaker UN Program; mission fields of Friends; the facts about dependency-inducing drugs; and how to strengthen our devotional life. Leaders will be: Jean Zaru, of Ramallah; Catherine Cattell, of Canton, Ohio; Betty Richardson Nute, of New York City; Marian Beane, formerly of Ramallah School.

Quaker Men, who will be conferring at Wilmington at this time also, will hold joint sessions with the USFW. High school youth will camp at nearby Quaker Knoll.

For further information, write to the registrar, Muriel Hiatt, 66 North Mulberry, Wilmington, Ohio 45177.

Human Development

PACIFIC OAKS COLLEGE offers a new graduate program in human development for teachers of teachers of young children. Its purpose is to "form a pool of resource people capable of training teachers who use widely diverse methods in their classrooms."

The course can be completed in one academic year and a summer session. Full-time students receive a stipend of four thousand two hundred dollars and an allowance of five hundred dollars for each dependent. Part-time students, who usually take two years to complete requirements for the master's degree, receive tuition aid and a summer stipend. Information may be obtained from Dr. Elizabeth Jones, Pacific Oaks College, 714 West California Boulevard, Pasadena, California 91105.

Telephone Tax

THE BULLETIN of Ann Arbor Meeting (Michigan) printed this appeal: "Protest the obscenity of war at the telephone company office; Pay your telephone bill minus the ten percent Federal tax in the company of other telephone tax resisters!"

New Approaches to an Historic Concern

by Laura W. Farr

THE SEED that developed into the Prison Service Committee of Southern New Jersey was planted in the late fall of 1964, when four members of Haddonfield Monthly Meeting visited the local county jail and were appalled at what they found. A meeting with the sheriff was arranged and a plan for jail visitation outlined and approved. Early in 1965 a visitation program—Friendly Visitors—was inaugurated. Friendly Visitors, still active, devote two hours weekly to listening, talking, sewing, and playing games with the women in the county jail. Church groups and community organizations joined with Haddonfield Friends in this program.

There was need, however, for a much broader program. Haddonfield Meeting provided a small room adjoining the meetinghouse, rent-free, and an executive director was engaged. From the seedling, cultivated by community support, grew the Prison Service Committee of Southern New Jersey, now part of the Meeting on Social Concerns of Philadelphia Yearly Meeting.

The Committee serves in varying degrees the eight New Jersey county jails within the area of Philadelphia Yearly Meeting. The Committee serves women confined in the county jails and male and female juvenile offenders. It also works with the community and the county correctional system.

In August, 1970 the staff (executive director and secretary) moved from the office in Haddonfield Meeting into new quarters because the programs were expanding so rapidly that more space was required.

In June, 1970 the Southern New Jersey Opportunities Industrialization Center, Inc. (O.I.C.) was requested by the Prison Service Committee to send teachers into the Camden County Jail to teach general education, mathematics, English, typing, general office practice, and shorthand. After the prisoners are released, they are given the opportunity to continue their studies with O.I.C., and an attempt is made to find them jobs.

For the past five years a community service pre-release course has been offered to the female inmates of the Camden County Jail. The course, conducted by local agencies and coordinated by the Prison Service Committee,

provides speakers capable of advising inmates of their legal rights and responsibilities, speakers from health and welfare services, and others.

In-depth counseling is being done with inmates in jail and following release. Referrals for further help are often made to the same agencies who participated in the prerelease course.

For three successive years, the Prison Service Committee sponsored courses for correctional officers and matrons at Glassboro State College. County community colleges are now offering similar courses.

A volunteer probation counselors' program has been initiated, in which counselors are recruited and trained to work with the Camden County Probation Department as counselors on a one-to-one basis to persons placed on probation, in lieu of a jail sentence. These volunteers work with probationers, ten to eighteen years of age, and with young adults. Volunteers are trained to help probationers who have committed minor offenses and who are then supervised by the probation department. Seventy-two counselors have been trained and assigned; the goal is three hundred. The paid, trained probation officer therefore is free to devote more time to more serious cases.

One of the goals of the Committee is to be aware of problems within the administration of the county correctional system and to make a real effort in enlisting public support in bringing about change. We are trying to focus on specific means for creating new approaches to the treatment of the offender. Prison reform, of course, was an early concern of Quakers and had its origin when early Friends were frequently confined to dungeons and even died there. The earliest jails in America were similar to those in England, and little progress has been made in two hundred years in the physical and social aspects of enforced confinement. It seems particularly appropriate for Friends today, as in the past, to try to alleviate the sufferings of their fellow men who, guilty or innocent, are confined under conditions damaging to the body and soul of any human being.

Keeping Posterred

THE NATIONAL PARK Foundation has asked permission to use four posters made for Earth Day 1970 by middle schoolers of The Sidwell Friends School in a series of lessons designed to make parks more useful to schools.

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Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.S.W., 154 N. 15th St., Philadelphia GE 8-2329

Holland McSwain, Jr., A.C.S.W., West Chester, 436-4901

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C. Thornton Brown, Jr.,
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MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

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 Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

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—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

HAYWARD—Unprogrammed meeting 11 a.m. First-days. Clerk 582-9632.

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

LONG BEACH—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

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—Meeting for worship, First-days, 10 a.m. 2160 Lake Street, 752-7440.

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

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, 10:30 a.m. Discussion at 11:30 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 Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

Colorado

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

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

Connecticut

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

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

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

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads. Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

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., 11:00 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

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-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. 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.

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

DECATUR—Worship, 10 a.m. Phone Agnita 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—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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.

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

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 463-9671.

Iowa

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

WEST BRANCH—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

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

BEREA—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LEXINGTON—Unprogrammed meeting. For time and place call 266-2653.

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

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

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

Maine

DAMARISCOTTA—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

EAST VASSALBORO—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

NORTH FAIRFIELD—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 453-6812.

ORONO—Worship 10 a.m. For place, call 942-7255.

PORTLAND—Forest Avenue Meeting, Route 302. Unprogramed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

SOUTH CHINA—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

WATERVILLE—Worship 10:30 a.m. at Y.M.C.A. Phone: 873-1178.

WINTHROP CENTER—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

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

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

EASTON—Third Haven Meeting and First-day School, 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—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). One meeting, 10 a.m. each First-day during the summer. Telephone: 876-6883.

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

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

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—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. 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.

TRAVERSE CITY-GRAND TRAVERSE AREA—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

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, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

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



Framingham, Massachusetts, Meetinghouse

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of The Center. Telephone 322-3013. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4138.

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

New Jersey

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

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

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

DOVER—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

HADDONFIELD—Friends Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

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

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

MULLICA HILL—First-day school, 10 a.m.; worship, 11 (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone: 478-2664. Visitors welcome.

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

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

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

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

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

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

New Mexico

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

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

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

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

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

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

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

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

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

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

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

GRAHAMSVILLE—Greenfield and Neversink Meeting. Worship, First-days, 10:30 a.m.

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

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) 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, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesbury, 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 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

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

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, 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. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 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—Allowed Meeting. Unprogrammed worship, Sundays, 10 a.m. Information: David Taber, 419-878-6641.

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.

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

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.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five 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. Meeting for worship 10:30 a.m. followed by Forum.

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.

LANDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 10 a.m.; worship, 11.

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. Worship 10 a.m.; First-day School 11 a.m. H. Kester, 458-6006.

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

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

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

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

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

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

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

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

Fair Hill, closed 5/30 to 10/3.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powerton, 3309 Baring St., 10 a.m.

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

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of junction of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

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

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

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

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

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

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

SWARTHMORE—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

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

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

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

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

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

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

Tennessee

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

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

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, 453-4916.

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 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

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

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10:30 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.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone ME1rose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

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

Coming Events

Entries for this calendar should be submitted at least four weeks before the event is to take place.

May

15-16—Spring Representative Meeting of New York Yearly Meeting, Poughkeepsie Meetinghouse, 249 Hooker Avenue, Poughkeepsie, New York.

21-23—Interfaith Conference-Workshop: "Inner Religion—Quakerism and Eastern Religion," Chard Smith, Convener, Powell House, Box 101, Old Chatham, New York 12136.

28-31—"An Experience with Re-evaluation Counseling," with Harvey Jackins. Pendle Hill, Wallingford, Pennsylvania 19086.

Spring Term Lectures, Pendle Hill, Wallingford, Pennsylvania, 8 p.m. Public invited.

Quaker Biographies—Henry J. Cadbury

- 3—The Fothergills
- 10—The Pembertons
- 17—Anthony Benezet
- 24—William Allen
- 31—John Bright
- June 7—Rufus M. Jones

June

4-6—Friends Conference on Religion and Psychology, Haverford College. "Wrestling With The Daimonic," led by M. C. Richards and Dorothea Blom. For information on costs, registration, reading lists, and driving directions please write Betty Lewis, R.D. 1, Box 165, Glen Mills, Pennsylvania 19342.

12-16—National Friends Conference, Wilmington College: United Society of Friends Women and Quaker Men; National Oratorical Contest. Theme: "Therefore, Choose. . ." Detailed program from Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374.

Yearly Meetings

3-6—Nebraska, Central City, Nebraska. Write Don Reeves, R.D. 1, Box 61, Central City, Nebraska 68826.

10-13—Lake Erie, Bluffton College, Bluffton, Ohio. Write Flora S. McKinney, 3451 Menlo Road, Shaker Heights, Ohio 44120.

17-20—Rocky Mountain, Quaker Ridge Camp, Woodland Park, Colorado. Write Olen R. Ellis, 2460 Orchard Avenue, Grand Junction, Colorado 81501.

23-27—California, Azusa Pacific College, Azusa, California. Write Glen Rindard, P.O. Box 235, Denair, California 95316.

25-30—New England, Taft School, Watertown, Connecticut. Write Gordon M. Browne, Jr., R.D. 3, Freeport, Maine 04032.



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

HUNT—On February 10, a son, DAVID CRAWFORD HUNT, to Peter and Marion Hunt. The father and great-aunt, Marjori Breen, are members of Fifteenth Street Preparative Meeting, New York.

PASSER—On March 28, a son, JAMES BENJAMIN II, to Nancy and Jerry Passer, brother of James Benjamin, a member of West Branch Monthly Meeting, New York.

Marriage

MANN-BLACKBURN—On March 25, in St. Petersburg, Florida, ANNE ARNOLD BLACKBURN, daughter of Mrs. Thomas Dickens Arnold III, and TIMOTHY JOHN MANN.

Death

GRISCOM—On February 28, at Friends Boarding Home, Newtown, Pennsylvania, HELEN BURROUGHS GRISCOM, aged 80, a member of Makefield Monthly Meeting, Dolington, Pennsylvania. She is survived by a daughter, Elma Griscom Mack, of Malvern, Pennsylvania; a son, George E. Griscom, of Birmingham, Michigan; seven grandchildren; and two great-grandchildren.

