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Quaker Thought and Life Today





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THE PHOTOGRAPH ON THE COVER was taken in Arch Street Meetinghouse during the 1971 sessions of Philadelphia Yearly Meeting by Helena Seyffert. She was a student of photography and ceramics in Philadelphia College of Art and now is in the California College of Arts and Crafts.

Silent I ponder. Ended is the flight,
And He whose hands upheld us in the air,
Whose grace has calmed the snowstorm and the night,
Is now with me and folds my hands in prayer.

BARON EHRENFRIED GUNTHER VON HUENFELD

Today and Tomorrow

There Is a Way

TO MOST OF US times come when we wonder about the many religious and secular establishments that claim for themselves the finality of absolute truth, regardless of contradictions and disagreements. This lack of harmony leads some to grope along without guideposts and to despair of ever finding the truth, if any.

To this point William Bacon Evans addressed himself in the first number of *The Call*, which was laid down some years ago. A Friend sent us a copy of it.

There is a way, William Bacon Evans wrote. "How can anyone be convinced that there is such a way, and that it is safe to trust oneself to it? To answer these and other questions the following affirmations are offered. If they appear dogmatic, let the reader suggest his own alternatives."

He listed eighteen affirmations:

There is a way which no bird of prey knows and the falcon's eye has not seen it. The proud beasts have not trodden it; the lion has not passed over it.

This way is described in the Bible and in Bunyan's *Pilgrim's Progress*.

It is the way in which Christ walked.

It is the way which He has established for us to walk in.

He said, "I am the way."

Thousands of men and women have walked in this way with great joy to their eternal profit.

It is a straight and narrow way.

There is no other way to Truth.

No seeker is denied entrance to this way.

No one need delay, but may enter upon the way now.

It is a real journey and not a "map journey" which man can plan but never really take.

It is the way of the cross.

Many cherished objects must be left behind, such as riches, worldly honors, reputations, self-pleasures, selfish plans, conjectures about religion. Foolishness, foppiness, and finery must be relinquished. Christ's cross is Christ's way to Christ's crown.

By facing toward God, man starts on this journey. Man journeys onward by continually looking to God and practicing His presence.

Man worships God by continually presenting his body a living sacrifice to God.

In traveling upon this way, man is indeed subject to many trials, doubts, temptations, privations, seductions, persecutions, frowns, hungers, and thirsts; but in all that man encounters he finds God's arm stretched out for him, to bring him victoriously over all hindrances.

The way becomes more plain the longer it is followed.
The end crowns all.

Appostrupy

WE HADN'T given the apostrophe's uses more than a flea's thought (except a copyreader's concern for the printer's style) until we'd read *The Washington Post's* B. D. Colen's story on that punctuation mark's meanings. It's likely we'd missed somebody's boat—it isn't that simple, we're told.

The story's point was St. Albans School's English teacher's remarks on spelling the institution's name and the presence of an apostrophe in the name of St. Alban's Church.

The *Post's* writer's research disclosed Bergen Evans's remark that the American Language Association should declare war on the apostrophe instead of wasting members' "time on things like ain't" and a Harvard linguist's explanation that the high-rise comma is an eighteenth-century grammarians' invention as a convenience but also the result of a misunderstanding. A Montgomery County teacher's assignment brought this third grader's essay: "An appostrupy is a comma in the air. You yooos an appostrupy in (that's thow's, thee's, shuck's)."

We've problems of our own: Friends' Central School, Friends Academy, First Friends' Church, Friends Meeting of Washington, the Friend's letter, Friends' property, Friends activities.

So be it. Let's get to the world's bigger problems.

Miscellany

✓ The *Liner France* is scheduled to sail January 10 on a round-the-world cruise. The cheapest cabin will cost five thousand dollars; the grand luxe suite, one hundred thousand. At least twelve cabins have been booked simply to store clothes; their total cost is nearly ninety thousand dollars. On the cruise, which is expected to gross more than ten million dollars, an official said, there will be no celebrities—"just a lot of people with solid incomes, exactly the kind of people you want to see in a recession."

✓ "When will the Christian conscience be strong enough to unite those who call themselves after Jesus in the building of a world of brotherhood? When will we be ashamed to call Christian those who trust in the sword?"—Emil Fuchs, in *Christ in Catastrophe*.

✓ "Under our system the choice has been made that Government is to be entirely excluded from the area of religious instruction and churches excluded from the affairs of government. The Constitution decrees that religion must be a private matter for the individual, the family, and the institutions of private choice, and that while some involvement and entanglement is inevitable, lines must be drawn."—Supreme Court opinion on state aid to parochial schools.

The Paradox of Communication

by J. Richard Reid

WHEN WE REFLECT on how to distinguish life from death, is it not that in life—spiritual life as well as physical life—there is change, development, becoming? Where there is change there is tension, there is contradiction to be resolved, and there is paradox.

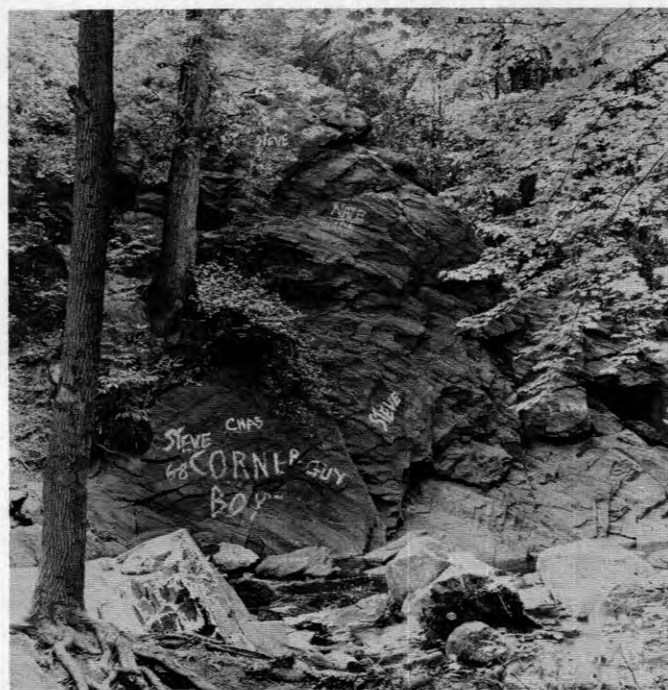
The greatest paradox may be the one that is inherent in that most human of processes: Communication. Communication is the transfer of something from one being to another. Unlike what happens when I give you a physical object and therefore no longer have it myself, however, if I communicate something to you, we both possess what was transferred. We have it in common. The root appears in *communication* and also in *communion*.

Communion is spiritual communication, spiritual sharing; it is giving and receiving. In communion, giver and receiver are richer than before, because a new value has been created: A shared consciousness of having shared.

Another paradox of communication is new in human history or is so exaggerated by modern conditions that it is as though it were new. The means of communication have multiplied so much that most human beings are assailed actually or potentially by verbal and visual communication from millions of sources every day. Words from friends; words from strangers. Spoken words; written words. Honest words; deceitful words. Loving words; hateful words. Profound words; trivial words. Words to help us; words to use us. Words to enlighten us; words to confuse us. Words that excite us; words that calm us; words that overwhelm us. Words we welcome; words that we must raise barriers to shut out—words that threaten our peace of soul if only by their insistence. Words that sometimes rob us of the possibility of reflecting, of communing with ourselves. Words that end up by making us strangers to ourselves.

And so, the great paradox: The more words, the less real communication. As the flood of words strains for infinity, the amount of communication threatens to reach for the infinitesimal. It is likely that Henry David Thoreau, isolating himself in his cabin, or Moses, in the solitude of Sinai, accomplished more communication than any cocktail party habitué, any radio or television entertainer or journalist—or all of them together—with the logorrhea that marks this twentieth century. The very tool of communication has become perhaps the greatest barrier to communion—at least part of the time, and perhaps even most of the time, for modern man.

Once we realize what is happening to us, and the essen-



Photograph by George L. Creed

tially pathological nature of the phenomenon, once we decide to resist, we have a resource that seems to many like the ultimate paradox, but which the Quaker eagerly seeks and cherishes as an antidote for the offending poison in the environment.

This is silence—not dead silence, not solitary silence. A communal silence that quivers with vitality. A silence that is communication with others gathered together with us. A silence that turns to communion so deep and so meaningful that the more primitive communication of language seems a crude instrument by comparison.

Paradox. Yes, even though it is simply our living experience. Perhaps the hypothetical visitor from Mars would confuse this most living of experiences with a room filled with death. Yet one can imagine that like the legendary attacking Indians who broke into the frontier Quaker meeting, even our Martian visitors would soon themselves be vitalized by the sheer spiritual energy of the communication in process.

At least that is the kind of meeting for worship we can strive for each week. Perhaps we can even achieve it now and then.

“Are our meetings held in expectant waiting for divine guidance? Is there a living silence in which we feel drawn together by the power of God in our midst? Do our meetings give evidence that we come together with hearts and minds prepared for communion with God and with one another?”

When the answers to this query are yes, we have mastered the secret of our precious paradox. Just as the last shall be first and the first last, so also we may come to realize that those who speak most may say the least and that when we speak least we may say the most.

Releasing Friends For Social Action

by Clifford Neal Smith

FACED WITH financial problems, the Regional Executive Committee of American Friends Service Committee in Chicago named a task force to find ways to make the available funds go farther. Out of its deliberations came a feeling that the Society of Friends should return to the ancient device of depending on released Friends to carry out the programs that a declining number of paid employees may no longer be able to do.

Some Friends already do take a year or so out of their professional lives to work on Quaker projects; that ought to be the normal expectation of Friends, not the exception.

Under such a system, released Friends could become central to the activities of AFSC; the paid staff would then become the cadre of the organization to give continuity, provide backup services, and pass along their experience to a changing group of released Friends.

A major change of emphasis would occur. Released Friends would bear primary responsibility for the success of projects, and the situation in which contributors to AFSC expect paid staff to bear this responsibility would be changed.

We have no assurance that enough volunteers would come forward to undertake the tasks AFSC has before it. Many Friends would be interested in helping, no doubt, but most of them have commitments to family and job.

The practice of releasing Friends to undertake specific tasks was easier when Quakers followed the agricultural cycle. One could then expect to have some time in mid-winter, when nothing was done in the fields and sons or neighbors could do the chores. In an industrial society, though, there are no fallow periods during which a Friendly mission may be undertaken conveniently.

Members of the task force observed that the Society has not developed ways to counteract the demands of an industrial age on its members. What is required is assurance that, in later life, Friends will have sufficient savings and pensions to be able to take time out in midcareer to fulfill social concerns.

One of various devices that would relieve Friends of the need to be employed continuously might be to organize a savings plan for members of the Society. Frugality has always been a Friendly ideal, but there is today in America no organized way in which Friends can save their money together in such manner that their joint savings could be invested in projects that conform to Quaker notions of social accountability. Indeed, a high percentage of American Friends, being now in the educational and health in-

dustries and ancillary professions, do not have the special business competence which traditionally the Quaker bankers and merchants of England and Philadelphia provided their coreligionists.

If frugality were again emphasized as a Quaker virtue and the savings of Friends could be channeled into trust funds managed by boards of expert money managers, much could be done to protect Friends from the cyclical swings of the economy and the vagaries of the employment market.

Such trust funds could be used as important tools of Quaker social action. Ownership of company stock is a potent way to influence company policy. Just as significant may be the use of some of the investment yield from these joint savings to defray the living costs of released Friends during the time they are working on Quaker projects or following the leadings of individual social concerns.

A second device is to set up a pension plan to which all Friends may contribute throughout their careers, irrespective of place of employment. It is rare now for Friends to spend their working careers with only one firm or institution. Each time jobs are changed, there is a loss of pension rights. The longrun effect is that many Friends find it almost impossible to build up large enough pensions to give them security during the retirement years.

It would be advantageous for Friends simply to refuse to participate in any of the employers' pension plans and, instead, contribute to a fund set up by the Society of Friends itself. No pension rights would be lost when they are forced to change employers. Members of the fund then could build up their pension security in a manner not presently possible, except through the purchase of expensive individual insurance policies.

Some members of the task force felt that emphasis on social concerns to be undertaken by released Friends in midcareer would add a new element of creativity to Quaker activities. Perhaps even more important in the long run, it would add a great deal to the lives of Friends who could then afford to take time out from their careers to do the things they know in their hearts they ought to be doing.

Perhaps it is not too much to say that the Society of Friends has a duty to consider ways to make the releasing of Friends for social action a normal event in the lives of its members.

YE ARE the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5: 13-16

The Voices of Change

by Margaret H. Bacon

I THINK OFTEN of a sentence the late, beloved Clarence Pickett once wrote: "We dare to believe that we move with the great tides of human yearning." Oftener than ever these days, for all around us are the voices of change, which impel us toward a more just and equitable society. For it is that of God in man that stirs us with a divine discontent and spurs us to struggle toward the making of the Kingdom of God.

Against the tides of yearning, however, is a deep human tendency to abhor change. Growth demands the destruction of comfortable habits of thinking and acting. We suffer as we grow. The voices of change therefore often are unwelcome, and to our ears they sound shrill, unreasonable, demanding. They run counter to the very things we have been saying over and over. They challenge our good intentions. Whether, long ago, they arose in Nazareth or challenged religious orthodoxy in England or agitated for the abolition of slavery, the voices expressing human yearning always have sounded raucous in the ears of the polite.

Sensitivity to human yearning has made Quakers pioneers in social change. Yet history, then and now, proves that Quakers are no more immune than other good people to the slothful habits of thought that brush aside the voices of change.

When we first heard the cry for black separatism we were angry. Had we not done our best over the years for our Negro brothers? Did we not make it a habit to refuse to acknowledge that any differences existed under the accident of pigmentation? Time and personal struggle and suffering have told most of us that the cry for black liberation is a legitimate yearning.

Our children are another challenge to what some of us like to think is our liberalism. They have dared to question beliefs we have held for twenty-five years. They have dared to point out to us that it was during these years that the military-industrial complex has fastened an ever-tighter hold upon our nation. They dress and live and talk and treat property in ways that seem quite incomprehensible to us. They say we must face up to the need for radical social change now. We say that social change takes time. They say we have no time.

The newest voice to challenge our complacency is that

of women's liberation. We have already done that, Quakers say. Look at our record in recognizing the equality of women in our meetings for worship and our schools. Look at the leadership we gave the feminist movement in the nineteenth century. Yes, but there is more to be done today, the voices tell us. We need to free men and women from the last vestiges of artificial roles, created by historical accident. We need to find new ways to treat each other as subjects, not objects; as neither "man" nor "woman" nor "secretary" nor "boss"—but as children of God.

Will the voices go away and leave us in peace?

No, they will not.

Instead of wishing to still them, we ought to thank God for them. They are an early warning system, telling us we must act, and act now. They are a source of power and strength to us; they provide the steam we need to empower social change. If we can respond to them, they hold out hope that we can change and grow too, and it is this, the capacity to change and grow, that moves us closer to the Kingdom of God.

My Father and I

by Betsy Crom

MY FATHER is a college professor; I am a high school senior. For years he was the undergirding strength of our family—one who roared, frightening me and my siblings to death whenever we rocked back too far in his huge rocking chair and tipped over the lamp.

We would sit in his lap while he cut our fingernails or read the comics to us from the evening newspaper. When the family went fishing, my father patiently baited three hooks besides his own and spent more time coping with tangles than fishing.

Now I am too old to swing around his feet, and we have greater difficulty in communicating. Communication has become an important issue in my life. Words do not come easily to me, and in this respect I am like my father. I believe, however, that I must never give up the struggle to communicate.

When I left home to attend boarding school, my father suddenly became a quiet stranger in my life. He typed letters, sent money, and met me at bus stations, but not once did we really talk. I still felt this way as I began my senior year. By that time, however, I had nearly given up the thought of ever being close to my father, and, alas, I did not care.

The senior project I decided on was to spend two weeks at Pendle Hill. Since my father had free time and this community is one of his favorite places, he planned to join me after a few days. I questioned his plans at first, because I hoped to have a chance to be on my own—to write, read, and meet new people. Then I reconsidered the visit from my father's point of view and felt more positive about it.

He came one rainy, gray day. His kiss at the airport was an invitation to a brand-new outlook for me on our relationship. I tried to be a gracious hostess, so I let him read some of my poems. Since these poems express my inner feelings, I was taking a big risk when I let my father read them—a risk, but also a step toward communication. A few days later, my father told me he had been quite impressed with them, and we discussed their meaning and relationship to my life. It was a gentle beginning of a more relaxed friendship.

That day, I think, was the first day I had ever spoken to my father about something that was important to me. We were then able to talk about other things: His job, vacation plans, poetry, drinking, religion, and so on. I had found a real friend on the other side of the generation gap! It was so beautiful. He, too, was a human being groping for answers to life, just as young people grope for answers.

I feel happier than I have felt in a long time—and more human. I didn't love my father before this experience nearly as much as I do now. I have found a friend who will be there when I need him. He will be there because he is my father, and he loves me.

Between Generations

Wind whips through the thicket
felling branches,
ripping trees from earth.

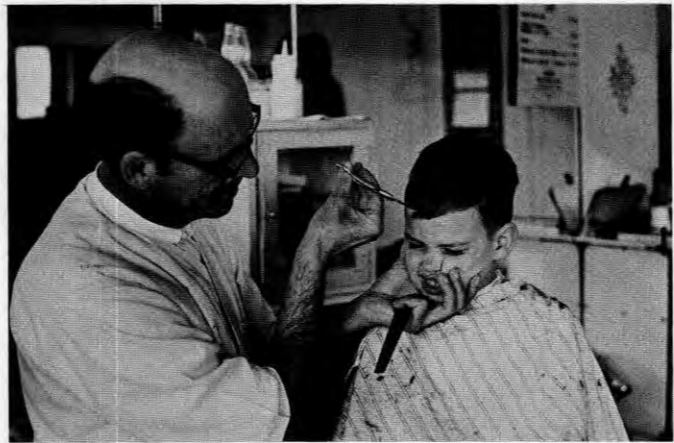
A giant pine stands straight against the storm
oblivious to the sapling struggling beside it,
thrashing, twisting, in order to survive.

The small pine yields to a gust of wind
and hits the great tree's trunk;
jarred, the giant drops a cone
that strikes the sapling's highest branch.

Trees are not autonomous;
the elder has no will to knock the needles from the young,
nor the younger one to chip the old tree's bark.

Apart a bit,
not tall, not straight,
yet having reached a certain size
before the storm began,
a lonely pine sways back and forth
in agony,
unable to approach the other two.

JENNIFER DUSKEY



Photograph by Jacalyn Hartman

Generations Ago

Letter from the Past—255

NOTHING IS less new than the so-called generation gap. One need go no further back than the Gospel description of five in one house divided, "father against son, and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

It is interesting to gather examples from Quaker history, as I have done already in some of these letters, for example 227. Let me add, from the past, two quotations to compare with the generous or ungenerous attitudes of Quaker youth or elders today in this perennial conflict.

Here is a quotation from 1796 written in her diary by Louisa Gurney, aged eleven. She was the sister of Joseph John Gurney and Elizabeth Fry, who became well known Friends.

"Another of my qualities, which people call most bad, but which I think rather good, is that I cannot bear strict authority over me. I do from the bottom of my heart *hate* the preference shown in all things to my elders merely because they have been in the world a little longer. I do love equality and true democracy."

And here is a passage from a Quaker mother and grandmother a century later in a letter by Hannah Whitall Smith:

"The coming generation are not going to see things as we have seen them, that is very clear. . . . But this does not trouble me. . . . This coming generation is inspired with very high ideals and is filled with a generous impulse for the uplifting of humanity that is far ahead of what was known when we were young. . . . Our great concern was to save our own souls, while the great concern of the coming generation now is to save the souls of others."

NOW AND THEN

The Covenant Words

by T. Vail Palmer, Jr.

THE OLD TESTAMENT writers were convinced that the faith of Israel and the nation itself were founded on a covenant or agreement between Israel and God.

The first step in the creation of the covenant was an act of divine initiative. In the events known as the "Mighty Acts of God," God showed His love for the people by an act of deliverance.

The next step was the call for a response by the people. In gratitude for God's mighty act, they were to respond in obedience, trusting faithfulness, and loyalty to God.

The third step was a divine promise.

This promise was always conditional. If the people continued to be faithful in upholding their part of the covenant, the promise would be fulfilled. In some accounts of the covenant, the promise is quite specific. Thus God is reported in Genesis 17: 8 as having promised Abraham: "As an everlasting possession I will give you and your descendants after you the land in which you are now aliens, all the land of Canaan." The Israelites in the time of Moses were promised (Leviticus 26: 3, 4, 6): "If you observe my commandments and carry them out, I will give you rain at the proper time; the land shall yield its produce and the trees of the country-side their fruit . . . I will rid your land of dangerous beasts and it shall not be ravaged by war."

More typically, however, the divine promise is stated in Leviticus 26: 12 in a more general form: "I will become your God and you shall become my people." This formula is known as the Covenant Words, whose implication is that, as the Israelites come to understand God's will for them, He will provide their life with a history and a meaning. Their nation's life will have a goal and a destiny—not just a goal imposed on them by God, but a goal in which both God and men share mutually.

In the days of the Hebrew kingdoms, the prophets continually warned their fellow countrymen that God would judge them for their unfaithfulness. The heart of their argument was that the people had been unfaithful to the terms of the covenant which they had made with God and so had forfeited their claim to the divine promise. Thus, in the eighth century before Christ, Hosea proclaimed his message through the names he gave his children. When his third child was born, "The Lord said, Call him Lo-ammi [a Hebrew phrase, meaning 'Not my people']; for you are not my people, and I will not be your God." (Hosea 1: 9)

The Covenant Words were reversed. The covenant was broken covenant and the divine judgment which was real. Since faithfulness and loyalty were responses *within*



Seashells

YOU PICK UP dozens of seashells on a shore. They are interesting. You look at the outer lining of the welk and think that is all there is to see.

Mistake: You cannot see fully the real beauty of the spiral until after you remove its outer skin.

It is possible to misjudge people and shells and to get a correct view only when inner and outer spirals are in proper relation to each other.

ANNA L. CURTIS

the covenant-relationship, however, no longer was there any way in which the people were even capable of proper obedience. With the covenant broken, the promise no longer held.

A century later, Jeremiah was equally insistent on the broken covenant and the divine judgment which was swiftly to follow. Hosea had already hinted that God's love was so great that His word of judgment would not be His last word. Jeremiah spelled this out more clearly. After the foreign conquest and the exile, he suggested, "The time is coming, says the Lord, when I will make a new covenant with Israel and Judah." When the covenant is made anew, then the promise will be reinstated: "I will become their God and they shall become my people."

The Babylonian conquest and the long years of exile soon came. Then, after years of darkness and anguish, the anonymous prophet, whom we refer to as "Second Isaiah," spoke his first words to the exiles in Babylon: "Comfort, comfort my people—it is the voice of your God." My people—your God: the Covenant Words. The broken covenant was to be restored by God. The promise was being renewed.

Second Isaiah, more than any other Hebrew prophet, emphasized the idea that God was the creator of the universe, but the idea of God as creator of the world was inseparable from the idea of God as the initiator of the new covenant: "I am the Lord your God, the Lord of Hosts is my name. I cleft the sea and its waves roared, that I might fix the heavens in place and form the earth and say to Zion, 'You are my people.'"

Life was again full of meaning and promise, for the very creator of the heavens was the covenant Lord of Israel, the Lord who could not forget his promise, even when the people had shattered the covenant.

I Am the Only Italian Friend

by Maria Comberti

QUAKERS ASK ME how I became a Friend—I, who now am the only Italian Friend, since the other two are abroad.

When I was in London visiting my children in 1948, a letter was forwarded to me from Florence. It came from an Oxford graduate who wanted me to rent him a room.

I replied that he should go to my maid, who was living near my home, to ask for the keys and to choose any room he wanted, for the house was empty. I added a few lines in Italian for my maid.

A fortnight later I arrived home. The young man opened the door. He was wrapped in shawls and blankets; he had the flu. He insisted nevertheless on making me some tea. Two hours later I still was in the kitchen, coated and hatted, talking with Alan. He was a seeker and deeply interested in religion and education.

One day we met a young philosopher, a former priest. We became friends, although the added ages of the two men did not reach my own.

After some weeks, they asked me whether I would help them arrange a gathering on the Isle of Elba. They wanted to discuss with young people the problem of religious education at school and at home. I helped with the sending of invitations to persons in many countries. I had to look for accommodations of twenty-five people, only seventeen of whom could afford to pay. For five liras, we hired a donkey to carry the vegetables and fruit we bought at the market. Our meals, cooked by an old woman who lived nearby, were purely vegetarian, meat being beyond our funds.

Besides a nice flock of Oxford students, I remember a young, well-informed, and educated German. It was pure delight for me to translate for him. Then there were an American, a pupil of William Reich; two Italian journalists; some teachers; and a good lot of rebels, not yet long-haired and not yet bearded, but brave forerunners of today's youth. (Bless them!)

Our gatherings took place in the pineta, about ten yards from the beach. We sat at a long table under the pine trees. We had our meals there after the sessions.

On the second day of our gathering two people arrived from Rome, a fairly young man and an old woman, Arthur Mekeel and Emma Thomas. She was seventy-eight. There was some grumbling among the youngsters. They did not want a white-haired lady, who would not even be doing the cooking or (like me) the translating.

As soon as Emma opened her mouth and expressed a

bit of her smiling wisdom, everybody was conquered. Then the serious young man from Rome, who had come with her, started talking, and at once I felt his attitude toward nonviolence was my own. We met on the beach after my washing up, and I asked him about himself.

"I am a Quaker," he said.

"A Quaker? But we have no war, now."

Arthur explained to me what Quakers are. Until then I thought they were just a welfare institution, remembering the *Quäkerspeisungen* during both wars. I got very interested in Arthur's explanation and asked him whether there were some Italian Quakers whom I could meet.

He smiled: "Not yet, Maria Comberti."

A few weeks later he came to Florence and stayed with us. He knew some Florentines who were interested in Quakerism and invited them to come. There were about ten of us on our terrace facing San Miniato. Arthur Mekeel talked to us about his experiences abroad. He was then the representative of American Friends Service Committee in Rome, where he lived with his wife and three children.

The next time I went to London to see my children I talked with a friend who was acquainted with Quakers. She offered to take me to some Friends who lived in Jordans. We went there by train and were met at the station by a charming young woman in slacks and lipstick; that I found very encouraging. She took us to the meetinghouse. It was my first and most impressive meeting. I remember each of the few sentences that were spoken, the friendly and relaxed atmosphere, and the kindness of my hosts, a large family of birthright Quakers.

Italians are easily interested, but, alas, it is mostly an inconsistent interest. They want to know, not to assimilate. Nevertheless, I started a gathering, and asked a man of good will, well informed about Quakerism, to lead the group. It was on a Saturday afternoon and started with tea and conversation. Then the "clerk" started preaching a long, well-prepared sermon. He suggested we have a period of "Quaker silence." The silence was cut down to a few minutes, however, while our leader looked at his watch, impatient to finish this—to him—unnatural silence, which nobody knew how to fill.

Then in 1950 I served as a hostess at an international student seminar sponsored by American Friends Service Committee in Gardone. For six years I did the same in Austria, Germany, and Yugoslavia. Every morning we had a short silence, which was not compulsory but was well attended. Silence meant there was no misunderstanding among people from the five continents.

During the next years I was invited to several Yearly Meetings, always feeling a bit out of place, despite a warm welcome. I realized my love for these people was not enough to make me worthy of joining them.

Beginning in 1951, I arranged yearly gatherings of

Amici dei Friends in Florence, Frascati, and Bologna. The first took place in Gavinana. Emma Cadbury and Fred Tritton were with us. The first two gatherings were sponsored (and paid for) by the Wider Quaker Fellowship, American Friends Service Committee, and Friends Service Council. I met Mario and Ruth Tassoni, who were to become close friends and, like myself, members of Switzerland Yearly Meeting.

I would never have dared to ask for membership if Emma Cadbury had not encouraged me to do so. When I told her that there were few questions about faith which I could answer in the affirmative, she said, "Nobody will ever ask you what you believe. What you do and how you behave is more important."

And so I asked to become a member of Switzerland Yearly Meeting.

Today, more than before, I am aware that I was asking for more than was fair, but I was accepted with warmth and probably also with the hope that Italy would soon have an even small group of Friends. But, as I said, Italians who abandon their original faith drain the bathtub with the child in, as the Germans say; they do not want to belong anywhere. I found admiration and sympathy for Quakerism, for their way of life, for nonviolence, and for the discovery of God's presence in everybody. Though they became my friends, they would never have become Friends.

Now, for them, I have become the person to be invited to nonviolence meetings, War Resisters International, Young Women's Christian Association, and ecumenical gatherings. I attend them faithfully, without opening my mouth and well aware that everybody is better informed than I am.

My first wrong idea about Quakers is widely shared here in Italy; that is why I often meet with embarrassing requests. First of all—it was shortly after the war—people wanted financial help, and I had to tell them that Friends could assist only institutions already founded by Italians. Besides, there is a difficult and awkward request: Some men want to marry Quaker girls. We have enough girls willing to get married, but these requests come from people with special reasons: Either the husband or the wife has run away (divorce became possible only at the beginning of this year), leaving the partner alone. The partner can hardly find some person to live with him or her *more uxorio*, since, even if this second union lasts fifty years and is blessed with children, the first wife or the first husband will get pensions or savings, the others being considered outlaws.

Now, people in such difficulties have heard that there is a Quaker wedding in which the elders register afterward the marriage at the registrar's office, which I believe is only true in Great Britain, where a new marriage can be registered only after a divorce of the first.



Photograph by Margaret C. Perry

Just to show how modern Quakerism is unknown here: A young man from Milan, a real seeker, who knew everything about oldtime Quakerism, wrote many letters with questions I really could not answer. He insisted on meeting me, and I asked him to spend a few days in my house, which was full up when he arrived.

He was dressed in black and entered the house with his broadbrimmed hat, which he did not take off. When I asked him to hang his hat on the rack, he looked at me and asked sternly, "What kind of a Quaker are you?" (If he had known English, he would have said "Thee"). When some young girls laughed at table, he said, "These girls seem to be very gay!" I asked why they should not be. He was deeply hurt and did not utter a word more.

I believe no Friend can understand what it means never to have attended regular Meetings and never to have lived long enough in some country to belong to a community. Wherever I am abroad, I'll just be for one or two weeks, and, in spite of the friendliness I meet all over, I feel kind of lost, a bit of an outcast.

I am said to be loquacious, but I never have said a word during a silence and never was tempted to do so. Sometimes I even minded when other people did so.

It is not easy to become a Quaker when one is over sixty, as I was then. I do not know much about Quakerism, but I know so many Friends who have become close friends. Living far away from my children, I treasure friendship more than ever. Whenever somebody calls me and brings me greetings from abroad, I want to meet him or her, even if I do not remember the name of the person who sent the visitor.

So, please, go on sending me your greetings through people who come to Florence. I enjoy it so much. Each visit means a new outlook, a new experience. And here, at home, I feel at ease, I feel that—in spite of my shortcomings—I may be a Friend.

The Challenge of Multiracial Living

by John Michener

MOST FRIENDS realize that our society has exploited and stunted our black, Spanish-American, and Indian minorities. Because the exploitation has been institutionalized and largely free of acts of individual rapacity, many of us have felt no personal responsibility. Corrective actions have trailed behind the awakening realization.

We can be proud nonetheless of the integration of Quaker schools, our moves to ascertain whether the business firms with which our Meetings deal or in which we have investments have effective equal employment practices, and our conferences to discuss what we can do about various racial problems.

That pride must be lessened, however, by a recognition that Friends joined but did not initiate the fight for school integration; that Catholics, not Friends, are the moving force behind the mobilization of the religious community to see that its influence supports equal employment practices; that conference words do not ameliorate social realities.

Pride in our achievements is further diminished when we compare our actions to the needs and opportunities.

Our Meetings are not united in their approach to the racial issue. Many individual Friends recognize the immensity of correcting the causes and effects of racial injustices and, having an imperative need to have a somewhat normal home life, are overwhelmed, and withdraw—physically and psychologically—from any attempt to bring about change.

Genuinely concerned Friends can take advantage of these opportunities. We can put into practice our beliefs in the brotherhood of man and help to attain a healthy society simply by living in a multiracial community.

We need not even be John Woolmans, dedicating all our time to persuading others. We can carry on just as before, but in an integrated neighborhood. By so doing we give an effective testimonial to our belief in brotherhood and help bring closer the full achievement of a multiracial society.

Getting to know persons of other backgrounds and races is an adventure. They no longer are part of some vague, amorphous mass. Stereotypes disappear; we view outside events in a truer perspective. We can share our insights with our friends who live in all-white communities.

Living in an integrated neighborhood, our children will be able to face more realistically some of the major problems our society faces. Children who live in all-white neighborhoods actually are deprived.



John Michener's young neighbors enjoy playing in his yard and on his porch in the Windsor Hills integrated housing development in Baltimore. His daughter is by the window in the photograph below.



Since we profess our belief in the brotherhood of man and our rejection of the evils of racial segregation; since acting on those beliefs in a meaningful fashion does not require the devotion of time or money but only the simple step of choosing an integrated neighborhood for our homes; and since integrated living benefits our children, ourselves, and our society, has not the time come for Friends to recognize the challenge and seize the opportunity?

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Reviews of Books

Teaching about War and War Prevention. By WILLIAM A. NESBITT. Foreign Policy Association, 166 pages. \$2.25

WILLIAM A. NESBITT, a former teacher in a Friends school and curriculum specialist with the Foreign Policy Association, has provided a comprehensive view of literature available for teaching about war and peace. Social studies teachers may find this the most useful discussion of war/peace studies in print.

At a time when young people are seeking "relevance" in their school work, no subject could be more significant than this. For teachers planning a secondary school or college course on war/peace studies, the book offers key concepts and an extensive, annotated bibliography.

Four major topics are considered: The causes and nature of war; war as a product of the international system; an examination of approaches to the prevention of another world war; additional approaches to teaching war/peace concepts. It assumes an academically oriented curriculum and teachers relatively unsophisticated in the field of international relations.

For example, William Nesbitt outlines "capsule concepts" derived from studies on the psychological causes of war and human aggression. For teachers unfamiliar with the work of social psychologists like Otto Klineberg, anthropologists such as Karl Lorenz, and agencies such as The World Law Fund, Nesbitt's summarizations perform a distinct service.

In its treatment of learning activities, the book is suggestive rather than exhaustive. No reference is made to out-of-classroom learning activities such as those provided by the Friends Peace Committee and A Quaker Action Group. Teachers of science, mathematics, and other disciplines may need companion literature provided by journals like Media and Methods and Intercom. Excellent films on war and peace receive scant attention.

NORMAN H. WILSON

Searching for Meaning. By MARGARET ISHERWOOD. Macrae Smith. 175 pages. \$5.95

FRIENDS are often asked how they can believe in Jesus if they do not concede his divinity, why they do not follow the Bible more closely, and what they mean by the Inner Light. It is refresh-

ing to find reasonable explanations of these "doctrines" in a book by a non-Friend, whose concern is not with doctrines but with facts of experience.

She has synthesized sectarian and personal beliefs into what she calls a religion of inner growth. It leans heavily on mysticism and interprets traditional concepts mainly on a symbolic level. The author expresses with humility her hypothesis that we seek not "The meaning of life, but a continuity of unfolding meanings," grasped through individual spiritual development. The book is neither static nor didactic, but a book of growth, of new vistas. One of her phrases is that religion is not a matter of believing but of being and becoming.

This growth of the self through spirit is explained further by Margaret Isherwood's seventy-year pilgrim's progress. She discusses the authoritarian religion absorbed in childhood; the logic of science; the comforting process of evolution, with its flow of life proceeding from simple to complex, ever forward, ever upward; the evidence now apparent in the realms of paranormal psychology; and the similarities of great thought expounded by the Eastern religions, Christianity, ancient scholars, and many contemporary philosophers.

One might feel this good teacher is overly cautious with source-acknowledgments that detract from the flow of meaning. These can be helpful, however, for further self-enlightenment. Consider, for example, these provocative definitions of God: a) by a child, "God is a snooper"; b) by a parent, "God is moral imperative in long beard and trousers"; c) by the author, "God is the force in us that makes for courage, humility, and love." Examine her stand on religious education; on Jesus as a prototype of the finest in man; on the goal of ecumenism.

Very definitely, *Searching for Meaning* is a book that speaks differently to every reader, depending on his own stage of growth and belief.

NAOMI H. YARNALL

William Penn College: A Product and a Producer. By S. ARTHUR WATSON. Oskaloosa, Iowa: William Penn College. 417 pages. \$7.50

DESPITE THE SOMEWHAT inelegant subtitle—I have a vision of an automatic factory turning out thousands of little wieners all in a string—Arthur Watson has "produced" a book on the Iowa

Quaker college, probably not to be outdone for some time. The book is particularly interesting to the reader who has never stepped foot on the campus because it gives considerable information on Quaker pioneers and their educational experience in Iowa.

The number of educational institutions sponsored by Iowa Yearly Meeting and its constituent Monthly Meetings is astonishing. Among them are Whittier College, 1868; William Penn College, 1873; Earlham Academy, 1892; and Scattergood Academy, 1890.

In this there is a warning: Most of the institutions closed their doors, the victims of the pressing need for larger, better-equipped schools, which the limited resources of the Monthly Meetings could not meet.

Arthur Watson is aware of this problem and devotes a chapter to the matter of the finances of William Penn College. If anything, I thought he failed to picture the dangers of the future with sufficient starkness, for, in a period when even Harvard's endowment is hardly sufficient to meet current expenses, the economic problems confronting a small school (enrollment somewhat more than a thousand) must be frightening, indeed.

A large proportion of today's Quakers are academicians; many teach in the best universities of the country. When sabbatical leaves come around, I would hold it a worthy project for these academicians to lecture, without charge, at the smaller schools, such as William Penn College, if for no other reason than to help keep alive the hope that a Quaker education in a Quaker school is something especially worthwhile.

Arthur Watson's book will certainly be wanted by every alumnus of William Penn College and by members of Iowa Yearly Meeting. I suggest that it has an additional value to genealogists and local historians, for it is filled with the names of Iowa Quakers and supplements, for Iowa, William Wade Hinshaw's great *Encyclopedia of American Quaker Genealogy*.

CLIFFORD NEAL SMITH

Minute Book of the Men's Meeting of the Society of Friends in Bristol 1667-1686. Edited by RUSSELL MORTIMER. Bristol Record Society (Publication Volume xxvi) 1971. 260 pages

THIS SOLID PIECE of printing and editing is a surprisingly instructive contribution to our picture of early Quakerism. The minutes of the men's business meeting held fortnightly for twenty years in an

important Quaker center contain much variety of interest.

Some subjects are recurrent, like the inquiry and announcement preceding every marriage "in the way and manner of Friends." Such inquiries were not always routine. Previous engagements to another person "to whom she was once concerned in the matter of love," actual marriage to another person, or even violations of Quaker scruples about oaths led the Meeting to withhold consent.

Other subjects are perhaps less expected, as the constant care to prevent the noise by boys about the door at meeting time, or the unwanted disturbance by a crazy woman. Provision for needy individuals was the primary duty of women Friends, who, however, applied successfully to the men's meeting in cases where their own funds were insufficient. When some of the women announced a women's monthly meeting, however, men Friends intervened and stopped it. The regular recording of the births of children, for some reason, even though deputed to a salaried recorder, repeatedly needed checking.

Major local events during these years are more or less indirectly seen in the minutes—for example, the preliminaries to the marriage in Bristol of George Fox and Margaret Fell in 1669, the wholesale imprisonment of adults and injury to the meetinghouses in 1682, and the defection of William Rogers and some other influential members in the Story-Wilkinson Separation.

Biographical notes on more than five hundred persons and the analytical index make this volume an indispensable addition to any thorough study of the period.

HENRY J. CADBURY

Ireland Since the Famine. By F. S. L. LYONS. Charles Scribner's Sons. 866 pages. \$17.50

IT IS DIFFICULT after two relatively brief visits to Ireland to appreciate what the author here terms "a long overdue synthesis" of one hundred twenty years of Irish history. By every test that can be applied from so limited a background, this is a remarkably fine job. A difficult task, too, since the author had to form his own judgments in areas where specialist research has not yet penetrated. For this is "history" of the broad type—religious, economic, and social—the kind that attempts to explain the *why* of contemporary Irish events.

The realistic candor of Lyons's treat-

ment is apparent from his starting point—perhaps "the most formidable of the barriers separating" Irishmen from each other: "Religious rivalries—unhappily complicated by the fact that they coincided closely (though not completely) with the division between native and settler, conquered and conqueror—had been part of the very fabric of Irish history since the Reformation."

A member of the (Anglican) Church of Ireland, he sees these rivalries as constituting a precarious triangular balance of power among Catholics, Presbyterians, and his own Church.

Although I have sampled, rather than read, this encyclopedic account, I have found no reference to Baptists or Quakers. Nevertheless, *The Northern Ireland Problem*, co-authored by two Quakers, Denis P. Barrett and Charles F. Carter, and published by Oxford University Press in 1962 appears in three categories of bibliography and is cited several times.

Lyons does caution against thinking of even the Irish provinces of the Roman Catholic Church "monolithically." He takes a humorous view of the three-stage disestablishment of Anglicanism (almost a hundred years before the current disestablishment taking place in the Church of England, across the water). His account is apparently only biased enough to make it convincing. Ironically, at the time it happened, the Church of Ireland emerged "with much of its wealth intact, with its entrenched position in the educational life of the country heavily guarded and its social prestige almost undimmed. Its traumatic descent to the level of a poor relation, existing on the sufferance of a Catholic majority, magnanimous enough to overlook past injuries," did not take place until the twentieth century.

The author's religious objectivity would be more certain if at this point in his account he did not begin to refer to Anglicans as "a small minority" who are "less strong" than in their heyday. One seems to be in the current of the power politics that has bedeviled Irish history, particularly in the North. Here the rabid intolerance of a particular "Protestant" spokesman of an off-brand denomination has repeatedly inflamed already polarized tensions. Over and again in this account, extraneous or marginal factors seem to tip the balance against more moderate voices.

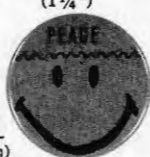
For one who found the Irish not only witty and lovable but of deep integrity, that is genuinely tragic.

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Letters to the Editor

A Will and a Way in Vermont

WHERE THERE'S A WILL there's a way, especially for Quakers who want to attend meeting when there is not one nearby.

Charles Perera and I have spent a month or two of the past twenty summers in Vermont. We usually attended the Congregational Church in Peru, Vermont. Now and then we went to Bennington Meeting, a seventy-five-mile trip. We learned of several families of Friends in the area and got lists of names from the offices of Friends General Conference and Wider Quaker Fellowship. We made many telephone calls.

A Quaker Meeting was called for the first Sunday in July. Fourteen adults and a five-week-old baby arrived at our home in Peru. Coffee, fruit juice, and crackers were served at the close of meeting to permit Friends to get acquainted.

A number of Friends and friends met each of the following First-days. Attenders have come from Albany, Poughkeepsie, Flushing, Oswego, Scarsdale, George School, Wilton, Wisconsin, Ohio, India, Kenya, and Hawaii.

After meeting two months in Peru, the permanent residents decided to meet in the home of Marjorie and Carlton Schilcher, West River Road, South Londonderry. Ann Compter Werner, of Weston, Vermont, telephone (802) 824-6231, and Marjorie Schilcher, (802) 824-3783, will be contact persons for the group. We hope other Friends and visitors will join us. During the winter, skiers are welcome.

RUTH PERERA
Scarsdale, New York

Letters, Epistles, and Theophilus

ORDINARILY we can agree with your Friend Theophilus, or be amused, or pass him by. In Friends Journal of August 1/15, however, his thoughts about Friends gatherings and particularly Yearly Meetings are to be challenged.

To begin with, Theophilus complains that nearly every Meeting has written the President letters of remonstrance about the war and all in the same language. Theophilus suggests a different letter might be written, telling him that we love him as we love all men and hope that his problems will lessen. But ever since his inauguration individual Friends have been writing the President

such letters, gently reminding him of his Quaker heritage, kind, friendly, and hopeful letters with good wishes for him personally, and there have been no signs that any such have reached his heart. The war continued and expanded, the peasants of Asia kept on suffering, and our young soldiers went on being killed, wounded, and brutalized. The President did not hesitate to put down the whole peace movement by leaving town when thousands took time, money, and energy to go to Washington to tell him how they felt.

Friends are sometimes accused of unduly hiding their light. If we allow a generally ignorant public to accept Richard Nixon's image of Quakerism, it is a betrayal of our most centrally held beliefs. He is not a naughty child, to be told simply that we love him and dislike only his actions; he is a man and the world's most powerful. I cannot believe that any group letter sympathizing with his enormous problems would have any more effect than the many individual attempts to reach him that have already gone to him. It has now become a matter of record only for Friends who must testify to their historic and continuing beliefs, and no Meeting need be ashamed of a public letter of remonstrance whether or not the language is original or all the same.

Theophilus is also impatient with Yearly Meeting sessions as being too long, repetitious, boring, and unuseful, with the same old concerns expressed year after year, often by the same old Friends. He says he could easily write an "all-purpose letter" for general use as an "epistle" as well as an all-purpose speech. Then he permits himself the cliché of calling for more imagination, a thing we all know there is never enough of. There may indeed be new and so far unused approaches to the old problems, but would Theophilus have us forget the old problems because they are boring? They will not go away by themselves nor will the new problems brought by new times.

Perhaps old Friends with old concerns should exchange them with each other—or give them away. A real effort by "Mabel," who, he says, brings her concern about First-day schools to Yearly Meeting every year, might turn up a Young Friend to give it to or exchange with. This might result in abolishing First-day schools, a thing some Friends sometimes think about. "Mabel"

might have to take on a concern entirely new to her, like, say, drugs. And if she should find that the aged gallantry, which I am sure is hers, failed here, she might then seek help.

Theophilus says we spend too much time contemplating our navels; perhaps we do and could dispense with some of our regular yearly worrying over our own condition. Early Friends considered this an important duty, but it can get out of hand and become a total waste of time, with a too easy superficiality. Perhaps we have too much property; perhaps we spread ourselves too thin, taking on too much of the world's trouble; and perhaps Yearly Meetings should make less (not more) attempt to present inspirational speakers (these can be heard elsewhere) and concentrate on business and fellowship, thus shortening the sessions.

Perhaps we could meet only every two years for real business and do other things on the alternate year, such as go to the conferences of Friends General Conference, Friends United Meeting, or others.

But, however we manage it, the true Friend knows that the meeting for Quaker business is the necessary nitty-gritty of our Society, just as the meetings for worship of all of us, all the year round, should be the wellspring. "True Godliness does not turn men out of the world but enables them to live better in it, and excites their endeavors to mend it," said William Penn.

The Friend who is bored by Yearly Meeting had better get himself a good concern, come to the Meeting, and bore from within!

MARGARET N. MORRISON
West Hartford, Connecticut

Pentecostal Friends

ACROSS QUAKERDOM, transcending old divisions, there is a fresh response to the leading of the Holy Spirit, manifested with power, joy, healing, and exaltation of soul. Friends who have experienced this baptism or seek victory and liberation in joy and spiritual song may write to the Evangelical Friends Association, Haviland Hall, 11118 East Jefferson Avenue, Detroit, Michigan 48215.

An interracial, international prayer band to lift up personal needs and Friends testimonies is convened in the hall each Tuesday at 1 P.M. by the elders. Friends are welcome to share in the prayer band. If interest warrants, a newsletter, the Pentecostal Friend, will be printed on a quarterly basis.

There may be some Friends who will want to gather under the canopy of the Father's love during the sessions of Friends United Meeting and Friends General Conference in 1972.

Jesus, the love of God incarnate, is still a teacher, healer, and friend—a shelter in the time of storm.

CARLISLE DAVIDSON
Detroit

A Symbol

IN HIS LETTER (Friends Journal, September 1), Bob Blood says that he feels shock and revulsion on seeing our flag displayed in a Quaker burial ground.

May I comment on this? As a stateless person I came in 1947 to Pendle Hill and spent one of the happiest years of my life there. I had fled Hitler, lived during the war with faked papers in Holland, then came to the United States. The day I finally became an American citizen was a landmark, and I have been proud to display the flag of my new country. Do not misunderstand me—I am not proud of American actions and feel we should hang our heads in shame when we think of Vietnam, Kent State, the race problems, the slums. . . .

And yet—is the symbol of the flag something which should fill us with "shock and revulsion"? Can we not look upon the flag with its stars as a symbol of striving for higher things? Because we disagree with the present government and President Nixon's actions, should we not keep our pride in what this country has done and what it hopefully will do again? I do not think we are helping to reach this goal by denying all the good things for which the flag also stands. At a meeting I once was asked what my most precious possession is. My answer: "My American citizenship paper!"

ERIKA STRAUSS
Hightstown, New Jersey

Power and Glory

JESUS and all other devout Jews of his day had a *knowledge* of God—not mere belief—and we, following Jesus, may have a knowledge of God, too. The God of Jesus is an omnipotent and omnipresent Creator. There is no other substance or power.

Eternal God through time creates all bodies in the cosmos. In the God of love all creatures live and move and have their being. Jesus realized that a God of love must identify with all bodies and so forgive our sins unconditionally.

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Jesus came into Galilee preaching God and the Kingdom of God. We know God through keeping God's moral law perfected by Jesus and recorded in the fifth chapter of Matthew. This code of love should guide nurture and education.

God's Kingdom starts with love in the heart, spreads and grows, and develops through preaching, teaching, healing, and service until it includes the major features of economic life that the Kingdom of God ideal had acquired from the great Hebrew prophets on whom Jesus and other Jews relied.

Here are the features of God's Kingdom as it develops into its power and glory:

The environment will be renewed. "The wilderness and the dry land shall be glad, and the desert shall rejoice and blossom."

Money will be based on work. The charging of interest will be unlawful. "If a man lends at interest, and takes increase he shall not live."

Land shall be assigned free to communities and families for definite periods and for the common good. "Woe to those who add field to field, until there is no more room."

"Nation shall not lift sword against nation, neither shall they learn war any more."

Jesus satisfies my heart and mind about the fundamental being of the cosmos and about the loving and economic ideal of human life and the earth.

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G. Laurence Blauvelt, Headmaster

Faithful to the Spirit

I AM SADDENED that my friend, Judge John Feikens, has felt moved to imply, even gently (Friends Journal, September 1), that I sought dismissal of my draft case on legal grounds that were hidden earlier from the court.

Friends from my community met with me twice prior to the trial in clearness committee to seek God's will concerning my defense. After many hours of labor we felt a strong sense that we could not seek dismissal on any grounds related to my eyesight. As Christians we are called to look to the wrong inflicted on others, not ourselves; and the great violence of conscription is not done to Quakers or those with physical problems, but to the draftees and Vietnamese dying at its hands.

We wrestled with how to remain faithful to this conclusion and still be

fully open with others involved in the case.

Then I let John Feikens know (both verbally and in writing) that there were several legal defenses which we would not be pursuing, for reason of conscience. We would have been glad to explain these in greater detail if questioned. The United States attorney received detailed information about this but did not wish to act on it.

After the trial, however, when John Feikens became more fully aware of these facts, he conveyed to me a concern that I should have acted differently, and that at that point it was difficult or impossible for him to do what he felt was right in this situation. I felt clear in filing for a new trial only in order to return the case to a context where the judge and United States attorney had full freedom in pursuing what they considered right.

I hope I have been faithful to God's Spirit at each step in this conflict with our government, and ask forgiveness where I may not have been.

PETER BLOOD
New Swarthmoor
Clinton, New York



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Are We Listening Enough?

PROBLEMS GALORE are facing us today—frustrating, heartbreaking, seemingly unsolvable problems. We discuss them endlessly, trying to pick each others' minds for a solution.

There is a right solution in the ever loving, allwise mind of God. He has said, "Is there anything too hard for me?" We know there is not.

Daniel faced all kinds of crises in his long and exciting life. He went from slave boy through many vicissitudes to become the administrator of a great world power, second only to the king. Through it all he kept his cool and trusted God for the outcome of every crisis.

Where did he get his courage and his strength? He took time out three times a day to visit with his God. He laid his burden down; he listened constantly, expectantly for God's guiding voice; he gave God time to work his mortal mind through to His allwise will. Then he obeyed exactly, leaving the result in God's hands. What a great prophet he was! What a thrill it is to see his prophecies coming to pass in these very days!

The answers to all our perplexities are in God's mind right now.

BETTY HUBBARD
Morrison, Colorado

Friends Around the World

A Change at the Helm of Friends General Conference

LAWRENCE MCK. MILLER, JR., has left the general secretaryship of Friends General Conference, a position he has admirably filled since October 1, 1954. Howard W. Bartram, a schoolman until he became associate executive secretary of the Chicago regional office of American Friends Service Committee, succeeds him.

During the time of Larry Miller's service, the yearly budget of the Conference has grown from about thirty thousand dollars to eighty-eight thousand, exclusive of receipts and expenditures for the biennial conference.

The Religious Education Committee, staff work for which had been done by the office of Philadelphia Yearly Meeting, moved to the FGC office itself. Larry Miller has emphasized adult religious education, because he believes that the religious development of children grows mainly out of their relationship to their parents. An outgrowth of this concern was the annual Rufus Jones Lectures, begun in 1959.

An assistant secretary was added to the staff in 1963, with special responsibility for visiting Meetings and for concerns that have become the province of the Religious Life Committee. The Executive Committee hopes to add an additional assistant secretary, who will plan and manage conferences. This need has become apparent as, during the sixties, even though a general conference was held in the Midwest in alternate years, the registration at the Cape May gatherings increased from fewer than two thousand to more than three thousand. Much more staff time, therefore, is needed for evaluation, planning for location, format, etcetera.

Larry Miller has been associated closely with the Meeting House Fund, a project of the FGC Advancement Committee, started in 1955. Now separately incorporated as Friends Meeting House Fund, Inc., the fund has assets of more than four hundred thousand dollars. Loans of nearly one-half million dollars have been made to Meetings; grants total seventy thousand dollars.

A thorough evaluation of FGC, under the oversight of six working parties, was a major focus for Larry Miller in 1968. This study produced the first written statement of the objectives and details of organization of the Conference.



Photograph by William Barton
Lawrence McK. Miller, Jr.



Howard W. Bartram

He took a leave of absence from June 1965 to June 1967 to direct the Voluntary International Service Assignments program in India of American Friends Service Committee.

He now is on a six months' sabbatical, during which he plans to study, write, and travel.

Howard Bartram taught in The Sidwell Friends School from 1936 to 1949, the last five years of which he was principal of the Upper School. He was headmaster and teacher of Quakerism and comparative religion in Abington Friends School until 1966, when he assumed the AFSC post.

A birthright member of Darby, Pennsylvania, Monthly Meeting, he has since been active in Providence Meeting, Media, Pennsylvania; Friends Meeting of Washington, D. C.; Abington, Pennsylvania, Meeting; and Lake Forest, Illinois, Meeting. He was a representative to Friends World Conference in 1952.

Howard Bartram explained the challenge of his new position: "After experience with AFSC, where service springs from a spiritual base that often remains inarticulated, I would like to work where man's relation to the divine is a more conscious focus."

A Survey of FGC Membership

FRIENDS GENERAL CONFERENCE has begun a survey of its member Monthly Meetings, undertaken after a review of surveys in London Yearly Meeting and in the Unitarian Universalist Association.

Data are being gathered on eight aspects of the Meetings:

Membership and attendance: Now and ten years ago, resident and non-resident, recent changes and the reason (request, transfer, death, and so on).

New members: Their denominational background, age, education, and other information.

Outreach aspects: Telephone listings, advertising, leaflets used, welcomers, posters, and signs.

Meeting activities: Attendance at business meetings, office, library, and community activities for which the meetinghouse is used.

Meeting facilities: When acquired, cost, present value, and costs of upkeep.

Religious education: Number of classes, ages, attendance, materials used, adequacy of facilities, and evaluation of materials.

Finances: Amount, sources, and uses.

Contributions: From resident members, nonresidents, nonmembers; from persons under thirty years and over sixty years.

It is planned to prepare reports and a directory of Meetings with key data about each when the surveys are completed.

KENNETH IVES

Participant

WHILE ADMIRING the ideal of unanimity, in practice I found the few meetings for business I attended painfully slow—until I took the small step from spectator to participant."—from "Viewpoints" (instead of a "State of the Society Report"), Rahway and Plainfield Monthly Meeting, New Jersey.

Pacific Yearly Meeting: Strengths and Problems

by Ferner Nuhn

"WE LOOK to Pacific Yearly Meeting," said an eastern Friend, "for the shape of the future—especially of its problems."

Meeting during a heat wave in August, at Willamette University, Salem, Oregon, this twenty-fifth annual session struggled for guidance as it faced the changing moral and social patterns of our times. It also sought to understand better its spiritual heritage and source of strength.

In this latter effort, the meeting was blessed by the presence and leadership of its founder, Howard Brinton—now eighty-seven—frail and constantly attended by his nurse and amanuensis, Yuki Takahashi (the former recording clerk of Japan Yearly Meeting and the translator of his *Friends for Three Hundred Years*). Howard Brinton spoke with undimmed spirit of his recent absorption in the theology of early Friends. He is convinced that Quaker theology, as reflected especially by Fox, Barclay, and Penn, is of great importance and is just coming into its own. Essentially it is the theology of the

"Quaker Gospel"—John—based on a view of the Logos as both the Light incarnate in Jesus and the dynamic force in life itself, which "works toward unity and community."

The Christian background of Quakerism was the focus of interest groups and of a panel discussion of the St. Louis Conference last fall on Quaker unity. Members of the panel were David LeShana, president of George Fox College and chairman of the conference; George Bliss, Baltimore Yearly Meeting; and Nina Dodd Lawrence, Pacific Yearly Meeting.

A new frankness was evident in attempts to understand the responses of Friends to changing lifestyles and sexual and family relations. Should Meetings give counsel, perhaps even sanction, to couples who live together without formal marriage? Should we encourage communal groups? How best may Meetings minister to homosexuals—a concern referred to the Ministry and Oversight Committee.

It was generally agreed that, in their role of "extended family," Meetings have a new responsibility toward individuals in various circumstances who find themselves in need of love, friendship, and spiritual strength.

George Bliss reported on the work of the Friends Committee on National Legislation in Washington; Barrett Hollister on the American Friends Service Committee and the Quaker United Nations center; Lawrence McK. Miller, Jr., on Friends General Conference and a Quaker-initiated project of the World Council of Churches on violence and nonviolence and social change; Dan Balderston about the Culebra peace action; Lauri Leshan about a peace effort involving the aircraft carrier, *Constellation*; and George Lakey about the movement for a new society of A Quaker Action Group. The Yearly Meeting endorsed a statement of the

Peace Committee concerning the new American policy toward mainland China.

Valued visitors to the Yearly Meeting, in addition to those mentioned above, included Frederick and Damaris Parker-Rhodes, of Cambridge, England; Delbert and Ruth Replogle, of Ridgewood, New Jersey; and Elma Marshall, fraternal delegate from California Yearly Meeting.

Although last year we were troubled by the use of drugs by a small minority of young attenders, this problem seemed to have been met this year. A statement was given each registrant in which he agreed to abjure the use of alcohol and drugs, and each was required to obtain endorsement from his clerk.

Even so, however, as we became well aware and as our epistle confessed, "The supervision of our children broke down." More care with children's programs is planned.

The problems of Pacific Yearly Meeting need to be seen, however, in relation to its strengths and potentialities. We are glad to be a family Yearly Meeting that attracts large numbers of young attenders (three hundred fifty-six adults this year and two hundred eighty-three juniors and children). We are gratified by continuing growth of a worship group in Fairbanks, Alaska.

We see evidence of future development in the report that our two northern Quarters are moving slowly toward becoming a new Yearly Meeting and that New Mexico Quarter was host again to the "Inter-Mountain Fellowship" of twenty-one Meetings and worship groups in Arizona, Colorado, Nevada, New Mexico, and Utah.

Discrimination in Advertising

FRIENDS in the Galt/Guelph/Kitchener-Waterloo area of Canada, having studied a local newspaper, the *Simpsons-Sears* and the *Eaton's* catalogs, and some Ontario Government publications, find that persons belonging to visible minority groups (Asians, blacks, Canadian Indians, and Eskimos) are almost completely absent from advertisements. The few who are shown usually are in stereotype roles. Advertising is a powerful educational force; it reflects what ought to be at least as much as what is.

Friends believe, therefore, that the quality of life in Ontario is the poorer as a consequence of this discrimination in the media. A detailed recommendation suggesting ways to end this practice was presented to the Ontario Human Rights Commission.

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Joy will be ours insofar as we are genuinely interested in great ideas outside ourselves.

—W. R. INGE



Illinois Yearly Meeting: Confrontation—Community

by Nancy Breitsprecher

FRIENDS of Illinois Yearly Meeting came together at McNabb, Illinois, in a subdued mood because of grief over the loss of our beloved clerk, Clifford Haworth.

Young Friends greatly enhanced the beauty and fellowship found at Yearly Meeting. They planned a sunset memorial service for Clifford Haworth around a large vase of wild flowers that marked the spot in which a tulip tree will be planted in the Fall. An older Friend reminded us that love and integrity, as lived by Friends like Clifford, make gaps between people and generations unnecessary. At the close of the memorial, the young Friends shared the centerpiece flowers with all attenders.

Twin Cities Meeting, Minnesota, brought a statement for the development of a new Yearly Meeting. After discussion, the following minute was approved: "Friends appreciate the loving spirit in which Twin Cities Meeting expresses its desire. We believe it is a step forward for them and wish them success in their efforts to build an association five hundred miles away. We hope this development will not reduce our spiritual unity, and we offer any help by our advancement committee or any other committee which they might like to use. Our concern is that the strength of Yearly Meeting not be lost by fragmentation."

The theme, "From Confrontation to Community," threaded throughout the Meeting with the concern that a sense of community and a realization of our Quaker roots be the mainspring for our activity.

Despite the changes in personnel on an official level and geographic locations causing strain, we felt the oneness of our Quaker heritage and a need to search out strong roots of conviction.

Hugh Barbour, of Indiana Yearly Meeting and Earlham College, gave the opening address, "The Root of Our Radicalism: The God of Peace."

Another evening, a panel discussion was held on religious community, with Howard Bartram as moderator. Virgil Vogt, Bill Sanderson, Laury and Andy Koenig, Doris Peters, and Helen Jean Nelson spoke on community found in many ways and many places. A group discussion the last evening gave us a deeper consciousness of the pragmatic



Photograph by Bob Wilson

Memorial service for Clifford Haworth, clerk of Illinois Yearly Meeting

search for community, in which we are all involved.

Turner and Katherine Mills brought greetings from New Zealand Yearly Meeting and spoke of their visits to Tokyo Meeting and to Alaska Meeting. Virginia Laughlin brought greetings from Western Yearly Meeting. Frank and Dorothy Ellis, from Oxford, England, now living in Milwaukee, were with us. John Sexton, of Friends World Committee One Percent More Fund, laid before us the needs of underdeveloped countries. We must pound swords into ploughshares and Buicks into bicycles. We were especially moved by the epistle from North Carolina Yearly Meeting, among those read.

The Friends General Conference report was given by Patricia McBee, of the FGC staff in Philadelphia. Since her report followed the reading of the North Carolina Yearly Meeting epistle, she introduced us to a technique used by members there to ease the strain of sitting through meetings—cooperative back scratching. It was greatly appreciated.

Jeremy Mott and Helen Jean Nelson reported on the St. Louis Conference of October 1970, and the importance of gatherings of Friends from various branches. A conference will be held in 1972, probably in February, composed of representatives from the two Iowa Yearly Meetings, Western Yearly Meeting, Indiana Yearly Meeting (Friends United Meeting), and Illinois Yearly Meeting. Meeting approved joining in this. Patricia McBee had told us of the June 1972 FGC conference at Ithaca, New York, and of an All-Middlewest Friends Conference in 1973, to include all Friends from the Alleghenies to the Rockies, sponsored jointly by Friends General Conference and Friends United Meeting.

Junior Friends came unannounced into business meeting with a guerilla theater scene, which depicted their opposition to war and the draft. The older Friends were torn between amusement and grief at the lively presentation of truth from the children. Another group of younger Friends put on a gracious drama of Gandhi's meditation for the Untouchables to join Brahmans in Temple worship.

Young Friends, on their campground across from the meetinghouse, built a geodesic dome by tying bamboo poles together and covering the structure with a parachute. It became a gathering place for Young Friends and guests from across the road.

Betty Boardman of Madison, Wisconsin, Meeting spoke on the proposed Quaker Retreat Center under development at Ridgeway, Wisconsin. The Yearly Meeting agreed to a financial contribution and expressed enthusiasm for the project.

The Jonathan Plummer lecture was given on Sunday morning and served as a gateway to meeting for worship. Elizabeth Watson laid before us the growth of *You, Neighbor God*, bringing Rilke's poetry to life and weaving experiences into a pattern of love.

(Nancy Breitsprecher edits the newsletter of Madison, Wisconsin, Monthly Meeting. "I'm glad to be a Quaker," she writes; "it is both a comfort and a challenge.")

Statistics on Bibles

THE BIBLE Association of Friends in America, whose income is derived primarily from funds invested since 1829 and from legacies, reported a distribution of Bibles in sixteen states totaling 1,150 during the year 1969-1970. In addition, 558 Testaments and 8,040 "Portions" were distributed. The Association meets four times a year in Arch Street Meetinghouse, Philadelphia.



Standing in foreground, left to right, Rachel Hodgkin, Paullina, Iowa, Meeting; Elva Rockwell, Monte Verde, Costa Rica, Meeting. Seated, left to right, Emma Henderson, Paullina, Iowa; Mildred and Bernard Standing, Earlham, Iowa; Lewis Palmer, Friends General Conference; Lawrence Hutchison, Des Moines; Paul Brink, Friends Committee on National Legislation; Louis Taber, Whittier, Iowa.

Iowa Yearly Meeting: Frustration and Seeking

by Donald E. Laughlin

THE NINETY-FOURTH annual sessions of Iowa Yearly Meeting were marked by a feeling of frustration because of the immensity of the problems facing us and the ineffectualness of our small group that has relatively little political, economic, or social power.

Irrelevant committees and gestures were pruned from our proceedings as a deep desire to face issues became evident.

In the first session, the committee appointed to write epistles was cautioned to write only if there was something worth writing; its name was changed to a "watching committee."

The Temperance Committee was unable to find anyone willing to become chairman. Its report asked questions: What does the Yearly Meeting want us to be and do? Are we to be an educational committee only? If so, do we educate ourselves (when we do not need to be educated) or the rest of the world, even though it will not listen?

The Peace Committee had been inactive. Although many individuals had been deeply concerned in the cause of peace, no corporate action had been taken.

We suddenly realized that these inactive committees were those that represented the earliest and deepest expressions of the living faith of Friends—peace, temperance, and social concerns.

Almost an entire morning session was devoted to attempts to define committee functions. Are committees appointed as the result of the concern and voluntary leadership of an indi-

vidual, or are they appointed, asked to define their function, and become active? Work is seldom accomplished without the leadership of an inspired individual, but is it not possible that an appointed committee inspires leadership? One proposal was: "Let us abandon certain longstanding committees and wait for a specific need to arise." Another was: "Let us appoint one large committee, called social concerns, to act as it finds inspiration."

To me, the highlight of the Yearly Meeting was an evening session in charge of our barefoot, long-haired young people—simply an invitation to discuss with them a series of searching questions. What is the purpose of meeting for worship? What do you adults get from meeting? Why do not we young people also get it? There was no belligerency, no defensiveness—simply deep sharing by all for answers.

Adults spoke carefully and tenderly and tried to use terms that could be understood by those who had not had similar experiences to theirs. The young countered: "But how do you know your experience is from God and not just an emotion you felt?"

We were told by a young Friend, visiting from North Carolina, that he found no generation gap in our group—occasional misunderstanding, perhaps, but no real gap. The evening closed in a sense of deep love and sharing.

The young people then expressed appreciation for help received, and the adults left with a real sense of love for them and an increased respect for their search for truth through religious experience.

Our meetings—at Scattergood School in mid-August—were punctuated with frustration about our inadequacies, but

they were illuminated by our renewed experience of the presence of God. We had struggled to find the way that Friends should go, with a feeling of love for each other and an appreciation of our differences: Activists and passivists, farmers and professors, laborers and scientists, young and old.

(Donald E. Laughlin, a member of West Branch, Iowa, Monthly Meeting, is a biomedical engineer in the Department of Medicine of the University of Iowa. He is involved in electronic maintenance and does cardiovascular research.)

A Message in Music

RESIDENTS of Friends House, retirement community at Sandy Spring, Maryland, were refreshed by a significant evening of music by Joseph and Lilly Karska, of Friends Meeting of Washington.

The Karskas, well past retirement age, started some time ago to enrich their lives by renewing the musical foundation of their younger years. Their visit to Friends House was the occasion for their first public performance. Lilly plays the guitar and Joseph the violin, and they both sing.

"This kind of music-making," they told me, "agrees with the conviction of Friends: Enjoying meaningful pleasures in the simplicity of our lives."

Their program at Friends House was devoted to music of the seventeenth and eighteenth centuries.

"We feel it is reflecting a slower pace of life," they commented, "a certain calm serenity that is in stark contrast to our modern music, which to us is a typical reflection of the disastrous, noisy confusion of the present time. The songs, too, which we love to sing, are hundreds of years old, true folksongs that grew out of the natural deeper feelings of ordinary people reflecting how they felt about nature, spring, summer, fall, and winter, about love and life, joy and sorrow, and finally about the parting from all that we cherished so much in our life."

C. EDWARD BEHRE

For the World Minded

ASSOCIATION of World Colleges and Universities, Westbury, New York 11590, hopes to "foster a global view in education among post-secondary research and educational institutions" and to provide a means for the exchange of information among world-minded persons, particularly teachers and resource people. It also publishes the *Journal of World Education*, a quarterly.

New York Yearly Meeting: Heavy Matters and Light

by James S. Best

HENRY J. CADBURY, the venerable scholar and historian, supplied clue and cue to the annual sessions of New York Yearly Meeting at Silver Bay in July.

He reminded Friends in two short addresses at the start of the convocation that we would be hearing our brothers say many of the same things they said last year but that, since Quakerism is forever receptive to new revelation, we might even be hearing and doing in the spirit of children, who are almost always curious.

The six hundred-odd Friends, despite the usual freight of old and new concerns, were often in the spirit of little children. We strove for frank and open one-to-one contact in mild "encounters," led by David Castle. We staged a kind of Quaker "happening" another evening, painted a huge mural, created some paper sculpture, sang, and danced spontaneously around the hall.

We heard the testimonies to peace from George Fox to Daniel Berrigan, amplified by two on-the-spot testimonials from contemporaries, and then sang, hands joined, a hymn to solidarity. Friends of many ages stenciled on hundreds of shirts and blouses the likenesses of Obadiah and Rachel, drawn by Brinton Turkle, author of *Thy Friend, Obadiah* and other outstanding books for children, with the word "Quake" beneath them.

The afternoons and some of the evenings were devoted to heavier matters. Familiar positions were taken, as predicted. It seemed to me, though, that there was more honesty, less heat and distress at variant views, less manipulation of the decisionmaking process, and more forbearance and patience with others than at yearly gatherings in a long time. Maybe a "greening of Quakerism" has set in.

No landmark minutes were sent forth, but we took significant actions.

We approved a minute for sufferings that extended the care and concern for those who encounter difficulty with the law or suffer financial distress through their faithfulness to Friends testimonies to nonmember employees of Yearly Meeting, as well as to members. These concerns are mainly to be exercised by Monthly Meetings, but the Yearly Meeting was asked to initiate a fund for sufferings.

A minute specified appropriate action

as the result of the civil war in East Pakistan, which has already produced millions of refugees. The United States Government is urged to step up relief activities through international means and to halt shipments of arms and economic aid to West Pakistan at once, the latter until some reconciliation with East Pakistan is effected. Money was solicited, and a letter was sent to President Nixon.

A minute presented by New York Monthly Meeting on civil rights for homosexuals was referred to a special committee for immediate study in Monthly Meetings.

We agreed to publicize, through the Peace and Social Action Program, a two-year-old minute regarding the non-payment of the telephone tax for war by the Yearly Meeting office. It urges Friends who are also nontaxpayers to join in a possible advertisement.

Received and sent to Representative Meeting for action was a proposed minute on the deliberate nonwithholding of wage tax levies for Internal Revenue Service when requested by Yearly Meeting employees. The complex procedure would notify Internal Revenue Service of the percentage of wages not withheld and the possible setting up of a special fund of these monies for peaceful uses.

A plan calls for a combined Yearly Meeting appeal for outreach and social concerns of the Yearly Meeting. A financial services committee was appointed to carry it out. The plan would begin with the 1972 fiscal year.

We agreed to continue the Quaker vigil in front of the White House (begun by the Yearly Meeting in June) as long as practicable.

Friends met during the mornings in worship-sharing groups. Afternoons, they attended one or another of twenty interest groups, which considered women's liberation, racism, drugs, the United Nations, spiritual healing, draft resistance, Friends education, "China concerns," temperance, ecology, farmers and farm workers, Indian affairs, prison reform, community and communes, conscription, and the military.

New York Yearly Meeting, which is affiliated with Friends United Meeting and Friends General Conference, has been aware of tension between urban and rural, pastoral and unprogrammed, and liberal and conservative in economics and theology. This year what someone called a Quaker counterculture was in evidence; at the same time, Friends with firm and useful ties to

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"the establishment" are plentiful. All at Silver Bay always have made valiant efforts at reconciliation, however. Thus the final morning we had a conventional worship service, an unprogrammed meeting for worship at the boat house, a "ministry of music" service in the chapel, and the usual worship hour and a semiprogrammed meeting. Newton Garver, member of the unprogrammed Buffalo Meeting, delivered the address-sermon, and there was singing, prayer, and response. The tension was almost muted away, and the close in unity of the spirit was appropriate.

(James S. Best, a member of Rockland Monthly Meeting, Blauvelt, New York, is editor of Fellowship.)

Worship in Song and Dance

YOUNG AND OLD joined in a celebration of life with me at Adelphi Meeting, Maryland, with religious dances and songs and silence under the trees. First, we centered down for a few minutes; then I was introduced to lead in some religious dancing.

I was deeply touched when even very elderly members joined in the Shaker dance, "Simple Gifts," in which men and women move in separate concentric circles, centering, bowing, bending, and turning. After we sang and danced "Spirit of God," by Sister Miriam Therese Winter, a Catholic nun, we again gathered for worship. One message expressed appreciation for the young people present and new ideas young people offer for worship. I spoke of the need that youth have for the wisdom and love of the elderly.

A visitor from Radnor Meeting, Pennsylvania, asked if I could lead a similar occasion in his Meeting. I did this some weeks later and introduced as well an innovation developed in my Meeting, Friends Meeting of Washington—our queries and the responses to them in folksongs.

VERA MAE DUERKSEN

Search

THE QUAKER Theological Discussion Group met at Powell House, Old Chatham, New York, to consider the theme, "Search for a New Morality."

Among the speakers were John McCandless, "Quakerism and Drugs"; T. Vail Palmer, "Quakerism and Situation Ethics"; and Francis B. Hall, "Quakerism and Sexual Morality."

Progress in Northwest Yearly Meeting

by Barry Hubbell

AN INCREASE of two hundred fifty-eight members in the past year—the largest since 1915—was reported to the eight hundred Friends who attended the eighty-ninth annual gathering of Northwest Yearly Meeting of Friends Church.

The Reverend Norval Hadley, superintendent since July of the Yearly Meeting, in his keynote address attributed the growth to a new effort by the Board of Evangelism; to the project, "Break-through"; and to a "new movement of the Spirit of God across the land." Total membership now is 6,644 in sixty-four Friends churches in Oregon, Washington, and Idaho.

A ninety-acre park about seven miles from Newberg, Oregon, where the week-long conference was held in August, was dedicated at special ceremonies during the sessions as Camp Tilikum, a non-denominational group- and day-camping site. The park had been donated by Russell Baker, of West Chehalem Friends Church. Tilikum is an Indian word for "friend."

Seven new ministers were recorded in the closing sessions of the Yearly Meeting, and the Loren Bennetts, of Camas, Washington, were appointed missionaries to Peru.

The representatives inserted into their official minutes (without a vote of approval or disapproval) the report of a Moral Action Committee on abortion.

The report, presented after a year of study, says that abortion is a subject "which in the end must be dealt with as individuals at whatever level the question may arise." The question of wise moral policy on abortion arises at three levels: Legal, personal, and general social.

"We believe that there is no question but that abortion should be permitted when it is necessary in order to protect the life and health of the mother," the document said.

Abortion "should be permitted when the pregnancy is the result of incest or rape. . . . Most of us also felt that abortion should be permitted when there is definite evidence that a defective baby will be born. . . . We cannot endorse abortion 'on demand,' to terminate an unwanted pregnancy, for a number of reasons." ("Thou shalt not kill"; the probable increase in sexual promiscuity; the effect on the woman herself and her family; the problem it poses for doctors and nurses whose thinking is directed to

the preservation of life; and the possible society that would be created under abortion without limitation.)

"We abhor the practice of criminal abortion with its dangers to life. We believe that children should be wanted and loved and trained in the nurture and admonition of God. To this end, we favor making birth control information easily available to all, and we favor sex education for children and young people which will teach responsibility and spiritual values. . . ."

In his address, Norval Hadley said: "We are living in revolutionary times and if we are to minister adequately in these times to this generation the church needs to be revolutionary. . . ."

"One of the greatest injustices that we can do to our young people is to ask them in these days to be conservative. Christianity must not be conservative but revolutionary."

He said Christianity must emphasize a positive side. "This also is a characteristic of the Jesus Movement that is attracting so many young these days. . . . Young people have heard the Church talk about things they shouldn't do. Now they are responding to good news that God is alive and He is for them."

(Barry Hubbell is now Director of Information for George Fox College, a position he has held since 1968. He is a 1964 George Fox graduate and did graduate work in Oregon State University before becoming a reporter for the Salem, Oregon, Capital Journal. He continues to be a Newberg correspondent for the paper as well as the Oregon Journal in Portland.)

He has been publicity officer for the Northwest Yearly Meeting two years.)

World Council Organizes for Social Change

THE CENTRAL COMMITTEE of the World Council of Churches, meeting in Addis Ababa, Ethiopia, established a two-year program on nonviolence as a means of achieving social change. The program is under the Department of Church and Society and has the half-time services of David Gill, of the Department staff.

The program, which implements the Martin Luther King Resolution adopted by the Assembly of the World Council in 1968 on the proposal of the Quaker delegates, is supported by special funds. Lyle Tatum, Urban Affairs Representative of Haddonfield Friends Meeting, New Jersey, and chairman of the Community Relations Division of American Friends Service Committee, has been invited to attend a meeting of the Departmental Working Committee in Italy.

Inward Seeking in a Changing World

A HIGHLIGHT of the 1971 session of North Carolina Yearly Meeting (Conservative), gathered in Cedar Grove Meetinghouse, Woodland, North Carolina, was the first joint session since 1903 with North Carolina Yearly Meeting (Friends United Meeting).

Speakers in evening meetings included Bronson P. Clark, executive secretary of American Friends Service Committee, and June and John Yungblut, directors of International Student House, Washington, D. C.

The spirit of the Meeting is reflected in these excerpts from the summary of the exercises:

"We are encouraged as we begin our meetings for business, in this spirit, that something can happen to us as a Meeting and as individuals. May we know ourselves and one another as we are, rather than through the roles we play.

"As we seek to know ourselves within, then we see in one another the pathos of becoming oneself, and we are able to feel ourselves to be a part of each other and the universe. We feel much as Camus writes, 'Heroism and sanctity don't really appeal to me. What interests me is being a Man.'

"Some of the distinguishing features of this outlook and lifestyle [mysticism] that stamps its explorers with an unmistakable family resemblance are a gatheredness, quietness, and tranquility which make the mystics under severe provocation extraordinarily unflappable. This relates to the disciplined practice of contemplation. There is also a marked degree of gentleness and tenderness rendering all forms of violence for them not only repugnant but impossible, for killing appears at once homicide, deicide, and suicide.

"Today in our changing world, people need the services that Friends can offer. Many of these services were brought to our attention this year even more forcefully than before. Even though Friends are a very small minority and move slowly, far-reaching and profound results can be seen in what is attempted if we seek inwardly, instead of for outward results."

The epistle concludes with words of hope:

"During a period when some more formal religious bodies are feeling a lack of interest from their young people, we have been greatly encouraged by the response from our Young

Friends. Many have shared in the vocal ministry and in the responsibilities of the meetings. We are being forced to reexamine ourselves, looking carefully at all aspects of our lives. We realize that our thoughts, our words, and our actions must be one and the same.

"Even though by all appearances, there is much tragedy, violence, and prejudice around us, it is important to look further to the Seed of all Life, the Christ within where lies our true realization!"

Fellowship of People

IN THE DUTCH Quaker Monthly De Vriendenkring, Rieke Buter discussed the nature of meetings for worship. Why do we continue to attend them? Is it habit, tradition, duty?

She finds part of the answer in the word "Friend." More than just the name of a Society, it is a unifying force that binds us together into a fellowship of people concerned about each other's worries and difficulties and therefore with the suffering in the world.

Rieke Buter finds reality and meaning in the words "Inward Light." Evidence for this is in the spoken word in meetings for worship, for thoughts are often thus expressed that others had on their hearts at the same moment. That does not happen accidentally; the worshipers are under God's power and protection.

Rieke Buter observes how easy it is to allow oneself to be convinced that the catastrophes of this world do not affect one personally and how difficult it is to take a stand and to bear witness. She points to all the members of Quaker groups, meetings for worship, and Meetings around the world and their desire for peace and their conviction that the world must be shaken out of its apathy. She feels "God's spirit blowing over the earth, touching every living thing in the world."

Subsidies

THE DEPARTMENT OF EDUCATION of Pennsylvania approved the payment of subsidies — financed by state cigarette taxes — of more than four million dollars for the final quarter the last school year. Among the 1,140 private and parochial schools that received payments were Cardinal Dougherty High School, \$51,139.67; the Friends Select School, \$14,555.41; the William Penn Charter School, \$21,800; Westtown School, \$10,012; the Friends' Central School, \$14,091; and Abington Friends School, \$11,827.

Evangelism in Word and Deed

by Fred Wood

COMPLETING its sesquicentennial year, Indiana Yearly Meeting convened for its one-hundred-fifty-first session on the campus of Earlham College.

Instead of formal reports, papers on various aspects of the main theme were presented each morning. Superintendent William A. Wagner spoke on "The Meaning of Being Spiritual According to Christ"; Everett Cattell, president of Malone College, on "Some Ways Friends Must Adapt to the Present"; Herbert Kimball, on "The Biblical Foundations for Personal Involvement in Social Reform"; Don Rubendall, on "The Role of Christian Education in Commitment"; Kenneth Pickering, on "The Pastor's Calling as a Teacher in a Spiritual Church"; and Max Huffman, on "New Testament Foundations for Church Growth."

After each day's presentation of the theme, Friends divided into small sharing groups for discussion and returned to the plenary session after an hour.

For the final day's emphasis on missions, Donn Hutchison, who recently returned from Ramallah, where he was principal of Friends Girls School, addressed the luncheon of United Society of Friends Women. Mary Glenn Hadley, administrative assistant to Harold Smuck, talked at the final session on the subject, "What Is the Spiritual Church?"

A highlight of the sessions was *An Adventure in Faith*, a readers' theater play, written by Howard Gongwer and Mary Kemper, of the faculty of Earlham College. The play, which drew capacity crowds for three performances, traced the history of Indiana Yearly Meeting as it developed out of Baltimore, North Carolina, and Ohio Yearly Meetings, from which it was set off in 1809.

Friends were reminded in the play, in discussions, and in talks by visitors of our responsibility for evangelism in word and in deed.

The presiding clerk, Harold Cope, and the recording clerk, Anna Langston, retired after six years of service. Anna Langston left August 25 for Ramallah (via Israel) to become principal of Friends Girls School. The new clerks are Lymon Hall, from Marion, and Beatrice Kimball, from Fairmount.

(Fred Wood is editor of *Quaker Life*.)

The Blessing of God's Presence

by Esther L. Farquhar

QUAKER HAVEN, near Syracuse, Indiana, was the place of the one-hundred-first session of Indiana Yearly Meeting of Friends (Friends General Conference). For the energetic, there were swimming, boating, and water-skiing on Dewart Lake. For others, there were brilliantly reflected sunsets and other beauties of nature for relaxed contemplation.

More than one hundred ninety persons attended. Forty-five of the sixty high school youths had come on the previous Monday and had had the whole week together.

In the hundred years of Yearly Meeting sessions, none recorded could be compared to this one. There were no scheduled lectures. Business was confined to the morning sessions, and all reports were previously mimeographed and distributed. During the

afternoons and evenings there were three periods scheduled with six different discussion groups, and we found it difficult to choose from the list the three we wanted to participate in each day. An occasional group had a leader who gave a brief, informative talk, but others, made up of those who had a concern about a topic, had no need for a specified leader. Worship-sharing groups met at various times during the day, beginning with some held before breakfast; they were meaningful and precious.

Serious effort was made in the business sessions to budget our time and money so as to give priority to pressing problems and concerns.

Our clerk, Richard Eastman, expressed a warm welcome to two Monthly Meetings new to the Yearly Meeting: Clear Creek Monthly Meeting, Richmond, Indiana (Mary Lane Hiatt, clerk), which will continue its membership in Indiana Yearly Meeting of Friends United Meeting; and Marion Community Monthly Meeting of Friends, Marion, Indiana (William Henry, clerk), which has no other affiliation.

An outstanding feature was the communication between adults and young people. In two discussions of the parent-youth relationship, Friends of all ages took part and used simple sensitivity techniques and role-playing. At another time a discussion of the use of drugs was remarkably open. A film on ecology was shown. In the Sunday morning meeting for worship, the youth group dramatically introduced the theme that underlaid the deeply spiritual messages which followed.

Young people also had their own sessions, of course. The understanding consultants or counselors for the high school group were Byron and Wilhelmina Branson. Ramona Braddock and Peggy Champney helped guide the younger ones. One evening the six-to-twelve-year-olds gave a delightful program of original skits and songs, many of which dealt with the lives and philosophy of early Quakers.

The three United Monthly Meetings—Campus (Wilmington, Ohio), Community (Cincinnati), and Clear Creek—discussed the opportunities inherent in such Meetings.

Two young Friends, Caryl Palmer and Ann Armstrong, who had lived at New Swarthmoor, led a discussion of simpler living.

Joseph Engelberg, of Lexington Meeting, chaired a session devoted to

possible solutions of the problem of poverty.

George Sawyer, Clear Creek Meeting, representing Friends for Human Justice, was the leader of a discussion of social revolution and the role of a nonviolent person in it.

Gerald Eddy, of American Friends Service Committee, and John Newkirk, of Friends Committee on National Legislation, considered with other Friends the conversion of wartime industry to peacetime pursuits.

Herbert Hadley, executive secretary of Friends World Committee for Consultation, American Section, met with a group that examined the structure of the Society of Friends and membership.

Paul Goulding, assistant secretary of Friends General Conference, conducted two sessions on counseling and sensitivity groups.

Meetings for worship, religious education, and corporate decision-making were discussed. A searching look was taken at public schools and Friends schools, with, perhaps, a prejudice in favor of the latter, where the high school youngsters especially seem to gain a desire to seek for the deeper meanings of life.

The consensus was that holding Yearly Meeting in a setting like Quaker Haven had helped us to know each other better. We were able to make decisions about the future direction of our Yearly Meeting in a way we had been unable to do before. Through it all, we had felt God's presence and were blessed.

Expectations

TWENTY-FIVE PERSONS "expected to meet new friends, see old" at the Vassalboro, Maine, Midwinter Young Friends Conference, attended by seventy-five participants with a staff of six. Eighteen reported that they actually had. Two persons expected nothing or were not sure what to expect. Two reported a "collection of screwed-up people." One expected "joy." One reported finding a "sort of sadness."

Between these extremes of evaluations, as recorded by Tina Meshenuk, Young Friends Recording Clerk, in *The Crier*, were many more, including answers to questions on what participants felt had been "helping" forces or "blocking" forces. "People" were listed under both categories of forces, but the participants seemed to feel that on balance there had been more, rather than less, openness, freedom, good leadership, and good fellowship.

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

Ruth M. Scheibner, Ph.D., Ambler,
MI 6-3338

Josephine W. Johns, M.A., 130 West
Eighth Street, Media, Pa. 19063

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

Ghana Friends—Refreshed In Body and Spirit

AS USUAL on the Thursday before Easter, a fleet of Quaker cars passed through Nkawkaw, rounded the hairpin bends as they climbed the scarp to Mpraeso, and drove on to Abetifie, where they converged in the spacious grounds of the Ramseyer Memorial Centre for the Ghana Friends Seventeenth Annual Conference. Almost every Friend in Ghana made an effort to spend at least part of the weekend at Abetifie and found it worthwhile.

We were divided into three groups for discussions: "The Easter Story According to John," "The Meaning of God," and "The Passion Story According to John."

Reports from the groups were read at a joint meeting and provoked considerable comment. There was a long discussion on whether the Crucifixion was necessary and what it means. One Friend pointed out that Jesus' life was diametrically opposed to the worldly life. The wisdom of God upsets the wisdom of man. Jesus' death was inevitable and the Resurrection is God showing his approval of a kind of wisdom which is foolishness to men. Others stressed that the Resurrection is important because it shows that Jesus' life continues—or a Spirit continues that differs from, and is greater than, ourselves.

In a second general discussion of group reports we considered prayer. Prayer is an act of worship, an occasion for awareness of others' needs and of identifying with them, an opportunity for petition, atonement, and thanksgiving. We were reminded that we should approach life like children who feel free to ask their parents for what they want, yet realise that we have a responsibility to answer our own prayers. Sharing our problems with God does not mean throwing all responsibility on Him. It means seeking from Him the serenity and strength that we need to solve or accept our problems.

Preparative Meeting was divided into two sessions. We received the treasurer's report and noted that the general fund is in danger of being in the red. The action fund has a good balance, thanks to a large donation from a Friend who has left Ghana, but more contributions and more suggestions for worthwhile ways of spending the money are needed. There was some discussion as to whether we should continue to be represented on the evangelism committee of the Christian Council and it was

agreed that we should. David Acquah and Alice Appea were reappointed.

The Christian Council has asked us to sponsor a nutrition project in northern Ghana, and the Meeting wholeheartedly supported this. We have not yet received a reply to our letter to the trustees of the One Percent Fund asking for help for Ankaful Mental Hospital. Hilary Callard was appointed Correspondent for Cape Coast Meeting and John and Jacqueline Oversby were asked to organize the 1972 Conference.

Although no burning issues were raised, one felt that the Society of Friends in Ghana is an active group playing its part in the Christian community and beyond. All left Abetifie refreshed in body and spirit, glad that the Ramseyer Centre had been booked for the 1972 Easter Conference.

News from Guilford

GUILFORD COLLEGE has announced the retirement, after forty-five years of service, of Dorothy Gilbert Thorne as curator of the Guilford College Quaker Collection. She is succeeded by Treva Wilkerson Mathis, who continues as associate director of libraries. Treva Mathis has been associated with Guilford College since 1950.

A New Approach to Bail

THE BUCKS COUNTY Bail Bond Program provides the use of personal property as surety for bail, primarily for indigent persons.

This very probably is the most economical form of bail, since the property is released without charge when the person accused of crime appears in court, regardless of the result of the trial.

Some five hundred persons have been aided in the five years the program has operated. The Newsletter of Newtown, Pennsylvania, Monthly Meeting reported that not once has there been action against property put up as bail. The program screens each applicant. Forfeiture of property always is a possibility, particularly if there were to be a rash of bail-jumpers. The program therefore has established a cash backup fund of about three thousand dollars and hopes for a secondary one of ten thousand dollars, but to date the fund has not had to be used. Money contributed to the secondary fund (which is not touched until the first has been exhausted) is placed in an earmarked savings account and will be returned with accumulated interest if the project is terminated or changed.

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To Dare to Be Human . . .

A NEW FORMAT is planned for this year's annual public meeting of American Friends Service Committee, to be held November 6 in Arch Street Meeting-house, Philadelphia, from 10 A.M. until 4:30 P.M. During part of the program, attendees will be offered choices.

The theme, "To Dare to Be Human . . .", is a phrase from a speech by Lewis Mumford in 1957 at the Prayer and Conscience Vigil in Washington, D. C.

The entire gathering will hear presentations on criminal justice (in the morning) and racial exclusion in employment (in the afternoon). Choices to be offered in the morning are criminal justice, the electronic battlefield, a current view of the situation in Vietnam, and relations with the government.

Options in the afternoon are: The film, "The Selling of the Pentagon"; Harold Wilkinson speaking on "Quaker Concerns at the United Nations General Assembly"; and a talk by Robert Eaton, released from prison in September.

The meeting will conclude with remarks by Bronson and Eleanor Clark and Russell and Irene Johnson, who recently visited mainland China.

Honorary Degrees

IRVIN C. POLEY, former teacher of English and vice-principal of Germantown Friends School, and Richard R. Wood, formerly secretary of the Friends Peace Committee and editor of The Friend (Philadelphia) and contributing editor of Friends Journal, received honorary doctorates during commencement exercises of Haverford College.

Stephen G. Cary, vice-president, and John F. Gummere, secretary of the board of managers of Haverford, presented the degrees.

The citations were: Richard R. Wood, "teacher, friendly critic and prodger of academic administrators; tireless believer in reason and peace and learning;" Irvin C. Poley, "long-time lover and practitioner of outstanding teaching; quiet benefactor of good works."

Former Senator Eugene J. McCarthy and Senator Charles C. Mathias, Jr., also were awarded honorary degrees.

Michigan Friend Honored

ALIDA V. SHINN, of Copper Harbor, Michigan, received the Alumni Achievement Award of National College of Education, Evanston, Illinois, in recognition of her creative leadership in child development and international and interracial education.

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.

For Sale

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

SUPPORT NEW FARM COMMUNITY business! We sell: Educational, cooperative game for children and adults, sixty-eight playing cards, instructions; Booklet of four additional games using the cards; Herb Tea Blend—twelve tasty herbs, hand-picked, unsprayed. Details about products and our community from: Family Pastimes, R.R. 4, Perth, Ontario, Canada.

AIR CONDITIONERS. Westinghouse, 18,000 B.T.U., used one season only. Philco, 8,000 B.T.U., fair condition. Call Friends Journal, LO 3-7669.

SPECIAL OFFER: "Peaceable Kingdom"—hand-some, unique Christmas cards. \$10.00 per 100 postpaid. Planned Parenthood Cards, Box CFJ, Newtown, Pa. 18940.

Wanted

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.

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.

HOUSECLEANING? Books you no longer need would be welcomed for the free library in Kerchele, Ethiopia. Send them to Frank Bundy, P.O. Box 3867, Addis Ababa, Africa.

Positions Vacant

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

NEW MULTISPECIALTY SALARIED GROUP PRACTICE based in university-affiliated teaching hospital has positions still available in internal medicine, family medicine, obstetrics-gynecology and pediatrics. Applicants must be interested in working with nurse-practitioners and serving all socioeconomic groups. Optional opportunity for university appointments and active teaching of house staff and medical students from the University of Rochester School of Medicine and Dentistry. Equal opportunity employer. Contact: Dr. James Tobin, Medical Director, Genesee Medical Group, The Genesee Hospital, 224 Alexander Street, Rochester, New York 14607.

Books and Publications

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

EAST BENGAL: ROOTS OF THE GENOCIDE traces the progression of the conflict between the two Pakistans and the involvement of the United States in it. Compiled by Aijaz Ahmad. Published by Glad Day Press for Friends of East Bengal. \$1.00 a copy. Bangla Desh Action Coalition, c/o Quaker Project, 13 East Seventeenth Street, New York 10003.

QUAKER MONTHLY: What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.25. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

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.

Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

THINKING OF RETIRING and worried about costs? Foulkeways' professional staff can help with planning and advice on possible assistance. Telephone 643-2200.

GUERRILLA THEATER is becoming one of our most effective consciousness-raising mediums. If you are interested in starting a troupe, write to Ed Hayes, Quaker Project on Community Conflict, 13 East Seventeenth Street, New York 10003. A "Guerrilla Theater Manual" is available at 25 cents a copy from the same address.

Accommodations Abroad

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

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Position Wanted

COLLEGE TEACHER, Friend, former CCCO and AFSC staff, Chicago Ph.D., seven years' teaching experience. Published in Quaker Religious Thought, Shrewsbury Lecture, other. Desires position in peace research or college or university teaching of religion, ethics, or peace studies. Box P-527, Friends Journal.

MEETING ANNOUNCEMENTS

Alaska

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

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Conventor: 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—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 582-9632.

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

LONG BEACH—Marioma 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. Unprogrammed 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.

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- Address inquiries to R. BARRET COPPOCK, Director of Admissions, Box 350, George School, Newtown, Pa. 18940

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

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: 203-70-5545.

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.

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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, 4th and West Sts., 11 a.m.; 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.

GAINEVILLE—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. Thyrza Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

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

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

CHICAGO—Northside (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 Lombard 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—Unprogramed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Friends Meeting. Worship, 10:30 a.m., 552 Morgan Street. 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., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

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

LEXINGTON—Unprogrammed meeting. For time and place call 266-2553.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 452-6812.

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.



Oak Dale School, built 1815, on the grounds of Goose Creek Meeting.

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 Metzgerott Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

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

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

BETHESDA—Sidwell Friends Lower School, Edgemore 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 PA 1-0915.

Nebraska

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

Nevada

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

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

New Hampshire

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

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

New Jersey

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

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

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

DOVER—First-day School, 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 and Gordonhurst Avenue. Meeting for worship and First-day School, 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. John Chamberlin, clerk.

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.

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

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

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

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

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

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

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 Pennsylvania, 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.

LANDSOWNE—Landsowne 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—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

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

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

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

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

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

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

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

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

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

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

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

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

Powelton, 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.

YAROLEY—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., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 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, 729-3/56.

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.

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231.

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

Births

FLITCRAFT—On July 15, a son, WILLIAM FLITCRAFT, to Norman W., Jr., and Diane Flitcraft. The father and paternal grandparents, Norman W., Sr., and Marian F. Flitcraft, are members of Woodstown, New Jersey, Monthly Meeting.

KNARR—On August 3, in Bangkok, Thailand, a daughter, ELIZABETH PUTNAM KNARR, to Bruce and Linda Knarr. The mother and maternal grandparents, Rowland and Mary Jane Leonard, are members of Reading, Pennsylvania, Meeting.

MC CLURE—On August 1, in Indianapolis, a son, RICHARD LEE MCCLURE, JR., to Richard Lee and Mary Calhoun McClure. The mother and maternal grandmother, Mary R. Calhoun, are members of Darby Monthly Meeting, Pennsylvania.

PINO—On August 18, a son, NATHAN WILLETT PINO, to David and Carol Pino, of San Marcos, Texas. The parents are members of Austin, Texas, Meeting.

SPRATT—On July 14, a daughter, NATASCHA HOPE SPRATT, to Patrick R. and Rhoda C. Spratt, of Tustin, California. The mother and the maternal grandmother, Lorraine Cleveland, are members of Newtown, Pennsylvania, Monthly Meeting.

WARNER—A daughter, SUSAN DANIELLE WARNER, to John, Jr., and Peggy Warner, of Morgantown, West Virginia. The father and the paternal grandparents, John and Nellie Warner, are members of Woodstown, New Jersey, Monthly Meeting. The mother is a member of Mullica Hill, New Jersey, Monthly Meeting.

Marriages

BAYNES-COLANO—On June 12, in Corpus Christi Church, Willingboro, New Jersey, SHARON LOU COLANO and ROBERT KENNETH BAYNES, son of Horace and Isabel Baynes. The bridegroom and his parents are members of Woodstown, New Jersey, Meeting.

HAWKINS-SWEDEN—On August 21, in Horsham, Pennsylvania, Meetinghouse, MARJORIE SWEDEN, daughter of William and Rose Sweden, of Horsham, and PAUL JAYSON HAWKINS, son of Adam J. and Edna Hawkins, of Warren, Ohio. The bride and her parents are members of Horsham Monthly Meeting.

ZEHNER-URIAN—On August 14, at and under the care of Woodstown, New Jersey, Meetinghouse, LINDA MARIE URIAN, daughter of Mr. and Mrs. Richard H. Urian, and JOSEPH BAKER ZEHNER, son of Burton D. and Helen A. Zehner. The bridegroom and his mother are members of Woodstown Monthly Meeting. They will reside in Antwerp, Belgium.

Death

DAVIS—On July 27, in Foulkeways, Gwynedd, Pennsylvania, OSCAR WORRALL DAVIS, aged 74, a member of Merion, Pennsylvania, Monthly Meeting. He is survived by his wife, Alberta Satterthwaite Davis; a son, Allan S. Davis, of Crofton, Maryland; a daughter, Barbara Schafroth, of Miami, Florida; and five grandchildren.

Coming Events

October

16—Friends Bazaar, 2111 Florida Avenue, Northwest, Washington, D. C. and next door at Quaker House, 10 A.M. to 3 P.M.

16-17—Western Quarterly Meeting at Camp Hilltop, near Downingtown, Pennsylvania.

19-21—New York Yearly Meeting Pastors' Gathering, Powell House, Old Chatham, New York 12136.

23—The McCutchen Fair With a Flair, 21 Rockview Avenue, North Plainfield, New Jersey, 10:30 A.M.

27—Indian Rights Association benefit dinner for Taos Pueblo Indians, in the University of Pennsylvania Museum, 6:30 P.M. Paul Bernal, tribal secretary, speaker.

29-31—Marriage Enrichment—Retreat for Married Couples at Pendle Hill, sponsored by the Philadelphia Yearly Meeting Committees on Family Relations and Religious Education for members of Philadelphia Yearly Meeting, led by Charles and Eleanor Perry. Cost \$45.00 per couple. For preliminary registration call or write Religious Education Committee, 1515 Cherry Street, Philadelphia 19102, LO 8-4111.

November

6—Annual public meeting, American Friends Service Committee, Arch Street Meetinghouse, Philadelphia, 10 A.M. to 4:30 P.M. Theme: "To Dare to Be Human . . ."

9-10—United Society of Friends Women Seminar on Indian affairs, William Penn House, Washington, D. C. Register (cost \$15) with William Penn House or Leona Smith, USFW, 7 Prairie Court, Marion, Indiana 46952.

25-28—South Central Yearly Meeting, Dickinson, Texas. Details from Garnet Guild, 2001 Binz, Houston, Texas 77004.

6—Administrative Committee, Friends Committee on National Legislation, FCNL Offices, Washington, D.C.

At Pendle Hill, Wallingford, Pennsylvania 19086:

October 22-24—Moving Into the Shadow, Self-Encounter Through Dance, led by Christopher Beck.

November 5-7—Ministry of Awareness and Expectancy, 1971 Meeting Workshop, with Douglas Steere and Barbara Sprogel.

November 19-21—Married Couples Weekend, led by Bob and Margaret Blood.

At Powell House, Old Chatham, New York 12136:

October 29-31—The Joy of Aging—Free to Change a Changing World! Creative Communities—The Psychology of Retirement—Coping with physical weaknesses—Approaching death.

November 5-7—The Meaning of Membership—Fall workshop of Ministry and Counsel, Thomas Bodine, resource leader.

November 12-14—Quaker Search Groups—First of a series of four sessions exploring the intersection of depth psychology, encounter, and Quaker worship. Joseph Havens and Chris Downing, leaders.

November 19-21—Friends and Corporate Witness—How are Friends most effective politically? The ways of FCNL or AQAG, or other? George Willoughby, George Bliss, leaders.

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