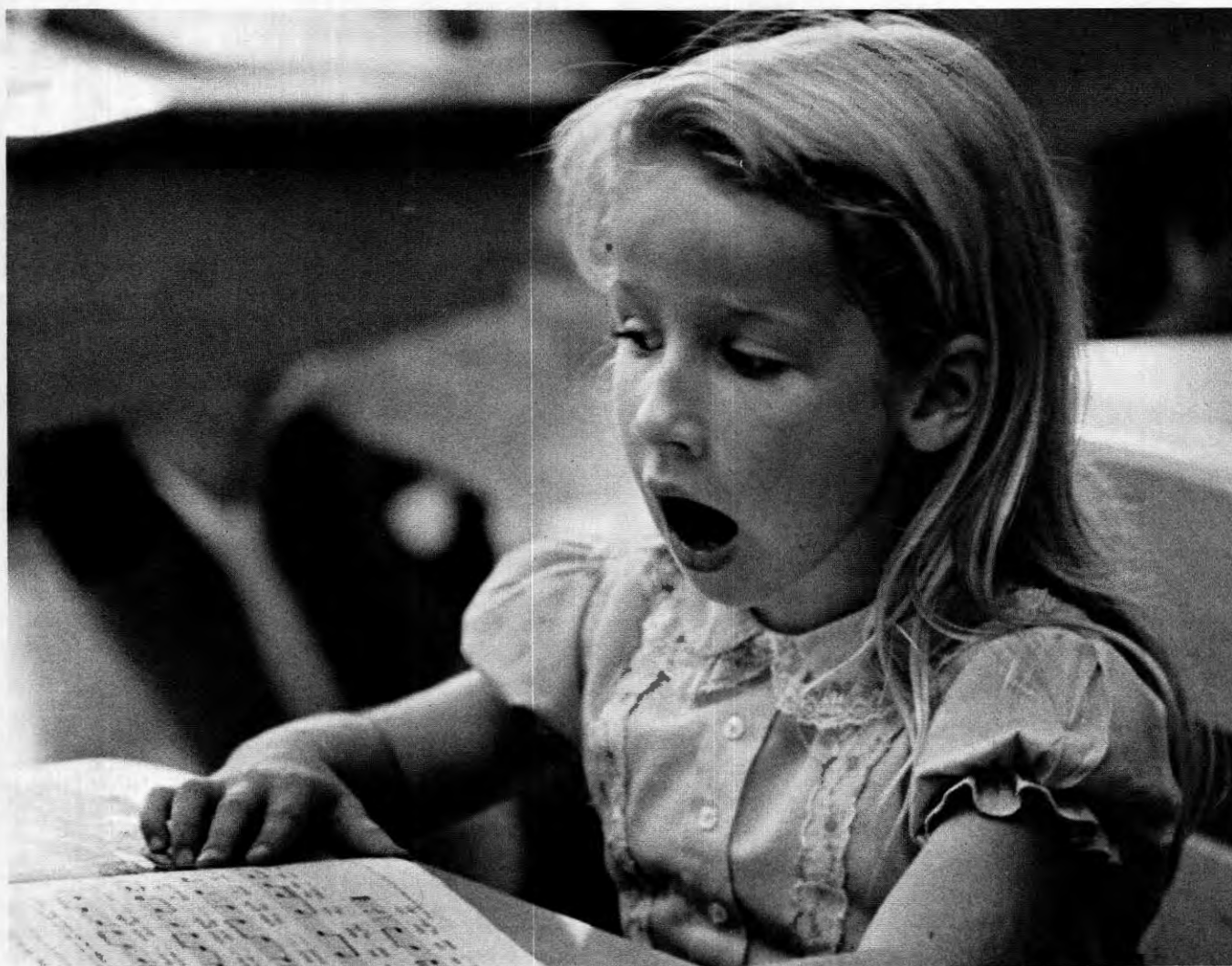


September 1, 1971

FRIENDS JOURNAL

Quaker Thought and Life Today





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The contributors to this issue

MARGARET MEAD's role as a member since 1960 of the Church and Society working party of World Council of Churches, outstanding as that is, is less well known than her internationally recognized work as Curator of Anthropology in the American Museum of Natural History. As an Episcopalian, she is active in denominational matters as well. Among the books she has written are *Coming of Age in Samoa*, *An Inquiry into the Question of Cultural Stability in Polynesia*, *Growing up in New Guinea*, and *The Changing Culture of an Indian Tribe*.

CLIFFORD NEAL SMITH, a member of De Kalb Preparative Meeting, Illinois, hopes that use of the Delphi Technique might lower costs of operating American Friends Service Committee offices. Although he does not feel that all committee meetings could be eliminated thereby, he believes that the number could be significantly lowered.

ROGER O. IREDALE is on a two-year assignment as *Maitre de Conferences* in Algiers University. He is a member of Chichester Monthly Meeting, England.

GEOFFREY D. KAISER tunes pianos, picks apples, mows grass around the meetinghouse, and is a firm believer in the use of the plain language. He is associated with the New Swarthmoor community and is trying to build a new Quaker community in the farming area near his simple residence in Sumneytown, Pennsylvania. He is a reading clerk of Philadelphia Yearly Meeting and clerk of Worship and Ministry of Abington Quarterly Meeting.

CLARENCE KING, a retired professor in the Columbia University School of Social Work, is a member of Wilton Monthly Meeting, Connecticut. Since moving to Nantucket, he has become interested in trying to reestablish the Meeting there, which was dissolved in 1867.

R. W. TUCKER, a member of Monthly Meeting of Friends of Philadelphia, has been an editor and teaches children with learning disabilities. He is interested in writing, not as an end in itself but "as a means to various ends—ministry, agitation, and sometimes, money-earning."

ALAN D. SEXTON, teacher of science in George School, organized the Core Creek project described on page 430. He also works with students and other faculty members in the annual draining of the George School pond. He and three of his students demonstrated the technique they use in draining at an institute conducted by the Stony Brook-Millstone Watersheds Association for teachers and students in New Jersey schools.

BASIL DONNE-SMITH, of Crewkerne, Somerset, England, created Much Madder Friends for The Friend, British Quaker publication. He writes, "Generally speaking, wit that depends on verbal facility does not cross frontiers. On the other hand, genuine humor that depends on human basic absurdity in action always can."

THE PHOTOGRAPH ON THE COVER is of Clare Petersberger, a pupil in The Sidwell Friends School, joyously singing. Geoffrey D. Kaiser, on page 428, discusses the suitability of singing as part of the ministry in meeting for worship. "I have seen it," he writes, "when it was 'rightly ordered' and when I have been convinced it was abused."

Today and Tomorrow

6A to 32D C19100SEF5WV120396 399 RN31; Over

CHANGE (as Peter Fingesten reminded us not long ago) is one of the six absolutes. We are not entirely happy about that; how cosy would be a life in which the only changes are the nonchanges of the tides and the frost-free date and the only absolute is faith in God and man!

Two unavoidable changes are coming to Friends Journal, and we are trying to take them in stride. (Another near-absolute—our own: Better than the monolith does the reed withstand the wind.)

Our office is moving to 112 South Sixteenth Street, Philadelphia 19103, as are the offices of American Friends Service Committee and Friends World Committee. The building is the American Patriot Building, about whose name we already have heard a number of cute remarks.

Mail sent us at the old address, though, will reach us with no more than the usual delays.

We have been told that we shall be at the new address just a few months while dear, old 152-A North Fifteenth Street (or 1520 Race Street, one and the same building) is being refurbished so that the wiring meets the city codes, the ceiling will not fall in, the antique furnaces can be replaced, and the toilets are moved forward from nineteenth-century standards. (We shall miss the sign that has been on the urinals for at least three years, "Out of order.")

The second change, one we have considered and rejected many times in the past two years, is the computerizing of our subscription list. We have been warned about the problems and complexities of such a change, but our printer, whose contract with us covers the mailing, reminds us often of rising costs. (For example, the cost of correcting an address plate has gone up from fourteen cents to forty-four cents in a year.) We expect several savings also in bookkeeping costs, billing, and special mailings.

Our mailing plates now carry a minimum of information (or none)—perhaps just a figure (like 6, which tells us a subscription expires in Sixth-month) or a letter (A, meaning the subscriber is a Friends Journal Associate, or S, a student subscription).

The label on a magazine we get carries the mysterious designation 32D C19100SEF5WV 120396 399 RN31, at whose meanings we can only guess.

The system that is being planned for us will give us such useful information as the time of expiration, gift subscriptions, area, Associates, and overseas subscriptions. If we would want to know how many readers live in Montana,

for example, the computer could tell us in a fraction of a second.

A warning: We know of no firm that has not had plenty of headaches in such a changeover, machines and people being what they are. We expect problems for a few months but hope for the best.

A promise: No subscriber will ever be just a number.

AGAIN, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—Matthew 5: 33-37

Time Flies

AN INEXPLICABLE ERROR occurred in Friends Journal of August 1/15. We said "the 1972 triennial sessions of Friends United Meeting was held. . . ." We are embarrassed but not overly sorry, however—nobody was hurt or inconvenienced. The obvious lapse, rather, gives us a chance to preach a little sermon.

Time flies. We have to look at the calendar a dozen times a day to verify that this is 1971, or September, or Fourth-day, and not 1968 or Seventh-month, or Friday. It may be the accumulation of years; time does not go fast enough for the young but goes much too fast for the old: Impatience among some with the slowness of movement toward a goal; realization among others that days are numbered and that the threescore years and ten are running out, with a hundred things left to do.

Our catalog of things undone is terrifyingly vast: Letters to Congressmen pleading for peace and justice, overdue answers to Friends who long for expressions of friendship, notes to the seekers who want somebody's assurance of love and understanding, visits to Yearly Meetings and Monthly Meetings, packages of books to be sent to libraries and persons who can use them, telephone calls to persons beyond threescore and ten, and much more in the way of getting our house in order.

The text of the sermon, naturally, is *carpe diem*.

Socrates to Phaedrus, a Prayer Offered

BELOVED PAN, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as a temperate man and he only can bear and carry.—from *The Dialogues of Plato*, translated by B. Jowett.

Metaphors, Tools, and Man's Responsibilities

by Margaret Mead

THE DEVELOPING COUNTRIES say: "We are not interested in your anguish and pangs because you have too many automobiles or too much industry polluting your environment." In fact, their current cry is: "Give us one percent of your gross national pollution and we shall be quite pleased."

Nevertheless, their shores are washed by an ocean that we may destroy in the next ten years if we are not careful. Somehow we have to give them a sense that this is a stake that all of the people of the world have—that the rivers and the oceans and the air of this planet belong to everyone and that to discuss these problems is not merely a kind of special indulgence of the overfed and overdeveloped countries.

It is necessary to include the whole of this planet in all of its evolutionary past and present position in any planning we are going to do. The extirpation of species every year—a reduction of the biological variety and possibilities of this planet—has to be put side by side with the despoiling of all of our resources, which we are not going to be able to reconstitute.

One important aspect of the use that we make of our environment is the role of the computer. Europeans still tend to diabolize computers—to endow them with a degree of majesty and will that is inappropriate. Ordinary American boys who have taken cars apart since they were ten are more inclined to believe that the computer is a machine that man has built and that man can use and not to overendow it with capacities for evil or for good. But an American computer specialist said, "Unless you make it your slave it will be your master."

This puts us right back to Square One in treating the computer—in two ways that work very badly. The ideas of either a slave or a master are equally anthropomorphic and inappropriate.

One of the things we have got to learn is to see the computer as a tool—like the original sickle that we approve of so much and the digging stick. The computer is only one more tool, and if we put the computer into this kind of diabolizing context, we will not get very far in considering how we are going to use the results of science and technology for the greater humanity of man.

This kind of archaic metaphor is hard for us to get away from: It is a dangerous metaphor to have. In a sense, communication, if it is going to go on between science and religion, has to go on in terms of metaphors. This is the place where the scientific imagination and the



Photograph by Takao Akiyama

theological imagination cross. If we get our metaphors wrong, we are going to be in serious difficulty in this kind of communication.

Another metaphor that we are having a considerable amount of trouble with is *spaceship earth*. Spaceship earth appeals enormously to boys and, I think, to quite a few men. It is an image that has poignancy and urgency: We are all together in this spaceship, which may go wrong at any minute. Our supply of oxygen is limited. If one person makes a wrong move, he may pierce the wall and we may all go down to oblivion.

It is essentially a wrong metaphor. It is a metaphor that in the end is going to do a great deal of harm. This planet is not manmade. It is not an artifact of man's skill and imagination. If we treat it as if it were a spaceship that we built and control, we are going to have considerable difficulty in communication between Christian theology and modern science.

This planet earth has to be thought of quite differently. We have to deal with it as something which was here in the beginning—long before we were here—and within which we are not necessarily the culmination but the present manifestation of what has gone on on this planet through the ages. It has started with the lithosphere, going through the biosphere, and arriving at our present stage of terrible responsibility.

But not *more* responsibility than in a sense that is envisaged in the Old Testament story. The Old Testament is still a statement of the responsibility of man for this earth and the creatures that live on it: As a gardener and as a responsible conserver for what is here.

A second set of figures of speech is worth worrying about, too. They are the ones that discuss our present situation after the development of the bomb as, in a sense, a second loss of innocence. Man can never go back again to the position that he was in before the bomb. Although throughout history he has had in a sense the *moral* custodianship of the earth and all that was on it he has never before had the *physical* custodianship of it.

We may have grasped, ethically, that all men were our brothers. Until relatively recently, however, we never knew who they were, where they were, or anything else

about them. We might have been able to say with tremendous ethical and spiritual commitment that we were responsible for God's world. At the same time, the amount of damage we could do was pretty small. And the responsibility of people who can do a minimum amount of damage is not anything like the responsibility of people who can blow something up.

We have moved since the bomb from a position of innocent irresponsibility, combined with good intentions, to a new responsibility to handle knowledge in a new way, a new loss of innocence.

This, I think, is a viable metaphor, although I am prepared to have someone argue the point and find that it is not. We need a new framework. I think the way in which we are going to phrase these things is going to be of the utmost importance. Unless they can be phrased with a continuity of imagery and a continuity of metaphor, we are going to have far greater difficulty in communicating with the millions of people throughout the world whom the churches reach and to whom the churches have to interpret what is happening.

The word "framework" is also a metaphor, a very concrete metaphor. It points out relationships between the humane life and our present urbanized, highly artificial, manmade environment. I think it provides the nexus between the sorts of things we want for mankind and the need to utilize the situation that we are in constructively.

Large numbers of young people today want to go back to the wilderness and eat locusts and wild honey—if they are sent from home! There is a tremendous amount of romanticism about returning to the natural life—going back to grinding your grain with the kind of stone no Indian woman would put up with.

I think you will agree you cannot take three billion persons back into the wilderness with virtually no tools—and expect to feed and care for them. No matter how little zero population growth we achieve, we are still going to have a great many more people before we succeed in balancing the population.

We are going to have to use all the technical skill that we have to care for and feed them. All the knowledge of science that we have, and much more than we have yet, will be necessary if we are going to conserve the environment, feed and care for the people that are here, and attempt to underpin a much more humane form of life than we have at present—more humane than the kind of life that exists now in our large cities and in the spreading urbanization throughout the world.

If the churches and religious people are to furnish the initiative for constructive and responsible steps toward greater humanitarian fulfillment—which is close to the heart of the Christian task and hope—a dialog in depth among scientists, engineers, and theologians is a necessary preliminary.

Friends and the Delphi Technique

by Clifford Neal Smith

ALL ORGANIZATIONS dealing with complex matters face a similar problem of adapting their decisionmaking methods to accelerating change. This is just as true of the Society of Friends as it is of the Pentagon.

The annual meeting of Friends Committee on National Legislation illustrates the problem. The Policy Committee had worked for months on three policy papers (abortion, drug abuse, and Friendly attitudes toward the economic system). The first paper achieved consensus after some emendation; the second paper decidedly did not; the third was only presented as an interim paper and received less attention.

About one hundred twenty-five Friends spent at least eight hours considering the three documents. At five dollars an hour for each person (probably a conservative figure), the theoretical direct cost of the deliberations could be calculated at a minimum of five thousand dollars. If one considers the actual indirect costs—transportation, hotels, rental of meeting facilities—the cost was probably in the range of thirty-five thousand dollars.

The question is not whether such annual deliberations are worth the expense, but whether consensus can be achieved by a cheaper and more efficient method.

Faced with the same problem, and on a global scale, the Pentagon turned several years ago to the RAND Corporation, its "think tank" in Santa Monica, for an answer. The result has been a series of RAND papers on the Delphi Technique, a simple five-step procedure, which could be used for some matters just as effectively by Quaker organizations as by the Pentagon.

Step One: A central survey administrator (for example, the executive secretary of Friends Committee on National Legislation or the chairman of the FCNL Policy Committee), who needs to know what his constituency thinks ought to be the Friendly policy on drug abuse, selects a panel of experts—doctors, scientists, social workers, and those who meditate deeply on the spiritual direction of the Society of Friends—and devises a questionnaire designed to elicit detailed opinion on the subject. Members of the panel are not told who the other members are.

Step Two: Each member of the panel answers the questions by mail (Pentagon experts around the world would respond by teletype) and appends a self-appraisal of the competency of his answers. For example, one question on a drug-abuse questionnaire might be: "Do you believe the use of marijuana to be injurious to health?" A physician, confident that his opinion is based upon observable,

scientific fact, might assign the number 1 (most certain) to his answer. A layman on the panel might assign the number 3 (quite uncertain) to his answer.

Step Three: The survey administrator assembles the answers from the panel of experts and establishes the median and interquartile range (middle fifty percent) of the answers and the degree of confidence with which the questions were answered. He then sends the results to the panelists. In bureaucratic organizations, the "deviants"—those whose initial opinions have diverged markedly from the norm (the interquartile range)—tend to change their initial opinions. Consequently, each panelist is asked to answer the original questions a second time and to state the factors considered in arriving at his answers. At this stage, there is frequently much shifting of opinion.

Step Four: Again, the survey director computes the median and interquartile range and summarizes the factors considered by the panelists. He then asks the panelists to give their critiques of the various factors considered by other panelists and to specify which arguments were found unconvincing and why. Once again, the panelists answer the original questions. Perhaps a few panelists shift their opinions; probably most do not.

Step Five: Lastly, the survey director recomputes the median and the interquartile range and describes the majority and minority views. If it is thought necessary, the minority panelists can be given a last opportunity to revise their opinions. In a bureaucracy, the majority opinion would then be the policy of the organization.

Friends will see that the Delphi Technique may be efficient in identifying *majority* opinion—all that is ordinarily required in government—but that it does not necessarily achieve the unanimity that Friends say they must have in their decisionmaking. In fact, however, what Friends usually achieve is not unanimity but a majority opinion to which the deviant minority silently acquiesces. (Certainly, the FCNL meeting, which seems to have given approval to the policy paper on abortion, cannot have entirely stilled the worrisome doubts on this subject in the hearts of many attenders.) Often, intragroup amity may seem more desirable than unity on a thorny substantive issue. Use of the Delphi Technique, rather than our traditional meeting-for-business consensus, would bring out these diverging views more clearly and not permit them to become buried by an overriding compulsion toward surface unanimity.

Further, an observable phenomenon of any business or governmental bureaucracy is the tendency for one person—usually the ranking individual—to dominate the deliberations of any committee. Among Friends, this tendency is somewhat muted, but it is also true that some members are "weightier" than others. By keeping panel membership secret, the tendency of some persons merely to follow the leadings of "weightier" Friends is minimized.



Photograph by George Louis Creed

Decisions achieved by the Delphi Technique could be more reflective of individual leadings of the Spirit than our committee meetings presently are.

In still another manner the Delphi Technique might be useful to Friends: If one considers the active participants of regional, national, and international business meetings, it becomes clear that most of them are older members of the Society of Friends whose child-rearing and security responsibilities already have been met. For the most part, participation in the Society's national-level deliberations is the luxury and pastime of a leisured, if not moneyed, gerontocracy.

Younger members of the Society often must make considerable professional and family sacrifice if they wish to take part in such deliberations. This situation, although unintended and unavoidable, is hardly a happy one, particularly in the light of the high educational attainments of most young Friends and the contributions they should be making to the life of the Society.

Participation in policy deliberations that use the Delphi Technique to elicit opinion would make it possible for younger Friends to participate in these deliberations, for all that is required of a panelist is thoughtful cooperation and several stamps for his replies. I conclude that use of the Delphi Technique could result in making the Society of Friends an even more democratic body than it currently is.

It may seem ironic that I should propose that Friendly service organizations should experiment with a technique developed for use in the Pentagon. It is a recurring phenomenon of history, however, that direct opponents are the first to adopt each other's innovations. The Society of Friends, no less than the Pentagon, stands on the threshold of the twenty-first century and can no more afford to maintain a seventeenth-century form of decisionmaking than can the Pentagon cling to the use of blunderbusses.

Language and Symbolism in Quaker Worship

by Roger O. Iredale

MOST SUNDAY MORNINGS in the city of Algiers, a small group of expatriate British and American Friends meet for worship. We sit in the silence of a Friends gathering, and the fierce, white, North African city, streaming down its slopes of palm trees and winding roads, sends up its distant sounds to one or another of the high apartment rooms in which we meet.

Sometimes only my wife and I are present, sitting together in silence. Sometimes we have been fourteen, when Friends on a visit from Europe or from outlying parts of Algeria come into the city.

These meetings, an informal and spontaneous attempt to reproduce the experience of worship which we all remember from our own countries, have led me to reflect on the place of symbolism and language in Friends meeting for worship.

For a long time, many Friends have managed to convince themselves that they conduct a religious life free of ritual and symbolism. On becoming a Friend a few years ago, I was myself attracted by the freedom from dogma and ritual that was offered by the simplicity of the Friends faith and their way of life. It is only as you grow into the ways of the Society that you begin to realize that a religious body cannot escape from symbolism; what we have done is simply to move from the overt symbolism of more traditional Christian worship to a quite different kind of symbolism.

How else, after all, could we describe the sober, colorless clothes of nineteenth-century Quakers? Or the use of "thee" and "thou" in their speech? The irony is that our forebears, in their determination to avoid any kind of outward show in their dress or behavior, adopted forms of dress and manner in their own way as exhibitionist as the attire and caperings of the Regency Buck, while all the time they declared their desire for self-effacement.

In Britain, the invariable appearance at meeting of a vase of flowers and a Bible on the center table has taken on a kind of ritualistic significance, as has the circular, inward-facing seat-plan of the meetinghouse. Today, in fact, we fall back on subtler forms of ritual and symbol—for instance, the current linguistic usages of Friends embodied in simple phrases such as "Our Friend, John Brown . . ." or "Hope so" (commonly used in a meeting in order to express agreement or approval). Even our silence must be seen as a piece of ritual, perhaps also as symbolic and representing something like our oneness, or our Quakerliness.

Symbolism, like ritual, cannot be excluded from human life. As a religious group, we already have our distinctiveness in that we reject the traditional symbolism of Christianity: The cross, the cup, the bread, the wine, and many less recognizable symbolic elements present in the forms of worship in other churches; but we may well have to recognize both the existence of our own unacknowledged rituals and the positive need for some kind of symbolism, whatever it may be.

In Algiers, at the end of our first meeting for worship, as strangers to each other, we all spontaneously joined hands around the room, and made our group, for an instant, one continuous circle. This piece of entirely impromptu symbolism has become an unspoken part of our religious life; we always end by taking each other's hands, and the joining together of all the group in one circle invariably marks the end of our worship. We have thus adopted a piece of beautiful and harmless ritual, which has become, without any artificiality or analysis, an important element in linking us all together. It is an emotional and moving thing to do, enriching our meeting as a whole and our individual experience of each other and of the group.

Above all, the experience of worship in Algiers has made me more aware than ever before of the importance of shared group emotion as an element of worship. In Britain I had often noticed how a meeting could move subtly from one set of feelings to another, as first one and then another Friend stood up to speak. Often in an hour's meeting one lives through a range of emotions, which alter subtly with the personality of the speaker or which magically evolve during a silence that follows words. In operating in our own language, however, we tend to listen to the content of the words, to concentrate on their intellectual meaning, and to ignore the fragile, delicate edifice of feeling, relationship, and emotion lying behind them.

For me, this other aspect of meeting for worship has been heightened by the special language problem we have encountered here in our international, polyglot situation. In our Algiers meeting we often are joined by a family of Eastern European Christians, with whom we have no fluent common language. The first time we met we tried to have everything translated for them, but it was tedious and disruptive to us all.

Then we had our stroke of inspiration: Why translate? Is it not the feeling behind the words that is important, as much as the words themselves? And so now we speak, each in his own language—English, French, or Romance—and we have grown skilled in listening to the emotional clues that tell us, not the intellectual direction of the meeting, but its emotional direction. Like a therapeutic group in a hospital, we have learned to recognize the prime importance of feeling as much as of words.

Worship in Algiers has thus suggested two things to me: That we should accept the importance of symbolism, not rigidly imposed or maintained, but a symbolism that meets the immediate needs of a group; and that it is not what is said that is so important as much as *how* it is said.

The two questions I am left with are: How much do we listen to each other's feelings when we meet in a group? How far are we prepared to admit that certain acts of symbolism could be of temporary or lasting importance to us in our worship?

In Meeting: Palo Alto

"And God gave Noah the rainbow sign.
Friends! What sign has God given us
For the Age since Hiroshima?"
Tall, firm as an arrow of light,
Her voice cadenced to electronic speeds,
Why does the rise of this Friend
On the unspeakable
Betoken Anne Hutchinson in that earlier wilderness?
Planes from Moffet Field
Whine and swoop, shaking our shelter,
Breaking all but the deepest holdfast
Of innermost compassion
Rent, rent by tears of blood
Cries for mercy. . . .
While this Friend, and Anne Hutchinson,
Signal Source and Seed.
May the cry next door of a child seeking suck,
May the million-year-old song of that robin
On the red berry bush at our window
Become for the angry young man tensed near me
No longer absurd? On our love, maybe he
Will not have to go mad, or kill himself.
(As his best friend did last night?)
Even waylost, furious,
He signed our petition to free Angela Davis
And set his name to our Peace Treaty with the Vietnamese.
Now an angry old man rises to warn
Of the backlash of the "unlived life,"
Of how the very fact of property-owning
Is an act of violence. His sternness evokes
Unity like a smile from a sprawl of bare-footed seekers.
"I live in a Halfway House. Last night
One of our people went wild . . . terribly violent.
The group decided she had to go. Can we accept
Putting suffering out of sight?" Gaunt in blue jeans,
Made old overnight, she just stands there
Hoping we heard.
Then a mop of white curls above the blue live look
loved by all brown-eyed folk up and down our coast
Is thrust into the living silence,
awkward bones finding a stance:
"I have found." Her voice breaks, firms up. "O, Friends!
So much of the love of God now courses through
the dry gullies
Of my spirit. From you!" Slowly, deeply, she bows,
to the waist.
"And I thank you all. This morning."

ISOBEL CERNEY

To Sing What We Have Been Given

by Geoffrey D. Kaiser

FRIENDS these many years have thought about the matter of singing in meeting for worship with fear, worry, doubt, and condemnation.

Rightly so: Music, a powerful force, can arouse and carry emotions as none of the other arts can. There is reason therefore to express the need for caution. Caution and care, so that a sense of sureness is reached that, when one sings in the ministry, one sings under the direction of the Spirit.

That God makes His will known to us through our emotions is something we know to be true from experience. We also recognize that all action and activity arising out of emotion are not necessarily in the will of God.

History gives evidence of this, and so an extremely important aspect of our religious quest is oriented around learning to recognize, to know, to feel, to discern what is the nature of the Spirit. We can communicate one to another what it is like, but knowledge of it must ultimately come from personal experience first hand.

Thus we can point to a sunset or to the smiling gurgles of a young child and say they are much like the thrill we get out of these—yet we know that until a person has seen and experienced these things, we know that the thrilling sense of the Presence cannot in any sense be wholly contained in them. It is like these experiences—and yet it is much more.

Singing in religious meetings has the power to excite emotions tremendously. Revival meetings use singing as an important part of their technique. I have seen the same sort of emotional "happening" generated in peace rallies.

It is easy to be carried away by group emotion, and at the time of the happening it is difficult to tell whether it is of the Spirit. I think it is important that we recognize the possible power of the daemonic here, that we guard ourselves from being carried away by it—that we not be found in that crowd that yells "God wills it" or "Crucify him, crucify him."

How does this bear on singing in meeting?

I think that inasmuch as we are willing to admit that our meetings for worship are not intellectual hoedowns, group therapy, think-ins, or just assemblages for the sole purpose of concern sharing—inasmuch as we are willing to admit that group emotion is an important element in feeling the presence, and coming to know the will and nature of God—we must recognize that we have a powerful gift of God that can be used (as can the rest of our beings) for good or evil.

Singing in meeting, therefore, as differentiated from singing as it generally happens in First-day schools or as it is employed in most preplanned worship experiences—must not be used as a gimmick. It must not be used as a mechanical device or a “worship button” to manipulate ourselves or others.

When a Friend feels called to sing as ministry in meeting, generally there should be personal prayer for clearness. We should be found singing only when we feel called to. We should be careful to sing only what we are called to.

If it be a verse, a phrase, two words, or the whole song, let us be faithful to sing only what we have been given. If another Friend begins to sing, let us each be careful to feel if we should join in and for how long.

No matter how it happens, let us let the Spirit that is the source of our life and song direct its course.

Real or Play Real

I ONCE KNEW a very little girl who had invented a unique way of looking at reality. She was fond of fairy stories and would ask: “Is it real?” At an early age she discovered that the jolly fat man in the red suit who distributed Christmas presents around the fireplace was her own father, but she still enjoyed keeping her younger brother believing in Santa Claus.

She was a poetic soul. She could distinguish between the beauty of poetry and the literalness of prose. So she decided that there were two kinds of reality: One was Real and the other was Play Real.

To our ancestors every word in the Bible was Real. I suspect that much that is now said and sung in our churches has become Play Real to the parishoners. In spring, Nature herself seems to bid us join her in celebrating the renewal of the spirit. The resurrection of the body may have become Play Real, but the resurrection of the spirit is Real.

Three times in my lifetime a master spirit has been disembodied by an assassin's bullet. Each time horror of the tragedy shocked the world. The day after President Kennedy was shot a friend said to me: “How could God permit such a thing to happen?”

Of course we were not given a perfect world. We were entrusted with a very imperfect world with the potential ability to make it better or to make it worse. Mahatma Gandhi, John Fitzgerald Kennedy, and Martin Luther King, Jr., spent their lives laboring to make it better. While they lived, only a relative few realized the magnificence of their labors, but today the inspiration of their spirits is far greater than ever when they were alive.

The inspiration of a master spirit cannot die but is treasured up unto a life beyond life.

CLARENCE KING

The Precondition for Resurrection

by R. W. Tucker

PHILADELPHIA YEARLY MEETING convenes in early spring, just when trees are starting to bud and flowers are about to poke up through wintry soil. The sessions also tend to be at about the time of year that some Christians celebrate as Easter with special religious observances, and most celebrate with ancient pagan fertility rites involving eggs and rabbits.

The calendrical coincidences usually prove too much for some Friends, and so there is annual sermonizing about the resurrection of nature, the resurrection of our Lord, and the need for resurrection in the Society of Friends. Not infrequently this arouses expressions of distaste from those of us who object on the one hand to Quaker urges toward nature-worship and on the other hand to the keeping of days.

All three types of resurrection are usually spoken of in ways that sublimely ignore a fundamental and indisputable fact; namely, that in order to have a resurrection, first you have to have death.

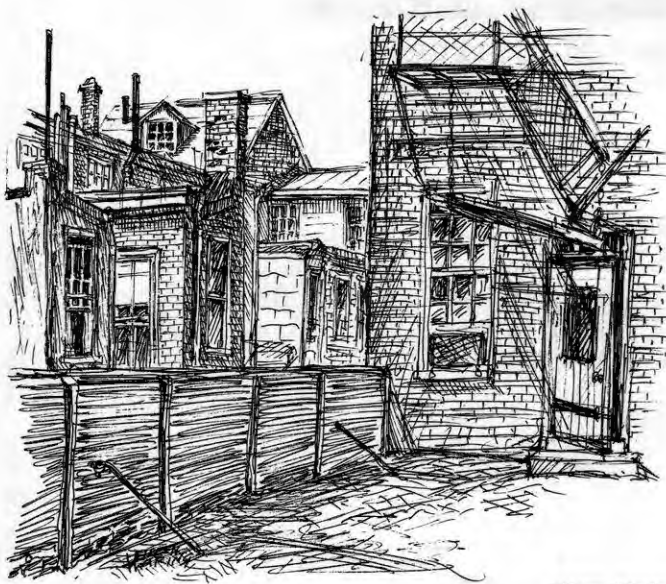
There is historic irony in this. The Arch Street Meetinghouse is built on land formerly used for mass burials during yellow fever epidemics; the graves are just a few feet down from the meetinghouse floor. Philadelphia Yearly Meeting long ago met in late summer; the date was switched to early spring in 1798 because it had been observed that yellow fever did not strike the city until later in the year. The time and place both have much to do with unpleasant mass death.

To speak of resurrection at such a time and place therefore is appropriate, but to speak of it as though it could happen without death is inappropriate.

The resurrection of spring can happen only because of winterkill. The resurrection of Jesus had to be preceded by a crucifixion, and to those who like to speak of spiritual crucifixions, I pass on this suggestion from John H. McCandless: “Try nailing yourself to a cross for a few hours and see how spiritual it feels.”

To say that resurrection must be preceded by death is to say that one thing happens first, another second—that is, historical process is involved. It is also to say that glory must be preceded by the greatest unpleasantness we know of; everything in us fights off death in whatever form.

Spiritual resurrection for individuals requires the death of self-will, and we do not really want this to happen, and when it does happen we find it exceedingly unpleasant and we resist it.



Eileen Waring

Spiritual resurrection for Quakerism requires the death of many precious corporate norms, and again this is painful, protracted, and something we do not really want once we are face-to-face with its practical meaning.

Spiritual resurrection for our nation, and for the world, again involves the prolonged and unpleasant death of much that people regard as precious. It will be resisted to the very end.

Let us be realistic about resurrection and a little less glib in tossing the term around. We see the need for all kinds of resurrections, and we see the glory and the promise of resurrection. Let us also see how hard it is, how much it hurts, how vigorously we resist its necessary precondition, how drastically it will alter us, and how much further it will take us than we expect to go.

Let the comfortable among us speak not of resurrection unless we are uncomfortable in our comfort.

Let the enthusiasts among us speak not of resurrection without realizing how long and how historical a process it is.

Let the individualists among us realize their need for corporate nurturing in inward death and resurrection.

Let those among us who stress the primacy of corporate over individual witness realize how much we need the painful proddings of those who are out in front of us.

Let those of us who are careful and cautious accept as spiritually necessary the annoying ways of those of us who are rash, and let those of us who are rash recall how long winter must last before spring can come and with what bitter reluctance even Jesus accepted his cross.

We are not about to emerge from the tomb. We are not even at Calvary yet. Maybe, just possibly, we are approaching Gethsemane. If so, then our Scripture is the most difficult one of them all: "My soul is exceeding sorrowful, even unto death."

Environmental Studies at George School

by Alan D. Sexton

FRESHMAN CLASSES in environmental studies in George School, Bucks County, Pennsylvania, explored and tested a nearby area in Middletown Township, where Core Creek will be the source for a reservoir planned by the Bucks County Department of Natural Resources.

Construction is due to begin this fall as one of a proposed system of ten reservoirs to reduce annual flood damages in the Neshaminy Watershed by eighty-seven percent. Besides this primary use, the lake and the surrounding nine hundred acres will be designated as a park for picnicking, camping, hiking, horseback riding, and water recreation.

The locality was chosen for study because it would involve students in an environmental situation. The data the students collected will be used by future classes as a basis for determining any effects the building of the lake and the park has on the local ecology.

The students published their findings in a thirty-two page report, "A Study of the Proposed Core Creek Park." It contains photographs of the students doing their field work, an introduction, a map of the Core Creek area, and a section on materials and methods. Also included are sections on results, interpretations, and discussions, a bibliography, and an appendix that gives pertinent facts about the proposed park and the names of the students.

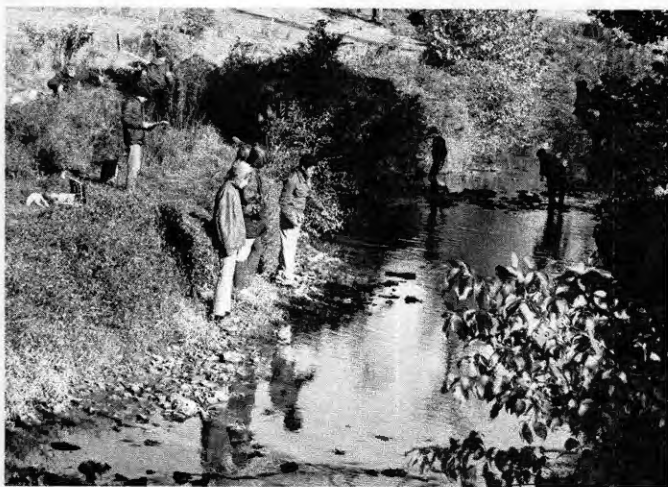
Helping with the project were three student assistants: Jonathan Gormley, David Kriebel, and Timothy Tanaka. Under my supervision, these tests were held: Coliform bacteria, chemistry, eyeball, flow, macroinvertebrates.

Coliform bacteria, if present in sufficient numbers, usually indicate the presence of the wastes of warmblooded animals. Water chemistry is an important indicator of water quality. The eyeball test consists of recording careful observations of the test site and its surroundings. Stream-flow—how much water is moving in the stream—can affect all the other tests. The presence of macroinvertebrates, animals without backbones that are large enough to be seen without magnification, may indicate water quality, because some species are more tolerant than others of certain pollutants.

The general conclusions of the study were that Core Creek has definitely been affected by human activities but that the quality of the water is fairly good according to Pennsylvania state standards.

This is the second year that George School students have published results of their environmental investigations. The previous report, "A Study of the Neshaminy Watershed," was the basis for ecological programs and projects in several other schools and training centers and for "Potomac Heritage," which was initiated by the Environmental Education Studies Office of the United States Office of Education. It is a coordination of chemical, biological, physical, and bacteriological data gathered by the many schools in the Potomac Basin.

Like last year's report, the Core Creek study received considerable attention. It was distributed to federal, state, and local officials, other schools, and to such organizations as the Sierra Club, National Geographic Society, and National Wildlife Federation.



The "eyeball" test: From which spots in the Core Creek area should samples be taken?



Taking a sample of water to be tested.



A field kit is used to test the samples.

Photographs by Jay Brenner

The Sneeze

by Basil Donne-Smith

A GOOD example of how swiftly a storm can blow up in a Friends Meeting is the following somewhat deplorable incident that will still be within the recollection of Much Madder Friends.

Meeting for worship had been in progress for nearly half an hour during which there had been what was for us an unwonted absence of any ministry. The complete silence had in fact been broken once only, when Jasper Cornish, after the usual preliminary cough and a well-aimed kick at the hassock at his feet, rose, as we thought, to speak. One or two faces turned towards him expectantly, but it was immediately apparent that all he was about was the removal of his ulster. This was well known to be a dangerous operation for any Friend or lighting-fixture within striking distance, as, when so engaged, Jasper always held on firmly to the stout ash plant that was his constant companion to, during, and from Meeting. His attempts to withdraw both arms and stick from the sleeve in one piece, as it were, required a lot of space and usually the assistance of his neighbours, who were to be seen pulling and heaving like deckhands on a windjammer in a high sea. But on this occasion he did a good deal better than usual, except at the end of the business when, getting careless perhaps, he dropped the weighty and cumbrous garment on top of poor little Hector MacMinno. Hector had slipped into Meeting rather late, had sidled on to the bench next to Jasper Cornish unperceived by that worthy, and had been quietly and inoffensively reading *Campfire Yarns* by Bill the Woodsman.

Suddenly, entirely overwhelmed by this undeserved envelopment, the little fellow was observed for some seconds struggling for dear life with only his gym shoes above water so to speak, like a sleeper in a collapsed tent.

Everything, however, was soon put to rights. Hector shifted prudently a few feet away from his assailant and the Meeting settled down again.

It was perhaps the way in which the silence closed in with redoubled intensity after this little disturbance that made the next interruption all the more startling. This was about a quarter of an hour later and stemmed from a sudden and tremendous sneeze from Arthur Trumpington-Jones, who happened to be seated immediately behind Daisy Duckwater. Daisy, a serious-minded and indeed weighty Friend, on holiday at Much Madder from a Meeting in the Midlands, had been asked to say a few words at the conclusion of Meeting about a conference being held at Woodbrooke in the near future.

Arthur's sneeze came without any warning. It was half a harshly raucous cough and half a sort of wild shriek, and of such violence and suddenness that, in a desperate effort to get his handkerchief to his face, he must have dislodged Daisy's tam-o-shanter from its moorings behind the neat little bun at the nape of her neck, thus casting her into the same complete darkness as had overwhelmed Hector MacMinno shortly before.

Convinced that someone must have gone berserk, or that some vast and inexplicable catastrophe had descended on the Meeting, Daisy Duckwater instinctively struck out

wildly, causing a sort of chain reaction on either side. In the course of this, Mildred Mohun's arthritic knee sustained a blow powerful and painful enough to elicit from that usually stoical Friend a cry of agony that rang through the building. Perhaps, even at that point, the situation could have been restored thanks to the long habit of self-control so faithfully practised by members of the Society of Friends, if only Arthur hadn't had a fit of the giggles, and if the previous submerging of Hector MacMinno had not, as it were, created a predisposition to hilarity which seemed to demand some sort of climax. Arthur Trumpington-Jones confessed afterwards that it was the sight of Daisy Duckwater striving to see through her beret that gave him a fit of near hysterics. At all events, during the ensuing pandemonium Arthur rose visibly shaking with laughter and made for the door. He had pretty well made it when he was overcome by another sneeze so shattering that it gave the impression of having blown the door open as he went to it. This appears to have struck the poor fellow as so extraordinary that he roared out loud and was last heard crashing his way into the committee room, where eventually he was able to sort himself out.

Meanwhile, Mildred Mohun, thoroughly upset by the injury to her knee and by what appeared to her to have been a completely unwarrantable shattering of the peace of the meeting, spoke her mind in no uncertain terms. "It seems to me," she said, "quite unforgivable that Friends should feel they have a right to disturb a meeting for worship in this way. Particularly so in the case of a recently convinced Friend like Arthur Trumpington-Jones who, I was astonished to see, was actually roaring with laughter as he went out. I for one am not prepared to sit here any longer, and I shall certainly expect the matter to be brought to Preparative Meeting by the Elders." With which she hobbled from the meeting on the arm of Gervais Mohun, who looked apologetically back at us with a nodding assurance that he would soon accomplish the necessary soothing down.

When the Meeting eventually resettled itself, the Clerk, feeling no doubt that there was something dangerously artificial about too sudden a calm after so violent a storm, recalled to us in her gentle voice a passage from the revised Advices. "When difficulties arise," she reminded us, "we are told to remember the value not only of prayer and perseverance but also of that of a sense of humour. Perhaps after so many centuries of solemn Sundays, the Lord will not love us the less for our laughing at the unusual antics of our poor Friend." And then, like the moon sailing sublimely out of a storm-racked sky, there stole among us a quiet smiling as we came face to face with the inescapable foolishness of mankind; a recognition of that of the absurd in our make-up that is the bond of all true human friendship the world over.—from *The Friend*

Care of the Membership

In what ways are we bringing together members and attenders, young and old, in love and mutual care?

Are we sensitive to the personal difficulties and the material needs of members, and how well do we respond?

Are we willing to share in both the giving and the receiving of counsel? Do we visit one another in our homes and keep in touch with distant members?—Newsletter, Berkeley Society of Friends.

Inheritance

What is so rare as
a blood red quarter moon,
rising at 3 a.m. above the wooded swamp

The only sound
small waves from an ebbing tide,
the throb of a freighter outbound
in the Baltimore ship channel

a rustle of a fearful rabbit
the mournful notes of a Poor Will

When the wind rises
with the turn of the tide
the slight breeze sways the juniper
and the waiting, planted field beyond.

Tomorrow the migrants
will labor there in the steaming heat
so you may eat.
Backs bent, they crawl down the rows
on lands stolen from the Indian
now tenant, in his own fields.

A six-year old
legs bent from rickets
lugs baskets
bigger than he is
eyes wary
alert for the government inspector

Where is justice for this generation?
Blacks, whites, the red men,
shamed of their mixed blood
their only heritage
the love of earth itself.

JEANNE COLQUHOUN ROCKWELL-NOONAN

Chimney Swift

The chimney swift, a squat and graceless thing
On earth, is quite a different bird on wing
For when you see him darting in the sky,
Balanced upon the currents, wheeling high,
He's like a thought that hovers in the mind
Before it's written, formalized, confined,
Unuttered still, its promise inchoate;
But once the thought becomes articulate
It's like the swift who flutters on the hearth,
Bruised by unwilling, painful fall to earth.

Rejecting spacious meadows, woods, and trees,
He chose to build his nest in none of these.
Renouncing heaven and shining summer air,
He pitches his precarious dwelling where
The sunlight's warmth can hardly penetrate,
In soot and darkness willingly confined,
He builds, considering this inviolate,
Abandons all the infinite air to find
A chimney side whereon to cling and dwell,
A little lightness and much darkness blended.

Like us, the swift has hardly chosen well,
Half choked by soot, he lives his life suspended,
Caught between heaven and an accepted hell.

MADGE H. DONNER

Gift

The morning meadow
Paisley-pied
With
Lace (Queen Anne's),
Robins (Ragged), and
Black eyes (Susan's)
Caught me
Tongue-tied,
Wide-eyed
With the happy fact of summer
Here and now,
Blooming "cheerfully over the world,"
Speaking beauty to every man,
Freely giving joy
Outside, inside.

MARY ADELE DIAMOND

Save My Son

The hand in Caroline's,
the supreme smile
on that wind-crinkled beach
are Hyannisport-faded in the
photograph.
(Was my son capable of him once?)

But he was shot.
Justice?
Have pity on us all.

Fatty eyes bewildered with
no-big-deal,
stiff yet pouting little boy
he comes All American
on camera.

My son is capable of him now.
I'm very tired.
So don't take him from his folks
and save my son someday.
Justice?
Who needs it?
The shot dead have *God's* pity.

B. J. KELSEY

Missing the Boat

Jonah missed
the boat
(although he
all-boarding
with the rest)
seeing his direction
did not match
that schooner's
destination.
His port of call
required
a different ticket
and a different temper.

THOMAS JOHN CARLISLE

That White Light

Love is the white light
that burns
and leaves no ash
of good and evil.

Love is the farthest point
to go,
but to travel there
one never leaves.

Love is the abounding grace
that drops
on pain and fear
and wipes them out.

Love is the white light
that opens
the door of life
for death to smile.

CHARLES SCHWIESO

Twentieth Century

When they, John Donne and Ann,
Abandoned future, honor, health
For love before her early death,
It passed to us.

When they, their love,
Because their bodies gone,
Stayed silent but for print,
Dismissed the rags of time
And hovering, loved,
They knew, while we two only did
and do—
Undaunted forces found our Spring
For us, in dawning Age of Space
Latent since the Age of Grace.

JOY BELLE CONRAD-RICE

Abraham to the Lord

How I did tremble
Mid the brambles
As I bound my son.
Thou hadst spoken,
The deed was done.

Nor praise for thee,
Nor anger dared I keep.
But inward, bitter did I weep.
Great God! For glory only unto thee
Had I slashed young Isaac's breast
From arm to arm.

But, lo, when gleamed the knife
That summer morn,
I heard Thy voice come bellowing
Out the curl
Of a bush ram's battered horn.

MARK M. REDFEARN

Nightmare

In my secret silent life
I dream of burning straw and lice
Of cranks and gearshafts crashing
through
A frozen sheet of ice.

I dream of wasted women
With their writhing garlic breasts
Thrust into unopened mouths
Of bellyruptured babies.

And I dream of peace and wonder
If pistons, pain, and bayonets—
If children, hunger, and despair—
If hope and love and helplessness—

Must coalesce before it breaks?

STEFANO BARRAGATO



Photograph by Chris Byerly

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Reviews of Books

Problems of Peace. By GERALD BAILEY. Ginn and Company. (The World Today Series.) 160 pages. 50p (UK)

GERALD BAILEY, an English Friend, has devoted his life to working for international peace. From the early 1920's until after the Second World War, he was director of the National Peace Council in Great Britain. He served on the East-West Committee of London Yearly Meeting. He has been several times a member of the Quaker Team at the United Nations. His work has taken him to Russia, China, and eastern Europe, as well as to Geneva. His information is gathered from careful study of documents and from keen observation when traveling. He seeks, in his work for peace, to apply Quaker principles to existing situations. He is not without hope.

Problems of Peace is intended for study and discussion. Each chapter concludes with three or four provocative questions.

Beginning with a discussion of the problem of war and peace, the author says that unless a start is made at solving this problem, there is little likelihood that any of the other problems that claim the attention of concerned human beings will be solved or be capable of solution.

He goes on to examine the arms race and the steps that can be taken to stop or moderate it. The persistent work of the United Nations, stimulated by the practical desire of the more heavily armed nations to stay alive, is beginning to make progress.

The tensions caused and reflected by the arms race are aggravated by the tensions between poor and rich nations; between black and other peoples, particularly in Africa; and between Communist and non-Communist states. The author is cautiously optimistic about developments in China.

Discussion of these problems and of the problems that aggravate the problems is followed by a brief history of the long and increasingly effective quest for alternatives to war as a method of settling international disputes. The work of the United Nations is described. Its reasonably effective efforts are noted to stop or prevent fighting—in the Near East, in Congo, and, with greatest success, in Cyprus. "The thousand common ventures" in which the United Nations is aiding the control of diseases such as malaria; the development of

more productive grains; the attack on illiteracy; the development and better use of the resources of great river valleys; and the patient work in building roads, administrative skills, and capital resources are described.

The concluding chapter, "People and Peace," discusses some of the attitudes that encourage continued acceptance of war and describes the hard-headed, unwearying effort that is called for if one is to help build the harmonious world community. Not all the problems have been solved. It continues to be important to seek solutions and to encourage insistent demand for efforts to solve them.

RICHARD R. WOOD

Man and the Environment: Special Centennial Issue, Edited by RUTH L. HINE, Wisconsin Academy Review, Volume 16, Number 4. Wisconsin Academy of Sciences, Arts and Letters, Madison. 48 pages. \$1.50

THE NINETY-SEVEN authors are educators, scientists, spokesmen for private environmental groups, leaders in politics and government service, interested citizens, industrialists, and journalists with concern for the threat of "ecotastrophe" and practical suggestions for defense against it. They describe the present condition, which is alarming, and steps required to attain the desired condition. They believe that drastic changes in habits and goals of individuals, communities, businesses, and governments are inevitable, if we and our good environments are to last.

By appropriate educational programs we may work our way into the "desired condition." The current collapse of ecosystems under the loads we give them force change upon us, through spontaneous adaptation and through governmental demands.

We need to learn how to be content to dwell in harmony with the environment and to shed our compulsion to dominate Nature. Our tools will be a knowledge of ecological principles and a benevolent technology. Our real warfare, then, is against our own ignorance, insensitivity, and irresponsibility. A total life-environment approach is necessary. Henceforth, before we act, whether to acquire or to discard something, we must habitually ask: "Will this act pollute in any way—physically, chemically, socially, or morally?"

FRANCIS D. HOLE and
ROBERT J. OWENS

Christ is God's Middle Name: Children Talk about God. By EDWARD S. and ELIZABETH H. FOX. Doubleday. 81 pages

"WHO'S GOD, PETE?" "Who's God, Jane?" In thirty little conversations, all starting this way, Edward and Elizabeth Fox give an insight into the minds and hearts of as many young children. The answers begin: "My shepherd." "A king." "I dunno." "A millionaire." "He gives parties." "The smartest man in the world." "Which one?"

From such a variety of openings, we go on into the children's lives and what they have experienced of religion by this age. It is convincingly real, it is very funny, it is moving. In places it is shattering.

FLORENCE L. KITE

Black Manifesto: Religion, Racism and Reparations. Edited with an introduction by ROBERT S. LECKY AND H. ELLIOTT WRIGHT. Sheed and Ward. 183 pages. \$5.00; paper, \$2.45

ROBERT LECKY, former associate editor of Christianity and Crisis, now with the National Council of Churches, and Elliott Wright, Protestant editor of Religious News Service, both pastors of deep South churches at the time of the

sit-ins and freedom rides, have compiled a notable collection of essays in this lean, powerful volume. Their illuminating introduction concentrates on the events surrounding the appearance of the Black Manifesto and on representative responses from church groups in May, June, and July, 1969. Relevant facts on the church's financial ability to pay reparations are concisely given. Black demands are put in a new light when viewed against the still-continuing demands of religious groups for restitution for damage suffered in the Second World War.

Of the seven contributors, James Forman leads off with an essay titled "Control, Conflict, and Change," citing twenty-nine "control factors" by which the establishment seeks to "contain" efforts for justice. One of these is too-easy consumer credit, which he calls "the graveyard of many militants and potential revolutionaries, for we are programmed to want goods and services more than justice and liberation." "Reparations: Repentance as a Necessity to Reconciliation" is a powerful and original statement by lawyer and theologian William Stringfellow, once associated with the East Harlem Protestant Parish.

Pastor James Lawson of Memphis, now chairman of Black Methodists for Church Renewal and well known for his calm, courageous leadership in the sit-ins and freedom rides, writes in "Nonviolent Endorsement": "Many churchmen today say they are not responsible for the way former generations of whites treated blacks. It doesn't matter . . . The black brother holds a grievance against the white brother." Other important contributions are made by Robert Browne, Harvey Cox, and Stephen Rose, but perhaps the most striking is "Divine Libel," by Dick Gregory. "A divine libel suit would cite the religious community for failing to teach a proper respect for nature, which is the same, really, as teaching a respect for the divine."

Appended to the text are a chronology, from 1967, a useful bibliography, and eight basic documents. These begin with the Black Manifesto as presented by James Forman to the Riverside Church May 4, 1969, include statements to and from white churches, and end with a dispatch from the Religious News Service headlined "I Hear my Brother."

This story tells how Muhammad Kenyatta of Chester, Pennsylvania, at-

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| October 4 | <i>Martin Buber: Encounter on the Narrow Ridge,</i> Maurice Friedman. First in a series of ten public lectures. No charge. Monday evenings at 8:00. |
| November 5-7 | <i>Ministry of Awareness and Expectancy, 1971 Meeting Workshop.</i> With Douglas Steere and Barbara Sprogell. |
| November 19-21 | <i>Married Couples Weekend,</i> led by Bob and Margaret Blood. |
| December 3-5 | <i>Sensitivity Training Weekend,</i> led by Bob Blood. |
| December 30-January 2 | <i>Midwinter Institute</i> |

The opening of the regular Pendle Hill residential Autumn Term will be on October 1.

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tending the Sixth Annual National Workshop on Christian Unity in Philadelphia, presented his case during a period of silent worship. When an attempt was made to stop him, Sister Mary of the Holy Child Order rose and said, "His words are right and true. I ask that we listen to him." Kenyatta charged that "For too long we have been taught at gunpoint and by whip-lash to lay down at the feet, not of Jesus but of white Americans."

Many Friends will want to get this small, seminal book into their Meeting libraries and public libraries, and to keep a personal copy close at hand.

ISOBEL CERNEY

Conscience and Politics: The British Government and the Conscientious Objector to Military Service 1916-1919.
By JOHN RAE. Oxford University Press, 280 pages. \$3.50

ONE BOOK about conscientious objection to war in Great Britain was written shortly after the First World War and was perhaps excessively antigovernment. Another, written in 1967, suffered from the inaccessibility of many of the Cabinet Papers.

To redress these insufficiencies, John Rae, the headmaster of Westminster School, has written this book. He has made particular effort to include the information in the private papers of leading statesmen of the era—Asquith, Lloyd George, Lothian, Webb, and Curzon, among others.

Of particular interest to Friends will be the use of materials at Friends House, London—the T. E. Harvey Papers, Friends Ambulance Unit material in Arnold Rowntree Papers, and the proceedings of the London Yearly Meeting.

The book is the balanced, scholarly account of a lengthy and often bitter, struggle that resulted in the enactment of provisions to protect the rights of conscientious objectors to war. The author finds that the results were "an achievement of which the nation had a right to be proud and to which the lessons of experience made an important contribution." The long conflict between conscience and government in the First World War was not in vain for, upon the outbreak of the Second World War in 1939, these protective measures were again applied. Thus it was that a new generation of conscientious objectors was to profit from the struggle of their fathers. The book stands as a fitting memorial to a band of courageous men.

CLIFFORD NEAL SMITH

Contemporary Film and the New Generation. Edited by LOUIS M. SAVARY and J. PAUL CARRICO. Association Press. 160 pages. \$2.95

REVIEWS, articles, and screenplays are the raw material for this anthology, which also includes introductory material and comments by the editors. It is well illustrated with stills from the films discussed.

Comments on the covers of this paperback, part of the Youth World series, make it appear that the book is intended primarily for youthful readers. It seems, rather, to be a guide to older generations about the films that appeal to youth and, between the lines, an honest and revealing guide to the philosophy and language of youth.

Films analyzed in some detail are: *Alice's Restaurant*, *Easy Rider*, *M*A*S*H*, 2001: *A Space Odyssey*, *The Graduate*, *Woodstock*, and *Bonnie and Clyde*.

Especially provocative are comments on heroes and in- and out-groups from the perspective of today's youth: The sixteen-to-twenty-nine-year-olds that comprise the bulk of the audience for films.

JOYCE R. ENNIS

Forged in Fury. By MICHAEL ELKINS. Ballantine Books. 312 Pages. \$1.25

THIS BOOK, nine years in the making, fully documented wherever possible, is an account of the Nazi death camps and of the suffering inflicted on millions of Jews during and after the Second World War. One may think he is informed about these murderous times in Auschwitz, Birkenwald, Dachau, Bergen-Belsen, and elsewhere. Unless he has experienced the suffering and despair, however, and unless he has had to endure the agony of seeing one's loved ones suffer and also the very ill, the blind, the crippled, the very young and the very old, it is difficult to comprehend the long days of terror and the long nights of desperation.

One is inclined to say that this could not have happened and to feel that these descriptions are the ravings of madmen until one remembers the suffering that is now being inflicted by our own country on thousands of helpless people in Vietnam and other countries. We give another name, such as patriotism, to what is being done there, but by whatever name it is called it is still character assassination, suffering, and death. Murder by whatever name is still murder.

BESS LANE

Letters to the Editor

The Judge Replies

"POWER OF WORSHIP at the Trial of Peter Blood," by Patricia Lyman (Friends Journal, July 1/15), is written sympathetically and, in the main, is wholesomely accurate.

Your readers might be interested in what has occurred in Peter Blood's case.

On his behalf, his attorney, Alan Houseman, filed a motion for new trial, predicated largely on the fact that Peter is blind in his left eye.

On the basis of this motion and the accompanying affidavits, which were not contested by the Department of Justice, I granted Mr. Houseman's motion for a new trial.

I am informed that the matter is presently before the Department of Justice, for if they are satisfied that Peter Blood should never have been subjected to Selective Service law because of this impediment in his physical condition, which exempts him, they will move to dismiss the indictment.

At the time that this was tried, neither the jury nor I had any knowledge of Peter Blood's eye condition. If the facts that accompanied the motion for new trial had been presented earlier, there would have been no need for this trial.

JOHN FEIKENS
United States District Judge
Detroit

Travelers

ANOTHER YOUNG FRIEND, John Knill, and I, from North Columbus Meeting, will be traveling around the United States this fall, mostly east of the Mississippi, although we want to do some visiting in Iowa. We hope to speak to the affirmation of life and ways in which Friends can bear witness to such an affirmation. We also would like to use our time in sharing of experiences and thoughts. Will Friends who are interested write me c/o North Columbus Friends Meeting, 1954 Indianola Avenue, Columbus, Ohio 43201.

GARY STEWART
Columbus, Ohio

Heartfelt Response

I REPORT on the "Jordans Statement," which appeared in Friends Journal April 1.

Total requests: Fifty-eight, from twenty-four states and four foreign

countries. More than two hundred fifty copies were requested and mailed—about half for personal use or for schools or study by Worship and Ministry, the other half for posting in meetinghouses. A high percentage appeared to be from concerned young people. Several were from other denominations, including one from a Catholic convent.

The messages accompanying the requests were heartwarming. Is this an indication that we are once more becoming a *religious* Society? I hope so.

JOHN L. AMMON
Camp Hill, Pennsylvania

Flags

An item in Friends Journal for May 15 suggests that Meetings should not allow paramilitary organizations to put flags on the graves of Friends who fought in past wars.

I will never forget the shock and revulsion I felt the first time I visited a Quaker burial ground in the Philadelphia area and found the peace and tranquility of the place destroyed by these offensive flags. I could not understand then and still do not understand how Friends could tolerate this betrayal of their principles.

I hope Meetings with burial grounds will be able to develop corporate unity on a new query: "Is our Meeting property free from the display of the American flag or any similar nationalistic or military symbol?"

BOB BLOOD
Pendle Hill

Teenagers Do Not Exist

A CORDIAL AMEN for Nancy Bailey's letter (Friends Journal, July 1/15) protesting the word "teenager."

We all seem to have forgotten what surely we must know from our various family histories—that until quite recently, the very idea of "teenagers" in the contemporary sense did not exist. Throughout most of Western history, and even today in most of the world, people are children until a certain age, and then they are adults. Our grandfathers and grandmothers mostly left school at about age fourteen and went to work and frequently were parents well before they were twenty. High schools were for the select few who were going on into one of the learned professions.

Our culture has produced an aberration against nature; namely, the artifi-

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cial prolongation of childhood, sometimes into the midtwenties, while people get the education they need (or, too often, actually do not get it) to prosper in a technological society. Naturally, nature rebels. The whole thing is exacerbated by Madison Avenue's invention of and pandering to "teen culture."

There must be some better way of resolving this major dilemma of our culture, and I wish Friends were able to

regard this as a major social concern and get under the weight of it. We do have some traditions for doing so; for instance, I am told that the Monthly Meeting of Friends of Philadelphia recorded a sixteen-year-old girl as a minister sometime around 1700. In practice, however, far from being ahead of worldly thinking in this area, we are behind it. Today our potential sixteen-year-old ministers are yawning in First-day Schools. In my observation, the age below which Friends consider a person to have no weight at all is about thirty-five, and the age below which one has very little weight among us is about fifty. In some places it is sixty-five.

R. W. TUCKER
Philadelphia

Ear, Hear!

THE CONTRIBUTORS to Friends Journal of July 1/15 must all be like Adam and his offspring, for their educational background would indicate they all feed upon the tree of knowledge which one does not find in the midst of the garden.

Are these the kind of people Jesus chose to spread the Word of God? Is the Friends Journal this much different than the great teacher? Are there not any fishermen in the Society of Friends?

It would be uplifting to read what the converted had to say about the wisdom and understanding which had come to them after their conversion. He who has an ear, let him hear.

DONALD BADGLEY
Poughkeepsie, New York

Integrity

THE REPORT from California Friend on Eugene Coffin's White House service (Friends Journal, May 15) has set me to thinking again about the ramifications for evangelical Friends of their easy and comfortable acceptance of Richard Nixon as a Friend.

Unless preachers accept a blatant double standard—one for ordinary folk and another for prominent personages—their repertoire of sins to rail against will be severely limited.

Worst of all, if the preachers are consistent, they may find themselves without a congregation to hear them—or pay them. Since Richard Nixon has not darkened the door of a Quaker meeting-house for many years, some of our ordinary Friends may get the notion that they need not attend.

Think about it. Integrity may not be the only thing to lose.

RAY E. STEWART
Indianapolis

Public Prayer Meeting

THE CALL of Albany Monthly Meeting for a public meeting for worship to be held in Washington across from the White House, to be followed by a twelve-hour vigil, raised a disturbing doubt for me.

I am very much for witnessing our traditional Quaker peace testimony—the need was never greater—but I am not convinced that the holding of a public meeting for worship as a warming up period, or preliminary event, is wholly justifiable within good Quaker practice.

The invitation to attend the meeting for worship said, in part: "We shall pray with all our power to be channels of God's peace to Richard Nixon, our fellow Quaker." (In my day, we used to call that "eldering," but I do not recall the reproof having been delivered from across the street.)

Now, in the Sermon on the Mount, Jesus says: "And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men." (Matthew VI: 5)

Am I wrong in reading that command as explicit and unequivocal? Are Friends agreed that the holding of a public prayer meeting near the sidewalks of Washington properly and effectively projects the Quaker image and testimony?

PETER DONCHIAN
Dunedin, Florida

Quaker Religious Thought

THIS IS in reply to Robert H. Morgan's letter (Friends Journal, May 1).

I believe that Robert Morgan and others who have a serious concern for Quaker theological inquiry will be interested to learn of the Quaker Theological Discussion Group. This lively organization of scholars and other concerned Friends has committed itself to disciplined thinking about the Quaker vision and how to be faithful to it in our time. The group meets once a year for a conference and sponsors the publication of Quaker Religious Thought. The latter is available from Vail Palmer, Rio Grande College, Rio Grande, Ohio 45674, at three dollars a year.

I am not a theological scholar, but reading Quaker Religious Thought over the years has enabled me to gain a fuller vision of what it means to be a member of the Society of Friends.

WILLIAM F. RUSHBY
North Manchester, Indiana

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Friends Around the World

Linked by Love: New England Yearly Meeting

by Marjorie D. Baechler

THE FINAL business session of New England Yearly Meeting had run overtime and was proceeding slowly. The subject of the relationship of Yearly Meeting to our Friends schools in Providence had brought out divergent opinions, and we were not at this time a gathered meeting.

A Friend was speaking from the rear of the auditorium. Through the door at the right of the platform a silent, bare-foot figure entered the auditorium, followed by fifty others, arms outstretched, hands clasped. The chain wove its way through the room, and each link found a seat among us—while the Friend continued to speak and we continued to listen attentively.

The young Friends, thinking it time for worship and not intending to intrude on a business session, had joined adult Friends. The clerk smiled and spoke for us all: "We are grateful to our young Friends for reminding us that we are, indeed, linked to one another by bonds of love."

This three-hundred-and-eleventh New England Yearly Meeting, in session June 25-30, was convened at Taft School in Watertown, Connecticut. Here spacious lawns surround imposing buildings; wide hallways connect comfortable lounges and innumerable small rooms for committee meetings and allow the machinery of business to run smoothly. Airy dining halls, a large auditorium, a craft and art room and two gyms "swallowed" fifty-eight Juniors, sixty-six young Friends, and two hundred twenty-six adults, all intent on their various activities.

Twice as many young Friends were with us this year as last year. They worried about their ability to establish a sense of community among so many—but it did happen. First-timers were overjoyed at the easy acceptance of everyone. We were truly an extended family having our annual reunion with those we love.

Youthful vitality provided an exhilarating ingredient, and more seasoned opinions proved equally provocative as we joined to discuss anger, sexuality, and changing male/female roles and to participate in workshops on listening, nonviolence, mystical experience, Quaker

"rituals" in an atmosphere of mutual love and trust.

Each individual added a precious quality to our sessions. A tiny hand crayoned a poster, which reminded us, *Peace Is The Heart Of Love*. A more worldly junior (aged ten) lettered: *Love And Peace Between The Sexes*.

For the first two days all was serene, business progressed methodically, and the schedule was followed. Tension created in last year's Yearly Meeting, during our struggle to develop a minute covering our concern for the victims of prejudice and poverty, was not apparent.

We all rededicated ourselves to this ongoing commitment to raise one hundred thousand dollars, but the fire only smoldered. We were calm, yet not tranquil. We were waiting.

Our keynote speaker, Thomas Mullen, spoke of the need for developing attitudes of imaginative identification with the suffering and the oppressed. One of our members, who walks with those in "low and desolate places" showed us again we must act with love when we stretch out our hands to our brothers, using "imaginative identification" to understand what they—not we—need and want.

Almost all of us joined the daily Bible sessions, during which Gregory Harrison brought to life the drama recorded in the Testaments.

For a Society that treasures silence, we certainly make beautiful music—evening songfests, a family quartet, guitars, zither, piano, a choral concert, and English bellringing by the Lambrequins of Lincoln School. We love to dramatize, too, and enjoyed the Juniors' episodes from the early life of William Penn.

A glorious Sunday afternoon found all three hundred forty-nine Friends, plus a lot of visitors, strolling on the lovely lawns wholeheartedly joining in the fun of a family fair. Troubadours sang as they wandered about in colorful orange and yellow robes. There were play readings, puppets, touch-and-smell boxes, a make-a-Quaker-bonnet booth and refreshments, the combination providing something for all six senses with the ethereal spirit of oneness permeating the unpolluted air.

But where was the true sense of this Yearly Meeting? We were still waiting.

Vietnam Veterans Against the War presented a program. Moved, we reaffirmed the peace testimony. We agreed

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C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

once again that we must write to Rich-
ard Nixon. This time he might hear us.

The urgency to unite behind one
central "cause" developed slowly, but it
was there all along—and one became
aware that everyone was discussing
Quaker concepts of education in gen-
eral, our relationship to Moses Brown
and Lincoln Schools in particular. (Why
do New England Friends send their kids
to Philadelphia for a Quaker education?)
The schools committee held open meet-
ings. Business sessions continued over-
time, and schedules were shifted as we
explored the real reasons behind our
expressed concern. When it became ap-
parent we would have to adjourn Yearly
Meeting before a satisfactory corporate
action could develop, we decided to
wait. We are not easy with this decision,
but no other was possible now.

Next year, when we reunite at Ge-
neva Point, Lake Winnepesaukee, New
Hampshire, July 29 through August 5,
perhaps we will be ready for action.
Meanwhile, we know the strength of
our shared experience will carry over
into our daily lives, making our rela-
tionships with others much richer and
more fulfilling. It has already.

(*Marjorie D. Baechler, a member of
Hartford, Connecticut, Monthly Meet-
ing, serves as treasurer and as a reading
clerk of New England Yearly Meeting.
The two older sons of Henry and Mar-
jorie Baechler attend Friends schools;
Bruce is at George School, and Donald
is a Regional Scholar at Westtown.
Robert and Margaret, Junior Friends,
love Friends General Conference al-
most as much as New England Yearly
Meeting. During the winter Marjorie
Baechler works in the office of the town
manager in Glastonbury.*)

War Taxes

APPROVAL was given by its Representa-
tive Meeting to a proposal that New
York Yearly Meeting enter an *amicus*
curiae brief in support of the case of
American Friends Service Committee
versus Internal Revenue Service in the
Federal District Court in Philadelphia.

This is in connection with a suit to
recover that part of taxes that is repre-
sented by the proportion of the national
budget going for war and is withheld
from the wages of employees who con-
scientiously objected to payment.

Violation of constitutional guarantee
of freedom of religion in forcing a re-
ligious body to collect such taxes from
its employees has been cited as grounds
for this suit.

**California Yearly Meeting:
"Gratitude and
Thanksgiving"**

by Donald C. Brandenburg

"WHAT FUTURE for Friends?" was the
borrowed theme when California
Friends gathered on the campus of
Azusa Pacific College for the seventy-
seventh sessions of California Yearly
Meeting in June.

Four panelists representing three
Yearly Meetings led a stimulating dis-
cussion of the booklet "What Future
for Friends?" They were Charles
Cooper (Pacific Yearly Meeting),
David LeShana (Northwest Yearly
Meeting), Eugene Coffin (California
Yearly Meeting), and Richard Foster
(California Yearly Meeting). Sheldon
Jackson, clerk of Ministry and Coun-
sel, moderated. These sessions resulted
in the adoption of a resolution that
called for any future dialog on this
subject to deal with specific points of
difference between Friends, such as the
person of Christ or the authority of the
Scriptures.

Dr. Donald Chittick, professor of
chemistry in George Fox College, pre-
sented a series of evening addresses
related to science and the Bible. His
thorough scientific knowledge and keen
spiritual perception were a challenging
combination for all who heard his mes-
sages. Choirs from the Granada
Heights and East Whittier Churches
provided special music. The Journey-
men Quartet from George Fox College
sang Sunday evening.

Other guest speakers included Orville
Winters, pastor of Fresno Friends
Church, Jerry Landrey, Yearly Meet-
ing executive secretary of Christian Ed-
ucation and Youth, and Norval Hadley,
assistant to the president of World
Vision, Inc.

A principal item of business dis-
cussed during three plenary sessions
related to relocation of the Yearly
Meeting offices. Because of the build-
ing plans of Whittier Meeting and need
for additional Yearly Meeting office
space, approval was given for construc-
tion of new Yearly Meeting facilities
on property belonging to East Whittier
Friends Church.

Other business revolved around
adoption of a three hundred fifty-five
thousand dollar budget. About two-
thirds of that amount will be used in
missions and church extension with the
remainder going for Quaker Meadow,
Quaker Men, and general administra-



Theresa Kunkel, Ramona Friends Church, reads a report to a business session of California Yearly Meeting. Behind her (from left) are: Arnold Owen, recording clerk; Richard Henry, announcing clerk; Glen Rinard, presiding clerk.

tion. A cooperative plan with Northwest Yearly Meeting was developed for supporting Aaron Hamlin, a black evangelist, in a West Coast ghetto ministry.

Keith Sarver, General Superintendent, informed the Yearly Meeting about the Mission Board's appointment of Abraham and Diane Bible as new missionaries to Alaska. They were not in attendance but expect to visit California soon on their way to Alaska. Two young men were recorded as ministers and given special recognition during the Sunday evening service. They were Robert Sweat, pastor of Inglewood Friends Church, and Jerry Landrey, who became pastor of Phoenix Friends Church July 1.

Visitors recognized during the sessions included Edwin B. Bronner, of Friends World Committee; David Stanfield, of Friends United Meeting; Leonard Hall, of Earlham School of Religion; Ferner Nuhn, fraternal representative of Pacific Yearly Meeting; and Gene Hockett, of George Fox College.

Adjournment came on Sunday evening, with the closing minute expressing "gratitude and thanksgiving to our heavenly Father for His gracious favor and prayer to Him for continued leading and blessing." The 1972 sessions of California Yearly Meeting are to be held June 21-25 on the campus of Whittier College.

(Donald C. Brandenburg is business administrator of California Yearly Meeting.)

Books of Poetry

THE QUAKER COLLECTION, Wilmington College, Wilmington, Ohio 45177, needs many volumes of poetry written by Friends in all Yearly Meetings in America. Authors are invited to send names and prices of their books. Friends and readers of the poetry of authors now deceased are invited to send a card giving information about the books they have.

WILLIS H. HALL, CURATOR

"What Thou Wouldst Be": Switzerland Yearly Meeting

by Edwin B. Bronner

ALTHOUGH the weather was less pleasant than usual at Gwatt, on Lake Thun, the spirits of the nearly one hundred attenders were not dampened. This beautiful location makes the annual Whitsuntide gathering of Swiss Friends a happy and joyful occasion as we lived and ate together in the Reformed Heimstätt.

John Ward, of Basle Meeting, served once more as clerk, and the special speaker on Sunday was Adolf Friedemann, a member of the same group. Every spoken word, except during meetings for worship, was repeated in both French and German, and sometimes also in English, for some Friends knew only one of these languages.

The concern of Hans Schuppli to open a retreat center with the support of the Yearly Meeting was considered at length. Hans Schuppli at one time operated a school in Switzerland but more recently studied at the Earlham School of Religion and was a Friends pastor at Fort Wayne, Indiana. The Yearly Meeting was unable to reach agreement regarding his project, although all expressed a loving concern for him in this new venture.

Swiss Friends feel deeply involved in the world family of Friends, and official fraternal representatives were present from London, France, and West Germany Yearly Meetings. In addition, three Austrian Quakers were in attendance and several Americans. A report of the service activities of European Friends in Algeria was heard with great interest.

A brief description of several projects of A Quaker Action Group was given and some money allocated to AQAG, following up a visit by George Lakey to the Yearly Meeting in 1970.

Adolf Friedemann, in his address on

"Experience of the Self and the Group," helped Friends to a better understanding of themselves and of groups to which they belong. Calling upon his listeners to be responsible and mature in their relationships, he repeated the admonition of Bertolt Brecht: "It is not sufficient to be good and to harm no one. We must create circumstances in which others are enabled to be good."

With only one hundred twenty members scattered over the nation, Swiss Friends have one organized monthly meeting in Geneva. The remaining members in Zurich, Basle, Bern, Montreux, and other areas belong directly to the Yearly Meeting. Thus, new members are accepted by the Yearly Meeting, and when a younger Friend chose to resign because of a difference of belief about the nature of Quakerism, he tendered his resignation to the Yearly Meeting, which accepted it with regret.

Fortunately, the official membership is augmented by more than two hundred nonmember attenders. The uncompromising conscription laws of Switzerland make it impossible for a man to live according to the peace testimony of Friends without going to jail for a period each year during more than two decades of his life, and this problem has an adverse effect on formal membership.

Although there was a preponderance of older persons, there were young Friends present as well, and they gave a delightful report of a conference they had held in the spring.

The epistle closed with a thought quoted by Douglas Steere at the Friends World Committee meetings in Sigtuna in August, 1970: "Not what thou art, nor what thou has been, beholdeth God with his merciful eye, but what thou wouldst be."

Peoples Peace Treaty

A GROUP OF STUDENTS of Germantown Friends School challenged their School Committee to endorse the "Peoples Peace Treaty" by signing it in the name of the school. This the committee declined to do, on the grounds that the constituency of the school "is in no sense unanimous in its opinion."

"We join in spirit with the authors and signers of the 'Peoples Peace Treaty' in seeking peace in Southeast Asia" said the committee in a statement, "and urge an immediate cessation of all military activities and the withdrawal of the forces of our government from Indochina."

The Penn Club Lives

WITH REAL joy I report that the Penn Club has a new lease on 22 Bedford Place, London, and a new lease on life.

William and Margaret McAdams, a wonderfully warm and friendly couple who formerly operated a country inn in Shropshire, are the wardens. We are daily impressed by their helpfulness and friendliness.

The Penn Club grew out of the desire of the workers in the old Friends Ambulance Unit, after the First World War, to have a place available for lodging and meeting in London. The club was located for nearly twenty years in Tavistock Square before it moved to its present location on Bedford Place (just off Russell Square). Refurnishing and some remodeling of the facilities will enable the club better to serve its three hundred fifty members and its visitors.

In addition to occasional African, Asian, Australian, and New Zealander visitors, there always are several continentals and a good number of Americans and Canadians. The core of long-term residents is mostly English.

Located on one of the few "perfect" streets in old Bloomsbury, the Penn Club is within easy reach of the British Museum, Friends House, London University, Public Records Office, theatres, art galleries, and museums. For those interested in "coal hole" rubbings (the newest things since brass rubbings) there is no place better located in London!

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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.)

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Quaker Men and Friends Women Meet at Wilmington

HARMONIES from the carillon tower each day welcomed representatives of Quaker Men and the United Society of Friends Women to Wilmington College in June for a joint conference, "Therefore, choose. . . ." Participants from all ages and backgrounds came from Kenya, Jordan, London, Europe, Jamaica, Cuba, and from all over the United States.

Men and women were involved in their own business and projection groups throughout the day and held joint sessions three evenings and all day Sunday.

Dorothy Dolbey, immediate past president of Church Women United, in the keynote address encouraged a "Breakthrough to New Life." Christians are required to produce change by a "newing" of our minds, attitudes and by personal involvement—if we would save the world and ourselves.

Following Sunday morning study groups, Willie Frye, Winston-Salem, North Carolina, pastor and author, urged us to "Choose Life" rather than just to exist.

Marian Beane, recently returned from Ramallah and Kenya, spoke at the Sunday afternoon mission session on "... To Be an Instrument." The Quaker Christian witness in Ramallah has had a steady influence in a community and world torn by strife and unrest.

Tom Shirk, Wilmington pastor and teacher, chaired a Sunday evening song-fest and music talent production with the help of Pike Johnson and many singers and instrumentalists.

Dr. Frederick Wentz, president of Hama School of Theology, Wittenburg University, Springfield, Ohio, asked us "Whose Day is This?", and as a Lutheran leader challenged Friends to lead on with our talents, and choose our role in today's revolution.

At the final combined session, Bertha Camphuis led a dialog panel on "living out our faith in our work." Joyce Heusel, homemaker; Marion Rains, college librarian; Thelma Hinshaw, nurse; Audrey Callaway, fraternity housemother; Vincent Fairley, farmer; Lucy Wellons, teacher; and Clark Ellis, doctor, related opportunities and technics they use in their vocation to "Get the Word Around!"—the word of love and service.

SEVENTY-ONE young Friends from six Yearly Meetings participated in the na-

tional oratorical contest sponsored by National Quaker Men. Their topic was "Therefore I Choose. . . ."

In the finals in Boyd Auditorium of Wilmington College June 13, Karla Walters, Indiana Yearly Meeting, placed first; David Hendrickson, Western Yearly Meeting, second; and Mark Miars, Wilmington Yearly Meeting, third. Other finalists were Connie Hayworth, North Carolina; Gretchen Seelye, California; Moses Hoskins, Iowa.

The choices the speakers discussed—students in tenth, eleventh, and twelfth grades—ranged widely: "I choose the way of love and service for my world—lives of purpose and fulfillment showing that we care"; "Therefore I choose faith—acceptance of faith brings a whole new power and vitality into my life"; "I choose to follow that still small voice even as George Fox."

Ercil V. Beane, of Marshalltown, Iowa, president of National Quaker Men and co-chairman (with Charles Adams) of the contest, stressed that the contest was in a spirit of cooperation much more than competition.

In his message at the triennial conference of National Quaker Men in Wilmington June 12-16, Ercil Beane said:

"Regardless of creed or status, is there any one thing more craved by the depths of man today than peace of mind with one's creator? The powerful serenity of: 'Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you.' Or as a model we unite with Paul: 'Let this mind be in you which was also in Christ Jesus.'"

"Every man is in this great search for the soul's sincere desire: Communion with his God; 'deep breathing' of the soul; stretching the mind to take in all of God's plan. All men seek God in some form, and in error we may create our own religious substitutes."

THE UNITED SOCIETY of Friends Women, in their thirtieth conference, made an earnest search for God's purpose for Friends women in these changing times.

The opening session on Saturday afternoon, where attenders were welcomed by Margaret Hadley, president of Wilmington USFW, was an introduction to some of the important choices Friends women must make.

Ruth Hockett, of North Carolina, in the opening devotions emphasized that just as the beauty of growing fields is the result of planning, so in our world

destiny is always determined by choices.

Maxine Beane, president, spoke of the changes in society that affect a women's organization.

The search for direction for Friends women was pursued, and there was real agreement that the main emphasis should be missions, but with a broad definition of the term "mission."

A symposium, moderated by Rosemary Holloway, spoke to "What I Would Like the United Society To Be in the Future," with Janis Peacock, Joyce Mardock, and Pat Shope, a student at Guilford College, as panel members.

Further possibilities for Friends women were suggested as the Yearly Meeting presidents, co-ordinated by Evelyn Schutz, each related an "Adventure with a Purpose" of their Yearly Meeting society.

Carol Mills, missionary education chairman, ably presented our mission fields. Representatives from each field broke unexpectedly into business sessions at various times with timely information. Included were Jean Zaru and Marian Beane, Ramallah; Abigail Indire and Mary Glenn Hadley, East Africa; Helen Abrikian, Jamaica; Lucille Pickard, Oklahoma; Davina Barcus, Tennessee; and Harold Smuck, reporting on Mexico. In addition, Betty Nute, of the Quaker United Nations staff, gave an account of life in Cuba as she saw it during a recent visit.

Women brought and sent trading stamps, which were dropped into the large replica of the cement block house being built at Turkana for Ersal and Dorothy Kindel. From early morning until late at night during free periods women were at the stamp tables sorting stamps and placing them in books. At the last count, Annice Carter, Christian Service Chairman, reported enough stamps and money had been collected to pay for the house!

Joyce Heusel led a service of remembrance and appreciation for members who had passed away since the last conference.

In each morning's devotional hour, Louise Wilson, devotional leader, teacher, and counselor from Virginia Beach, Virginia, lifted minds and spirits and made clear we can choose to live in the Kingdom in this world.

The conference "burst forth in song" at frequent intervals as Iola Cadwalader, of Oskaloosa, led in old hymns, new folksongs, prayer hymns, rounds, and fun songs. Esther Griggs, Oskaloosa, accompanied at the organ.

Marian Murchison, president of North Carolina USFW, installed the following officers for the next triennium: President, Maxine Beane; first vice president and adult missionary education, Margaret Rumsey; second vice president and stewardship secretary, Anne Shope; recording and corresponding secretary, Carol Mills; treasurer, Annie Belle Edgerton; missionary education secretary for children and youth, Joyce Mardock; peace and Christian social relations secretary, Helen Fuson; Christian service secretary, Annice Carter; literature and reading course secretary, Rosemary Holloway; program editor, Beatrice Kimball.

The Democratic Process

THE NEWSLETTER of Palo Alto Meeting reported on a visit of their representative, Will Jones, to Washington to take part in efforts of Friends Committee on National Legislation to repeal the draft. Will Jones had difficulty at first in getting past Congressmen's secretaries: "Frustrated, he phoned home to his wife, Ann.

"She then called some other Meeting members, who in turn called clerks of Western regional Meetings, who called their respective Congressmen. The Congressmen, from then on, greeted him (and his proxy) warmly."

Among Will's subsequent suggestions for writing to Washington are: The importance of timeliness—communications received just before a subject comes up for vote are the most effective; newspaper clippings and factual printed materials are well received by Congressmen; mimeographed or form letters are ignored; a single, sincere, persuasively written letter, or even a few such letters discussing a key point, can sometimes influence how a Congressman will vote; even a postcard counts.

A Heavy Cloud

FRIENDS COMMITTEE on National Legislation estimated the war in Indochina cost the United States nearly twenty-four billion dollars in fiscal 1970, "amidst a heavy cloud of other costs and practices that nobody seems able to penetrate.

"It is safe to assume that in 1971, as in the past five years, the cost of the war in Indochina will remain the largest single item in the United States budget and will continue to disrupt the American economy and distort national priorities."

Quaker Education Led by the Spirit

by Norman H. Wilson

I CAME to the Conference for Quaker Educators, convened at Pendle Hill by Friends Council on Education, a skeptic about Quaker education. Friends schools generally are elitist and college-oriented. Their graduates often report that they gained nothing from meetings for worship. Little difference is evident between good teachers and good Quaker teachers. The selectivity of Friends schools may foster an isolation from the critical problems that confront American education, particularly public education. In our major cities, Quaker schools siphon off the leadership from public schools and have little apparent effect on ghettos.

Few of the Quaker educators gathered at Pendle Hill, however, seemed easy about the quality of their schools. With frequent frustration and occasional heat, we questioned whether the evolutionary potential of Quakerism was finding expression in Quaker schools.

The conference task was to determine what distinctive contributions Friends schools can make to their children, to Quakerism, and to social change. Convened by Tom Brown, executive secretary of Friends Council on Education, the twenty-eight participants divided into four working parties dealing with: The unique qualities of a Quaker school, school governance and administrative processes, curricula, and social change and alternative schools based on Quaker traditions. Each group developed a minute, statement, or working paper after three days of intensive discussion.

Working papers were submitted to participants prior to the meeting. Paul Lacey, of Earlham College, and Tom Brown dealt with the purposes of Quaker education. Douglas Macdonald, incoming principal of Germantown Friends Upper School, and Norman Wilson wrote on governance processes. Chris Moore and others from Friends Peace Committee described their approach to social change and nonviolent action. Notes from a 1969 talk by Douglas Heath of Haverford College dealt with worship and skills necessary to use silent meeting.

During the conference, presentations by Friends and non-Friends injected deeper insights. Dick Leonardelli, of Western Michigan University, stressed

the distinctive contribution of Quaker worship to educational practice. David Bury, founder of an educational community at the Quaker conference center Woolman Hill (Deerfield, Massachusetts), noted that while that alternative school rejected formal ties to Quakerism, its search for consensus in governance and conflict resolution emerged from the Quaker experience. Gini Coover, of Friends Peace Committee, stressed the need for institutional change through Quaker action. David Denman, of Friends Council on Education, outlined changes taking place in British education that can increase the familial qualities of Friends schools. Chris Ravndal of The Meeting School (Rindge, New Hampshire) queried whether worship was indeed central to the purpose of Friends schools.

From the meetings for worship and reflective silences, we began to find unity. Each independently reinforced the view that worship is central to the purpose of Friends education.

The conference provided direct experience with replicable elements of Quaker education. First, there was provision for planned and unplanned worship.

Sessions used silence as a means of channeling frustration and seeking unity. At late evening gatherings, Jeanne Gross, of The Sidwell Friends School, used spiritual rock music, and Chris Moore introduced a Brethren Church ceremony of foot-washing. Second, insights came from a wide age span. The oldest participants, at eighty-three, were vigorous in their participation and pursuit of truth. From Tom Jones and Isabel Bachels we gained a renewed appreciation of the impact "retired" Friends can have on the young. From Harold Jernigan's son (Carolina Friends School) we saw that the interests of grandparents and grandchildren frequently converge.

A third key element in the conference was a "flexible curriculum." Planning and the modification of plans were shared by several group members and occasionally by the total group. Resource people with considerable expertise became "teachers" as the group needs emerged. Evaluation was based on continuous feedback and interaction, not on tests.

A fourth element was the utilization of resources outside the conference. The meeting for worship at Pendle Hill merged the conference with an ongoing spiritual life. A visit to Westtown School enabled participants to use its recreational facilities and conjecture the program potential of its physical plant. The social life of our group was enriched by our "field trips."

What about "dropouts" and "discipline problems"? In this respect, the conference also had direct relevance. Each group member was listened to with respect. When a group became mired in acrimonious debate, it turned to silent, prayerful waiting for a reconciliatory spirit. The expectancy of positive behavior and positive motivation seemed to bring out the best within the participants.

Quaker educators from the West Coast (for example, Chuck and Virginia Croninger, from John Woolman School) found they had much to share with those in the East. Exchanges of staffs and students as well as of program ideas may result. The individuality and pluralism of Quaker schools can become a resource to Quakerism.

With worship compulsory, I used to regard Friends schools as imposing a spirit. I now see the possibility that they can be led by the Spirit.

(Norman H. Wilson is director of the Putney Center, Antioch-Putney Graduate School of Education. He is a member of Putney Monthly Meeting, Vermont.)

New Zealand Yearly Meeting: The Strength of Commitment

BEFORE WE BEGAN the annual gathering of New Zealand Yearly Meeting, we had three sessions of addresses and discussions on drugs, alcohol, and sex. Elders and overseers arranged the seminar, and the background theme was, "A Search for a Living Faith." We issued a statement on the Society's concern about the administration of the present Narcotics Act. One session was devoted to meditation and prayer.

We met at Otaki, which is less than one hundred miles from three of our six Monthly Meetings.

A bus load of young people joined us after their workcamp, which had been held at Putiki Pa (Maori Settlement) on the outskirts of Wanganui, where about sixty had lived for a week. There are long-term plans (drawn up by a local Friend architect) to restore some of the buildings on this historic site and provide some modern amenities. First steps toward activating this plan were taken by young Friends when they cleared the badly overgrown burial ground, revealing hidden graves of an early missionary and other well-known persons who had lived in this area in the 1800's.

After an initial period of bewilderment on the part of the Maori residents at the determination of these young people to carry out this project, there grew a warmth of friendship as expressed in the Young Friends Epistle: "We lived within a Maori community, working with and learning from our friends leading to a tremendous feeling of security within the group. We were overwhelmed by the hospitality of our hosts, and by their gratitude. It is, however, in groups like these that mutual understanding and respect grow."

We were glad to have a brief visit from Turner and Kathryn Mills, who brought greetings from Illinois Yearly Meeting. Leo Menka, returning to Sydney after a year abroad, gave us a vivid account of the difficulties faced by Philadelphia Yearly Meeting.

We asked the National Council of Churches to advise the Government again of the churches' opposition to the Vietnam War. We also agreed that a deputation on our behalf should approach the New Zealand Government about the recognition of the Peoples Republic of China.

Donald Groom, Secretary of Australia

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Yearly Meeting, accompanied by his wife, Erica, was our official visitor. He was asked to speak at our peace session, his subject being "Friends Peace Testimony and its Relevance to Contemporary Experience." In the discussion that followed, various speakers directed our thoughts to the transforming experience that will bring us a corporate commitment and spiritual strength to accept any consequence.

The property that was once used for our Friends School is now leased to the Education Department for use as a special school under the Child Welfare Division for educational and social purposes. Friends expressed their satisfaction at this arrangement and sent their good wishes to all involved. The school has been renamed "Holdsworth." It is expected to cater for up to sixty boys aged eight to thirteen years who have come under the Justice Department.

From the reports of our representatives of the eleventh triennial conference of Friends World Committee for Consultation, we turned to look forward and consider arrangements for the next triennial gathering, which is to be held in Sydney.

The New Zealand Friends Service Committee felt encouraged by the response made to the Quang Ngai Appeal. The One Percent More Fund, directed to the support of the West Kenya Rural Service, has had little support to date but is to be continued until the end of the year.

The Race Relations subcommittee of New Zealand Friends Service Committee gave spontaneous Maori greetings as well as vivid accounts of the second conference of the Race Relations Council. We were left with a sense of urgent need for further study in this field.

Throughout our time at Otaki, May 14-18, we have lived as a family gathering, facing our difficulties, but growing close in fellowship as we worked and worshiped together.

In the words of our epistle, "We were challenged to be sensitive and aware of the needs of others, to search deeply within ourselves to measure the strength of our commitment against the patterns set by the founders of Christianity and Quakerism."

Kenneth Staynes (whose address is 12 Byron Street, Mornington, Dunedin, New Zealand) was appointed clerk to succeed Frances S. Menefy.

Classified Advertisements

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

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

Positions Vacant

COMPANION for elderly woman. Light house-keeping. Sleep in. Car necessary. Good salary and pleasant home, Bucks County. Reply to Occupant, 212 Scotchholme Boulevard, Syracuse, New York 13224.

MILITARY COUNSELOR (counseling GIs) for New York Monthly Meeting. Full time, \$4000 a year. Familiarity with Friends concerns desirable. Write New York Monthly Meeting, 15 Rutherford Place, New York 10003, c/o Dina Wenk.

YOUTH PROGRAM. Philadelphia Yearly Meeting, seeks part-time clerical assistant to director. Responsible for routine office tasks, including typing of minutes, publicity for conferences, etcetera. Occasional research and field-related tasks. Please send résumé to YFM, 1515 Cherry Street, Philadelphia 19102.

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HELP tired, overburdened small dog breeder—Quaker family in need of extra income. Take six or eight dogs into your home for breeding purposes. No cash outlay. Call 212-298-2099, or write M. Healy, 2644 Decatur Avenue, Bronx, New York 10458.

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Retirement Homes

THE TAYLOR Friends Boarding home, 4608 Roland Avenue, Baltimore, Maryland 21210, has vacancies. Write Elsie Kampe at the home, or telephone 467-8308.

Books and Publications

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017.

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.

NORTH AMERICAN QUARTERLY, a new Friends publication, wants charter subscribers and manuscripts considering the challenge of the twentieth century to Quakerism. Four issues, three dollars. Box 276, Des Moines, Iowa 50311.

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

YOUNG FRIENDS IN PRISON have asked me for books. Only new books, mailed from a bookstore, are permitted, but I have no funds. I have a list of their requests. Any help will be appreciated. R. Bair, 3407 Baring Street, Philadelphia 19104. 215-222-1407.

Wanted

BOOK WANTED by Ban-the-Bomb a-borning: "The Forbidden Voyage of the 'Phoenix' into the AEC Prohibited Zone," by Earle Reynolds, New York, David McKay, Inc., 1961. Offer five dollars. Richard Post, 2025 Seneca Street, Ann Arbor, Michigan 48104.

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

SMALL APARTMENT, preferably unfurnished, in Lansdowne, Media, or Swarthmore, for woman. Available September 1. Box W-523, Friends Journal.

FRIENDS HOSPITAL is looking for pictures or silhouettes of its first three superintendents: Isaac Bonsall, Edward Taylor, M.D., and John C. Redmond. Information appreciated. Please call David Arnold, CU 9-5151.

YONG FRIENDS working for AFSC wish to rent house or farm in country about one hour from Philadelphia. Write Chris Meyer, AFSC, 160 North Fifteenth Street, Philadelphia 19102.

WANTED TO BUY. Eighteenth-century and nineteenth-century American silver, early American paintings, early Delft and Chinese export porcelain, antique American furniture (before 1830). Please submit photographs or detailed description and price. Box B-526 Friends Journal.

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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.



Jonathan Knisely on the vigil line

How to Spell Leg of Mutton

by Luanna J. Bowles

STUDENTS in Friends schools are used to winning laurels, but these are usually received for secondary or upper-level achievements. Now national recognition has come to a Quaker lad from Friends Elementary School in Mullica Hill, New Jersey (population is one thousand).

Jonathan Peter Knisely, a twelve-year-old eighth grader, spelled down seventy-six other elementary school contest winners from most of the states of the Union. The occasion was the Scripps-Howard forty-fourth annual spelling bee, in Washington, D. C. During the week he and the other contestants were received in the White House by the President's wife before visiting other persons and places in Washington.

Thursday afternoon, just after he had won the spelling bee, Jonathan, with his parents, Samuel and Kristine S. Knisely, members of Mickleton Meeting, joined the Quaker peace vigil in front of the White House, where he had earlier been received as an honored guest. Friday he again joined the vigil.

As winner of the contest, Jonathan received one thousand dollars, which he plans to save for college; a weekend in New York; and one hundred dollars for pocket money.

"Gigot" was the word that tripped up the last of the other contestants.

Jonathan's picture was taken as he stood behind a sign that read, "We utterly deny all outward wars and strife . . . for any end. Quaker Peace Testimony."

A reporter from The Washington Post asked him if that represented his views. "Well," he answered, "I have to admit I get into a couple of fights a week with my brothers and sisters." He added: "I really am against war. Not just the war in Vietnam but all wars."

MEETING ANNOUNCEMENTS

Alaska

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

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

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

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th 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—Unprogramed meeting 11 a.m. First-days. Clerk 582-9632.

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

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

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

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

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

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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

SAN FERNANDO—Family sharing 10 a.m. Unprogramed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

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—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m., discussion. 698-7538.



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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. George Corwin, Clerk. Phone 853-1521.

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., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

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 677-0457.

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.



Interior, Broad Campden Meetinghouse, England

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 (unprogramed). 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—Unprogramed 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 Friends Meeting. Worship, 10:30 a.m. in members' homes. Phone Hans Peters: 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—Lanthorn Meeting and Sugar Grove Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogramed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

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

Iowa

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

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

Kansas

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

Kentucky

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

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

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

Louisiana

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

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

Maine

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

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

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

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

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

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

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

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

Maryland

ADELPHI—Near University of Maryland, 2303 Metzert 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, Home-wood 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. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair Street, from June 13 to September 19.

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 931-3807.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone FA 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, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

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

HADDONFIELD—Friends Ave. 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.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 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.

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, 10:30 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—Unprogramed 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. Duanesburg, Schenectady County.

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

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: Robert Mayer, phone 942-3318.

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. Martha G. Meredith, 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. Sundays, 10 a.m. downtown YWCA, Jefferson at 11th. 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, 10:30 a.m.; meetings for worship, 9:45 and 11:30.

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—Sumneytown 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.

LANSLOWNE—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 Pennswoods—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, 10:30 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.

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

University City Worship Group, 3907 Spruce St. (Enter rear.) 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.

STROUDSBURG in the Poconos—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

SUMNEYTOWN-GREEN LANE AREA—Worship First-days, 6:30 p.m. Call 215-234-8424 or 234-4670 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.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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 N. Washington. Worship, 10:15. Phone 667-8947 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

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

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 272-0040.

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

Announcements

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

Births

DAY—On June 18, a daughter, RUTH LYNN DAY, to Mark and Dottie Day. The parents are members of 57th Street Monthly Meeting, Chicago. They teach in The Meeting School, Rindge, New Hampshire.

HALSTEAD—On March 14, a son, DAVID

PATRICK HALSTEAD, to David and Karen Darlington Halstead, of Kennett Square. The mother is a member of New Garden Monthly Meeting, Toughkenamon, Pennsylvania.

LEON—On May 26, a daughter, NOELLE ELISABETH LEON, to Robert and Vivian Léon. The parents are members of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

RICH—On June 7, in Poughkeepsie, New York, a daughter, LANI DIANE RICH, to Charles E. and Joyce Ann Gehman Rich. The parents and Lani's brother, John Martin, are members of Poughkeepsie Monthly Meeting.

RODEWALD—On June 10, in Clinton, New York, a son, CARL BERNARD RODEWALD, to Albert F. and Wiebke Rodewald. The father is a member of Haverford Monthly Meeting, Pennsylvania.

SCARLET—On June 6, a daughter, LESLIE ELLEN SCARLET, to Richard I. and Virginia Bradley Scarlet, of Arlington, Massachusetts. The mother and maternal grandparents, William and Virginia Bradley, are members of Wrightstown Monthly Meeting, Pennsylvania.

SOLENBERGER—On June 17, in Berwick, Pennsylvania, a son, AARON JOHN SOLENBERGER, to Thomas F. and Jane Norris Solenberger. The father and paternal grandparents, Robert R. and Anne F. Solenberger, are members of Millville Monthly Meeting, Pennsylvania. Frances Norris is the maternal grandmother; Eliza A. Foulke and Edith R. Solenberger are the great-grandmothers.

SWAIN—On May 5, in Trenton, New Jersey, a daughter, MARGARET LUCILLE SWAIN, to Loring John and Lucille Swain. The mother and maternal grandparents, Jerome and Lydia Levy, are members of Yardley, Pennsylvania, Monthly Meeting.

VOGEL—On July 10, in San Diego, California, a daughter, SARAH VOGEL, to Frank and Sheila Vogel. The mother is a member of LaJolla, California, Monthly Meeting.

Adoption

GREENE—On May 1, a daughter, JANE LOUISE GREENE, born March 13, 1971, by Joseph and Mary Greene.

Deaths

BRIGGS—On May 18, in Salem, New York, EMMA BRIGGS, a lifelong member of Easton, New York, Monthly Meeting and its clerk at her death. She gave devoted service in New York Yearly Meeting to its Record Committee and Advancement Committee. She was a wellspring of information on Friendly tradition and genealogy and a pilgrim to historic meetinghouses. She is survived by a daughter, Theodora DeHoney, of Queensbury, New York; three sons: Franklin, of Wawa, Pennsylvania, John B., of Saddlebrook, New Jersey, and George M., of Waterford, New York; three sisters: Bertha Briggs and Mae Billins, both of Easton, and Mrs. Carroll Streeter, of Madison, New York; five brothers: Earl, of Pleasantville, Watren, of Easton, Raymond, of Valley Falls, William, of Greenwich, and Donald, of Stillwater, all in New York; and eleven grandchildren.

BRIGGS—On June 11, in Florida, JOSEPH

S. BRIGGS, aged 88, formerly of Yardley, Pennsylvania. He was a birthright member of Yardley Monthly Meeting and also was active in St. Petersburg Monthly Meeting. Other longtime associations were with the Grange, public school board, several cooperative agricultural organizations, and Camp Onas. His integrity, his loyalty to the Religious Society of Friends, and his warm sense of humor endeared him to a large circle of friends. He is survived by his widow, Mabel R. Briggs, of Newtown, Pennsylvania; two daughters: Mrs. Ralph M. Lane, of Raleigh, North Carolina, and Mrs. Robert Balderston, of Glen Mills, Pennsylvania; and three grandchildren.

COATES—On July 16, in Danbury, Connecticut, EDITH PETERS COATES, aged 80. She and her husband, H. Bennett Coates, were active members of Easton Preparative Meeting, Nottingham, Pennsylvania. They were executive secretaries of Baltimore Yearly Meeting in 1951-1952. She was active in Yearly Meeting Peace committee and Pennsylvania Women's Christian Temperance Union. Following her husband's death, she taught in Happy Grove Friends School, Jamaica, British West Indies. At the time of her death, she was residing with her daughter, Mrs. Francis Wodock. She also is survived by a daughter, Mrs. Calvin Settlemyer, of Belleville, Illinois, and a son, John Coates, of Oxford, Pennsylvania; two brothers: Wallace Peters, of Philadelphia, and Herbert Peters, of Emmaus, Pennsylvania; two sisters, Eleanor Peters, of Philadelphia, and Esther Pickering, of New Hope, Pennsylvania; five grandchildren; and five great-grandchildren.

DERR—On June 14, in Bloomsburg Hospital, Bloomsburg, Pennsylvania, ELEANOR K. DERR, aged 62. She was clerk of Millville Monthly Meeting, Pennsylvania, and Millville-Muncy Quarterly Meeting and was a member of Friends Prison Committee. She is survived by her husband, Wallace Derr; two sons, Daniel, of Conowingo, Maryland, and David, of Bloomsburg, R. D. 1; and three grandchildren.

JUSTICE—On June 23, in Chester County Hospital, West Chester, Pennsylvania, MARION T. JUSTICE, aged 83, a member of Merion Monthly Meeting, Pennsylvania. She attended Swarthmore College and was graduated from Philadelphia College of Art. A free-lance artist, she did magazine illustrations and designed greeting cards. She is survived by a sister, Elizabeth J. Shortlidge; a niece, Caroline S. Helmuth; a nephew, Justice S. Shortlidge; two great-nephews, and three great-nieces.

KNIGHT—On July 13, in North Penn Hospital, Lansdale, Pennsylvania, THOMAS LEEDOM KNIGHT, aged 78, of Foulkeways, Gwynedd, Pennsylvania. He was a birthright member of Middletown Monthly Meeting, Langhorne, Pennsylvania, and later joined Abington Monthly Meeting, Jenkintown, Pennsylvania. He is survived by his widow, Harriet Russell Knight; and two sisters, Alice Knight, of Newtown, and Mary Knight of Langhorne.

MORRIS—On June 3, in Cleveland, Ohio, LOUISE MORRIS, an active member of Cleveland Monthly Meeting. She was interested in nature, art, and conservation. She is survived by her sister, Virginia Morris, of Cleveland.

MOORE—On June 29, in Foulkeways, Gwynedd, Pennsylvania, ISABEL STABLER

MOORE, aged 85, a member of Flushing Monthly Meeting, New York. After attending George School, she taught school in Sandy Spring, Maryland. In the 1920's she was clerk of Flushing Monthly Meeting, and was active in Westbury Quarterly Meeting and New York Yearly Meeting. After the second World War, she took part in a project that brought young Japanese girls here for medical treatment following Hiroshima. Two girls were guests in her home while here for plastic surgery. She also played a role in Meeting's sponsorship of a Polish refugee. She leaves a lovely memory of gentle purposefulness, unerring kindness, and a warm and ready wit.

RUHLMAN—On July 6, JOHN S. RUHLMAN, JR., aged 74, of Trenton. He was a longtime member of Chesterfield Monthly Meeting, New Jersey. He is survived by a sister, Louise M. Ruhlman, with whom he lived; two nieces, and three nephews.

SCHIEFER—On June 6, in Pickering Nursing Home, Newtown, Pennsylvania, BERTHA SCULLY SCHIEFER, aged 99, a member of Wrightstown Monthly Meeting, Pennsylvania.

SHIMER—On July 9, RAY A. P. SHIMER, aged 88, of Doylestown, Pennsylvania. Widow of the late Robert K. Shimer, she was a longtime member of Chesterfield Monthly Meeting, Trenton, New Jersey, who formerly lived in Yardley, Pennsylvania.

SNIPES—On April 29, JANE MOON SNIPES, aged 84, a lifelong member of Falls Monthly Meeting, Fallsington, Pennsylvania. She and Edgar Thomas Snipes were married in Falls Meetinghouse in 1918, and their children continued to be part of the Meeting. Her clear judgment made her a valuable member of Worship and Ministry, a former clerk of Burlington and Bucks Quarterly Meeting, and a reading clerk of Philadelphia Yearly Meeting. She served as chairman of the Fallsington Friends School committee, on the Westtown School committee, a director of the Fallsington Library, and president of the Falls Township Parent-Teacher Association.

Marriages

BEYER-GISSELMAN—On July 17, in Harrisburg, Pennsylvania, Meetinghouse, DANA LEE GISSELMAN, daughter of Harold and La Vera Gisselman, of Wausau, Wisconsin, and GEORGE REDMAN BEYER, son of Leonard and Edna Beyer, of Mansfield, Pennsylvania. The bridegroom was clerk of Harrisburg Monthly Meeting, and his parents are members of Elmira, New York, Monthly Meeting.

BRODY-PATTERSON—On June 19, in Wrightstown, Pennsylvania, Meetinghouse, ANNE PATTERSON, daughter of the late Robert Patterson and Charlotte Hill Patterson, of Wycombe, Pennsylvania, and GEORGE BRODY, son of Mr. and Mrs. Henry F. Brody, of Carlisle, Pennsylvania. The bride and her mother are members of Wrightstown Monthly Meeting.

CROWLEY-SATTERTHWAITE—On June 26, in Gwynedd, Pennsylvania, Meetinghouse, FAITH ELLEN SATTERTHWAITE, daughter of Dr. Thomas C., Jr. and Helen VanSciver Satterthwaite, of Ambler, Pennsylvania, and DAVID A. CROWLEY, son of David S. Crowley, of Baltimore, and Mrs. John

Lutz, of North Augusta, Georgia. The wedding service was performed by the Reverend William R. Taylor, of Waynesburg, Pennsylvania. The bride and her parents are members of Gwynedd Monthly Meeting.

FRANK-BIBERSTEIN—On June 13, in the outdoor auditorium of George School, Pennsylvania, under the care of Wrightstown, Pennsylvania, Monthly Meeting, KATHRYN BIBERSTEIN and DR. JURG FRANK.

GRISOM-HAMMARSTROM—On July 3, in the woods behind the home of the bride's parents in Lower Milford Township, Pennsylvania, WENDY HAMMARSTROM, daughter of Bryn and Helen Hammarstrom, and GARY GRISOM, grandson of George Grisom, of Newtown Square, married each other in a simple ceremony in the presence of a few relatives and friends. The bride is an associate member, and her parents are members, of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

KECK-JACOBS—On July 24, under the care of Miami, Florida, Monthly Meeting, ALLYNE JACOBS, daughter of Robert and Thyra A. Jacobs, and NEIL WILSON KECK, son of William S. and Patricia Keck. The bride and her mother are members of Miami Monthly Meeting, and she is the granddaughter of Elizabeth H. Allen and the late Howard Allen.

LARRABEE-SCOTT—On June 28, in Granville, Ohio, ALYSON MARGARET IRENE SCOTT and ARTHUR MEARS LARRABEE, son of Kent R. Larrabee, of Washington, D. C. The bridegroom is a member of Central Philadelphia Monthly Meeting.

SIMS-WEBSTER—On July 3, in Gwynedd, Pennsylvania, Meetinghouse, VIRGINIA EILEEN WEBSTER, daughter of G. Willard and Alice Stratton Webster, of Blue Bell, Pennsylvania, and JOHN NORMAN SIMS, JR., son of Dr. John N. and Ina Rolls Sims, of Birmingham, Alabama. The bride and her parents are members of Gwynedd Monthly Meeting.

Coming Events

September

5—Meeting for worship, Adams, Massachusetts, Meetinghouse, 3 P.M. Speaker: Elizabeth Yates McGreal.

10, 12—Administrative, Policy, and Nominating Committees of Friends Committee on National Legislation, Wilmington College, Ohio.

11—Fall Conference and Legislative Workshop, Friends Committee on National Legislation, 9:30 A.M. to 9:30 P.M., Wilmington College, Ohio. Open to all persons interested in national legislation. Write Friends Committee on National Legislation, 245 Second Street, Northeast, Washington, D. C. 20002, for reservations.

12—Baltimore Quarterly Meeting, Sandy Spring, Maryland. "The History of Pacifism in Christianity," Harry Yeidi, 9:45 a.m.; worship, 11; lunch (provided), 12; business, 1:30; "AFSC Activities for International Peace," William Taylor; discussion group for young people on nonviolence.

17-19—Missouri Valley Conference, Rock Springs Ranch, near Junction City, Kansas. Write Kenneth Conrow, Treasurer, 444 Oakdale Drive, Manhattan, Kansas 66502.

19—Meeting for worship, Plumstead Meetinghouse, near Gardenville, Pennsylvania, 3 P.M.

19—Annual John Woolman Memorial lecture and tea, Mount Holly Meetinghouse, 3 p.m. "To lessen the distress of the afflicted ... today," David S. Richie.

Sufferings

Meetings, families, and friends may wish to send to Friends Journal the names of Friends and attenders who are in prison or face other action for their beliefs. Information about writing, visiting, and otherwise supporting imprisoned Friends is available from Gary Stewart, North Columbus Friends Meeting, 1954 Indianola Avenue, Columbus, Ohio 43201

JOHN LUGINBILL, attender of Community Meeting in Cincinnati, Ohio: John was recently arrested for taking his draft board file. He is charged with stealing United States government property. John was recently transferred from the Newport City Jail to the Allen County Jail in Fort Wayne, Indiana.

JUDY BRUTZ, Community Meeting, Cleveland, Ohio: Judy was denied a federal loan to continue studying at Case-Western Reserve University. The loan was denied because she refused to sign a loyalty oath.

KEVIN TOWLE, Monadnock Meeting, New Hampshire: Sentenced to two years' imprisonment for refusal to register for the draft. Kevin was recently transferred from the Merrimack County Jail, Concord, New Hampshire, to the federal prison at Ashland, Kentucky 41101.

Released from prison:

WALT SKINNER, attender of Orange Grove Meeting, Pasadena, California.

DAN BALDERSTON, Berkeley Meeting.

Friends who remain in prison:

JAMES (BUD) ALCOCK, Wilmington, Delaware: In Federal Prison, Allenwood, Pennsylvania 17810.

RICK BOARDMAN, Acton Meeting, Massachusetts: In Federal Prison, Allenwood, Pennsylvania 17810.

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

GEORGE CROCKER, Minneapolis Meeting: In Federal Prison, Milan, Michigan 48160.

ROBERT EATON, Annapolis Meeting, Maryland: In Federal Prison, Allenwood, Pennsylvania 17810.

TODD FRIEND, Orange Grove Meeting, California: In Federal Prison, La Tuna, Texas, P.O. Anthony, New Mexico 88021.

JANE MEYERDING, Abington Meeting, Pennsylvania: In Federal Women's Reformatory, Alderson, West Virginia 26505.

JOAN NICHOLSON, attender of Media Meeting, Pennsylvania: In Federal Women's Reformatory, Alderson, West Virginia 26505.

DECOURCEY SQUIRE, Morgantown Meeting, West Virginia: In Federal Women's Reformatory, Alderson, West Virginia 26505.

RALPH SQUIRE, Morgantown Meeting, West Virginia: In Federal Youth Center, Morgantown, West Virginia 26505 (expected release cancelled).

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts: In Federal Women's Reformatory, Alderson, West Virginia 26505.

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Man and His Environment

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THE FRIENDS SCHOOL OF THE BRITISH VIRGIN ISLANDS

Long Bay, Virgin Gorda

October 1 to December 10, 1971

Ten areas of concern include—

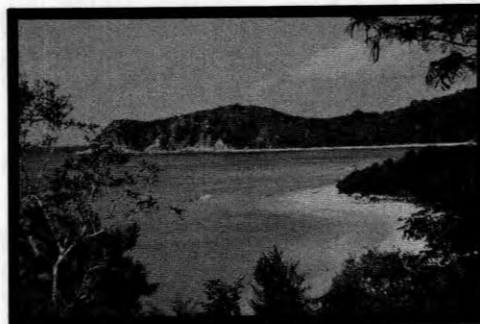
Construction: Learn masonry, design, stress of materials, costs, while helping to build Long Bay family campsites.

The Sea: Set up an underwater trail; investigate marine biology; study navigation; learn design and construction of boats and care of marine motors.

Organic farming and gardening: Plant, cultivate, harvest. Help produce milk, eggs, meat, tropical fruit.

Relevant Education: Share knowledge of a favorite subject with local eighth-grade pupils, using the each-one-teach-one approach.

The competent staff members have varied backgrounds; most are not professional teachers. One will be available for term-long discussions of future lifestyle, possible careers, both academic and nonacademic. Participation in this project is limited to twenty, chosen after personal interviews.



Business Management: Cost accounting in agriculture, construction, commissary. Business organization for family campsites.

For detailed descriptive material, write to:

Man and His Environment,
Long Bay, Virgin Gorda, British Virgin Islands,
or Plymouth Union, Vermont 05057.