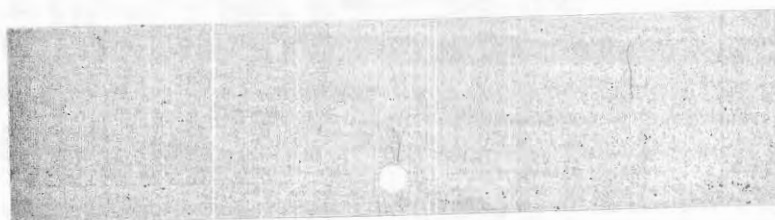


*June 1/15, 1971*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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June 1/15, 1971  
Volume 17, Number 11

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THE PHOTOGRAPH ON THE COVER, by Takao Akiyama, free-lance photographer of East Norwalk, Connecticut, is of the stairway in the John Woolman Memorial, 99 Branch Street, Mount Holly, New Jersey. The building, once thought to be the home of John Woolman, is a fine example of a Colonial building of the late 1770's. It is visited by many school and Scout groups and used for community meetings.

A "Letter from the Past," page 326, considers the business ability of John Woolman and George Fox as an asset of religious leadership. Two John Woolman items have come to our attention lately. One is a pamphlet, "John Woolman on the Seeds of War and Violence in our possessions, employment, tax paying, and life-style," which the Peace and Social Action Program of New York Yearly Meeting produced. The other is *The Works of John Woolman*, With a New Foreword by William A. Beardslee. (Garrett Press, Inc., New York.) It is an interesting and attractive photographic reprint of the first edition published in Philadelphia by Joseph Cruikshank in 1774.

William Beardslee ends his introduction: "Confident that there was a common, divinely-created humanity common to all men, Woolman could both penetrate social barriers and see the human meaning of the life of the oppressed, and also see the wealthy and secure as human beings and not just as the impersonal representatives of oppressive forces. His faith in nonviolence was likewise based on the Quaker view that there is something in every man to which truth can appeal. The nonviolent persuasion of love is often thought to be ineffective as a social force. A John Woolman can serve as a powerful reminder of its surprising depth and power, when it is taken with thorough seriousness."

## The contributors to this issue:

DEAN FREIDAY is a member of Shrewsbury Monthly Meeting, New Jersey, and chairman of the Christian and Interfaith Relations Committee of Friends General Conference. His article is part of a panel presentation given at the sixtieth anniversary celebration of Mount Manresa, Jesuit retreat center on Staten Island. . . . ROBERT F. TATMAN writes, "My feelings on religion inevitably dictate my political views. I have been arrested several times following the Spirit and plan to continue." He is a member of Merion Monthly Meeting. . . . PAUL LACEY, associate professor of English in Earlham College, is chairman of the Earlham Commission on Teacher Training and Consultant-Examiner for North Central Association of Colleges and Universities. He was the recipient in 1970 of the E. Harris Harbison Prize for Gifted Teaching. . . . F. D. DONALDSON is a chaplain in the Protestant Chapel of the Veterans Administration Center in Dayton, Ohio. "Recent open-heart surgery," he writes, "has convinced me all the more of the adequacy of the gospel of Jesus Christ." . . . JOHN F. GUMMERE, a member of Haverford Monthly Meeting, Pennsylvania, is headmaster emeritus of William Penn Charter School. He comments that Squee, herself (the Quaker cat), is immensely flattered at the prospect of getting into print." . . . BLANCHE BILLINGS MAHLBERG, of Bellingham, Washington, had in mind when she wrote her article a march that is "a quiet, nonaggressive physical manifestation of a controversial subject. A march that provokes police action and/or destruction, either deliberately or otherwise, is never justified."



# Today and Tomorrow

## Surrender

OBERT WAS A PROBLEM in our village during our boyhood. He lived near us, and he would chase our mallards so far down the stream that it took us hours to find them and then to comfort them, poor things. When Afghanistan, our handsome Plymouth Rock, was showing interest in performing his male duties, Obert would aim at him with his slingshot. (Afghanistan finally developed a psychosomatic disorder, and we had to replace him with Bill.) Obert did other things we did not like; he was a bully, but we did not then know the nuances of psychology, and our assessment, much later, is that Obert wanted very much to join us sixteen boys and girls when we played such games as pash, the object of which was to get all of the opposing side, exhausted, across a goal line and to hear them say, "We surrender!"

One day we had had enough of Obert. We forget the specific cause. No matter. We lit into Obert with all the arms and legs and fury we had. We bloodied his nose. "Had enough?" "No!" We landed a beautiful kick in his groin. "Quit?" Grunt. We got him down, and hell had no fury like ours. "Quit?" "Aaaaah." Surrender?" "Uh-huh."

Obert then became one of us. We liked to have him on our side for pash, pum-pumpullaway, and one ole cat. (He grew to be a fine man, and before he died he became a bigshot in the Green Giant company.)

We think sometimes of Obert, the time we asserted ourselves (perhaps we could have "negotiated" with him), and the meanings of "quit" and "surrender" now that we have attained maturity of sorts. "Quit" and "quitter" may not be acceptable words to growing boys. "Surrender" may be better; to some, now, preoccupied with history ("I'll not be the first American President to lose a war"), semantics, and elections, "withdrawal," "disengagement," and "Vietnamization" may be more palatable to those who vote and are out to get votes. The word does not matter.

Dear Obert: Let's surrender. Now.

## Friends Drawing Together

CAROLINE B. MALIN, of Hartsdale, New York, sent us a clipping, yellowed by age and fragile from many foldings and unfoldings, of part of the editorial page of the defunct Philadelphia Public Ledger.

"I found this clipping in the Scarsdale Meeting files," she wrote. "I gather it was written in 1917 or 1918. Almost every editorial [one of which suggested that all holidays be scheduled on Mondays; another concerned sources of revenue for war] has some strong relevancy to 1971.

Strange, is it not, that the moving finger writes—and writes again?"

Verbatim, here, is one of the editorials, "Friends Drawing Together":

"An incident of great interest is the proposal of the so-called Hicksite Friends to act jointly with the Orthodox branch in making an answer to a communication from members of the body in Australia. It was deliberately stated to be a move in the direction of complete unity by 1927, which will be the centennial anniversary of the division.

"There no longer seems to be any reason for the breach in the Society, and everything except conservatism points toward reunion. One of the curious things about the rupture is that it is difficult to discover exactly what caused it. Varying reasons are given, none of which alone seems conclusive. In his recent work on Haverford College, former President Isaac Sharpless says that it never would have occurred had there been more liberal education among the Friends.

"Since the Friends have no formal creed, and their actual views on various religious subjects are more or less in a fluid state at all times, there seems no reason to continue a split which long ago came to be a matter of regret to all concerned. There are notable differences in conduct of services between Eastern and Western Friends even of the same 'side.' On the greater concerns all Friends are fairly well agreed. It is not true that Hicksites are all Unitarians, or that all of the Orthodox lean toward Calvinism. Individuality counts for a great deal.

"Friends no longer are a sect apart. Various considerations have led to a relative diminution in numbers of all branches, but a more liberal policy may arrest this process.

"In this country of ours there are millions of people with 'Quaker blood' in their veins of which they are justly proud. A reunion of the Friends would stimulate the Society and would perhaps lead to a return of some members who have left it."

## Miscellany

✓ In our search for inspired ways and means we have recognized afresh the need for patience combined with the disciplined labour of informing ourselves and one another before setting out to challenge and counsel our fellow-citizens. Each of us must start where we are, ready for growth and change, putting our willingness at the disposal of that source of power which alone can enable us to play our part adequately. —from the Epistle of The Australia Yearly Meeting 1971.

✓ From the editorial page of the Asheville (North Carolina) Citizen: "The best one-line editorial we have seen is, 'I shot an arrow in the air—and it stuck.'"

# How Near Is God to Man?

by Dean Freiday

MANY OF US today envy anyone who can go directly to Jesus Christ himself, particularly in intellectual or conceptual terms.

For a number of reasons, faith seems more difficult to attain or to enlarge. Even though five years later the reported death of God seems an ill-founded rumor, it is somewhat disquieting that the rumor even got started. Obviously, few people had walked or talked with Him lately, and what Brother Lawrence called *The Practice of the Presence of God* seems to have become dysfunctional for most of them.

We live in a time of frenetic pressures. Our culture keeps erecting the golden Cadillac, if not the golden calf. Technology keeps pouring out a stream of new devices to do our work or our thinking for us. The urge to acquire more and more of these gadgets keeps reinforcing the materialism that surrounds us.

This is also a time when Christians are moving into what Father Karl Rahner has called a "diaspora situation." For some years to come, we seem destined to be a minority group—not only on a world-wide basis—but even in traditionally Christian countries. We can no longer take it for granted that Christianity's purpose, message, or somewhat privileged position will continue. I suspect that there is pretty general agreement on this analysis of the situation.

When we ask how we got to this condition and what we do about it, however, the agreement is probably not so widespread.

There are those who would blame it on the Church. Some see the ecclesiastical trappings of an earlier era as impediments to credibility or, in some cases, even intelligibility.

For others the failure is theological. We still talk about God in medieval (or earlier) terms. Books are written about the creeds, for example, to tell the people who say them every Sunday what it is they are saying and what it means.

We are now reassessing what is called the "medieval synthesis" and discovering that far from being "dark ages," the medieval centuries were an "age of belief," in which a closely integrated cultural pattern extended over much of Europe. Much of the Biblical imagery still represented everyday experience for medieval man, although it has become increasingly alien to us. We no longer share the daily experience of kowtowing to an earthly lord or

king who owns the very plot of ground we till and by whose fiat we are allowed to occupy and use it.

In the sixteenth and seventeenth centuries, a reshaping of the social and political structures of the British Isles, in particular, followed from new Biblical translations. The sudden injection of God's justice and divine respect for the individual into seventeenth-century British politics toppled the king off the throne. England was not quite ready for such pure democracy. The Puritans at home and in the Colonies had yet to learn that religious freedom requires the granting of equal privileges to others who do not share your beliefs. This was also the beginning era for the Society of Friends, and four Quakers were soon hanged on Boston Common by the Puritans for preaching in the streets. In England and Scotland, Puritans, Anglicans, and Presbyterians alike jailed or mistreated them, until at one point every county was devoid of free male Quakers. More than four hundred Quakers died in twenty-five years from mistreatment or imprisonment.

Cromwell's destruction of religious properties and persecution of Catholics in Ireland left a bitter legacy, which is still with us in the Northern Ireland problem.

There is now widespread general agreement that religious intolerance or discrimination no longer is consistent with faith. We may be at the very beginning of the time when our society will be altered as much by the new translations of the Bible as was Puritan England, but with a broader and more international concept of justice and respect for the individual, although much of the world seems for the moment to be headed in another direction.

Perhaps it is time to dismiss the intellectual approaches to God and give some consideration to devotional and contemplative matters. Just one hundred and one years ago, a philosophical poet, Alfred Lord Tennyson, could say: "Speak to Him, thou, for He hears, and Spirit with Spirit can meet—Closer is He than breathing, and nearer than hands and feet." His poem, "The Higher Pantheism," begins with a description of the wonders of the firmament as "the Vision of Him who reigns" over the Creation.

George Fox in 1672 gave ecstatic expression to similar thoughts. Fox developed these at greater length than Tennyson and channeled his thoughts about God toward the encounter with Him in the context of worship:

"He is the living God that clothes the earth with grass and herbs and causes the trees to grow and bring forth food for you. . . . He is the living God, that causes the sun to give warmth unto you, to nourish you when you are cold. . . . The living God is He that gives you life and breath and strength, and all things that are good; and would have you to feel after Him, with that which checks you for sin and evil; and would have you to worship Him in spirit, and serve Him who is holy and righteous, and to live in peace."



In those earlier days, the wonders of an unpolluted ecology, which was less isolated from the average urban dweller, endowed nature with a special God-revealing charm. Even the secular discipline called natural history—a century ago—allowed room for God to breathe among the flora and fauna. Most of the domain of natural history, though, has been taken over by science, and science would even deny God the dignity of the years between, when He was regarded more or less as the Author of an automatic universe, which has continued to function on its own since He set it in motion. Science no longer gives God a part even in the prolog to the cosmic drama. Scientific laws of cause and effect and empirical measurements are supposed to explain it all.

The pretended omniscience of science is increasingly challenged. Howard Brinton wrote forty years ago:

"Today Science is rediscovering the creative mystery of the universe. . . . The intellect of man has become aware of something strange and unpredictable at the very heart of existence. Matter and radiation have assumed a complexity which was hardly guessed at in the eighteen hundreds. The exploration of the minute structure of matter seems to take us as far into the unknown as does the exploration of the farthest reaches of space."

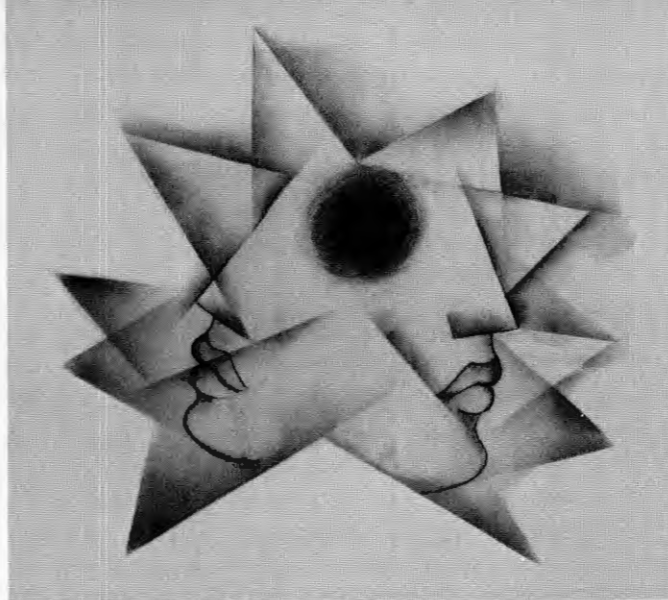
Another Quaker, the British astronomer Sir Arthur Stanley Eddington, "did not try to base a religious view of the world on scientific findings alone," in the words of John Macquarrie, in his book on *Twentieth Century Religious Thought*. Instead, Arthur Eddington philosophized "that . . . science makes plausible the idea of a universal Mind, [but] such a Mind would be only a pale replica of the God of Religion." And "a God revealed by the quantum theory . . . [is] liable to be swept away in the next scientific revolution."

Both men located the positive evidence for God in the lower reaches of "mystical experience," and Howard Brinton at age eighty-five, last year, produced a new pamphlet about ethical mysticism.

While there are those who question the description of Quakerism as mysticism of any sort, there is fairly general agreement on the important role of experience. The individual approaches God through the experience of his Presence—known variously in different situations as guidance, consolation, support, or power. Sometimes the individual experiences God directly as an inward uplifting of his spirit. At other times he experiences God through others, whether in loving service to his fellowman or in the unexpected deeds of grace others perform for him.

This seems to be the kind of openness to the Creation that is demanded of us today. We experience God frequently in, with, and through our fellow human beings. The grander and broader realms of nature are the brief possession of the relatively few.

More than seventeen hundred years ago, Origen wrote:



Living Star, by Peter Fingesten

"[the Son] will be all things in each person in such a way that everything which the rational mind, when purified from all the dregs of its vices and utterly cleared from every cloud of wickedness, can feel or understand or think will be all God and *that* mind will no longer be conscious of anything besides or other than God, but will *think* God and *see* God and *hold* God and God will be the mode and measure of its every moment. . . ."

It is this kind of conformity to which the Christian is called and which the Church needs to proclaim. It needs to be spelled out in terms of a Christian life that is a pattern, an example, and an alternative to the shoddy values of our time.

Let us not make the mistake of thinking that Christianity can be watered down until it accepts the values of the surrounding culture without question and banishes God—as it were—east of Eden. That kind of an easy Christianity might survive for a time as a sort of status symbol or inexpensive country club. But while Christianity need not dwell on the possibility of great suffering as the cost of discipleship, paradoxically Christianity has meant the most when it suffered the most.

It should not be forgotten, either, that merely to meet the crises, and tensions, and pitfalls of daily living requires a reservoir of grace that can only be replenished through worship, prayer, and periods of spiritual withdrawal. These are necessary to bring about the ever greater growth of the individual toward the purified state that Origen was talking about.

Thomas Kelly made a brief statement in 1939 that pulls together several of the aspects of God's nearness to man that we have been considering. He said: "There is something . . . awe-inspiring, down at the depths of our own soul. In hushed silence attend to it. It is a whisper of God Himself, particularizing Himself for you and in you, and speaking to the world through you."

Thomas Kelly went on to say: "God isn't dead. 'The Lord is in His holy temple; let all the earth keep silence before Him.'"

## Business Ability an Asset of Religious Leadership

### Letter from the Past—252

I WISH TO SPEAK HERE of one phrase in the early document quoted in the previous letter. It is that George Fox in his years at Mansfield "wrought as much as two men."

What did he work at? His father was a weaver by trade. William Penn says of George: "As to his employment, he was brought up in country business, and as he took most delight in sheep, so he was very skilful in them." But Penn was thinking of the symbolism of a shepherd.

Fox himself said with less decisiveness that he was apprenticed to a man that was a shoemaker by trade and that dealt in wool and used grazing and sold cattle.

The Derby mittimus, as given in the *Journal*, commits "George Fox, late of Mansfield in the County of Nottingham and John Fretwell, late of Stainsby in the County of Derby, husbandman." The omission of any occupation for Fox is noticeable and is unfortunate. I have seen an earlier form of the document with the term "cordwinder"; that is, cordwainer or shoemaker, and that is the tradition that has prevailed. (Letter 126)

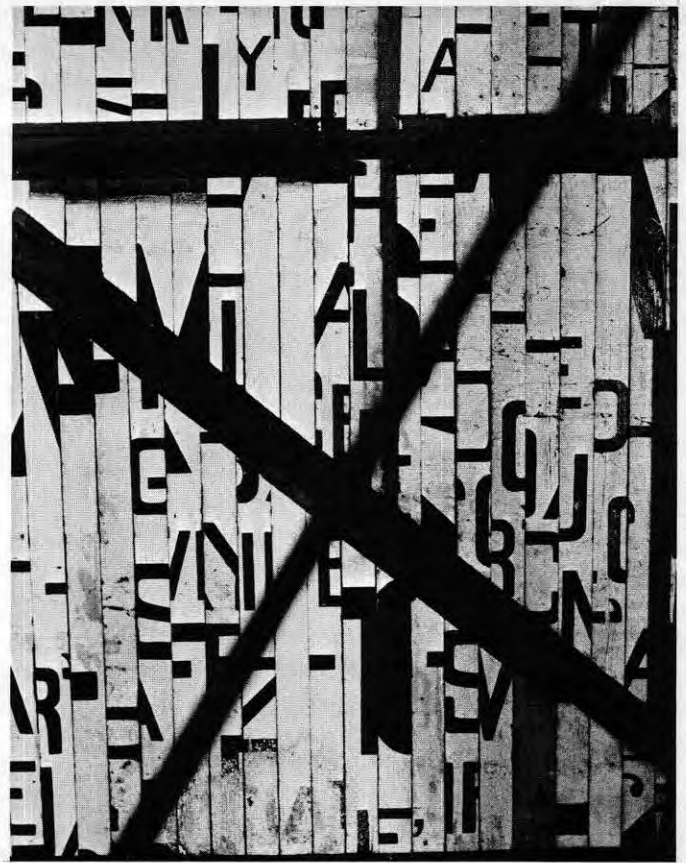
The testimonial to Fox emphasized not only his honesty and personal abstemiousness but his diligence and business ability. Fox himself implied the same: "A great deal went through my hands." He added, "While I was with him [the employer], he was blessed, but after I left him he broke and came to nothing."

We seem to have here an unexpected criterion for a religious leader, what Janet Whitney calls efficiency and success in his business life. It is a criterion that many people in the modern world would appreciate. Impractical visionaries are discounted in popular esteem. It was natural in earlier times for admirers of a spiritual leader and even for the man himself to emphasize his business ability, even if he does not exploit it to the limit or use it for his own gain. Fox gave away what he did not need, and when in prison all his suits but one. (Was that one his famous suit of leather?)

I have been reading belatedly the latest of the books about Jesus of Nazareth to be written by a Friend (Josiah C. Russell). He rejects the usual construction of Jesus' career and thinks he can only be accounted for if he had spent his youth not as a small town carpenter but in the wider world of travel and culture outside of Galilee.

"Before his Mission," says Professor Russell, "Jesus had a successful business career . . . he was like many other religious leaders, a man of wide experience and probably of considerable wealth."

Something like this was the thesis of an earlier popular



Photograph by Joseph A. Levine

book about Jesus, *The Man Nobody Knows*, by Bruce Barton. Its text was, "Wist ye not that I must be about my Father's *business*?" (Italics by Barton.) There are chapters on Jesus the executive, his advertisements, the founder of modern business, etcetera, etcetera.

Or take the case of John Woolman. We have two of his business ledgers, and they do not suggest a very extensive secular business. We know he deliberately adopted a "way of life free from much entanglements though the income was but small." But it is not so much evidence of modesty that he explains why he had to do so. The two newest prefaces to his *Journal* both call attention to his remark in this context: "I had several offers of business that appeared profitable." Surely that implies an awareness of his capacity. So does his naive confession, "I felt at times a disposition that would have sought for something greater." Gerald Jonas, in his new book, *On Doing Good*, calls Woolman "this reluctant merchant prince."

In choosing voluntary poverty, Woolman adopted the word "business" for spiritual goals. Three times in a single essay he defined the great business of man's life. It is "to labour for an establishment in divine love," or "to labour for a perfect redemption from the spirit of oppression," or "to turn all the treasures we possess into the channel of universal love."

NOW AND THEN



# Two Masters

by Robert F. Tatman

FOR TWO YEARS I was a paid informer for the Federal Bureau of Investigation.

How I changed from that to what I am now—draft resister, devout believer in nonviolence, staff member of A Quaker Action Group—is a difficult story to tell. Sitting here and looking back on myself as I was seven years ago when I first began to work for the FBI, I wonder sometimes just what happened. And the answer comes, slowly but clearly: “A man cannot serve two masters.”

My Quaker roots go far deeper than I realized in those days when I saw the vast, impersonal forces of International Communism threatening all of us. For me, then as now, this nation and the ideas on which it was founded meant a great deal. I was frightened by what I saw happening to my classmates in high school. They were daring to question, daring to suggest that there were remedies for social ills that lay outside of the normal channels, daring to think that unjust laws should be violated. They rebelled against the established order, and I rebelled against their rebellion. When an FBI agent who happened to be a close friend of my family called me one evening and asked if I would be willing to spy on activities suspected of being Communist fronts, I readily agreed.

As I reported on the various meetings and rallies I attended for the FBI, I found myself developing an elaborate rationale. By keeping tabs on those dedicated to overthrowing the American system, I decided, I was strengthening the right of the good, decent, honest people of this nation to exercise their Constitutional rights. After a while, however, vague worries began to nibble at the back of my mind. My reports entailed too much reporting on the Constitutional activities of those citizens I had decided I was protecting. The things they were saying began to make sense. And when I got to the point of simply copying newspaper reports instead of writing up my own words, I knew that there was a basic inconsistency in my own thinking—an inconsistency that would have to be resolved if I was to maintain any balance in my thoughts.

About the same time I gave up my job as an FBI informer, I made a covenant with God. I was at a very low ebb: Flunking out of college, the draft hot on my neck, unsure of my future. I told God, “Well, God, this is it. I’ve messed up my life totally. Maybe You can make something of me. I sure can’t.”

It has been five years now since I made that covenant. In the time since, I have been in and out of the Army, in and out of jail, in and out of college. I have found myself confronted with many possible avenues, many possible

## Statue of the War God

How proud you stand upon your crumbling pedestal—  
Even in decay the envy of your weak creator, man.  
No longer do the fearful seek to placate you  
With lavish gifts—no longer.  
You stand alone to face the elements  
Without benefit of temple walls  
And although wounded grievously  
Remain unvanquished.  
Your fiery eyes still glisten—Is it the  
Rage of a diety dethroned by some new  
Upstart God? Yet, do not despair—  
Your son, Hate, may yet invoke the nations to cry  
“Havoc!”

Your broken spirit may be resurrected  
And you may yet conquer the Conqueror—  
The Prince of Peace.

RITA NELSON

approaches to life. And, gradually, I have been shown the right way, the only way. I have been led down many paths and been shown that they were not the right ones. I have been offered choices, and it has been made abundantly clear which choices were the ones God wanted me to make. Each choice leads me farther away from the paths of the world, farther away from the established channels of change: Closer to the Divine Imperative expressed so clearly by Jesus Christ.

Two masters—God and mammon. The government—any government—lives on money. It cannot do otherwise. But God does not need money, or taxes, or armies. All He needs is our loving obedience. He does not need our qualified obedience. Christ did not say, “He is possibly unworthy of me who does not pick up his own Cross and follow me.” He was very definite about it. God is just as definite about His demands on Friends today.

The time of God’s last demands on His faithful is close at hand. Overdramatic as it may sound, the Day of Armageddon is close upon us. The Ancient Evil Foe, as Luther knew him, is rallying his forces for one last assault on mankind. He tried once before in this century to capture the world; and then, because he struck with fire, he was beaten back with fire. This time, however, he is more subtle. This time he strikes with our own instruments, and we cannot tell the difference between what is of his making and what is of ours.

The rallying cry of today must be, in the words of the old song, “Which side are you on?” Or perhaps, in the words of an even older song,

Once to every man and nation  
Comes the moment to decide  
In the strife of truth with falsehood  
For the good or evil side.

This is our moment—our moment as a Society, our moment as a nation, our moment as God’s children. We must decide, *now*, between two masters: God, and the Enemy. It is our most important decision.

## A Crisis for the Future of Democracy

by Paul Lacey

FRIENDS WORLD Committee sponsored a conference, "A Call to Rethink Extremism: Threats to civil liberties from the left, the right, and the government," at William Penn House, Washington, in January. I have given much thought since to its implications.

In the 1950's, civil liberties were threatened by the response to a supposed communist conspiracy to take over the United States. There were false accusations of conspiracy; loyalty oaths and other tests of political orthodoxy stifled dissent. Friends felt called to help the victims of these abuses and to expose "witch hunts."

In the 1960's, the problem, focused by extremist groups like the John Birch Society and the Minute Men, was a counterconspiracy in reaction against school integration and new legislation for social change. Friends World Committee suggested liberal-conservative dialog to determine clear national purposes and action that might strengthen our democratic institutions against attacks by extremists.

At the time of the January conference, the situation had changed seriously. The dialog we had called for in 1964 had not occurred. The war in Vietnam had pushed many people to the extremes of dissent; political events of the past three years had made many persons, especially the young, doubt the responsiveness of our political institutions.

An increasing number of people agree with Daniel Berrigan that America is like Germany in the time of Hitler and that we must not be "good Germans." This judgment, I think, reflects helplessness and hopelessness—not coherent political program. This hopelessness, moreover, is a sign not of an individual but of a national pathology that is evidenced by a willingness to raise the cost of dissent by permitting illegal surveillance of individuals, wiretaps, no-knock laws, trumped-up drug charges, "police riots," and similar actions by the government.

Is America's situation now serious enough to call for widespread *extreme* actions, including noncooperation with the draft, destruction of draft records, and tax refusal? If we *are* called to extreme actions, how can we avoid succumbing to the concomitants of extremism—hatred of the enemy, paranoia, violence?

Franklin Littell, a long-time student of extremist groups, called on the FWCC conference to answer these questions in two ways: As Christians, to reexamine the need for church discipline to check what he called "the wholesale apostasy of the baptized"; as citizens, to

strengthen the middle ground, the institutions that facilitate orderly constitutional change.

He noted that tactics of extremism, subversion of democratic procedures, harassment, and threats of violence were being used in the name of Christianity both within American churches and in the larger society.

The meaning of church membership itself is in question when one speaks of "apostasy" or "heresy." Are our churches riddled with the apostasy of a cult of nationalism? Is there any authoritative position the Society of Friends can take on any issue? Should we take the chance of breaking fellowship and removing people from membership in order to speak with one voice?

Franklin Littell's hope in the responsiveness of a strengthened middle ground in American political life deserves consideration. He compares our situation to that of the Weimar Republic: We are squeezed between the extremes of left and right, but we still have the capacity to preserve democracy if we defend our true heritage.

Those who accept Berrigan's analogy, of course, have no such hope in America's capacity for orderly self-correction. They fear cooption into the system: The possibility of being drawn into institutions that will use their energy and borrow their rhetoric when it is convenient but that make no attempt to effect the fundamental changes they believe to be necessary.

Are those who despair of American society right? That is the key question, and we need new ways to test our answers. We need new strategies to persuade our society to change—new ways to engage the moral imagination.

We also need reasons for hope. We need grounds in political and social life where our institutions generate confidence that they will respond to the needs of the poor, the black, the alienated.

Friends at the conference expressed two hopes for the Society of Friends: That our Meetings can once again be where individuals come to test their leadings in the group; that the meetinghouse be one place in the community where any controversy can be openly discussed. Such discussions would not always be a moderating influence, but articulating a vision for the future and conceiving and developing new institutions to meet society's problems are prophetic tasks as important as the tasks of reconciliation.

This role speaks to Friends' traditional concern for individual liberties. How we protect those liberties against the extremists of left and right and against repression by an arrogant government may provide the prime test of whether there are grounds for hope. What cost our society exacts for dissent, the extent to which it will protect its citizens from spying and other harassment may determine whether the disaffiliated will again trust the middle ground—our constitutionally created institutions. If the constitution is no protection against the tyranny of government, only sentimentalists will work to strengthen it.



The issues raised at the conference on extremism were not resolved. Some will be taken up by a new committee appointed by Friends World Committee. These issues are so crucial, however, and have such broad implications and time is so short that individuals and Meetings must consider them.

## **Methuselah and Ecclesiastes and Time**

by F. D. Donaldson

METHUSELAH "lived a hundred eighty and seven years, and begat Lamech, who begat Noah." Beyond that, Genesis tells us little about Methuselah: "And all the days of Methuselah were nine hundred sixty and nine years, and he died."

To me, that is a sad obituary: He lived; he died. What did he do with the years of his life?

I turn to Ecclesiastes and read about Solomon.

Solomon sought wisdom, which, when he received it, brought no lasting satisfaction. When he found that it was only vanity, he turned to pleasure, but pleasure gave no peace. He immersed himself in work, but found that work can keep one busy; of itself, it cannot meet the hunger of the heart. He turned his talents to amassing a fortune. That, too, was vanity; money does not buy peace. Solomon concluded that to achieve meaning in life a man should spend his time in fearing God and in keeping His commandments, "for this is the whole duty of man."

"To everything there is a season," he wrote, "and a time to every purpose under the Heaven."

If we are to spend wisely the "time to every purpose under the Heaven," we must appreciate it, for it is God's gift and of far more value than health, wealth, or ability, which are meaningless unless we have time. We need to appreciate the purpose of time and the brevity of time.

To do that, time must be allocated as to purpose—some for work, for recreation, and for worship.

Someone has calculated that the average Christian of seventy years of age has spent three years in education, eight years in amusement, six years in eating, eleven years in working, six years in walking and traveling, five and one-half years in washing and changing clothes, three years in reading, three years in talking, twenty-four years in sleeping, and six months in worship. Maybe those figures are in the right proportion, but I wonder: Six months for worship, eight years for amusement.

There is a time to every purpose under the Heaven, regardless of how busy we are. There is a time to be born. There is a time to die. In between, there is time for vanity, or wisdom, or the duty of man.

## **A Quaker Cat**

by John F. Gummere

DARWIN, and naturalists who followed him, jarred man out of his supercilious classification of other forms of life as "lower": Butterflies that fly thousands of miles, warblers, too, and birds who return to nesting places with infallible accuracy, and the wolf who, as a family man, is a model of loyalty, courage, and devotion.

Everyone who has had pets knows that they have definite personalities, and we have a Quaker Cat.

She came to us in the summer of 1969, when about eight weeks old, and announced that she had found the place where she wanted to live. This was demonstrated by every sign of affection and esteem. She succeeded, even though there was a Resident Cat already with us.

That cat has gone to Cat Heaven, and Squee now has the role of Chief Pet. From time to time she has taken a book from a shelf. We doubt that she has actually read the Queries (second shelf from the bottom on the left-hand side of the fireplace). She knows them by heart, however.

She has removed all war and the causes of war and therefore has never caught a bird. She has a working relationship with squirrels on the lawn, whereby she carries on the traditional stalking and creeping, but when the time comes for the charge, she runs only at half speed, and the squirrel, knowing she was there all the time, simply moves off. As a result, no squirrel has ever scolded her from a nearby branch or treetop.

A cordial welcome (Query three) is accorded to every visitor. There is no stranger within the gates, for all who come are immediately accorded a warm welcome and extra attention.

She has never spoken or acted harshly toward any human or any higher animal. If she is accidentally stepped on, she accepts the apology with good will, clearly indicating that she knew it was a mistake.

Living in a constant state of euphoria, she cannot imagine anyone who could be hostile. Once, when well up a tree, she regarded the banging on the branches by a little boy as simply a harmless manifestation of the exuberance of the young, considering it in no way directed against her.

Like all cats, she occasionally sees and hears things far beyond the ken of human beings, and dashes off, sunfishing and bounding. Unlike other cats, who are sometimes embarrassed when observed in such actions, she does not sit down and wash in embarrassment. She expects others to be as understanding as she is.

She faithfully meets all her responsibilities and chooses



recreations that strengthen her physical and mental life. She rarely looks at television, but she did watch "The Mohave Desert" (a worthwhile show) for almost half an hour. Jigsaw puzzles are of particular interest, and when others are picking up pieces and moving them about, she feels that she should do the same. (A missing piece was found upstairs, in the study.) Asked to get off the table, she does so, but reluctantly, seeing no reason for not joining in the fun.

All household activities receive her careful attention. The morning mail she examines with interest.

If left outdoors longer than she thinks right, she may mention the fact when she comes in, but only to get it on the record, and she manifests, as always, a forgiving spirit.

Such is this Quaker Cat, a comfort to a household.

### A Solitary Flute

In the quiet moments before dawn  
When all the world awaits in silent listening  
For the deepness of the night to break  
And for the morning star to stretch  
Her sphere into another dimension  
Of light—in that moment of still awakening  
Before the morning—glory yields in purple folds  
To the warm circumference of motionless  
Light—yes, in those vacant spaces of silence  
I meet myself and know again  
What I have known.  
Time: She is a solitary flute  
That floats upon a hill;  
A quiet tempo, a single pulse  
In endless flight  
Piercing youth with day  
Or ceaseless night.  
Time: She permits  
A momentary taste of this life  
I press,  
A momentary embrace  
Of the eternal Yes;  
And if touch comprehends  
The silence  
The moment of selfish pain recedes,  
And the deepness of the night  
Breaks into a mystic interplay  
Of shadow and of light.

LOUISE W. FLETCHER

## I Quit Condemning Marchers When I Joined a March

by Blanche Billings Mahlberg

WHEN THE FIRST "Pull Out of Vietnam" march occurred in my town, I was quick to assume that the march was instigated by communists and made up of fuzzy-minded students. I reacted with quick anger and animosity.

Then Selma burst upon our consciousness, and the most anticommunist segment of our community—ministers, priests, and rabbis—asked citizens to march in sympathy for those engaged in the struggle in the South. Civil rights touched me deeply. I had spent some time in Florida and knew the conditions there. My conscience began to prick. The morning of the march my television set was on, showing the progress toward Montgomery.

I recalled two statements I had once read, one by an unknown author:

"We have the duty, in the name of conscience and of God, to protest when right is on the scaffold."

Abraham Lincoln wrote the other: "To sin by silence when they should protest makes cowards of men."

I knew I should take a stand. I asked myself, "Do I have the courage to parade down the street with the others, knowing that most of my friends and neighbors feel as I do about marchers, that they are kooks, beat-nicks, possibly communists? Will my family approve?" Scottish and New England parentage breeds undemonstrative children. They keep their deepest emotions to themselves. (I forgot that these same forebears were abolitionists.) My friends did not do "that sort of thing"—that is, demonstrate for causes. It was not accepted social behavior. My cowardice was showing.

Television continued to depict the raucous drama of the Montgomery march. A workman remodeling my kitchen said angrily: "They'll have another Civil War down there if those outsiders don't stop making trouble. They ought to quit butting in and let each community take care of the problem."

"But they've done nothing in one hundred years," I said: "They have no intention of giving the Negro his rights. They don't even consider him a human being."

That conversation decided the issue for me. I must do my part to show where I stood.

I was down at the Methodist church at 11:30, a half-hour before starting time. No one was there. By noon three or four persons had come in. I was embarrassed. I had expected to see hundreds—at least of Methodists, for their minister had proposed the march and obtained the required permission from the city.

Then men, women, and children began coming, people



like myself who had never participated in a march before. We carried signs reading, "We March in Sympathy." The leaders admonished us to walk silently and in dignity and to make every effort not to obstruct street or pedestrian traffic. We were careful to comply. The woman ahead of me, a Catholic, wife of a prominent attorney, received tight-lipped glares of disapproval and head-shaking from watching friends.

We marched a few minutes, out of line of traffic, around the Federal building, then dispersed after a short prayer.

"We haven't done much," the Methodist minister said, "but we have done something, and that beats doing nothing all hollow." I went home glad that I had taken part.

The local paper, in reporting the event, told of watchers voicing their disapproval and of one woman crossing the street "so nobody will think I'm in that march." Two days later the letters to the editor were printed, some disdainful, some angry.

They classified us as I had classified the former marchers. None of them realized that, to many of us, marching was an act of courage, completely alien to our nature and way of life. One letter asserted that, unless we had not a vestige of prejudice ourselves, we were hypocrites to march in a civil rights demonstration. Did not the writer know that everyone harbors prejudice, in spite of reasoning, altruism, and good will toward our fellow men; that there would be no civil rights movement if, to qualify, one must be absolutely free from prejudice? Our sense of fair play must always wrestle with our ingrained prejudice.

I marched in penance, to flagellate myself for the buried prejudice I am sure I harbor.

I marched in sorrow for the four little girls murdered at Sunday school, for the martyred boys, the minister, the housewife—and for thousands of unknown dead.

I marched in love and prayerfulness for my Southern friends, who sincerely believe they are in the right, and for my country, about whose integrity and honor I care.

I marched in hope for all the lowly of our land and for a change of heart among our people.

I marched to pit the stubborn ounces of my weight against the injustices of this world.

Today I watched a "Get Out of Vietnam" march, although not in sympathy with their cause. Maybe some of them were communists, but besides the communists, most of the marchers were there in love and agony for all the dying and maimed young men and all the innocent sufferers from the war. To me the marchers are no longer *all* communists and misguided youth. I know that many of those who march do so because they *must*, just as I had done.

And so, by joining a march, I marched intolerance against marchers right out of my system.

## Program for a New Society: A Statement by A Quaker Action Group

"MANKIND is approaching the situation in which we will be forced to choose between violence to bring about social change and violence to repress social change. Somehow, someone must provide an alternative."

This paraphrased statement of William Sloane Coffin catches the urgency of the American condition. A Quaker Action Group, after months of soul-searching, has decided to play a strong role in building an alternative—a *nonviolent movement for fundamental social change*.

We hope to catalyze a movement for a new society, which will feature a vision of the new society, and how to get there; a critical analysis of the American political-economic system; a focus on expanding the consciousness and organizing the commitment of the middle class toward fundamental change through nonviolent struggle, often in concert with other change movements; the organization and development of nonviolent revolutionary groups and life centers as bases for sustained struggle on the local as well as national and international levels; training for non-violent struggle; and a program rooted in changed lives and changed values.

The details of this program or strategy have not been fully worked out, since they will be developed with participating groups in the months ahead. The name of the new effort also needs to be decided. We are clear, however, on a three-dimensional program which includes *analysis, community, and mass struggle*.

*Analysis:* The Bible urges people to be as wise as serpents and innocent as doves. Movement activists are more often the latter than the former. We will more often be wise if we put energy into understanding, into analysis.

The challenge for the activist, therefore, is to relate problems such as war, poverty, alienation, discrimination, and pollution, to the big picture of social organization. We urge an analysis that can help activists decide on goals, objectives, and strategies on the basis of a broad understanding of overarching realities, which include ecological crisis, corporate capitalism, militarism, racism, and sexism.

*Ecological crisis:* Growing ecological disruption poses a double danger to man. First, the world's resources are limited, so we may run out of raw materials we need to live well or even to survive. Second, the effluents of ever-increasing production strain the environment's ability to absorb them. We may already be past the breaking point.

This crisis is heightened by the growth-oriented, privatized, profit-motivated nature of the American political economy (a model, unfortunately, for much of the world), which puts major emphasis on ever-increasing consumption and on types of consumption which are wasteful. The annual growth of gross national product, linked with the growth of profit, investment, and production, affects the ecosystem, since it exploits the earth's resources and pollutes ground, water, and atmosphere at an accelerating rate. Such growthmanship is ecological suicide.

Unfortunately, most humanitarian programs to end United States and world poverty take little or no account of the ecosystem. They implicitly assume that it would be

good if all American and world poor were brought to something like the average American standard of consumption and that this rate of consumption could continue to increase more or less indefinitely.

Yet scientists are telling us that, if everyone in the world consumed at the present rate of most Americans, not only would most of the world's key resources be depleted within a few decades, but mankind might soon become extinct from the resulting imbalances of nature.

"The goal of a happy, high-consumption world cannot be fulfilled even for the 3.5 billion people now alive, much less the six billion expected by the year 2,000," says Sir Peter Medawar (according to the 12/14/70 New York Times, one of the great scientific figures of the western world). "At the American standard of living, the earth could support only 500 million."

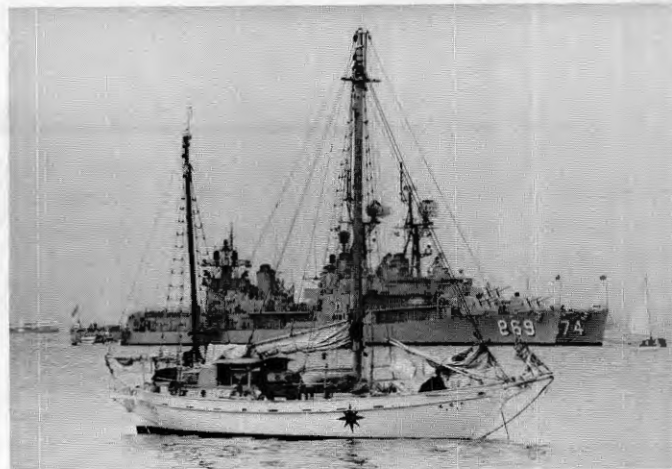
We need to see ourselves on "spaceship earth"—a closed system with limited resources and limited capacity to absorb effluents. To maintain our green earthship we could start programs demanding a drastic curtailment of United States gross national product; a guaranteed maximum income limit, along with the minimum incomes now advocated by poor people's groups; a drastic limitation of auto production coupled with demand for nationally-planned mass transit, new towns, and public car-rental services; wide-ranging experiments with shared simple lifestyles; and a vision of a better total political economy, organized around the maximization of human well-being and harmony of man with nature.

**Corporate capitalism:** Another overarching reality that creates grave social problems is the organization of the American economy. Corporate capitalism seems unable to distribute goods and services justly even to many of our own citizens, much less to the Third World. It hardly has made a dent in the reduction of United States poverty and even fails to meet the need for food for some ten million hungry Americans. Urban renewal has actually torn down three and a half housing units for every unit it put up, and most of the housing destroyed is that of the poor and of those with moderate incomes. Good medical care is beyond the reach of many millions of Americans. While other nations have found ways to keep unemployment below two percent, United States unemployment consistently ranges at four percent or more. Even many nonpoor are deeply dissatisfied with their work, their environment, and even their affluence.

The growthmanship of the system, however, and the economic privilege that it does provide to many Americans demand that it secure an unfair share of the world's resources and maintain a continued pressure to find outlets for the system's capital and massive production. Protection of this unjust system of North American privilege requires both a massive military establishment and the maintenance of extremely harmful and exploitative practices vis-à-vis Third World peoples.

Unfortunately, most socially concerned American organizations focus their concern about Third World misery simply on ending hot wars, developing peaceful resolution of conflicts, providing direct services to people, doing relief, and doing projects in population control and community development.

In contrast, our approach would require a strong component of research to try to establish specific exploitative political and economic relations that the United States government and United States business have with Third



Photograph by Ivan Massar, Black Star  
The first voyage of the Phoenix, March, 1967, was to North and South Vietnam.

World peoples. Programs would focus, then, not so much on the victims of exploitation (though there must always be a strong component of service and compassionate response to human need in any meaningful social change program), but "back home" on such practices as Gulf Oil's aid to Portuguese colonialism, "tied" foreign aid, United States government training of Brazilian police, tariff barriers, import restrictions, and other devices which make it possible for the United States to extract from poor nations much more than has ever been put in through foreign aid and business investment.

Nonviolent direct action campaigns to end exploitative investments and relationships, such as no-buy campaigns, anti-corporate actions, sit-ins in Congressional offices, picketing at United States military bases where foreign forces and police are trained, etcetera, should be carried out in cooperation with social change groups in Latin, African, and Asian nations.

When dealing with domestic social problems, we will focus on the ways in which these problems are related to broad, structural realities of the American political economy. We will ask: What are the major structures of government and business that unjustly redistribute wealth, power, and services? What kind of political economy will do the most to maximize human dignity and the reality of world community, and how can a nonviolent movement best contribute to the achievement of such a society?

**Militarism, racism, and sexism:** Space prevents us from going into similar detail on the other overarching realities. Militarism is a complex of attitudes and institutions which has made the United States spend nearly seventy percent of the Federal budget on war-related matters, maintain eighteen hundred military bases in seventy-five countries, and keep over three million men under arms. Racism is a set of attitudes and institutions that pervades the whole society, holding millions in oppressive conditions, creating rationalizations for maintaining poverty. Sexism forces women into a dependent social and economic position, creates a discriminatory system of rewards, and systematically places women and men in rigid sex roles.

**Vision:** As we focus on becoming wise about the present system, we gain confidence in projecting a vision of the New Society that is rooted in the values that prophets have proclaimed over years. AQAG is finishing a book that describes some of the features of a New Society: No rich as well as no poor; maximum decentralization of decision-making; democracy in the economic and political sectors; social ownership of productive capital; social planning;



guaranteed universal social services; and production based on human need and sociological soundness, rather than on private profit.

Scurrying like a fire brigade to put out the fires in countless places is, we feel, not enough. Prevention of fires, however, requires understanding and a will to create a new order.

"The Quakers never lost their hold upon the central purpose of their lives—to transform this present world and these actual human fellows around them to the end that the will of God might become the will of men, and that society here on earth might take on a likeness to the Kingdom of Heaven."—Rufus Jones.

**Community:** Individuals are reaching out—across the lines of religious denomination, political organization, generation, and family. As the American empire decays, the need for living community grows. Community-building is a major dimension of the strategy for a new society; communities both small and large will be the core of the mass nonviolent movement.

Small action communities of six to twelve persons, called Nonviolent Revolutionary Groups (NRG's), will be formed and linked across the country. The initial bases of the groups vary—some will be Quaker Action Groups, some based on another religious affiliation, some on student, sex, or work affiliation, and so on. The NRG's, or "Energies," develop their own strategy in the light of their particular situation, sometimes participating in significant local social change efforts, sometimes joining mass action campaigns.

Through NRG's, individuals can seek to live the revolution now by giving up the characteristic scatter of liberal activities which results in fragmented selves and soulless organizations, and substitutes concentration and community. Often the members of an NRG will not actually live together, but training in group dynamics as well as training in direct action and analysis will help them develop honesty and creativity in working together.

Training and action centers, sometimes called Life Centers, can provide more sizable, collective living arrangements for ongoing training and direct action campaigns. Serious training for nonviolent struggle is a growing phenomenon in the United States, stimulated in the past three years especially by AQAG and Friends Peace Committee. Training tools such as role-playing, street speaking, and strategy games, will be refined and added to by the centers. The continuing development of training in the context of action provides the best opportunities for learning by doing.

Training and action centers may develop small businesses and other such means of financial support once funds are raised for basic facilities. The size and relative stability of Life Centers will enable them to reach across national lines to do transnational community building, and look toward the future mass transnational movement.

In the Philadelphia area a new Life Center—with a rural and an urban base—is being built to develop further the in-depth training begun at the Martin Luther King School for Social Change and Pendle Hill. A commune for learning, it will encourage participants to develop their skills as organizers for fundamental social change.

**Getting it started:** The substance of this program was proposed to the American Friends Service Committee, which considered it in the March, 1971, Conference of



Robert W. Eaton, now in prison, visits a hospital in North Vietnam, after he delivered medical supplies.

Eighty. AFSC did not accept the proposal. (Many persons in the AFSC community, however, have expressed their agreement with it.) In adopting this concern AQAG is, therefore, not duplicating the approach of an already existing Friends agency, but it will have the friendly support of such agencies.

The new society program breaks new ground, but also builds on AQAG's experience. It builds on the reading of the names of the war dead on the Capitol steps—an experiment in small group civil disobedience—as well as the international projects such as the *Phoenix* voyages to North and South Vietnam with medical supplies. It builds on the analysis and vision of the new AQAG book and on the action/training techniques developed by AQAG.

AQAG itself is being restructured to further the movement for a new society. Decisions to start projects will be based on individual and group leadings rather than by an executive committee, with the main criteria that there is a team of strong supporters and that it fit within the general approach of the new movement. Decision-making will be by those carrying out the projects, while sharing will be maximized through the various NRG's and Life Centers coming together for singing and experimental worship, potlucks, reporting, and celebrating. AQAG's goal steadfastly has been community on a world and local level; we need to exemplify that goal through our own style of work.

The Culebra project continues. While the Culebrans have not yet reached their goal of development unhampered by Naval bombardment and commercial threat, their resistance has won significant concessions from the Navy and inspired many Puerto Ricans and Statesiders as well. AQAG's participation in the struggle is being led by persons organizing themselves into an NRG which will specialize in Latin American concerns.

The strategy for a new society has so far met an enthusiastic response. But whether by combining grassroots organizing with national impact it succeeds in making a difference, succeeds in providing a practical means of fundamental change, depends on you. Trainers and materials are available from AQAG (20 South Twelfth Street, Philadelphia 19107) to help you begin your own NRG; a newsletter will circulate to keep you informed of ways to contribute to the new movement; funds will be accepted to set up the Life Centers and get out the word across the country.

The spectre of violence is there. "Somehow, someone must provide an alternative." Together we can try.

## Reviews of Books

**Stalking the Good Life.** By EUELL GIBBONS. David McKay Company. 247 pages. \$5.95

THIS BOOK is as therapeutic as modern spring: Violets bravely rooted on the garbage dump; the gray sky-arrows of geese honking north through jet-stream and factory smogs; the male cardinal still whistling that impish "Over here, Mabel" from a fork of the blighted elm. The hope-for-tomorrow bubbles not only from warm anecdotes that prove one can still subsist—and get fat—on wilderness and hedgerow foods but in the realization that a sophisticate will devote his life to demonstrating, and coherently writing about, the satisfactions of "stalking the good life."

Add to therapy, too, against the page one grimness of 1971 the fact that this is Euell Gibbons's sixth book since 1962 and all by the same publisher. The previous ones have not only sold multiple printings in hard cover but also have stalked on to the lustier paperback market place. Thus Euell Gibbons's "love affair with Nature" is as appealing to the row-house weary and hirsute rebels in communes as it is to those of us who have learned to cherish the sneer of the upward-mobiles: "Little old ladies in tennis shoes."

The zestful journeys lure from dulse chowder to "Survival in the Wilds of Central Park" to Persimmon Pudding and back again, via the dill cress. Notable for anyone who has ever been intrigued by the history and ecology of the Southwest is the chapter on the feasts available from purslane, tumbleweed, cacti, chokecherries, piñon nuts, and other lovelies of this region where the author endured adolescence.

If I can bully a granddaughter into taking up embroidery, there will be a sampler on my den wall with a motto swiped from page four. It is, "Since I approach Nature with a spirit of cooperation rather than conflict, there isn't much struggle to live up to things."

The dedication page of *Stalking the Good Life* cites "the enthusiastic members of the ecology class in Germantown Friends School in Philadelphia." This book, however, is for anyone who still dares dream of achieving humane-being.

ROBERT WEST HOWARD

**Supplement to the Handbook of Resource Materials for Religious Education Workers.** Religious Education Committee of New York Yearly Meeting. 37 pages. Looseleaf. 75¢

MEETINGS that want to enlarge their

horizons and involvement while deepening the life of the Spirit will find this supplement of value. It is in looseleaf form; pages are numbered and coded for easy insertion into the original Handbook.

Among the additions is a comprehensive section on the conscientious objector and the draft, which will aid those who are extending help to troubled youth. It is "an annotated bibliography to be used for personal reference, youth discussion groups, and for research into basic principles underlying pacifism."

More annotations on ecology have been added; the emphases are on nature as an awakening religious experience and the development of a sense of responsibility to our environment.

Selected listings for black studies and the American Indian will aid Friends in their search for understanding and a sense of direction.

Resources for ways to encounter people and God in a time of rapid change are made available for those with the courage to meet the present realistically and be challenged by the future.

A new index for the entire Handbook and supplement is an aid in finding one's way to the rich resources this handbook has to offer those concerned with the total life and involvement of Friends Meetings.

ELIZABETH W. ELLIS

# PENDLE HILL

## SUMMER PROGRAM

June 27-July 2

QUAKERS AS EDUCATORS: ANY GOOD NEWS?—Thomas S. Brown, Chairman

July 2-5

THE INDIVIDUAL AS AN AGENT OF SOCIAL CHANGE

—Kenneth and Elise Boulding

July 5-10

WILL AND WILLFULNESS IN CONTEMPORARY MAN—Leslie H. Farber

July 11-16

THE AMERICAN VOICE IN DEPTH: *Emily Dickinson, E. E. Cummings, Theodore Roethke*—Eugenia Friedman

July 16-23

FUNDAMENTAL DICHOTOMIES IN HUMAN EXISTENCE—Bernard Phillips

(or 16-18)

July 23-30

EXPLORING CREATIVE MOVEMENT: *Toward Spiritual Growth Through Dance*

—Nancy Brock and Christopher Beck

July 30-August 6

EXPLORATIONS IN NEW RELIGIOUS CONSCIOUSNESS

(or July 30-August 1)

—Joseph and Teresina Havens

To apply, write: SUMMER EVENTS, PENDLE HILL, WALLINGFORD, PENNSYLVANIA 19086



**Pamphlets**  
by M. C. Morris

**What Future for Friends?** *Report of the St. Louis Conference.* Friends World Committee for Consultation (American Section) 152-A North Fifteenth Street, Philadelphia 19102. 53 pages. Single copy, \$1.00

**"An Evaluation of the St. Louis Friends Conference."** By WILMER A. COOPER. In *Quaker Religious Thought*, Volume XII, Number 3, Summer 1970. 36 pages. 75¢

THE ST. LOUIS Conference, held October 5-7, 1970, was, as the subtitle of its report states, "a gathering of concerned Friends." They are listed by name (some one hundred thirty of them) in an appendix to the report.

It is the *entirety* of the booklet that makes it valuable. Not only because the three position papers—by Lorton Heusel, Dean Freiday, and Everett Cattell—present three basically differing approaches to the question of the future of Quakerism. Not only because each paper is commented on by two "reactors." Not even because an E.F.A. Friend and an F.G.C. Friend react to the F.U.M. Friend's paper; an F.U.M. Friend and an E.F.A. Friend to the F.G.C. Friend's paper; an F.G.C. Friend and an F.U.M. Friend to the E.F.A. Friend's paper (although all these are healthy in themselves.) Rather, because a new spirit breathes in this booklet, a spirit already reflected in the style of the three position papers and the six reactions to them. Only when all have been read and compared with each other, does one feel that here no merely temporary tongue-in-cheek tactic was used to tide participants over until they could get home and explode; here is much more than a conscious effort not to offend; one senses here the real beginnings of a national Friends' movement to transcend "their 'tribal quarrels' and conduct themselves as a 'family of Friends,'" as Wilmer Cooper expresses it in his "Evaluation."

Perhaps the most concise, comprehensible and comprehensive commentary on the conference theme is provided by the only woman (not to mention Young Friend) among the six "reactors": Marian Baker. She does it in scarcely more than a single page. As she points out, there would hardly be much future for Friends without women and Young Friends. She sees a need for change in Friendly attitudes

**Thousands of draft-age Americans have exiled themselves to Canada, Sweden and other countries, and...**

## They Can't Go Home Again

Through personal interviews with exiles, and some of their wives, authors Robert S. Lecky, Richard L. Killmer and Debrah S. Wiley delve into the risks, frustrations, and hard trials of those who have made the "Canadian trip." They bare the causes for this exodus and its effects on the exiles, their families and friends.

*They Can't Go Home Again* has an Introduction by Edward I. Koch, Congressman for Manhattan's 17th District, sponsor of "amnesty" legislation for American exiles. Included are statistics on the numbers of exiles and their current locations; and names, addresses and contacts of various aid centers in Canada are given.

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"at grass roots level. A change in a Yearly Meeting structure alone will not mean a rebirth of spiritual vitality in our Religious Society. A significant change will only occur with a change in the attitudes and lives of ourselves, individuals within the Yearly Meeting."

Wilmer Cooper's article is the guest editorial in the Summer, 1970 number of Quaker Religious Thought. It analyzes recent happenings in American Quakerdom, which he believes have prepared the way for significant "sense of the meeting" decisions at St. Louis and seek to assure that some form of "National Friends Faith and Life Dialogue" shall continue. While attempting to minimize the difficulties inherent in our "spiritual and theological schizophrenia," Wilmer Cooper identifies with those in Friends United Meeting and Conservative Friends groups alike who believe that "creative interaction, yes, even creative tension between the two can produce new vitality and a condition of renewed health in American Quakerism."

Wilmer Cooper's comments are helpful in summarizing for others the purposes, scope, and the spirit of the St. Louis gathering. "This was without question the most representative conference of American Friends ever gathered, not excepting the Richmond Conference of 1887, which did not include Hicksite and Wilburite Friends."

**To Come Alive.** By JANET E. SCHROEDER. Designed by JEAN R. and GEORGE LARUE. Sponsored by: Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102. 36 pages. \$1.50

TO COME ALIVE is about "new experiences (and experiments) in worship" to "bring young and old together." It uses various visual and typographical methods with which we have become familiarized through modern publicity techniques: *Stimmungsbilder* in photography and line drawing; four-color, eight-by-eight-inch format, and the rest—some of them very effective, others less so. Produced by young and old, it asks whether bridging the gap "between First-day School and meeting for worship" is indeed possible; whether Friends are really "willing to change what needs to be changed."

The arresting sunburst on the front cover, whose red rays outline a faintly discernible heart behind the brighter yellow rays, is repeated on both inside covers—the heart symbolically has penetrated the text. Within are experi-

ments with mobiles; with "things bright and beautiful"; with the breaking of bread at Christmas (to find small articles baked therein as "the medium for a moving ministry"). These and other ideas are employed to help create a climate for such messages as: "Do you dare be as loving as you are?"

Are these inspired (and inspirational) symbols of great underlying truths, or are they gimmicks, gadgets, and slogans, upon which even modern Quaker youth should not need to rely?

One would like to experiment further: Really to make the booklet "come alive," why not start with the chapter on "How queer are the Queries?" and read at next business meeting the versions suggested in red type? Here are a few samples:

*Black type:* "Is the vocal ministry in your meetings exercised under the direct leading of the Holy Spirit without prearrangement and in the simplicity and sincerity of Truth?"

*Red type:* "Do you chicken out when you feel moved to speak? Do you speak from the heart or do you argue? Do you participate or lecture?"

*Black type:* "When differences arise, are endeavors made to settle them speedily and in a spirit of meekness and love?"

*Red type:* "Can you be warm and keep your cool when others lose theirs?"

*Black type:* "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 teaching of Christ?"

*Red type:* "Are you living your Quakerism or hiding behind it?"

**Evolution and the Inward Light.** By HOWARD H. BRINTON. Pendle Hill Pamphlet 173. 47 pages. 55 cents

FOR the lay reader, this pamphlet offers welcome clarification of a number of concepts that commonly defy adequate interpretation or definition: Logos, survival of the fittest, perfectionism, atonement—to name a few examples.

The steps of the revolutionary process in which "the fittest is not the best fighter but one who best complies with the gospel of reconciliation or love," (since these are "the main characteristics of the divine Logos as expressed in the New Testament by its greatest human incarnation"), constitute the core of the argument. For those concerned about the ascendancy of evil despite God's eternal goodness, there are reassuring statements of comfort

and transcendent assurance supported by pertinent quotations from John, Jakob Boehme, Albert Schweitzer, and others.

The final page contains seven brief quotations from Hinduism, Buddhism, Confucianism and Taoism, and Judaism, Christianity, and Islam, which show (as it is the theme of the booklet to show), the unity of all life.

**Why Prison?** (*A Quaker View of Imprisonment and Some Alternatives.*) Friends Home Service Committee, London. 40 pages.

RENAMING THE Prison Department of the British Home Office the "Department for the Custody, Care and Rehabilitation of the Offender"—the sixteenth and final recommendation made by this pamphlet—would probably have little effect if the other fifteen were not also taken seriously and implemented.

Yet the emphasis is rather on the individual's responsibility to push the government toward salutary action than on the latter's failure to change with the times. The revolution in penology must also begin with the people.

The nineteenth-century cages of punitive isolation should be demolished and not rebuilt, for "little is to be achieved by tinkering with old institutions." These only depersonalize, ostracize, and train for augmented criminality, as the extent of recidivism proves. Modern "advanced" society must learn to learn from "small-scale, primitive societies where virtually all movable assets are identifiable [and] crimes against property are almost unknown."

**Issues before the 25th General Assembly** (United Nations). Editor in Chief: PATRICIA S. RAMBACH. Carnegie Endowment for International Peace. 221 pages. \$1.25

IN THE PREFACE, the editor says, "Never before in the history of man has there been more reason to join together for the purpose of human survival." That being true, and many students of world problems believe it is, one must ask, "What am I doing, what is my church doing, what is my community doing, to assist the United Nations, financially and spiritually, in its efforts to bring peace to the world?"

We recommend this extraordinary report to all interested in the world's struggle to survive. It deals with political questions, science and technology, human rights, some economic and social questions, legal questions, and administration and finance.



# Letters to the Editor

## The Lord Knows

SINCE AN early age I have been aware of my gayness and have felt that if this did not please God, surely He would have made me want to change. Jesus made no pronouncement against homosexuals. I feel that God is not concerned with our sexual proclivities, but with how we reflect His love to our fellows, be they gay or straight. The Lord is My Shepherd, and He knows I am gay.

PHIL LAMBERT  
California

## Mutual Christian Love

I WAS QUITE ENCOURAGED to see the article "Toward a Quaker View of Homosexuality." As a young Friend who has in the past two years come to admit to himself the fact that he is gay—and feel at peace with that fact—I resonated to much of what Jim Bradford said. I could also understand his need to remain anonymous.

One of the problems I have had to face is that in order to continue active in any meaningful way in Friends, I have felt that my gayness would have to be kept fairly quiet. Most of the

other young Friends I know, however, know that I am gay, and our close friendships have continued. Only a few of my peers are themselves gay.

The only feeling of sorrow I have had over this situation is that it is something that, for the most part, I cannot feel easy sharing with my elders. I have had to face the possibility that when I do find another person to settle down with, that I would have to be relatively secret about it. That's something I would like the nongays reading this to think about. How would you like to have to keep your marriage a secret? How would you like the thought of the probability of raised eyebrows at a nominating committee meeting as thy name was gently placed in the wastebasket and thee was relegated to "attender?" How would thee like the feeling that what thee said in meeting was automatically devalued by half—or completely?

I am a Quaker, and I am gay. I am from Philadelphia Yearly Meeting. My name I have kept a secret—but perhaps that's good, because this is where I differ from the black in Johannesburg. I will be in meeting next First-day—as

will be others like me—and you will not know who I am. I may be one of your good friends, sitting right beside you or on the facing benches. I am not out to "get" you or your kids. I am not about trying to wound your mind or add to suffering.

Let us let our Christian love be mutual. Let us consider together if the insights into the nature of both God and man gained in the last several thousand years do not call for some change in attitude.

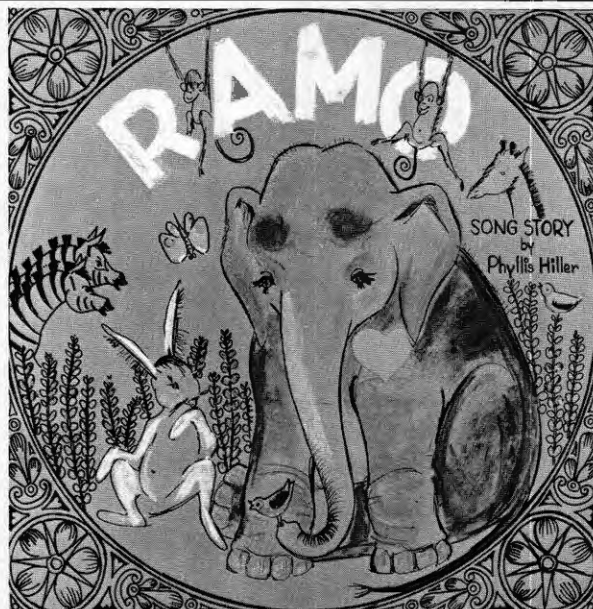
A. BRADFORD II  
Pennsylvania

## Different Sins

I HOPE that I would accept Friend Jim Bradford ("Toward a Quaker View of Homosexuality," April 15) or any person who sincerely wanted to join with Friends in worship. My worry is whether he would accept me.

I share his concern that homosexuals not be harassed and be discriminated against and appreciate his reminder that Friends should speak out about this. Morality should not and cannot be imposed by force and hatred. But I do believe homosexuality is immoral.

Human sexuality, in my view, was meant by the Creator to go with a permanent, loving relationship between one



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man and one woman. I believe moral principles are objective.

This doesn't mean I'm better than Jim Bradford. I have different sins. I think I know myself well enough to know I don't have cause to look down on anyone.

So my question is, can he accept me with my beliefs that differ from his, without stereotyping me as a bigot and "puritan"? Can he join me and Friends who think like me (We are imperfect people who are not always loving and tactful) in a mutual search for truth, with the hope that we will be led into unity? If so, then, as far as I'm concerned, he's more than welcome, with at most—get rid of the career soldier.

LISA BIEBERMAN  
Cambridge, Massachusetts

### View of Homosexuality

WE DO NOT have to agree with absolutely everything Jim Bradford says in "Toward a Quaker View of Homosexuality" before we implement some of his ideas in our own Meetings.

How much longer can we Friends blind ourselves to the fact that some of us are homosexual? When we open our eyes, our hearts will see. This, I believe,

is the first condition toward understanding.

DOROTHEA C. SHIPLEY  
New York City

### An All-Volunteer Army

I FEEL Walter Grossman's letter (April 15) must be answered, for I fear he has overlooked some important factors regarding an all-volunteer army.

I consider an all-volunteer army to be a lesser evil than conscription but nevertheless far from Utopia. As envisioned by the President's commission on an all-volunteer army (the Gates Commission), the salaries necessary for the continuing success of a volunteer army would be sufficient to attract the college-bound and the college-educated white middle class.

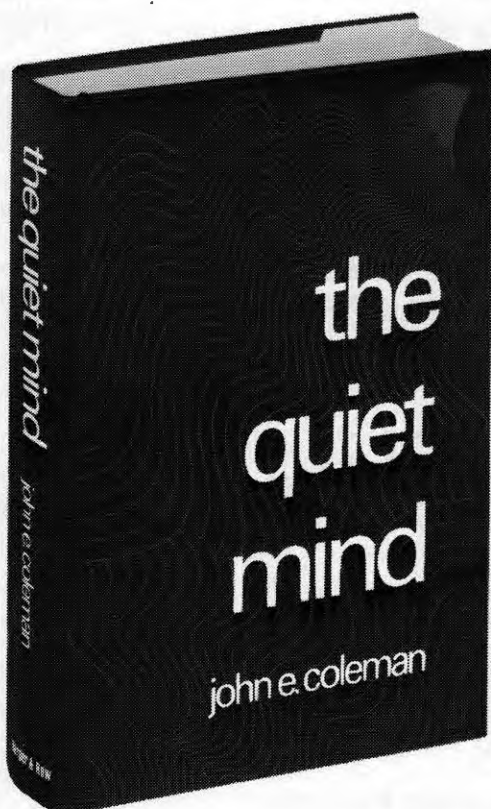
In truth, the army needs more technocrats, and the Gates Commission decided (after researching the topic) that the proportion of poor whites and blacks to middle-class whites would probably stabilize at or near current levels, given an all-volunteer army. It would be simplicity in itself to limit a full tour of duty to ten or fifteen years at most—get rid of the career soldier.

The current army is a pliable tool in the hands of the Pentagon/White

House. The whole bloody business in Vietnam has been carried out because the President could draft the men he wanted, without ever appealing to public reason, or national pride, or whatever it is that politicians grasp at. To think that the current army of conscripts is somehow holding the Pentagon in check is absurd; a two-year draftee rarely, if ever, gets the power, authority, or status to challenge anyone or anything. The administration of the army is handled by lifers who are secure in the knowledge that they will collect decent pay while draftees are dying in Vietnam.

As for the soldier being less thoughtful in a volunteer army—a draftee makes no conscious choice of going or not: he most often just rides with the tide. A volunteer must make a rational decision; the government must persuade him that the cause is "just" or worth shooting and dying for. And if the government cannot convince its citizens a war is worth the effort, then it has no business sneaking it in the back door.

So I agree that Friends should consider the realities of an all-volunteer army. Then they should think of ways



## A journey toward enlightenment

by John E. Coleman

"Can there be a pool of quiet where the active, restless mind can completely switch off, opt out of the conflict, and still remain purposeful, wholesome, communicative, and creative?"

John Coleman, a former CIA agent in Thailand, shares his quest for peace of mind through meditation—experiences in Thailand, Burma, Sikkim, Tibet, Japan, India, Nepal, and England. This quest includes discussions with men of remarkable spiritual achievement, among them Krishnamurti, Suzuki, and U Ba Khin.



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to stop the death dealing, the misery, the injustice that sets armies on the march. And most of all, I think that Friends should remember that good old Quaker saint, John Woolman, who went high and low to put an end to slavery.

BILL EGBERT  
Ames, Iowa

### Aggression

PETER H. KLOPPER's article on aggression (April 1) is timely and instructive. He has helped to clarify thinking about a problem in human behavior by suggesting that there is no such entity as aggression but that we can label certain acts aggressive.

Other psychological nouns, such as intelligence, memory, imagination, sensation, emotion, and consciousness, have no real entity. They are best described as verbs or adverbs used as psychological terms. Dr. Robert Woodward of Columbia University explained this more than forty years ago. They need a noun, an individual, or the equivalent as their subject. He wrote:

"But, like other learned branches, psychology is prone to transform its verbs into nouns. Then what happens? We forget that our nouns are merely substitute for verbs, and go hunting for the things denoted by the nouns; but there are no such things, there are only the activities that we started with seeing, remembering and so on. . . . Much confusion and controversy would be avoided if these nouns were constantly thought of as verbs . . . . The real facts are that the individual acts intelligently—more or less so—acts consciously or unconsciously—as he may also act skillfully, persistently, excitedly."

Or he may act aggressively, as Professor Klopfer has pointed out.

ELIZABETH A. WOODMAN  
Newtown, Pennsylvania

### In Touch with God's Power

ROSS ROBY'S ARTICLE, "Loving the Distance Between" (January 15), strikes one of my most consuming interests. I am concerned to translate this into land planning of the future by "government watching" in my town and county. Fine philosophies have to be implemented by people sitting at city and county governments constantly who are informed of the needs to make environment livable. Our League of Women Voters has begun to study this area through a unit on planning and zoning.

Another article that interested me very deeply was Carlisle Davidson's fine article on "Pentecostal Quakerism."

"In candor," he wrote, "we must confess that we often do not have in many of our Meetings, a deep baptizing experience in the Holy Spirit." It is so true the early Quakers, like the early Christians, were where the action was. They were in touch with God's power.

The young are seeking and finding it. We older ones need a renewing of the Holy Spirit daily in our lives, not a memory of a fine idea.

DOROTHY HANSEN OLSON  
Fairfax, California

### Gold

HENRY DAVID THOREAU would have been saddened by the inclusion of the word *gold* in the list of four-letter words one likes (Friends Journal, April 15).

How else would—or could—a man feel who had written this:

"Truly this is a world of vain delights. Consider what a value is seriously and permanently attached to gold.

"Day and night, summer and winter, sick or well, in war or peace, men speak of and believe in gold as a great treasure. By a thousand comparisons they prove their devotion to it. They hope to earn golden opinions, to celebrate their golden weddings. They dream of the golden age."

And this:

"The rush to California, and the attitude in relation to it, reflect the greatest disgrace on mankind. It makes God to be a moneyed gentleman who scatters a handful of pennies to see mankind scramble for them! Did God direct us so to get our living, digging where we never planted? The gold-digger in the ravines of the mountains is as much a gambler as his fellow in the saloons of San Francisco. What difference does it make whether you shake dirt or shake dice? If you win, society is the loser."

THERON E. COFFIN  
Orange, New Jersey

### Love

DEAR BETSY CROM:

Jesus taught, "Our Father who art in heaven . . ."—a prayer, too.

Jesus said, "Ye who have seen me hath seen the Father."

Jesus prayed all night in the garden and said, "Father, if it be possible. . . ."

So, yes, dear, love is the strongest quality of our Father, but He is judgment, too, against the evils. He will teach you of death, also.

So, with maturity, having "known in whom I have believed."

LA DORA MARSHALL  
Lancaster, Ohio

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THOMAS A. WOOD  
Headmaster

# Friends and Their Friends Around the World

## Friendly Gathering in Jamaica

by Rosalie and Curt Regen

MOST of the thirty members of Friends World Committee who attended the semiannual meeting of the American Section in Kingston, Jamaica, in April, had little previous acquaintance with this vivid, tropical island and its citizens from many racial backgrounds, who live together in unusual harmony.

We learned something of the history and the current state of Quakerism in Jamaica. George Fox visited the island three hundred years ago, on his way to mainland America. By late in the eighteenth century, there were nine thousand British Quakers in Jamaica. Prominent English Friends helped in the abolition in 1833 of slavery.

By 1881, however, when Evi Sharpless, a Quaker missionary from Iowa, arrived in Jamaica, no trace of the nine thousand remained, and their fate is a mystery.

Stanford Webley, executive secretary of the Jamaica Council of Churches, told us about the active contemporary ecumenical movement, which includes Protestants and Roman Catholics. Some of us visited Operation Friendship, a community center in crowded West Kingston, where Friends work with other members of the Council of Churches. Robert J. Rumsey, of the Midwest office of FWC, presented a check from the One Percent More Fund of Western Yearly Meeting to Operation Friendship.

Most of the fourteen Meetings in Jamaica use programed worship, but few have a regular pastor. There are two unprogramed Meetings. The new Worthington Monthly Meeting in Kingston combines quiet worship with a more formal program. Its hexagonal meetinghouse with open sides is stunningly beautiful.

Friends have had a positive influence

on education in Jamaica, but at present it is difficult adequately to finance and staff the Friends schools. More Friends teachers are needed if Happy Grove School at Seaside, near the eastern tip of the island, is to continue as a Friends school in any sense after the government-financed construction now in progress is completed and the number of students is doubled—to seven hundred.

At Highgate, near the north coast, the Lyndale Home for Girls cares for nearly fifty girls who do not have stable homes. The Swift-Purscell Home for Boys has been closed for more than two years, but the fine old building has been renovated (a workcamp of American Friends Service Committee helped last summer), and new staff is being employed. The Friends Continuation School, also at Highgate, provides secondary school education at a lower fee than most schools in Jamaica. Friends there have long tried to provide help to young persons who cannot afford to improve themselves.

An unusual enterprise at Highgate is Friends Craft Industries, where fifty or more persons are trained and employed to make furniture of fine native woods like mahoe and mahogany. Various items are made from grass or reeds. Most of the products are made to order for the resort hotels on the north coast. Improved equipment and additional skilled management personnel might enable Friends Craft Industries to expand production to meet the market demand and to give more employment.

Zephaniah Cunningham, who was the Meeting pastor at Port Antonio, is almost an institution in Highgate. Recently he has served as friend and helper of prisoners in detention and after release. When the Jamaican government decided it would appoint prison chaplains, Zephaniah Cunningham was the first to be named. He took some of our group to visit the open prison for first offenders, where he does his principal work.

Ten of us went on a three-day Quaker tour following the semiannual meeting in Kingston.

We met many different Jamaicans in eight days and shared in their life in many ways. We came truly to appreciate the way the motto of Jamaica has become reality: "Out of many, one people."

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WE WILL COME TOGETHER IN LAFAYETTE PARK - ACROSS FROM THE WHITE HOUSE - AT 11AM ON APRIL 25<sup>th</sup> FOR MEETING FOR WORSHIP, TO BE FOLLOWED BY A 12 HOUR VIGIL, IN THE EVENING, HOURS OF WHICH WE WILL HOLD LIGHTED CANDLES. WE SHALL PRAY WITH ALL OUR POWER TO BE CHANNELS OF GOD'S PEACE TO RICHARD NIXON, OUR FELLOW QUAKER. WE SHALL HOLD HIM IN THE LIGHT, PRAYING THAT HE SHALL BE OPENED BY HIS INNER LIGHT TO A FULL UNDERSTANDING OF THE PEACE TESTIMONY OF FRIENDS, AND THAT HE SHALL SEE THE WAY TO PEACE DOES NOT LEAD THROUGH VIOLENCE AND THREATS OF VIOLENCE BUT THROUGH NON-VIOLENCE AND PATIENT SEARCHING FOR MUTUAL UNDERSTANDING.

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Call to witness in Washington, issued by Albany Monthly Meeting, New York.

## Two Letters

Skyview Acres  
Pomona, New York  
February 17, 1971

Dear Richard Nixon,

I IMAGINE you're very tired of getting letters about the recent madness in Laos and student protest and the national economy. You will be pleased to know that I would share quite a different concern with you.

I am concerned about the state of the Religious Society of Friends today. As you undoubtedly know, it was begun in a time of great turmoil and persecution. Like the first-century Christians, early Quakers suffered terribly for their beliefs, and this suffering made them strong. They had been forced to stand up for their beliefs, and the strength to stand had come. They had been through the fire and knew from direct experience that their religion was more vital than any worldly power. They could speak clearly and forcefully to the evils of the world because they were not afraid and their spirits were free.

But over the years that freedom has been eroded away. Gradually they have become accepted and respectable and comfortable. Many are now indistinguishable from the rest of society and quite happy that way. Others continue to struggle valiantly, but more and more they are a part of the evils they would decry, and much of the force has been lost. They are looked upon as an occasionally irritating but

essentially harmless and manageable oddity.

Friends need to be pulled out of the mire of respectability and harmlessness. They need to regain that freedom of spirit. They need to shed the burden of prosperity and entanglement with material goods and evils. They need to have their beliefs tested so that their depth and power might be revealed.

Therefore, as a member of the Society of Friends and a person in a position of considerable power, perhaps the most constructive thing you could do for the Society would be to outlaw it. Though this might diminish its numbers, the quality of the remnant, in spiritual power and moral force, would be greatly improved. Friends might become a real force to be reckoned with in the world.

Thank you for your consideration.

Sincerely,  
PAMELA HAINES

The White House  
Washington  
March 23, 1971

Dear Miss Haines:

Thank you for your letter to the President. May I assure you that your views and comments have been fully noted and that your interest in writing is appreciated.

With the President's best wishes,

Sincerely,  
NOBLE M. MELENCAMP,  
Staff Assistant to the President

## Opportunity to Worship and Witness

by Lyle Tatum

ALBANY, NEW YORK, FRIENDS, to express their concern about the war in Southeast Asia and about the public statement by President Nixon that he was a committed pacifist, issued a call for a meeting for worship, April 25, in front of the White House. All Friends were invited.

About three hundred of us gathered that day, on the grass of Lafayette Park across the street from the White House, at eleven o'clock, for the first part of the worship—a little more than one hour. At the close of the period, an announcement was made of the vigil to be held in continuation of the worship.

The vigil, on the sidewalk immediately in front of the White House, was expected to continue until midnight.

Although we heard rumors that the police would insist that the vigil be held to a maximum of one hundred participants, Friends were not willing to limit the number who would be welcome at a meeting for worship. We were told that arrests were possible, but none of us took that possibility very seriously. My wife, Flo, and I had attended the Christmas Eve vigil, just four months earlier, sponsored by American Friends Service Committee under the same regulations. More than three hundred persons participated at times on that occasion, and there were no arrests.

The vigil line gathered slowly and quietly—a Friend in a wheelchair, babies, youngsters, teenagers, grandparents. With hardly more than two hundred participants standing close together, the single-file line did not stretch the full length of the iron fence between us and the White House lawn.

The police were much in evidence. Squad cars came and went; a mobile crime lab passed; a city bus with a dozen officers drove up and then drove away.

Most of us in the vigil had had no lunch and were hungry. The mimeographed instructions stated that participants would be in two groups, so that half could vigil for an hour at a time while the other half rested. Feeling the pressure of constant police presence, Friends stayed rather than left. If the police had left, I am sure there would never have been more than one hundred Friends at the vigil at any one time after the first thirty minutes.

After two hours of quiet vigil, an

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For appointment call counsellors between  
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between 9 A.M. and 12

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

Ruth M. Scheibner, Ph.D., Ambler,  
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announcement was made over loudspeakers that police lines were being established and that the sidewalk was to be cleared. All those who stayed would be arrested.

As this announcement was being repeated, Friends grouped on the sidewalk directly in front of the White House to worship. It was a gathered meeting, with messages reminding us to love those who did not understand us. There were prayers, songs, and deep silence.

One by one, police officers took us out of the meeting to be photographed with the arresting officer and then loaded into a bus or paddy wagon. It took more than an hour to complete the process of arresting and transporting nearly one hundred fifty Friends.

Seventeen of those arrested were under eighteen years of age and were released without being booked or jailed. Forty-one men and nineteen women refused to post collateral and were released about noon the next day, without bail, to return for trial in June. The others, after being booked, photographed, and fingerprinted in jail, were released upon posting ten dollars as collateral.

We all were grateful to Albany Friends, a large percentage of whom were at the meeting, for providing us with this opportunity to worship and witness—an opportunity the result of which was the arrest of more Friends at one time than had ever before happened in the history of this country.

THE WASHINGTON Pre-Trial Justice Program of American Friends Service Committee assumed third-party custody of Friends arrested during the vigil, so that they would not have to post bail. (Out-of-state individuals may not be released on recognizance, under District of Columbia law.)

Bernice Just, of the AFSC program, supplied the following list of Friends who were arrested:

Kathy and Keith Miller, Dennis D. David, Washington, D. C.; Mary Norris, Vienna, Virginia; Elizabeth and Donnell Boardman, Acton, Massachusetts; Mayme Noda, Meriden, New Hampshire; Jonathan Mirsky, Thetford, Vermont; Claudia Lamperti, Norwich, Vermont; Paul Easton, Neil Goldberg, Emily Boardman, Dave Cundiff, New York City; Bettina Wolff, Augusta Beadenkopf, James Delbridge, Elizabeth Millard, Albany, New York; Lawrence Boxer, Ray Koehler, Troy, New York; Shirley Hathaway, John J. Riley, Michael Stamm, New Paltz, New York;

Louise de Neulville, Dave Robinson, Clinton, New York; Pamela Haines, Pomona, New York; Grant Kaufman, Carle Place, New York; Morris Langman, Latham, New York; Florence and Lyle Tatum, Riverton, New Jersey; Alfred Sidwell, Saddle River, New Jersey; Susan Carroll, Stewart Meacham, Christopher Moore, Bill Moyer, Lawrence Scott, Richard Taylor, Philadelphia; Alan Blood, Steven Godick, Robin and Fred Percival, George Willoughby, Wallingford, Pennsylvania; F. Miles Day, Wayne, Pennsylvania; Herbert Standing, Bryn Mawr, Pennsylvania; Bill Stanton, Swarthmore, Pennsylvania; Sally Snipes, Morrisville, Pennsylvania; Bill Marvin, Wind Gap, Pennsylvania; Mildred Ringwalt, Chapel Hill, North Carolina; Yvonne Conrad, Sarasota, Florida; Thomas Nicholson, Richmond, Indiana; John Thornton, Indiana; Alfred Fitch, Salem, Ohio; Don Barber, Wilmington, Ohio; Amos J. Peaslee III, Clarksboro, New Jersey; Colin Bell, Washington, D. C.; Mark Kuntz, Pella, Iowa; John Tueddle, Rye, New York; Patricia Lyman, Greensboro, North Carolina; Walter Webb, Ithaca, New York; Jim Green, Richmond, Indiana.

### A Quaker Approach to Morality

A SEARCH FOR A NEW MORALITY is the theme chosen by the Quaker Theological Discussion Group for its conference July 8-11 at Powell House. "The purpose of this group is to explore the meaning and implications of our Quaker faith and our religious experience through discussion and publication. This search concerns both the content and the application of our faith."

While much has been written about present-day morality, this theme was chosen in response to the need voiced for a deeper and particularly Quaker approach. Three or four papers will deal on a scholarly and informed level with theological and ethical questions. "Are there Quaker ethical norms?" "Is there a particularly Quaker response to the New Morality?" "In which direction do we need to search for new insights?"

Besides the formal papers, the program will include worship sessions, ample time for general discussion, and free time for recreation. Camping facilities will be available. Information about the program and costs may be obtained from Francis Hall, Powell House, Old Chatham, New York 12136.

### Medieval Fair

GEORGE SCHOOL organized a "Medieval Fair" for Spring Parents Day. Proceeds benefit social service projects of the school.



## With Veterans in Washington: Bitterness and Hope

by Bidge McKay

ON FRIDAY, April 23, a veteran of the Second World War stood on the steps of the Capitol and played taps for his son killed in Vietnam. A group associated with Friends Peace Committee watched as our friends in the Vietnam Veterans Against the War returned medals they had received for their participation in the American War in Indochina. This climaxed a week of activities, which included lobbying, a memorial service at Arlington, guerrilla theater around Washington, an encampment on the Mall, arrests at the Supreme Court, and other intense, non-violent action.

For about two hours we watched through our almost continuous tears as our friends turned in their medals. We saw friends we loved and admired return the awards they had been given for the loss of legs and eyes and lives of American and Indochinese brothers and sisters. We watched as they threw back the medals, which could never cover the physical and mental scars.

The scene was one of bitterness and hope. There was bitterness at having been made pawns in an undeclared, continuing atrocity; bitterness at lies and misrepresentations from our elected officials; bitterness caused by an uncaring public which long ago should have said, "No."

There was hope, too: Hope that America and the world might learn; hope because they knew that their message had had an impact; and hope because they knew that they were not going to fight anymore.

Our group of about fifteen had camped with the veterans and acted out the parts of civilians in guerrilla theater. Some of us had been with them on "Operation R.A.W." last Labor Day weekend. Several of our group were from Friends schools. One had been in Vietnam with American Friends Service Committee. Others work with Friends Peace Committee. All of us were honored to camp with the Pennsylvania Vets, as they faced attempts to remove them from the Mall.

This week with the Vietnam Veterans Against the War had a strong effect on us. We understand that all who benefit from the system that wages war in our names bear the responsibility for this horror, even if our words have opposed

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that war. Having played the parts of those ravaged by war, and knowing the veterans who have also suffered greatly from war, we realize that we must continue our struggle through nonviolent means. Like the Vietnam Veterans Against the War, we must work to alter the racist and exploitative system that considers war an acceptable means.

## The Smell of Oil

STRESSING that "the smell of oil" in international relations is always a provocative and troubling factor, American Friends Service Committee has released an eight-page bibliography of sources of information about Vietnam and offshore oil.

Business, financial, and commercial journals and press digests are listed that provide documentation for the close relationship between promises of extensive oil sources in Indochina and the long-range commitment of the administration to continue United States military presence there and maintain the Thieu-Ky regime in Saigon.

Concerned shareholders in the Gulf Oil Corporation—Philadelphia Yearly Meeting, United Presbyterian Church, Field Foundation, American Friends Service Committee, and colleges and universities—have supported proposals to have Gulf reexamine its role in Portuguese Angola.

Disclosure of charitable gifts by Gulf, enlargement of the company's board of directors to make it more representative of its constituency, and amendment to the corporation charter to exclude investment in colonial-ruled areas also were proposed at the annual meeting of shareholders in Atlanta.

## Worship at Sunset

MEETINGS for worship at sunset, on a hilltop with a thirty-mile view (with parking), are planned by Friends in the Sumneytown-Green Lane area in eastern Pennsylvania, for the third First-days of the summer months. Additional regular meetings are scheduled for the first First-day each month in homes.

Twenty-four Friends attended the first meeting of this group, which was followed by a potluck lunch. Telephone 215-234-8424 for location of meetings.

## A New Name

THE NEW legal name of Oregon Yearly Meeting of Friends Church is Northwest Yearly Meeting of Friends Church. The Yearly Meeting office is in Newberg, Oregon.

## Of Numbers

RECENT STATISTICS of membership in the Society of Friends around the world (1969-70) total as follows: Africa (Burundi, Kenya, Pemba, South Africa) 35,561; Asia (China, Japan, India, Jordan, Lebanon, Taiwan) 2,250; Australasia (Australia, New Zealand) 1,664; Europe (Denmark, France, Germany, Austria, Great Britain, Ireland, Netherlands, Norway, Sweden and Finland, Switzerland) 24,002; North America (Canada, U.S.A.) 120,821; South and Central America (Bolivia and Peru, Costa Rica, Cuba, Guatemala, El Salvador and Honduras, Jamaica, Mexico) 6,308. World Total 190,606.

By groups in the United States, Canada, and Mexico, the totals are: Friends United Meeting (Alaska, Baltimore, California, Canadian, Indiana, Iowa, Mexico, Nebraska, New England, New York, North Carolina, Western Wilmington) 65,800; Friends General Conference (Baltimore, Canadian, Illinois, Indiana, Lake Erie, New England, New York, Philadelphia, South Central) 26,413; Evangelical Friends Alliance (Kansas, Ohio, Northwest (Oregon), Rocky Mountain, 23,552; Unaffiliated (Pacific, Southern Appalachian, Southeastern, Other Meetings) 2,883; Conservative (Iowa, North Carolina, Ohio) 1,881; Central Yearly Meeting (1968), 489. In the United States there are 119,934 members, in Canada 887, and in Mexico 197, bringing the total for the three countries to 121,018.

## A Project in Zambia

JOHN PIXTON, on leave from Pennsylvania State University, has been sent by American Friends Service Committee to be interim construction supervisor with a self-help housing project in Kafue, Zambia. Families living in ramshackle squatter housing are being helped to build their own houses on land provided by the government. John Pixton was director of an AFSC refugee relief project in Quang Ngai, Vietnam, in 1967.

## Bryn Mawr Trustee

HENRY J. CADBURY, long a trustee of Bryn Mawr College, is now trustee emeritus. Donald W. Macpherson, of Philadelphia, is his successor. The charter of Bryn Mawr stipulates that members of its board of trustees be members of the Religious Society of Friends. Donald Macpherson, an architect and a graduate of the University of Pennsylvania, is a member of Springfield Meeting, Pennsylvania.



## Philadelphia Yearly Meeting

Twenty-seventh day of third month,  
1971

The soft spring day was still dewy young  
When the act was accomplished.  
Young, too, the dark-skinned  
Serious faces ranged behind the clerk's desk,  
The solemn seat  
Of spiritual guidance and weight,  
Occupied now by the devotees  
Of an unyielding passion  
For revolution and justice.  
(Where are the Negroes among us?  
Friends had asked wistfully in the past.  
Now they are here, though not in communion  
But in confrontation.)

Lovely the shafts of sunlight  
Slanting through discreet windows,  
Lighting face after face  
Raised in brooding wonderment;  
Gentle the currents of awareness  
Stirring the expectant Meeting  
As we withdraw to an inward  
Wrestling with age-old patterns  
Of loving discipline,  
Remembering the Fierce Feathers,  
Remembering the patient past.  
Somber and controlled the usurpers  
Of the seat of authority.  
(What are their thoughts, their hopes,  
Gazing at the forest of suburbia,  
The quiet, the secure generations?)

Brothers, we are your willing  
And unwilling prisoners.  
Willing to withhold judgment,  
To grant you the freedom  
Of your passionate imperatives;  
Unwilling to engage in bargaining,  
Unable to be other than ourselves,  
To be coerced into equality.  
We are the prisoners of patience.

Philadelphia Yearly Meeting  
Is in full and solemn session,  
Only there is an unexpected  
Change in the agenda  
And in the clerk for the morning.  
We are all in the hands of the Spirit.

Strong and sure the leading of the Light  
In the Friend who waits  
With confidence and trust  
For its promptings, never attempting  
To claim by force his rightful  
ascendancy.

Lovely the flood of insight  
Lapping like a tide through the assembly,  
Sweeping the two protagonists,  
Appointed and pretender,  
Ever closer together,  
Loosening the tense cords  
Round every constricted heart,  
Gentling our common life.

We are not able to satisfy you,  
We can only reach out our hands to you  
As yours are extended to us  
Across the chasm of our difference,  
Affirming the unity of man,  
Our common plight and dismay.  
We sink or rise together.

We will now hear  
The minutes of this session,  
After which we shall adjourn for lunch.  
Dear Lord and Father of mankind  
Forgive our foolish ways;  
Reclothe us in our rightful mind. . . .  
We have felt the light touch of love  
Brushing our hearts.  
The spring is indeed come.

WINIFRED RAWLINS

### Pre-Trial Justice Report

ONE-THIRD of the inmates awaiting trial in the District of Columbia jail have not seen their lawyers since arraignment, according to a report of the Washington Pre-Trial Justice Program of American Friends Service Committee.

Five hundred ninety-six inmates were interviewed by thirty law students of The George Washington University and Howard University in preparation for the report. One third of the prisoners had been locked up three months or more. Twenty-three had been detained more than a year before trial. Fewer than half had been visited in jail by their attorneys. One in six had received mail from their lawyers. One hundred thirty-five of two hundred thirty-eight inmates awaiting trial in the United States District Court (fifty-seven percent) had been jailed more than three months. Four of two hundred forty inmates scheduled for trial in the Court of General Session had been in jail for a similar period.

### World Day of Prayer

TWO HUNDRED FIFTY persons attended the World Day of Prayer service held in the Horsham (Pennsylvania) Meetinghouse. Members of sixteen churches participated. A separate service for the children was held.

### ELIZABETH FRY CENTER, INC.

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### CREMATION

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

For information write or telephone  
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## 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.

## 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.

**THE FRIENDS QUARTERLY** for April 1971 includes the concluding address given by Douglas V. Steere at the FWCC Meeting in Sweden. Henry J. Cadbury offers an inquiry into Fox's Early Years and William R. Fraser of Woodbrooke writes on International Understanding and Some Barriers of Communication. Send 65 cents for one copy or \$2.50 for annual subscription to Headley Brothers, Ashford, Kent, England.

**WHEN JOHN WESLEY** read this Journal in 1765, fifty years after its printing, he wrote: "... His opinions I leave, but what a spirit was here! What faith, love, gentleness, long suffering!" From Henry J. Cadbury's foreword to "The Journal (Abridged) of Wm. Edmondson, Quaker Apostle to Ireland and the Americas," edited by Caroline N. Jacob. Paper, \$1.50, at Friends Book Store, 304 Arch Street, Philadelphia 19106.

**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.

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## Wanted

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**HELP GHETTO YOUTH!** Crafts supplies and equipment, including sewing and cooking, needed for constructive alternative program for gang members. If you can help in any way, please write Box V-520, 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.

## 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.

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**FRIENDS IN STOCKHOLM** have two small rooms to let during June, July, and August in their meetinghouse, Kvargården, 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.

## Travel

**UNIQUE SUMMER EXPERIENCE** in continental Europe for high school students. Leaders: Sam and Jean Beardsley, former Friends school teachers. Brochure, Cobblestones, 321 South Broadway, South Nyack, New York 10960. (914) 358-7899.

## For Sale

**INQUIRIES INVITED:** A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

**UNICEF GREETING CARDS**, notes; jewelry and novelty gifts at reasonable prices; games, records, and informational booklets—all from the United Nations. Available from Gerda Hargrave, 18 Nyack Avenue, Lansdowne, Pennsylvania 19050; 215-MA 6-6460.

**SEAL YOUR MAIL** with a peace sticker: "War worries? Protest! Write to Washington!"; "Bombs kill birds, bees, and babies! Wipe out war!"; "War pollutes people and environment." \$1 for 120, postpaid. State choice. Corinne Pilbrow, 167 West Durham Street, Philadelphia 19119.

## For Rent

**COMFORTABLE, THIRD-FLOOR APARTMENT.** Available July 1. Two rooms, bath, pullman kitchen. Victorian house overlooking garden, in historic Germantown. For quiet comfort, come here. VI-4-5556 before 9, after 6.

## Vacation

**MUSIC IN THE MOUNTAINS** (Mme. Lili Kraus, honorary chairman). Workshop sessions in keyboard, strings, woodwinds, folk music. June 27-July 24. Open to students and amateur chamber music players. Public concert series by resident faculty. Write: Music in the Mountains, Burnsville, North Carolina 28714.

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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.

**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.

**SECLUDED CABIN** in the White Mountains, with electricity, running water. Accommodations for seven. Lake. Mrs. Wendell F. Oliver, 800 West Market Street, West Chester, Pennsylvania 19380.

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## Positions Wanted

**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.

**SUMMER JOB** for George School girl, age 16. Child care, camp counselor, instructor, etcetera. June to September. References. Reply Sylvia Stabler, George School, Pennsylvania 18940.

**ORTHOPEDIC SURGEON**, finishing residency July, looking for partnership/association, preferably in North Carolina or Virginia, but is open-minded. University-trained, veteran, 33, married, family of six. Wants location near Friends Meeting. A. R. Glock, M.D., 12204 Davidson Drive, Louisville, Kentucky 40243.

**MATURE** female college student needs summer job. Experience working with children. Gets along well with people. Can drive, cook, and converse well. Willing to travel. Box F-517, Friends Journal.

**COLLEGE TEACHER**, Friend, Ph.D., religion. Eight years' teaching, three administrative experience. Interested in using outdoor activities, especially food raising, to develop self-awareness. Teaching or other interesting job. Box E-516, Friends Journal.

**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.

**SECONDARY PRINCIPAL** seeks high school principal position where faculty is willing to innovate. Have twenty-one years high school and college teaching, two years administration. A Friend. Pennsylvania certification. Francis A. Brown, 133 Lynd Street, Blossburg, Pennsylvania 16912.

**SUMMER WORK** for six weeks, beginning July 19, desired by two college students from England, girls aged 20 and 21, with varied, successful work experience. Write c/o M. D. Peters, 1020 Woods Road, Southampton, Pennsylvania 18966.

## 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.

**PLEASANT HOUSEKEEPER-COMPANION**, intelligent, reasonably strong, to live with 77-year-old Quaker grandmother, who is alert of mind but is partially paralyzed on the right side from a stroke suffered a year ago. No specialized nursing care needed or involved. Ability to drive would be welcomed. The living quarters are a remodeled apartment, forty miles north of New York City, on the same farm and near but separate from her son and daughter-in-law. For further information, please write James Wood, Route 1, Box 142, Mount Kisco, New York 10549.

**URGENTLY NEEDED**—a companion-helper to go to South Conway, New Hampshire, this summer. Must be able to drive old gearshift car. Terms to be arranged. Helen S. Parker, 4201 Butterworth Place, Apt. 102, Washington, D.C. 20016.

**FAMILY PHYSICIANS**—In this country of specialization, are there any available MD's dedicated to primary patient care? Rural community hospital-oriented group practice. New hospital and clinic facilities. Acceptable for CO alternate service. Answers gratefully accepted by: Robert H. Painter, M.D., Deur Clinic, Grant, Michigan 49327. 616-834-5644 or 834-5648.

**DIRECTOR FOR SMALL WORKSHOP** for retarded and handicapped. Must have good business background and interest in this type of work. Located in a country town. Living quarters supplied. Write in full to P.O. Box 613, Easton, Maryland 21601.



## Appointments for Service in Friends United Meeting

STAFF APPOINTMENTS to three new commissions and the newly organized General Board of Friends United Meeting were announced at the annual spring sessions in March. The discontinued boards submitted final reports at that time, and the new commissions forwarded recommendations for the consideration of the General Board.

The new commissions are: General Services (Merle Brauer, Iowa Yearly Meeting, chairman; Walter Schutt, Wilmington Yearly Meeting, assistant chairman; Kay Mesner, Nebraska Yearly Meeting, secretary; Earl Conn, Indiana Yearly Meeting, assistant secretary); Meeting Ministries (Earl Redding, North Carolina Yearly Meeting, chairman; Margaret Rumsey, assistant chairman; Viola Purvis, New York Yearly Meeting, secretary); Wider Ministries (William Griggs, Iowa Yearly Meeting, chairman; Keith Kendall, Wilmington Yearly Meeting, assistant chairman; Jeanette Hadley, Baltimore Yearly Meeting, secretary).

Central office staff appointments also were approved: Lorton Heusel, general secretary; Wayne Allman, Harold Smuck, and David Stanfield, associate general secretaries; Fred Wood, editor, Quaker Life; Herbert Huffman, staff assistant; Earl Prignitz, editor of curriculum and bookstore manager; Meta Ruth Ferguson, editor, children's curriculum; and Alan Inglis, C. O. services program.

## European Students at Lansdowne

LANSDOWNE FRIENDS School will be used July 15-August 12 for part of a cultural exchange program for thirty high school and college-age young persons from Europe.

The program is sponsored by the European Student Institute for American Studies and is planned on a people-to-people basis.

The students that attend are to learn as much as possible about the American way of life, and all are to be family guests in homes in the Lansdowne area. They will attend courses in English and American civilization at the school.

Friends who would like to be hosts to the visitors may telephone Donald Kidder at (215) MA 3-2431 or write Lansdowne Friends Meeting, Lansdowne and Stewart Avenues, Lansdowne, Pennsylvania 19050.

## 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 Prevot, 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.

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**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 Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. 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 11 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.

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone 758-2561 or 758-1985.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt, 962-6857. (June 20-Sept. 19, 10:15.)

## 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., Programmed 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.

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

**PORTLAND**—Forest Avenue Meeting, Route 302. Unprogrammed 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 Metzger 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.

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

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

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

**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.

### 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.

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

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

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



Peter Walsh

### Woodstown, New Jersey, Meetinghouse

**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. Marian Hoge, clerk. Phone 255-9011.

**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. Duaneburg, Schenectady County.

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

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

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

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

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

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. 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.

**LANDSDOWNE**—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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 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 juncture 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.

**SUMNEYTOWN-GREEN LANE AREA**—Worship first First-days, 10 a.m.; third First-days, at sunset. Call 215-234-8424 for location.

**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, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

## 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 Ave. N.E. Worship, 11 a.m. Phone: ME-2-7006.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**MAISON**—Sunday, 9 a.m. and 11 a.m., Friends House, 2000 Monroe St., 256-2249.

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

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

## Announcements

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

### Birth

**TAYLOR**—On April 6, in Levittown, Pennsylvania, a son, **JAMES WILLIAM TAYLOR**, to James and Barbara Whitehead Taylor. The mother and the maternal grandmother, Dorothy Heutz Whitehead, are members of Wrightstown Monthly Meeting, Pennsylvania.

### Marriages

**BRODIE-DAVIDSON**—On April 3, in Kennett Meetinghouse, Kennett Square, Pennsylvania, **SARAH HALL DAVIDSON**, daughter of Norman L. Davidson and the late Edith Kirk Davidson, and **FREDERICK PETER BRODIE**, son of Mr. and Mrs. George Rogers Brodie. The bride and her father are members of Kennett Monthly Meeting.

**TATUM-DANCKERT**—On November 14, in

St. Mark's Church, Pittsfield, Massachusetts. **GAIL ELLEN DANCKERT**, daughter of Richard W. and Joan M. Danckert, of Pittsfield, and **CHARLES MARIS TATUM, JR.**, son of Charles M. and Margaret G. Tatum, of Radnor, Pennsylvania. The bridegroom and his parents are members of Radnor Monthly Meeting, Ithaca, Pennsylvania. This was a Catholic service, but an explanation of Friends' beliefs, written by the bridegroom, was read, and a brief period of silent worship followed. There also was a reading from *The People Called Quakers*, by D. Elton Trueblood.

**VAN HOY-ANGELL**—On April 18, in Bulls Head Meetinghouse, Clinton Corners, New York, with George Badgley officiating. **MARJORIE ANGELL**, daughter of Stephen and Barbara Angell, and **JAMES VAN HOY**, son of Robert and Genevieve Van Hoy, of Camanche, Iowa. The bride and her parents are members of Bulls Head Preparative Meeting.

**WILSON-MOORE**—On February 11, in Denver, Colorado, **GWEN ELDA MOORE** and **JOHN MICHAEL WILSON**. The bride and her parents are members of Wrightstown Monthly Meeting, Pennsylvania.

## Deaths

**BUNTING**—On April 21, in Friends Hall, Fox Chase, Pennsylvania, **HANNAH LEWIS BUNTING**, aged 80, a member of Haddonfield Monthly Meeting. She is survived by her daughter, Susan Tatum Wallace, and three grandchildren.

**ANDREWS**—On March 28, in the Greenbriar Nursing and Convalescent Home, Woodbury, New Jersey, **JOSEPH COLSON ANDREWS**, a lifelong member of Woodstown Monthly Meeting, New Jersey, aged 86. Joseph Andrews was an active member—a regular attender of First-day morning worship and of business meetings. He is greatly missed by the entire community. He is survived by two daughters: Helen A. Zehner and Sara A. Collins; four grandchildren; and a sister, Mabel A. Moore; all of Woodstown.

**BORTON**—On April 3, in the Grandview Nursing and Convalescent Home, Woodbury, New Jersey, **MARGARET E. BORTON**, aged 96, the widow of Albert Borton. A lifelong member of Woodstown Monthly Meeting, New Jersey, she was conscientious in the performance of her duties and faithful in her attendance at meeting for worship. She is survived by a daughter, Ethel B. Finlaw; two grandchildren; and five great-grandchildren.

**COLES**—On March 23, in Salem Memorial Hospital, New Jersey, **WILLIAM COLES**, aged 82, a lifelong member of Woodstown Monthly Meeting, New Jersey. He is greatly missed by his large family and by the community. He is survived by a son, William, Jr.; three daughters: Frances Krause, Elizabeth Myers, and Margaret O'Reilly; sixteen grandchildren; sixteen great-grandchildren; one sister, Frances C. Pettit, of Woodstown; and two brothers: Edwin, of Woodstown; and Hammond, of Furlong, Pennsylvania.

**PETERSON**—On April 1, in Salem, New Jersey, Memorial Hospital, **LEONA V. PETERSON**, widow of Raymond Peterson, aged 80. She was for many years an active member of Woodstown Monthly Meeting, New Jersey, and regularly attended meetings for worship and business. She is sur-

vived by two sons: Van Lier and Charles Lanning; a sister, Mrs. Raymond Edwards; five grand; and two great-grandchildren.

**RICKMAN**—On April 21, at her home in England, **LYDIA LEWIS RICKMAN**, formerly from Lansdowne, Pennsylvania, a member of Lansdowne Monthly Meeting.

**WRAY**—On February 26, **SARAH DEAN WRAY**, a member of Ithaca Monthly Meeting, New York. A life-long Friend and graduate of Oakwood School when it was at Union Springs, New York, she and the late Alfred B. Wray were influential in starting the Meeting in Ithaca, New York. She is survived by a son, Alfred Jr.; a daughter, Hannah Wray Andrews; seven grandchildren; and two great-grandchildren.

## Coming Events

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

### 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.

7—Public lecture by Henry J. Cadbury: "Rufus M. Jones," 8 p.m., Pendle Hill, Wallingford, Pennsylvania.

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.

13—Open house and tea, The McCutcheon, New York Yearly Meeting Boarding and Nursing Home, 2:30-4 p.m., 21 Rockview Avenue, North Plainfield, New Jersey.

26—Roast beef dinner, Middletown Meetinghouse, Lima, Delaware County, Pennsylvania, 5-7 p.m. Adults, \$2.75; children, \$1.50. For reservations, write to Betty Fawcett, Wawa, Pennsylvania 19063.

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

### Yearly Meetings in June

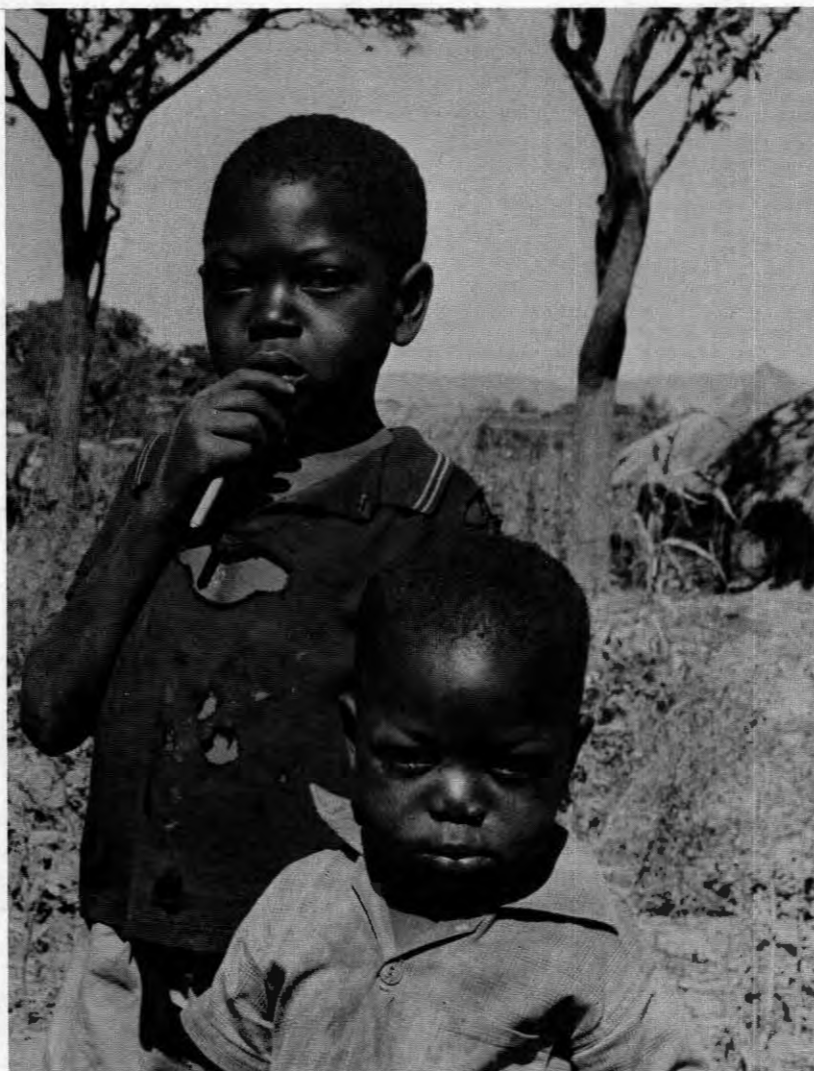
3-6—Nebraska, Central City, Nebraska. Write Don Reeves, R.D. 1, Box 61, Central City, Nebraska 68826.

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.



# WHO CARES?

## Who Cares about Joseph?

Last year, Joseph's father left his tribal village to work in the new textile mills at Kafue, Zambia.

Now Joseph and his brother live in a makeshift hut on the outskirts of town.

The roof leaks, and they must walk a mile to get water.

**Who Cares?** Because we do, the American Friends Service Committee is helping the Zambian government to organize a self help housing project in Kafue.

Soon Joseph and his brother will move into a well constructed house with a steel roof and a cement floor.

In the backyard is the water hydrant and a privy.

Building together, neighbors create new ties to replace those lost when they left the tribal village.

**If you care too,  
won't you help?**

Send a check today to:

**AMERICAN  
FRIENDS  
SERVICE  
COMMITTEE**



160 North 15th Street  
Philadelphia, Pa. 19102  
*or your nearest regional office.*

**Yes,** I want to support the AFSC Housing Project in Zambia. Enclosed please find my check for

\$ \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

160EA