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LARRY MILLER, a member of Doylestown, Pennsylvania, Monthly Meeting and former General Secretary of Friends General Conference, wrote his article one morning while riding a commuter train to his office in Philadelphia. He had in mind when he wrote it the many young people who attend his Meeting.

DULCIE DIMMETTE BARLOW is treasurer of the "Friendly Hand" group of Brooklyn, New York, Preparative Meeting. She is a homemaker and a harpist.

THE PHOTOGRAPH ON THE COVER, of autumn leaves floating in a stream in the Catskill Mountains, was taken by Margaret C. Perry, an artist and potter who lives in South Philadelphia.

I love to see, when leaves depart,
The clear anatomy arrive,
Winter, the paragon of art,
That kills all forms of life and feeling
Save what is pure and will survive.

—Autumn, by ROY CAMPBELL

Today and Tomorrow

Shame!

WE HAVE HEARD second-hand rumors and have had several letters about lamentable goings-on during the annual sessions of several Yearly Meetings.

The reports mention willful destruction of the property of the host institution (fifteen hundred dollars at one college); malicious mischief (such as the throwing of locker keys into the swimming pool); unforgivable childishness (a bunch of youngsters ambushed some little, old Quaker ladies, whom they doused with water); lack of supervision or programs for several groups; the flouting of accepted sexual codes; crude language in public among parents and their children; and disregard for the established "house rules" of the host institution or city. The administration of one college told a Yearly Meeting that it would not be welcome there again. One Quaker leader warned that Friends, if they do not learn how to behave in these large gatherings, will find they are no longer wanted in respectable places.

All this may be gossip and overseriousness about good, clean fun, but we suspect that there is fire with the smoke.

To us, it is utterly shameful and beyond excuse or apology. Even children know there are rules for every game and codes for most situations. Adults may have forgotten that or have let themselves fall into a lazy sophistry, devoid of discipline, decency, and good manners.

AFSC Responsiveness

THE WORK OF American Friends Service Committee in South Vietnam consists mainly of making prosthetic limbs for Vietnamese children and is desperately needed, humane, courageous, and good.

It is also work that the United States Government urgently wants done, because it serves American war policy to have Americans engaged in any enterprise in South Vietnam that projects an image of Americans as nice guys. Some Friends therefore deeply and angrily oppose the Quaker presence in South Vietnam, despite the great need.

AFSC is aware of the problem. It would like to be in North Vietnam, as well. Personnel in Vietnam are expected to make clear that they do not agree with America's behavior in that unhappy nation. A Quaker Action Group has taken steps to provide comparable relief in North Vietnam in the tradition of reconciliatory neutralism.

Nevertheless, it is probably true that any Americans in South Vietnam doing decent and humane things are willy-nilly countering American unpopularity there and may be prolonging the war.

It is a thorny problem; either answer seems wrong.

It is also a problem that raises questions as to AFSC responsiveness. The committee obviously would be crippled if it referred most problems back to Yearly Meetings; it necessarily has to make decisions. The decision required here is painful and difficult. Yet it is also so major a decision that probably AFSC might well request Yearly Meetings to consider it to see if more light can be found. Certainly, it serves nobody for the issue to be buried and for individual Friends here and there to move toward a posture of hostility toward AFSC on account of its burial.

It is an unfortunate truth in human affairs that good is often inextricably intertwined with evil. Painful choices in which good and evil are mixed are far from new in Christianity; on the contrary, Christianity was literally born out of just such a mixture.

Would the mothers of Herod's victims have willingly sacrificed their babies for the sake of the good that was to come?

Would the parents (when they survive) of mutilated Vietnamese children willingly forego help in the cause of a very minor contribution to ending American war crimes in their country?

The answer in both instances is that such a choice should not be put upon anyone; it is abominable. Nevertheless, that is the choice Friends have had to make, and there are Friends who feel strongly on both sides.

Note to Subscribers

THE FIRM that mails Friends Journal (under contract with our printer) let go, unnoticed, a number of copies of our issue of September 1, whose address labels were almost illegible. That some of those copies reached subscribers is a tribute to the care, eyesight, and dedication of the postman. He has our sincere thanks, and we hope you will shake his hand and tell him that.

If the postman could not cope with that situation (we do not blame him), please send us a postcard ("I did not get my September 1 copy" is enough) and we shall send you a copy promptly. The printer and the mailing firm have assured us they will make good on the extra expenses.

Miscellany

✓ The world spent two hundred four billion dollars for military items in 1970, the equivalent of a year's income produced by one billion, eight hundred thousand people in the poorer half of the world's population. The part of the world gross product that went into military programs declined from 7.3 percent in 1967 to 6.4 percent in 1970.

✓ "We must ask ourselves how many times we are going to allow the 'weaponers' to come before the Congress and the people shouting 'missile gap,' when in reality they are only creating another 'credibility gap.'"—Dr. Herbert Scoville, Jr., head of strategic weapons committee of Federation of American Scientists.

Dear Yearly Meeting: Where Your Money Is . . .

by Alfred Mikesell

THIS IS A PLEA to Yearly Meetings everywhere that they divest themselves of their income-producing and cash investments. Their holding of such investments is based on misconceptions, is anachronistic, stultifies efforts of members to understand or respond constructively to changing times, and divides and alienates memberships that badly need unity and growth.

Yearly Meetings are not individuals, or schools, or income-producing corporations. They are unique organizations in American religious expression—unique because their total constituencies are the total memberships of the Monthly Meetings associated together to provide them.

They are not representative or legislative bodies. In association, their members enjoy the comfort of each other's presence and experience and find means for expressing testimony. They are incorporated so they can hire employees, buy or rent necessary property, and receive and disburse money. Only in incorporation are they like other religious or charitable organizations. Because of the constituency of their membership, they are even less like denominational counterparts in matters of authority, representation of constituency, or conscience.

This last point is significant and worthy of study: While an individual Friend must be responsible to his conscience, a Yearly Meeting has no conscience or moral responsibility. This point could stand further discussion in connection with payment of war taxes and with regard to the moral burden a Monthly Meeting has.

Investment-holding by Yearly Meetings is defended through misunderstanding of the difference between a Yearly Meeting and an individual. In our society, individuals have responsibilities for children; for creating, using, and bequeathing capital (this is the point that burdens the individual with conscientiously moral use of capital); for independence in their old age; and for anticipating needs covered by life insurance.

None of these is laid upon a Yearly Meeting. Of course, a Yearly Meeting requires money to provide useful association and expression of concern. Such money must be current income, from and for the use of current members. Current bequests are current income—and, of course, interest from old bequests is, too.

There is a difference in these two types of income from bequests, which must somehow be felt and understood. A current bequest normally is earmarked for a college chair, a missionary, a scholarship, a publication, a building. The

donor is close enough to the application to have felt need for the gift. The beneficiaries—missionary, student, or reader—are close enough to the donor in time, at least, to recognize a personal tie and personal responsibility to the donor. Twenty-five years later, however, the remainder of the bequest is lifeless in a spiritual sense. It has been maintained by some artifice of the larger (non-Friend) society, and hence, essentially mechanically. (The artifice often connotes some degree of exploitation of less well-to-do persons than average Quakers, according to some thoughtful members.) It provides for the continuation of a service by mandate and not by personal testimony. And precisely this aspect of mandatory performance must be avoided by a Yearly Meeting that continues as part of the Living Body of Christ.

Testimonies are to be living expressions of living persons arising out of their contemporary experience with the Living God. While Yearly Meetings, as public corporations under law, can continue indefinitely on the proceeds of old bequests, eventually they must become soulless corporations—regardless of how much good they do—responsible only to their trustees and the country's laws.

The notion of equivalence of Yearly Meeting to an individual or to a producing corporation is not the only widely held misconception. Another is the relative importance of investments for maintenance of concerns.

The general inflation of our financial base robs investments of importance. For example, once the interest from ten thousand dollars could send a youth to college for a year; now it can provide only a fourth or a fifth of his cost, at a time when self-support of a student is less possible than ever. This means that Friends who wish through their Yearly Meeting to assist students must do so with current budgetary assessment. (Friends, by and large, do not—partly because they succumb to the lethargy of leaving the challenge to investment income. To the extent scholarship income derives from bequests, contemporary Friends are saying: Education is not worthy of corporate concern; it was, we acknowledge, to our predecessors, but we are content to let it die with the value of their money.)

Oh, there is a reply to the charge of that paragraph, that the value of investment can be maintained by careful investment in growth devices—stocks or real estate.

The obvious answer is that while the growth is maintained at the inflationary rate, the income is not, relatively, and hence it is no more useful than from nongrowth investment.

The most serious answer is: Inflation always damages some members of a society. Quakers corporately must be the most concerned about harming others through their investments. In maintaining purchasing power of their investment, how can they be sure that, in some chain-letter or lottery sort of way, it has not been at the expense of other persons or parties?

And another answer, now pressed loudly within some Yearly Meetings, is that no investment can be found, especially a growth investment, which does not in some way seem connected with a war or polluting industry.

Holding of investments belongs to an age when accumulation of wealth and maintaining it was the lifestyle for middle-class and farming Americans. No longer will the importance of a Yearly Meeting depend on its investments.

If any Yearly Meeting maintains a concern largely through investment, then that Yearly Meeting should let impartial observers assess the extent to which the concern enlarges the lives or testimonies of its individual members.

On the other hand, in every Yearly Meeting with investments, the power and role of trustees is magnified above that of any other committee of the Yearly Meeting. In many Meetings, trustees are self-appointing and serve for long terms. They easily can come to think of themselves as primarily responsible for investments and for the enforcing of provisions of old bequests, in the context of external and often political mandates rather than those of the Eternal God or individual conscience. More seriously, they find themselves, in an era and world of rapid enlargement and change, at odds with other equally thoughtful members of their Meetings. The concern about essentially useless resources makes unity a fragile commodity.

Friends, without unity—unity to go forward in the Spirit of the Living God made alive by Christ—unity, never unanimity: What meaning is there for our Yearly Meetings?

To Celebrate

New York Yearly Meeting 1971

We come to celebrate—proclaim and glorify,
to praise in joy, and, with the best we know
to thank the Lord —
He made us vessels of His light, forever longing
to know its fullness.

At a Yearly Meeting

— with grace — we stand together on a mountaintop,
reaching with heart and mind beyond the widest view,
beyond the stars of furthest galaxies
that in dark, vastest space attest the light —
see in the valleys of our wanderings
the trampled fields that wait for our plowing,
where cries of fear and stench of death made hell
of our promised land.

Yet — through this cloud
we sense the Light — we hear the hymn to joy
where men as brothers sing in praise together.

Let us then celebrate the Lord and worship
with our best: in word — in song — in dance —
let line, and shape, and color be a hymn —
to fill each other's cup with water from the well,
to share each other's bread as in a sacrament,
to glorify the Name-not-to-be-named —

Sing then, my soul! Lord, let us find the words
that sleep in us — let us be free, in joy
reaching toward heaven and to one another.

HERTA ROSENBLATT

Ties to the Land

by C. Anthony Junker

I LIVE in center city Philadelphia. Like any citybound creature, I like to drive in the countryside with my family on weekends. It always gives us special pleasure to happen on a meetinghouse or a Friends school and to recognize some of the old Quaker family names on stores, farmsteads, and signposts.

Thoughts turn to our Quaker heritage and of the days when Friends were dominant in the region. Perhaps these reminders make us feel a part of something larger than ourselves, something with deep roots in the soil. Anyway, it is a good feeling, comforting in these troubled times.

Lately though, the landscape has begun to appear different to me. The same names are there and the same buildings and lands, but experiences I have undergone in the past few years have altered their appearance for me. I cannot look at the neat clusters of buildings and well-trimmed grounds without thinking of sad people, young and old, crammed into dilapidated flats or overflowing onto city sidewalks searching for a breath of summer air.

Why should Friends' lands make me feel this way?

Twice I participated in efforts of black groups to obtain lands from Friends to build housing. The lands were not demanded or asked for as gifts. They were to be paid for. One situation involved a member of an old Quaker family, with large holdings of unused lands in the suburbs. The other involved a Quaker college, which was asked to sell or lease four unusable acres out of the several hundred it owned. In both, Friends began discussions with good intentions but soon showed signs of hesitation, although the black groups making the requests were composed of moderate, reputable individuals, who simply wanted to close a deal in businesslike fashion.

Both efforts collapsed. The social scientists on the college faculty began to challenge whether the requesting group actually needed housing, and the natural scientists sought to determine whether the barren four acres might play a key ecological role in the environment. Lost in the talk was the fact that thousands of people needed decent places to live and that a few of them wanted only to share a little piece of open land outside the ghetto.

As soon as the diversions began, members of the black group saw the effort would fail. They had seen the pattern often and knew what the answer would be. The Friend from the old Quaker family was kinder. He simply stopped returning calls and became unavailable. He cost the group considerable money in professional fees, but at least he did

not as well take up much of their time, as did the college.

A white non-Friend told me that he had been involved in similar land negotiations with Friends on other occasions and that they always seemed to back out at the last minute. Quakers in general, he believes, cannot bear to part with their lands; they may have good intentions, but usually they weaken at the critical moment. Somehow, he observed, ties to the land often appear to be stronger than the will to help others, even where helping others may not involve a loss of personal wealth.

Are our ties to lands and properties sometimes stronger than our ties to each other? Perhaps someone with a keener understanding of human behavior could suggest other, more subtle reasons why these Friends failed in their effort, but I can only judge the happenings as they appeared to me. As a result, I cannot look at Quaker lands anymore with the same innocent appreciation.

I am as much an antiquarian and a romantic as the next person, and I am sad to lose this source of enjoyment. I am sadder still to feel we are yet so weak or blinded as not to make the vital connection between the generous land resources with which we are blessed and the desperate shortage of housing in the suburbs for minorities and the poor.

Friends' historical fondness for the acquisition of property places us in a position to make a unique contribution to others at this critical point in time. If we can learn to put our lands to use in fulfilling ways, perhaps we can once again view them with clear hearts and thankfulness.

Egypt and Jerusalem

FOR CENTURIES the Great Pyramid was the largest man-made structure on earth. Hundreds of thousands of laborers worked more than a half century on it. The Pharaoh was determined to create an edifice so durable and so impregnable that it would preserve and guard the symbolic treasures of his time and ultimately house his body.

He watched the huge blocks of stone being cut and fitted with an accuracy that would scarcely permit a card to pass between them. He saw them hauled into position by straining slaves. He must have felt certain that his treasure would remain undisturbed and impregnable forever.

We know that within a few generations, the pyramid was robbed of its treasure, and Pharaoh's sarcophagus was stolen and lost on its way to the British Museum in an ocean that Pharaoh never knew existed.

Thoughtful persons who visit Egypt and Jerusalem are bound to make a comparison. Christ built without stone or slaves or even written word. His edifice, built only of spirit, has endured. There is a lesson here for us, a lesson of stone and spirit.

OLIVER K. WHITING

Moses Bailey's Prophetic Word

by Robert Steele

THE GROUP that calls itself the Blues Image let its photograph be used to advertise the Thirtieth Annual National Bible Week. "Look who reads the Bible," the blurb read. "It can make things work for you. It's that kind of book. Read your Bible. You'll see. If you don't have a Bible of your own, we'll send you one for a dollar. Hard cover and everything. Just one should do it. The Bible lasts a long time."

The good intentions of the advertisement would come closer to being fulfilled if it showed a picture supporting the revised come-on, "Look who *understands* the Bible." How long will Bible reading, whether it is comprehended or not, be thought good, holy, worth the time, and worth the dollar?

Therefore I decry the disinterest of Moses Bailey, Quakers, and the Religious Education Committee of Friends General Conference in this age of advertising in not letting more people know about *The Prophetic Word: Ancient and Modern* (109 pages, published in 1968), which anybody can have for a dollar and a half from Friends General Conference.

This book opens the way to an understanding of the Old Testament, but it is not being sung about, and it should be sung about loudly. It is a book of knowledge, understanding, wisdom, and wit.

I wonder if the Old Testament, which was a difficult book for me in my schooldays, is still too hard for many persons, young and not-so-young. Since the beginning of church schools and religious education, children supposedly have been taught something about the Old Testament. Perhaps it does little harm to learn those stories—Moses in the rushes, Daniel in the den, God's creation in a few days of the whole world, with man and woman thrown in—but it does little if any good. It is better to know nothing of the Old Testament, including the stories, than to think that one knows something when that something functions as a barrier to later learning.

The Old Testament treats of a complex and vast subject. Its study should be delayed until students have some educational preparation, maturity, and knowledge of life and death. When there is no capacity to discriminate among differing stories, they may lead to a dead end.

Reading and learning with comprehension from an encounter with the Old Testament, of course, varies with the individual, but the study can be less defeating and make more sense when undertaken by the student who has acquired some experience and background.

If expertly taught, older students in First-day schools may get an absorbing and meaningful introduction to the Old Testament with the help of Moses Bailey's book. It will be valued more highly, however, by adults, even if their familiarity with the Old Testament ended when they were in elementary school. Most of us are in that situation, even though we have had an exposure to the Bible.

The Prophetic Word can help a student who must get along without a qualified teacher. It takes a scholar—and Moses Bailey is one—to write simply, briefly, and accurately about the ways people who are remote to us lived, thought, and wrote. Until we sense how they felt, acted, and imagined, their frames of reference cannot meet our frames of reference. Words, names, laws, and even ideals may be mouthed after some exposure to them, but without understanding.

One problem that Moses Bailey points to is how to keep separate two unlike peoples—the Hebrews and us. To understand Hebrews on their own terms rather than

Come unto me, all ye that labor and are heavy laden,
and I will give you rest.
Take my yoke upon you, and learn of me;
for I am meek and lowly in heart:
and ye shall find rest unto your souls.
For my yoke is easy,
and my burden is light.—Matthew 11: 28-30

on ours is the learning goal. Our provincialism and perspective blind us when a historic panorama as vast as the Old Testament is placed before us.

"One thing that's wrong with the United States," says Moses Bailey, "is the brevity of our history." It takes learning to overcome this handicap. It is harder to feel the emotions of people of the past than to grasp their ideas. Yet: "The myth of Sinai can hardly be read when we are sitting on a cushion; we feel we should stand and raise our voices—even pound our fists."

Does anybody know anybody who ever felt that way after meeting Moses in First-day school? The most popular and familiar interpretations of history in our times have been racial, economic, military, and evolutionary. We meet history in the Old Testament that is interpreted ethically. "The former Prophets present the first clear interpretation of history; namely, that it has ethical significance." Good, kind, sophisticated—oh, so sophisticated—Moses Bailey asks: "Why have we avoided the ethical?"

Had we not been schooled in this avoidance, the Old Testament would seem less distant and irrelevant to us. Some say, "The Bible is the inscrutable Word of God." So, at the beginning of a study—rather than at the end—we conclude that the mystery is just too much for an ordinary mortal.

The Prophetic Word, which can be read in an hour or two, builds a solid floor beneath us that enables an understanding reader to walk firmly with his head up.



Photograph by Susan Castellano

Children and the Bible

by Margaret Granger Utterback

AT PACIFIC Yearly Meeting, Howard Brinton gave a talk to the assembly on Quaker theology. It was based on the Gospel according to John. So I reread that Gospel and found it full of expressions like those Quakers use, such as, *Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light.*

Also: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

I have heard the criticism of Quakers that they so seldom quote or study the Bible in discussion groups. Even the word *God* seldom is mentioned in First-day school. Teachers have told me they teach a little of the Bible to older children; the others are too young to understand it.

In a student Meeting I once belonged to, one of the older members never mentioned God, although her ministry always was meaningful. She told me, in explanation, that she did not want to offend the young people. (I noticed, however, that after she left town the students used the precious word *God* often in their ministry.)

I am concerned. Even little children can understand the Twenty-third Psalm and the healing miracles of Jesus. Six- and eight-year-olds love the old Testament stories.

When I was a child, my mother read me stories from the King James version. After I had grown up, I asked her why; she said children understand the language of the King James version better than books of Bible stories for children.

I know some very young Quaker children who do not make a prayer at bedtime. Even Dennis the Menace makes precious prayers. One cartoon showed Dennis kneeling by the bed and praying: "The rest isn't very important. So if You are busy, You can have an angel listen."

Parents read nursery rhymes to their children. There is much in the Bible a little child can understand much better than "The cow jumped over the moon."

Plainness Rediscovered

by R. W. Tucker

THE REVIVAL of broadbrims among some (especially younger) Friends, is not understood by many other Friends. Veterans of the struggle to get rid of a special garb as a requirement of the Quaker faith are hostile to the trend; they see it in terms of their own youth when this was something the old folks did and was part of what seemed a "separating" narrowness. Middle-aged Friends may be hostile in the same way to the use of "thee." Those who are not hostile are apt to be puzzled and say, "Yes, but why wear a *Mennonite* broadbrim?"

The explanation has nothing to do with Quaker primitivism. It has to do with the recovery of revolutionary Quaker vision within the context of today's youth "other-culturism." It is an equivalent to long hair and lovebeads.

Of course, Friends do not always sympathize with that, either. As we know from the headlines, youth other-culturism can run out into very unhealthy extremes.

Yet at its best—and from a solely political viewpoint—other-culturism may well represent the most advanced stage of revolutionary consciousness in America today. In its quiet and inconspicuous forms, no less than in its hippy extremes, it expresses a total opting out from prevailing cultural values, and a serious effort at "living now as though the revolution had already happened."

Conspicuous oddity in dress and lifestyle has two functions. It is a key ingredient in reprogramming oneself in the face of enormous pressures from the manipulated mass society in which we exist. It has an evangelizing function: The political other-culturist is concerned for the general social order, believes he has discovered a superior value system, and intends to force society to see it.

For a Friend, "living now as though the revolution had already happened" can be understood as saying in part the same thing, in different rhetoric, as "living now as though the Kingdom of God had already come"—but only in part; this Quaker slogan implies far more, and is much more radical. There is a natural bridge from Quaker religious thought to youth other-culturism. Serious Friends who have been moved by other-culture secular thinking can find in their tradition a version of other-culturism.

I am not old enough to recall the struggle over wearing special garb, but I have long suspected this practice did not all-but-vanish for the positive reasons usually cited.

Granted, it is preposterous to spend lots of extra money for a tailor-made "uniform" in an age of good readymades, but there are still plenty of in-between possibilities.

Simple, well-made workclothes now come in permanent press and outlast fancy store duds at a fraction of the price.

Broadbrims and other special clothes are mass produced for the Amish and Mennonite market at reasonable cost—and the Mennonites got the idea from Friends in the first place, anyway. Finally, William Penn's dictum certainly describes today's situation for Americans even more forcefully than it described his own times: "The trimmings of the vain world would clothe the naked one."

No, I believe the real reason plain dress, or some variant of it, mostly disappeared was simply that Friends lost their fervent sense of being revolutionarily different. One can confirm this by talking to older Friends who will explain that in their own parents, this loss expressed itself in just ordinary embarrassment over being different.

Further confirmation lies in the fact that plain speech is under attack for false reasons. This I can attest from experience. For instance, as a marshall at the Arch Street Meetinghouse during the Revolutionary Peoples' Constitutional Convention I found, as I have often found in comparable situations, that it is not true that saying "thee" is divisive and builds fences. On the contrary, it builds bridges. It was a way of making clear to these young secular radicals that I was by no means one of them, yet was an other-culturist in some other way they did not fully understand; this made them willing to speak with me most openly, without distrust.

Strong hostility against saying "thee" is, in my observation, a hang-up of some middle-aged Friends who knew the plain speech only in perverted form, for instance, used as an in-group language with "you" substituted in addressing non-Friends in the same group. Then some Friends by conviction have picked up (from whom, and how?) the notion that only birthright Friends have the "right" to say "thee"—although throughout our history almost all the people who took up peculiar usages did so at some specific point in their lives and were not often raised to it.

An obvious in-between location, inhabited by many Friends who do not consider themselves "plain," is to say "thee" to everybody or "you" to everybody, depending on the social context. This is a bit short of real other-culturism, but it is a practice that survives strongly in many places, and Meetings full of people who say "thee" to visitors discover routinely that the visitors are charmed and attracted by it—and made very sharply aware that to be a Quaker is different. I venture a slightly precarious generalization to which there are numerous exceptions, based on visits to more than sixty Meetings in seven Yearly Meetings: The degree of survival of the plain speech in a long-established Meeting tends to relate to the degree of its corporate faithfulness.

Here, as with broadbrims, the basic ingredient is not the outward form, but the sense of differentness, and this can take many forms. Ancient usages of deliberate peculiarity are not *the* answer. Nevertheless, their revival is a highly relevant response to the times.

Simplicity and Multiplicity

by Emilie Carstens

OPPOSITE to simplicity is multiplicity—not complexity.

On this Friends have built their prophetic call for the “simple” life, recognizing, as have others, that the right ordering of a person’s outward life requires a spiritual state rather than a prescription in lifestyles.

Simplicity is where the spiritual and physical direction in life come together, a place where man’s relation to God becomes manifest.

George Fox counterposes the words *unity* and *confusion*: “For there [life in Christ] is the unity, and out of it is confusion.” Paul repeatedly gives the young churches metaphorical descriptions of “the new life” integrated “in Christ,” as in the third chapter of Colossians.

A modern, Pierre Teilhard de Chardin, wrote: “For you gave me the gift of sensing, beneath the incoherence of the surface, the deep, living unity which your grace has mercifully thrown over our heart-breaking plurality” and “. . . the two opposite principles draw to themselves their faithful, leading them either to simplicity or to multiplicity: The two principles which are God or Nothingness.”

Friends, while denying creeds, in practice regularly champion the notion that simplicity can be learned by rote and the witness to it achieved by prescription. Margaret Fell Fox, late in her life, stood against the gray Quaker dress becoming the mark of spirituality, a sign of being “in.” Since then we have seen variously accepted “simple” Quaker forms—the garb, the plain language; no music, art, or buttons or bows. We have seen many forms lose spiritual content and become a liability rather than a witness. We have seen Quaker lives impoverished, if not deprived, by the prohibition of “worldly” pastimes.

How to furnish and activate the inner life by rearranging outward trappings has been an age-old preoccupation of religion. Neither Fox, nor Paul, nor de Chardin began there. They each were capable of sophisticated, complex thought, saying something new to their day. When they stretched their active minds to the limit, they saw into the heart of truth, integrated in direction and purpose, in simplicity. For these three men dissipation into multiplicity would have been natural, if not tempting. There was no end of notions and fads around in their times, all with peculiar drawing power.

Today is little different, even if we feel overwhelmed by the “scattering” propensity technical advance has added to all aspects of life. We also see fads, isms, notions take hold one after another, even in the Society. We hear less about Zen and more about *encounter*; less about temperance, more about sex. We still get bizarre definitions, from old Friends and young, of what constitutes “worldliness.”

Simplicity does have to do with the outward life, for it is a living response. He who aspires to hearing more clearly the voice of God will be led to eliminate from his life more of the things that cause encumbrances to answering Him—as Jesus told the rich young ruler, but not him alone.

So we struggle on, sometimes with canonized lists of crippling “simplicities,” ever trying to sweep the house clean *and* keep out those seven more devils waiting to occupy it; whereas Fox and Paul and de Chardin all verbalize a profound recognition that man’s inner and outer life, integrated in Christ, is an affirmation of life abundant.

That Inner Prompting

by Florence W. Trullinger

MANY FRIENDS have a curious reticence concerning the “moving of the Spirit” in a meeting for worship.

Faith and Practice says nothing about the strange, supernatural beating of the heart, which may be faint or so strong as to be terrifying and which tells one to rise and share the thoughts which have come, often most unexpectedly, into one’s mind, and most Friends are reluctant to mention it. Yet it is obedience to this mysterious inner signal—the willingness to speak or, equally important, to sit in silence when the beating does not manifest itself—which assures that worshipers’ needs will be answered.

After many years of experience with this phenomenon, I feel a concern for those who refuse to obey. Many good Friends sit in silence week after week, month after month, year after year, when at some time or other, I feel certain, they must know they should contribute to the ministry.

Christian Faith and Practice of London Yearly Meeting in its chapter on vocal ministry (well worth reading in its entirety) says:

“If the call comes, there should be no quenching of the spirit; the sense of our own unworthiness must not exempt us from this service, nor the fear of being unable to find the right words.

“Faithfulness in speaking, even very briefly, may open the way for fuller ministry from others. The tender and humble-minded utterance, given faithfully, can carry its message to the hearts of its hearers. Above all in vocal prayer even broken and imperfect words springing from a deep place in the heart may wonderfully draw those present into communion with God and with one another.”

To those inexperienced ones, fearful of getting to their feet in an awesome silence—and I well know how frightening it can be—I would add that it is not wrong to disobey that strange inner beating, but obedience brings joy.

So, dear silent Friends, do not say you will never speak in meeting. If and when that inner prompting comes, obey it. You’ll be glad you did.

Conversation

by Candida Palmer

TWO WOMEN are talking over coffee in the home of one. It is a planned occasion. I imagine their conversation might be something like this:

Visitor: I don't want to ask my questions like an interview, running statistics on the answers.

Hostess: Then what will you do with the answers?

Visitor: I am collecting Friends' thinking on a comprehensive subject, euphemistically known as "the new morality"—unmarried sex, new family-type groupings, liberated women, homosexuality, and a host of related things.

Hostess: I doubt if I can speak to all those. I haven't encountered them all firsthand.

Visitor: Specifically, I'd like to have your reaction to the unmarried couples—crash-kids, if you like—who request hospitality. You must have asked yourself a number of questions and supplied some kind of answers. My first question: Do you have doubts about providing such hospitality? Are these occasioned mainly by recent taboos or embarrassment?

Hostess: When it's people I don't know, I can only guess their likely hang-ups; I use tact and try to be sensitive, as when entertaining guests with different food customs—Jews, vegetarians. . . . Deeper questions do arise, ranging from wondering if a very young kid is in fact a fugitive from home and is being sought to the heartache when these situations are visibly fraught with too many built-in disparities.

Visitor: You don't wonder then if you should turn them away?

Hostess: That isn't an option for me—not on grounds of their living together. Some couples at least would regard themselves as common-law spouses, something I don't recall Friends having addressed themselves to much. These couples usually have scant funds, are hitchhiking long distances, and need somewhere to rest up, from a cold, perhaps.

Visitor:—a haven where they know they will be welcome.

Hostess: I suppose. They tend to be self-reliant, if not proud. One certainly doesn't stoop down to them.

Visitor: You let them feel you approve of them?

Hostess: They could answer that. I befriend them as persons needing shelter and friends. Most are delightful to know. I don't usually ask any guest for a moral balance sheet, and they don't ask me. Our own lifestyle and family life make it plain I have chosen a different path.

Visitor: You don't judge them then on your more traditional, Christian precepts?

Hostess: That word *judge* should be banned! It compounds confusion, from legal usage, to moral condemnation, to assessing reasonably the facts in a situation. My greatest difficulty arises over the quite young—at what age do you stop setting limits for other people's children in your house? How do you evaluate their feud with parents? Have they really been thrown out?

Visitor: Now let's get some practical details in. Do you offer them "separate accommodation"? Openly?

Hostess: I offer them a choice—openly.

Visitor: Are they open with you?

Hostess: Mostly they level with me, and I do ask questions when I feel I need to have information.

Visitor: Should Friends, have they the right, to make moral evaluations?

Hostess: Can one escape making some kind of evaluation if one's outlook is rather different? I doubt it. There is much new thinking to be done, deeper thinking by all Friends. We today tend to follow the times. Perhaps this is good, what Friends feel is their calling and function. But there is the entire matter of "situation ethics," of Biblical prescription and early Friends' witness, which we haven't tackled. We need to get our Quaker theologians busy rather than keep relying on practical, circumstantial casuistry.

Visitor: You think, then, we need to redefine, re-search, our basics of faith in such matters as abortion, divorce, and more?

Hostess: Probably so, or we'll polarize between expedient of the moment, and hard-line prescription of a puritanical prohibition.

Visitor: I have another practical question: Doesn't it upset your household? What do you say to your children when these unmarried couples arrive?

Hostess: By the time they're in their teens they are acquainted with literature and news coverage and usually have had books with sex information. They have some knowledge of what goes on in the world and has always gone on in this line. With younger children, I would have to do more thinking out explanations if they ask and if they don't ask.

Visitor: Should you shelter younger children from such encounters?

Hostess: Probably not for too long. It's heartbreaking to watch the disillusionment, if not betrayal, experienced by teenagers who find the world, especially their family's world, substantially different from what they had been led to believe. Some react with deep anger.

Visitor: What about such visiting couples being a bad influence on, say, highschoolers?

Hostess: That's always a prickly problem. How much sheltering from "bad influences" can one realistically still do by the middle teens? That's an open question, very individualized, without guarantees. It can be a risk, sure.

Visitor: Can we touch on polygamy, interchanging spouses, and such? Can your Christian-Quaker preconceptions relate to this effectively, or at all?

Hostess: I can try. Societies with strict monogamous marriage codes often connive at accommodation—one legal spouse, someone else on the side. A Japanese novel, written in the thirteenth century, gives some very “modern,” striking insights: Polygamy doesn’t appear to have solved the problem of extramarital excursions. A woman, raised to become one wife among several, nevertheless resents this, seems to suffer the same traumas as do wives today who find themselves jilted. Those larger family households probably had a much better cushioning effect on the children than today’s children are given in the event of marriage breakup. But all this is hardly on the subject of my houseguests, who mostly don’t hold with my religious beliefs.

Visitor: It’s all related. One more direct question then: What advice would you have for Friends who may meet with such requests for hospitality but have doubts and scruples about unmarried sex?

Hostess: This is hardly an area where advice is appropriate. Friends wanting to relate better to this phenomenon might clarify their own thinking, search deeply, and inform themselves. They might also begin to discuss freely—on an intelligent level, devoid of gossip and unimpeded by shock or embarrassment. Remember, we are dealing with deep inner feelings—theirs, ours.

Visitor: Here, then, your earlier analogy to guests with food idiosyncracies doesn’t hold—because you yourself don’t have the same emotional investment in the particular food custom.

Hostess: Precisely. On this subject of marriage and sex my guests’ feelings and my own are likely to be equally intense, sincere, and committed. Remember, we’re always dealing with individuals, not case histories or categories. Some of these individuals are helpful, considerate, perfect houseguests; others are not. Not all are young; they comprise quite a diverse sampling of people.

Visitor: Can you think of how we Friends might begin to formulate a new outlook, theology, and philosophy and get together on this?

Hostess: You warned me you were coming, so I’ve got handy a recent Methodist statement on censorship, nudity, human sexuality: “The key aspect of sex is relationship and therefore the central moral criterion should be one of responsibility This essentially positive attitude means abandoning a reliance on prohibition to regulate our sexuality; the law can only provide a freedom from exploitation. It cannot provide a freedom to develop our full human potential for love and sexuality.” (*The Christian Century*, 16/xii/70, Report from New Zealand.)

Visitor: That’s a helpful thought. I’ll copy that. I hope the next Friend I go to talk with will take this farther.

Sex: A Young Person’s View

by George Alexander

I AM DISTURBED by the lack of understanding among Friends on the subject of sex outside of marriage. Many young Friends, myself included, find that sex can contribute greatly to a deep relationship. We find that such a relationship can be fully in harmony with basic Quaker principles. My attitudes on this subject are similar to those of a great many other young adults, so I feel I am voicing a widely held point of view.

If I care greatly about a woman and she cares greatly about me and we also share a high degree of trust and commitment, we may find that we want sex to be a part of our relationship. Sex can be an important expression of the bond between us. It can mirror the joy we find in one another. Sex can add a meaningful dimension to a relationship that is already deep and warm.

This kind of attitude underlies the relationships of most of my friends. In practice, it means that sexual relationships are generally of long duration: Most of the relationships I am familiar with have lasted one or more years. The period before sex enters the relationship may be a few weeks, but oftener it is a matter of months. Of course, duration is not necessarily a good indication of significance, and there are also short relationships, which are very meaningful. Sometimes the couple ends up getting married, but not necessarily. Many of us whose relationships have a sexual component expect eventually to make a permanent commitment to one person. We do not feel that having had previous relationships involving sex will detract from the significance of that permanent commitment.

I often get the impression that critics of nonmarital sex are worried that sex is being taken too lightly. This is not my experience. For most of the people I know, sex cannot be part of a casual, passing relationship, nor is it possible to maintain more than one sexual relationship at a time.

It is easy for me to see why some people choose to confine sex to marriage. Many good and valid arguments support this point of view. For myself, I find these arguments outweighed by the enrichment sex can give to a deep relationship. Each of us must choose between these two alternatives. As Friends, we have a particular obligation to respect those whose choice differs from our own.

GOD DOES NOT ask us to be superhuman but to allow Him to be super-Godly through us. We can help to make channels and help to keep channels clear, but whether He uses them or not is His choice and not our determination.

It is difficult to prepare one field in our lives for God’s planting only to have Him scatter seed on another one of stony ground.

KATHRYN G. BYERLY

A Message Not Spoken

by Peter H. Klopfer

COMMUNITY, COMMUNICATION, AND RELEVANCE have become the passwords, if not the idols, of contemporary society. Even in the most austere settings these words resound. I have been impressed with the frequency of their occurrence in our meetings for worship. We are exhorted to be relevant, to communicate, to foster community. Therein lies happiness and salvation.

Is it ungenerous of me to cavil? As a scientist, I have been too long accustomed to the view that the nature of what is communicated is at least as important as the fact that an act of communication has occurred. Is it merely overly difficult for me to reconsider this view, or does it indeed lack merit? And as to making our actions relevant, can this be a meaningful goal when the context is left unspecified? Relevant to what?

The messages on relevance and communication that have disturbed my meditations of late have serious implications for Friends. At least one is that our acts are to be judged by their effectiveness in alleviating or altering specific conditions. There is certainly nothing undesirable about effective actions, least of all for Friends, but it is disturbing to consider how quickly the calls to political, economic, or ecologic "relevance" may blind us to our divine obligation to right action, regardless of consequences.

More serious yet is the emphasis on communication. It implies that by hand-holding, verbal assurances of love and respect, social events of evergrowing frequency, the Meeting will become like unto a commune, and therein lies its salvation. The compulsive, not to say compulsory, aspects of this intrusion of sociality into the life of the Meeting has blunted the quest for religious insight which has heretofore been the Meeting's *raison d'être*.

The cross as a symbol projects two dimensions: The horizontal represents the bond between men. It is important for members of our Society to break bread together, to share travails and joys. If nothing else, it is only through the sharing of our visions and prayers that we can foster the capacity for spiritual growth or to distinguish the mystical insight from the illusion.

This corporate aspect of a Meeting's life, however, is as nothing if not based upon the vertical element the cross also symbolizes: The individual relationship between each man and his Maker. "Go thou into thy closet and pray" is not empty rhetoric. It contains an elemental truth, which Friends forget to their peril. If the meeting for worship is not precisely a closet, George Fox certainly did not intend it as the Society's answer to group therapy.

Perhaps our Meetings should change their focus. Perhaps interhuman relationships, introspective analyses of

one's motives and character, sensitivity to the needs of one's fellows—perhaps these should be central. Perhaps my pejorative allusion to sensitivity training and group therapy is wrong as well as unkind, but I do sense a need for a different kind of Meeting. I need a Meeting that encourages me to center down; to ignore the communications, even the needs, and the love of fellow Friends; to focus instead on that still, small voice, which, on being heard, may then be amplified. The rhetoric of community does not for me replace that unity that flows from spiritual communion. That communion must first be sought alone.

The Future of Mankind

by Larry Miller

I AM PERSUADED that there is something deep within us that is responding to a pull, a drawing to the future of mankind, an infinitely more blessed community.

We are not simply creatures that are shaped and driven by our past experiences, although these are powerful forces—for good or for evil. Each of us must contend with, understand, and use his inheritance, personal and social, but this is not the whole story of our existence.

While it is by no means inevitable that the civilization of man will ultimately be a good society, the message we get from the theologian and scientist, Teilhard de Chardin, confirmed by the prophets and the saints, is that there is a Kingdom of God that lies in the future.

How distant this Kingdom is we do not know. We do not know what the cultural shape of it will be, but we are drawn to it because this Kingdom lies within each one of us. We are drawn to it because it is the very nature of God, and God is an indwelling spirit pulling us always unto Himself. We are within His magnetic field.

No wonder, sensing this, young people and others strive to cast aside the old life and try to live a new life, a life oriented to this Kingdom. They experience this life and yearn for its greater realization in themselves and in society as a whole.

It becomes a spiritual revolution, a revolution from the inside, the greening of civilization, not a takeover by power. As many Quakers and others have done before them, these young people seek to live as if the Kingdom were at hand, although they would not always put it in these terms. In this respect they—and those of us who identify and stand with them—follow in the footsteps of Jesus, who saw this future Kingdom in ordinary lives and who himself had the ultimate measure of Light. Faith is to hold on to this understanding of our nature and to this vision of our future as a human family.

A Means, A Tongue, A Bridge

by Dulcie Dimmette Barlow

SETTLING DOWN in meeting for worship, grateful to be there after a stint of teaching First-day school, I hear a familiar voice in the playground. Why is Michael not in his class?

After meeting, I learn he and his friend (there are only three in the class, two rambunctious, one shy) had been kicking each other in First-day school. The teacher asked them to leave. Thereupon, obviously upset by the experience, she resigned. My son was distressed when he learned of it. Looking back, he saw that the new teacher had conscientiously prepared for the class and had much to give.

What went wrong? The children did not really know the new teacher. Abruptly (from their point of view) a "stranger" was with them. I taught six weeks, then was back in meeting, and the children had no one to bridge the gap.

As I push my cart of groceries out of the store, two lads offer to help load them into my car. Being used to accomplishing this task alone and unwilling to extend my morning's extravaganza, I politely refuse. They insist, even saying they will help me for free, but I lift out two bags and start toward the car. As I walk away, I think I hear a comment to the effect that were their color different I would have paid more attention to them. While I am unlocking the car, one of the boys comes up with the other two bags. Soon the second is there with my newspaper. I thank them, rather flustered; then, to make conversation, I ask why they are not in school. One answers that they do not go until after lunch and are in school until six-thirty.

One asks, "Are you a teacher?" No, I say. Then: "You sure look like a teacher."

This completed our exchange.

Thinking back, I realize "looking like a teacher" really meant "acting like a teacher." My attempt at conversation was very teacherlike (as children perceive teachers), and probably my actions fit the stereotype.

How I wish that I could run this scenario through again! Those boys were outside the store in hopes of earning something, but they also wanted to be part of the scene. They were reaching out in the best way they could. I failed to meet the challenge.

Frank Waters, in *The Man Who Killed the Deer*, set forth the challenge:

"A means, a tongue, a bridge to span the wordless chasm that separates us all; it is the cry of every human heart."



Photograph by Leyton Jump

I think I always have been something of a sky-watcher and cloud-admirer.

I think I remember a lonely boy watching sunsets. During Yearly Meeting sessions

I stood in Runyan Center at dusk one evening as a storm approached and mentally composed a sermonette with the sky as text.

I suggest that the sky is both a model of and an example of grace.

Grace can mean attractiveness or thankfulness, but if we think of the common meaning of "undeserved kindness"—the sky is very like the grace of God.

It is always there.

It is always beautiful.

It is always changing.

It is full of contrast:

Darkness and light,
noise and quiet,
gray and color,
threat and calm.

It is a source of joy.

We need only be aware of it.

We do not deserve it.

We do not make it.

We do not earn it.

It is not given to us

It is there.

But as with life itself,
we can spoil the sky.

As individuals,
we can be unaware of it.

As unaware individuals collectively,
we can change it from beauty
to ugliness and death.

"For the beauty of the earth,
For the glory of the skies . . ."
Thank thee, Lord, for everything.

H. STANTON BAILY

Reviews of Books

American Deserters in Sweden. By THOMAS LEE HAYES. Association Press, New York. 192 pages. \$5.95

THE AUTHOR, an Episcopal minister, and his family went to Sweden to become acquainted with the estimated five hundred American deserters and assist them in adjusting themselves to their difficult situation. The sorry lot of the approximately eighty thousand deserters in Canada (of whom an estimated ten thousand are former United States military personnel) is difficult, too, but is less problematical because of the geographical proximity to the United States and the familiarity with the language.

Deserters in Sweden find themselves confronted by the need to acquire a new language and prepare themselves to find a place in the Swedish economy. Sweden's official attitude is friendly, and the country offers financial support and schooling opportunities of various kinds. On the average, the newcomer has a high school education, comes from a working-class family when he is white, or is plain poor when black. At any rate, he has learned all his life to get along with the most minimal resources.

Moral and economic difficulties are presented in descriptive profiles of many individuals. A few ran into troubles with the Swedish law or developed drug problems, but more than ninety percent are adjusting well and have jobs or are in schools.

The merit of the book lies in the concerned interpretation of a serious moral, human, and political involvement. The future is likely to view this rather complex problem in the larger context of a historic appraisal that may be less biased than it is bound to be now.

WILLIAM HUBBEN

Word People. By NANCY SOREL. American Heritage Press. 303 pages. \$6.95

IF WORDS and their origins are one of your hobbies, here is a store of fascinating information.

These are the men and women whose names are truly household words, which, uncapitalized, appear in standard dictionaries and represent specific objects, conditions, or actions.

There are some surprises. John Duns (later spelled *dunce*) was a brilliant young man who disagreed with Thomas

Aquinas and lost the argument; thereafter he and his adherents became known as stupid fellows—dunces. The boycott was not invented by Captain Charles Boycott; instead, he was the first victim of this practice.

Nor did Joseph Ignace Guillotin invent the guillotine. Dr. Guillotin, a member of the French National Assembly in 1789, thought it was a gross inequality for noblemen to be executed by the sword and peasants to die by the rope. The doctor described the ancient instrument used in China, Scotland, and elsewhere during the Middle Ages, and the Assembly decreed that it should be built. It was—and soon was working busily. Few members of the Assembly escaped; Dr. Guillotin did.

There are eighty of these "word people" who have given us such words as cardigan, dahlia, mesmerize, pickle, saxophone, silhouette—and, of course, bloomer and sandwich. Each has a brief biography and there are thirty-one humorous drawings by Edward Sorel, Nancy's husband.

It is a handsome book and would be an attractive gift. Nancy and Edward Sorel are members of Morningside Heights Meeting.

LAURA LOU BROOKMAN



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Peter Rhoades Mott, Headmaster

the Friends' school of the New England Yearly Meeting announces a new program of **REGIONAL SCHOLARSHIP AWARDS** to Quaker students

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Runaways. By LILLIAN AMBROSINO. Beacon Press. 150 pages. \$6.95

RUNAWAYS is a manual for those who are interested in the problem and for those who are considering running away. Running away—escape—is extensive enough to be considered a “movement,” and it will not do to try to oversimplify it. The average age of the runaways is about fifteen years. More girls than boys run away.

Considered here are causes, dangers, solutions, and prevention. Legal sanction applies to anyone under twenty-one. Work in most states is not easy for those under sixteen. Malnutrition, venereal disease, drugs, sex, halfway houses, hotlines, and established agencies (like the Travelers Aid Society) are considered.

Running away is hazardous. Hustlers, dope peddlers, and others like them seek out these young people, but there are many people who try to help.

On the other side are lack of materialism, sharing (as in communal life), and devotion to ideals of peace. I like the honesty of the book, which mentions the opportunities for spiritual growth some of these youths encounter in their search for a new kind of family.

AUSTIN WATTLES

Love Song: Augustine's Confessions for Modern Man. By SHERWOOD ELIOT WIRT. Harper & Row. 128 pages, \$4.95

THIS ABBREVIATED version of *Augustine's Confessions* is translated by an ordained minister who is engaged in evangelical work. Sherwood Eliot Wirt praises the influence on his own life of this “song of love” of God and is eager to bring it in modern form to many readers who would be put off by the ponderous texts available, three times as long. He is surprised and delighted with the lucid Latin style. He concentrates on the great churchman's spiritual progress and outpourings to God. He omits heavy doctrinal parts and also some telling personal passages.

Most fully given are the first eight books, which deal with the periods of childhood and youth and trace spiritual life and thought up to the decision on baptism. At the time of writing, Augustine was in his early forties, a decade after his baptism. The last three books, which analyze the first chapter of Genesis, are not given.

The notes give Biblical references throughout the narrative. Book and chapter references are kept, so that the reader who is curious about the omissions can find them in earlier works.

From books nine and ten, of the baptism and early postbaptismal period, a number of “immortal passages” are chosen, exclusively those of praise and conversation with God. Some tender allusions do not appear, such as that showing Augustine's pride in the brilliant talent of his fifteen-year-old natural son, who was baptized with him. There is nothing to indicate the discussions of temptations to be overcome.

It is hard to understand that a work focusing on approach to God should omit entirely the exalted conversation between Augustine and his mother on the nature of eternal life, shortly before she was attacked by fever and died. These “superlative moments” when the soul went “beyond itself” and “touched on eternal wisdom” are a high point notable in the history of the human approach to God, and it has been said that “here Augustine's literary power has been displayed at its peak.”

The omissions even from the first eight books are considerable. Concerning the struggles of the soul, only generalizations cover expressive detail very familiar in modern man's experience: “Inferior things pressed upon me . . . on every side in crowds and troops.” It is surprising not to find the beautiful list

of all things joining Augustine in a great canticle of praise to God, indicating his conception of the uniting of the entire human, natural, and spiritual world under the Divine Spirit.

This book, characterized by the writer as “perhaps a ‘coffee break’ translation,” can further its purpose to kindle enthusiasm not aroused by heavier texts, if the readers have already a primary spiritual bent and perhaps wise leadership. The form may be simplified to incline the soul to enter, but the search will not be easy. This may be an opening to carry seekers further into Augustine's life and thought. The guides are here.

It will not suffice for those with interest to know the eminent bishop more fully and to discover the applications of his incisive mind and pure, almost childlike faith to personal, social, and psychological considerations that appear perennially in every age, not to mention doctrinal discussions of significance in Christian history.

MARY ELIZABETH PIDGEON

Children Come First: The Inspired Work of British Primary Schools. By CASEY AND LIZA MURROW. American Heritage Press. 271 pages.

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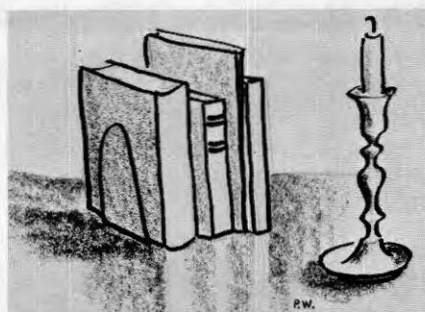
Two young scholar-teachers, Casey and Liza Murrow, visited British schools in 1969-1970. Their observations will help teachers and parents appreciate the joy, processes, and pitfalls of needed school reforms.

The keys to reform, the Murrows show, are informality in classroom relationships, support rather than imposition of change, flexibility in scheduling of activities, and integration of academic disciplines. There is no single model or pattern for change. The book is liberally sprinkled with examples of diverse means by which changes have been effected.

Of particular interest to Friends will be evidence that within the tragedy and devastation of two major wars, a human spirit can minister lovingly to the needs of children. Informal, interest-centered education became a dominant thrust of change because postwar class sizes were swollen. In groups of thirty-five to forty-five children, older children help younger children—and vice versa. Obsolete buildings were renovated so that the hallways, classrooms, and out-of-doors all became part of the learning environment. The curriculum changes in specific areas, such as mathematics and ecology, affected all other elements of the curriculum. Productivity and creativity in the arts have been especially heightened.

Movement education has become just that—a movement. Emphasizing creative physical or bodily responses to sound and sight, educators want to offset the pressures and power of technology. One major theorist of movement education, Rudolf Laban, viewed dance as “the basic art of man,” which gives us an opportunity to rediscover spontaneity. Through the fuller utilization of school space, children gain increased opportunity for control and expression of their feelings. They become aware of environmental problems and, in collaboration with their parents and teachers, become more skillful in handling them.

The Murrows' report offers no panacea. Teaching in the best British schools is more time-consuming and involving, and more demanding than in ritualistic or “free” schools. Concerned parents and educators remain skeptical that “the integrated day” represents progress. Experienced teachers often adopt the slogans without changing their style. Racist and condescending attitudes toward “disadvantaged” children continue to be evident.



Peter Walsh

While American schools fare rather badly by comparison with the innovative infant schools, the Murrows do find grounds for optimism. They indicate that dedicated teachers, knowledgeable in various disciplines and sensitive to individual needs, can make a significant difference in reforming the inhumane schools.

Parent involvement, more traditional in American than British schools, can act as a powerful support for change. Children may not need the palatial buildings and costly learning materials which contribute to the escalating costs of education. Funds are better spent to support and retrain teachers.

NORMAN H. WILSON

Return to the Source. By LANZA DEL VASTO. Rider and Co., London. 319 pages.

THE NAME of Lanza del Vasto is, I think, little known in the Anglo-Saxon world. This book, only now translated into English, was first published in French in 1943. It has sold more than a million copies and has been translated into several languages. It is high time the book should be known among English readers.

It consists of a sort of diary, full of the vigor of spontaneity, that records a year the author spent when he was about thirty-five years old, traveling, often on foot, across India.

When he set out on his journey, he knew that it was to Gandhi that he was being drawn, but he spent some months in southern India before he reached Gandhi's ashram. After three months there, he set off again, barefoot and dressed in the typical garb of an Indian holy man and carrying the minimum of baggage, to try to reach the sources of the Indian holy rivers, the Jumna and the Ganges.

After all this, he returned to Gandhi for a short spell, and he concluded that his mission was to try to translate what he had learned from Gandhi to the West. So, for the past twenty-five years,

he has been developing a community center, the Ark, which is self-supporting and has good relations with the surrounding villages. This is his way of trying to make the life of nonviolence real to people of the West.

Lanza del Vasto (or Shantidas, his Indian name, chosen by Gandhi, which means servant of peace) remains a devout Catholic; but, like other Christians who have lived close to the hearts of the people in India, he found much more to accept and to learn from than to criticize among those he met, Hindu and Moslem alike. He always carried his crucifix on his open breast, and his Hindu hosts accepted this as the way he was called to follow.

This pilgrimage is told with such freshness that it reads like an exciting story; indeed, that is just what it is. I thought I knew a good deal about Gandhi; but Shantidas writes so freshly that I felt almost as if I were meeting Gandhi for the first time.

On his arrival at Gandhi's ashram, Lanza del Vasto writes: “Here he is before my eyes, the only man who has shown us a green shoot in the desert of this century. A man who knows the hard law of love, hard and clear like a diamond. The captain of the unarmed, the father of the pariahs, the king who reigns by the divine right of sainthood. He has come to show us the power over this earth of absolute innocence. He has come to prove that it can stop machines, holds its own against guns and defy an empire.”

It is often argued that Gandhi, with his emphasis on the value of “body-labor” or handwork and his suspicion of machines, was trying to put the clock back.

Del Vasto comments: “To turn back is *not* Gandhi's intention. No one is less given than he to historical revivals or to harking back to the good old days. He professes neither hatred of the West nor a horror of civilization nor contempt for economy. On the contrary, his revolution looks forward with sound and sober hope. He is the first wise man in the East to prescribe work as a duty for every man and a road to salvation. . . . If machines could be used reasonably within limits, and their progress controlled, there would indeed be no drawback to putting them to work. One can very well use machines provided one can do without them. Gandhi himself makes no bones about climbing into a train when he has to confer with the Viceroy about the country's affairs. But ‘If railways were abolished,’

he sometimes says with a smile, 'we should not weep over their loss.'"

Many who are disillusioned with the conventional life of the West may find here the starting point for a new and more harmonious way of life.

HORACE ALEXANDER

Frederick Taylor: A Study in Personality and Innovation. By SUDHIR KAKAR. The M.I.T. Press, Cambridge, Massachusetts. \$6.95

A GRAVESTONE in Chestnut Hill has the epitaph, "Frederick Winslow Taylor/ Born 1856—Died 1915/Father of Scientific Management." It does not identify Frederick Taylor as a Quaker.

He grew up in the strictest of Quaker households, with the traditional view of independence and the work ethic that served society well in days gone by. Frederick Taylor's childhood may have contributed to lack of human sympathy and a deeper understanding of people as "things" to be managed to increase efficiency.

Frederick Taylor encountered many disappointments. We are not told to what extent he continued to live the Quakerly life in adult years. The author states he learned to swear and hints that he used the habit of swearing in order to be accepted in the industrial complex he helped create.

One cannot "blame" a group for what one of its members did, and the group cannot take credit and reflected glory by achievements of previous generations. The system Frederick Taylor created led a man in Detroit recently to become so unbalanced that he went home, returned to his shop with a carbine, and shot to death three fellow workers. During the trial, the assembly line was described as "a beast, beast, beast," and the jury and the judge let the man go free.

MARINUS VAN WEELE

The Control of Chemical and Biological Warfare. Carnegie Endowment for International Peace. 129 pages. \$1.00

FOUR PAPERS by experts in the field of chemical and biological warfare give an excellent overview of the Geneva Protocol of 1925 and of the present status of American policy. It is gratifying that this protocol has been ratified by eighty-five nations and discouraging that the United States is not among them. Now that President Nixon has expressed interest in the problem, it may be that progress toward its ratification by the United States will be speeded.

BESS LANE

Pamphlets by M. C. Morris

Violence—or Aggressive Nonviolent Resistance? By PHILLIPS P. MOULTON. Pendle Hill Pamphlet 178. 29 pages. 70¢

THIS PAMPHLET uses a predominantly intellectual approach to the problem of violence—an approach with limited access advantages yet isolated from the territory it covers.

It reviews the classical arguments in favor of short-range violent and long-range nonviolent methods. It insists that nonviolence, in order to be really effective, must be resistant and more than a mere technique and based on ethics.

A two-fold program is proposed: On the one hand, constructive solutions to social problems (themselves potential causes of violence and aggression) and, on the other hand, the application of "aggressive nonviolent resistance" to conflict situations heretofore "resolved" by inherently violent measures. The booklet will have real value for many.

Cuba Ten Years After. A Quaker Team's Report on a Visit to the Revolution. American Friends Service Committee, 64 pages. 75 cents

THIS is the full report of the AFSC mission—Russell Johnson, William Jeffries, James Newton, and Rafael Ruiz—that spent October, 1969 visiting all six provinces of Cuba in the interests of providing first-hand material usually denied the American reading or traveling public.

It is factual, frank, free from any particular preconceived bias, and open about presenting impressions received, whether sympathetic or unsympathetic to the Cuban government. It traces the economic, social egalitarian, juvenile, sociopolitical, ecclesiastical, and international development of the country during the ten years since the revolution in brief chapters devoted to each facet.

It concludes with an assessment of the present situation and some suggestions for improving relations between the Cuban and the United States governments. Neither the benefits of socialization to the average citizen nor the dangers to the people inherent in its regimentation is minimized.

Amateur Christians. By DAVID W. ROBSON. Friends Home Service Committee, Friends House, Euston Road, London N.W. 1. 33 pages. 13 pence. (2/7)

WHEN is a steeple house not a steeple house? When is a meetinghouse a

steeple house? Is it meet to meet in a meetinghouse? Are most "members" mostly "embers"?

Oldtime conundrums crowd irrepressibly into one's consciousness as one considers some of the old riddles of Quakerdom, felicitously rephrased in this pamphlet. The "further points for discussion" that follow each of the six short chapters, consist of interrogations; and questions—very few of them merely rhetorical—abound in the text of this cogent booklet.

Meetinghouses and their uses figure largely in the chapter devoted to the Quaker "body" ("I do not think that we have ever in this country built a Meeting House with a steeple; but this will not save us. . ."), but the leadership, the very nature, and the membership of that body also come in for consideration.

In the final chapter (which is on worship—defined, incidentally, as "the growing point for 'man come of age' in his evolution as a committed spiritual being")—we read that the house, the time, the form are all immaterial when compared to the real essential: That which we ourselves bring—"for we bring our worship with us."

Noise—the Third Pollution. By THEODORE BERLAND. Public Affairs Pamphlet No. 449. 20 pages. 25 cents

"THE BODY of a fetus responds involuntarily to even moderate noises (50 decibels) by increasing the rate of its heartbeat;" ". . . many noise levels encountered in [your] community exceed standards found injurious in industry;" ". . . acoustical fatigue [of metal] is an important concern of aerospace engineers."

Even if you did know all these things, there may perhaps be a few startling facts (especially about the serious physical damages "ordinary" noises can cause to the human organism) you did not yet know in the pages of this informative booklet. It concludes: "If more citizens make noise about noise, this too will be actively and successfully fought."

No pamphlets we have run across carry as much concentrated, constructive, simply presented, and timely material as appears regularly in these publications. Number 449 is one of the best so far. It debunks our "Western tradition of equating noise with power." It should have a particular appeal to Friends, since it stresses the "need . . . to Think Quiet in all sectors of our life." For those really concerned there is a final page on "where to write."

Hunger in America. By MAXWELL S. STEWART. Public Affairs Pamphlet No. 457, 381 Park Avenue South, New York 10016. 24 pages. 25¢

THERE IS NO EVIDENCE that feeding people makes them smart, but it is indisputable that hunger makes them dull." The quotation from Dr. Charles Lowe has implications (or some can easily be read into it) that make one shudder. Is it smart to cause the suffering and death of hundreds of people daily half way around the world, to permit twenty million people at home to be malnourished, and then to spend billions of dollars to permit a few men to go walking on the moon?

This pamphlet mentions neither war nor the moon, but it is a timely reminder that hunger in our country is "not a problem that will simply go away" but a national emergency that calls for drastic and immediate steps.

The author is well aware that the problem is not merely a matter of education—"education by itself is no substitute for food."

Poverty, closely linked to hunger and malnutrition, is recognized as not being their sole cause. Responsibility rests also with the food processors, with misleading advertisements, with poor diets and changing food habits, with population growth, with inadequate or deflected welfare payments ("Fewer than half of the states pay enough to meet the minimum subsistence needs of the poor, either by their own standards or by those of the federal government. And three-fourths of the poor do not even receive public welfare benefits"), and many mixed or less evident factors. "The causes of poverty are deeply embedded in the structure of our society."

The pamphlet stresses the need to implement the findings of the White House Conference on Food, Nutrition, and Health of December, 1969. Why does not the food industry develop low-cost, nutritionally balanced foods—not only for export but for distribution in the United States? "The federal government has a responsibility to encourage and assist in the development and marketing of such foods. But, as in all such cases, only pressure from consumers, enlightened business, and the professions will bring action."

Violence in America. By IRVIN BLOCK. Public Affairs Pamphlet No. 450. 381 Park Avenue South, New York 10016. 24 pages. 25 cents

"A TRIGGER-HAPPY people," "do-it-yourself justice from the barrel of a gun,"

"blood-lettings that our history texts have tried hard to forget," "television: the most potent influence on human behavior yet devised."

With such telling phrases on almost every page, and drawing largely upon the *Final Report of the National Commission on the Causes and Prevention of Violence*, Irvin Block sums up the frightening and ominous situation that faces Americans today. He does not altogether reject violence. Under certain conditions, he says, "[it] may . . . be historically justifiable and probably inevitable." But he adds: "Unless we are willing [to make] violence unrewarding and unnecessary, we may . . . soon wake up to the chilling morning when violence has become rewarding for some and necessary for others."

The Challenge of Transplantation. By IRVING LADIMER. Public Affairs Pamphlet 451. 28 pages. 25 cents

INTENDED to combat highly sensationalized accounts in the public press about heart, kidney, lung, liver, pancreas, and bone-marrow transplant operations, this pamphlet provides information on cost, chances of success, problems involved, and the questions (answered and as yet unanswered) that are raised.

The how, why, when, where, as well as the medical, psychological, ethical, and religious aspects are covered.

From Geographic Discipline to the Inquiring Student: Final Report on the High School Geography Project. DONALD J. PATTON, Editor. Association of American Geographers, Washington, D. C. 102 pages

GILBERT F. WHITE, as one of the seven members of the editorial staff for this report, is well equipped to write "Assessment in Midstream," its opening chapter, as well as the concluding one, "Next Steps."

Begun in 1961, with the aid of the Fund for the Advancement of Education and supported by the National Science Foundation, the project was concluded in 1970, having researched and prepared materials for an improved course in high school geography.

In both his chapters, Gilbert White stresses the importance of student attitudes "toward their fellow members of the human race and their common habitat." Stressed also is the framework that the materials provide for "weaving together other sectors of the social studies and of the natural sciences."

He recommends a national clearing-house for the comments and suggestions of teachers and students who use the

materials. He regards this project as a first step toward an international effort to "promote greater precision in evaluating man's capacity to alter and protect his habitat," for "the trained teachers for such an enterprise are small in number."

The Importance of Walking. By KEITH SMILEY. Mohonk Lake, New Paltz, New York. 36 pages

KEITH SMILEY, whom many Friends know and love, gives us a paean for the pleasures of the promenade.

His own words are noteworthy; to them he adds well-chosen quotations in a final section, "The Shared Wisdom of Walkers."

Here notables Thomas Jefferson, Walt Whitman, Jean Jacques Rousseau, Ralph Waldo Emerson, Henry David Thoreau ("*ambulator nascitur, non fit*"), and more modern writers have their say. A sample: "That is a pleasant pilgrimage in which the journey itself is a part of the destination." (Henry van Dyke.)

The booklet does not grapple with the problem of where to find pleasant, car-plane-helicopter traffic-free spots to go walking in this country, for Lake Mohonk is not accessible to everyone.

"How clear it is to the walker," says Keith Smiley truthfully, "that land responsibility extends beyond boundaries defined in surveys. Sound, and sight, and smell, and health and total well-being do not respect fences."

Ah, but landowners do, and the absence of legal rights-of-way across farms (as in England), the disappearance of farmland itself in the United States, and the increasing remoteness of a few consecutive miles of natural terrain not yet encroached upon by concrete constitute the real problem confronting the most dedicated walker.

Perhaps the best piece of advice Keith gives us out of his experience is: "If you would be a leader, learn to lead from behind, by means of awareness more than by command." Might this contain the seeds of a solution to the problem of where, as well as how, to walk?

If this booklet stimulates curiosity as to the beginnings and continuing functions of the Lake Mohonk property, as founded by Albert K. and Alfred H. Smiley in 1870, Larry E. Burgess's article: "We'll Discuss it at Mohonk" in the Spring, 1971 number of Quaker History (757 Polo Road, Bryn Mawr, Pennsylvania 19010) can be recommended heartily.

Letters to the Editor

Agriculture and Ecology

FRIENDS sometimes get caught up on things without looking at both sides. For instance, many Friends are enthusiastic about organic gardening. That is fine, but let us not work toward legislating organic farming for farmers. They work closely with nature and have learned and are learning what is best in different areas for productive farms.

Dr. Earl L. Butz, of Purdue University, said in a recent speech (as reported in *Nation's Agriculture*):

"We can go back to organic agriculture in this country if we must—we know how to do it. However, before we move in that direction, someone must decide which fifty millions of our people will starve.

"Modern agriculture cannot continue to produce adequate amounts of safe and wholesome food without chemicals and antibiotics. If we were to seriously curtail their use on farms and in the food industry, we would immediately experience a decline in the quantity and overall quality of our food supply.

"Man has disturbed the balance of nature. This has brought great rewards to him, but not without perils and cost.

"Our big challenge is to get through 1971 without doing permanent damage to the useful things we do in agriculture."

SUE LAMBORN
Nottingham, Pennsylvania

Listen; Hear

I SUBMIT that Friends must take off the blinders of false etiquette that prevent them from calling a spade a spade where public officials are concerned. The same Jesus that said, "Judge not that you be not judged" hastened to add, "For with the judgment you pronounce you will be judged. . . ."

It should thus be clear that sound judgment, rather than silence, is now in order. The President should be reminded that the power comes from the people and not from God and that the people will take back the power.

Those who are fed up with America's institutional commitment to war as a foreign policy should seriously consider migration to Canada or elsewhere. If this is God's world, there can be nothing sacred about the land between Mexico and Canada: It is just another country. Canada's parliamentary system—as well as that in use elsewhere in the Commonwealth—would not permit a

Richard Nixon to get so far out of touch with the people. When seventy-five percent of the people want an immediate withdrawal from Vietnam, the President has no legitimate alternative.

Our Congress has the power to terminate this presidential irresponsibility but prefers to saddle the people with a sad mess for another two years rather than to act responsibly itself and impeach any culprits. Our Founding Fathers put impeachment provisions into the Constitution for a purpose, and to consider such a possibility as beyond the pale is to scuttle the very saving clauses put there to protect us.

Friends should ask themselves what they must do, but they must be prepared to listen and hear things that they might prefer not to hear. The Lord moves in mysterious ways.

JAMES B. OSGOOD
Chicago

Old-Fashioned Honesty

CHARLES DICKENS said: "I have known a vast quantity of nonsense talked about bad men not looking you in the face. Don't trust that idea. Dishonesty will stare honesty out of countenance any day in the week, if there is anything to be got by it."

Possibly he was right, since our police and other law-enforcement agencies are unable to detect criminals. If looking one in the face could distinguish the thief, he'd soon be out of business. But he's in big business. In the past ten years crimes against property have risen more than one hundred percent.

Many of us "square" adults were brought up on honesty. So far as I knew, no one lied to anyone in our home or took anything that wasn't given to him or that he didn't earn. A neighbor's child once brought a banana home from the little grocery down the street. Her father marched her right back to the store with it and made her confess. Dishonesty was intolerable.

What has happened to old-fashioned ideas of honesty? I have read that retailers suffer a loss of two billion dollars through dishonest employees and shoplifters, and an equal amount is siphoned off from industrial companies.

ELIZABETH HARTLEY
Dunedin, Florida

Human Life

FRANCIS W. HELFRICK'S LETTER ("Human Life," *Friends Journal*, September 15) calls for only simple comment: Sorry this wasn't said sooner—why say more, except to a wider audience?

ROBERT S. STEINBOCK
Chicago

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Friends Around the World



George Parker, clerk, North Carolina Yearly Meeting (Conservative); Ruth Hockett, clerk, North Carolina Yearly Meeting (Friends United Meeting).

Past Achievements; Future Service

by Wallace L. Sills, Jr.

HENRY PHILLIPS, the first Quaker to settle in North Carolina, welcomed William Edmundson with tears of joy in May 1672. This was the first Friend the Phillips family had seen in seven years, according to the *Journal of William Edmundson*. North Carolina Friends, therefore, scheduled a seven-year tercentenary observance that began in 1965 and culminates in 1972.

The 1971 sessions, at Guilford College in August, ushered in the final year of this observance. The theme, "Our Heritage, Our Hope," made us aware of our past achievements but also was a challenge to greater service in the future.

Ruth Reynolds Hockett, the first woman clerk of North Carolina Yearly Meeting, presided.

New things happened this year. A number of persons had spent hours searching for new methods to make committee presentations interesting and new ways to help Friends catch the vision and put it into action in their Meetings.

Lorton Heusel, general secretary of Friends United Meeting, gave the opening message, based on the Yearly Meeting theme. He said that a new vision of the past and present in beautiful unity would enable Christians to face life better.

Errol Elliott shared his wisdom with us on several occasions. "You can only save yourself, the Society of Friends, the Yearly Meeting," he said, "by investing (or losing) yourself. Only then can we have a future." He challenged us to "see what love can do."

Hershel M. Hill, newly appointed executive secretary, presided Thursday evening. Through informal dialog with committee chairmen, he explored the many facets of our faith at work.

Committees made interesting reports through skits, conversations, slides, demonstrations, and monologs.

Some accomplishments and projections reported are:

Two study booklets on the history of North Carolina Quakerism, *Quaker Adventures*, ten lessons for juniors; and *Carolina Quakers*, thirteen lessons for young people and adults. A tercentenary commemorative book is scheduled for release at the 1972 Yearly Meeting sessions. *Friends in the Carolinas*, by J. Floyd Moore, was brought up-to-date and reprinted in time for distribution during the sessions of Yearly Meeting.

A library is being developed at Friends Homes, Greensboro, and plans are projected for a new fifty-bed nursing care unit.

Quaker Lake has become a year-round center of activity for youth and adults. Three winterized cabins are under construction. A week of winter camp for high school youth has been added to the schedule.

Three men were recorded as ministers: Robert Darsch, Concord Meeting; Archie Creed, Holly Spring Meeting; Eugene Earl, Edward Hill Meeting.

About three hundred fifty women and two hundred men gathered on Friday evening for the United Society of Friends Women and Quaker Men's banquets. Marian Beane, who recently had returned from Ramallah, addressed the women; W. Raymond Taylor spoke to the men.

Two hundred thirty-three energetic and enthusiastic Young Friends arrived Friday evening. This year the Young Friends were an integral part of the Yearly Meeting rather than a separate entity. In cooperation with the Yearly Meeting Program Committee, worship-sharing groups were planned that gave young people and adults an opportunity to bridge gaps rather than widen them. Real communication developed within

the groups. The response from both was, "Let's do it the same next year."

Saturday evening, the Young Friends gave a musical program, under the direction of Loyd Pugh, assistant pastor of Glenwood Meeting in Greensboro. Diane Craven, of Asheboro Meeting, presented her entry in the oratorical contest sponsored by Quaker Men.

Junior Yearly Meeting, directed by David Hobson, met in New Garden Meetinghouse for study, music, recreation, art, and business sessions.

All groups gathered in a worship-memorial service Sunday morning in Dana Auditorium. Russell Branson, in his sermon, likened our lives "to the start of a whole new ballgame": "Choose this day whom ye shall serve. Let us choose the way of Jesus; let us pray that we will not just be called a Christian, but be found to be one."

The two North Carolina Yearly Meetings—Conservative and Friends United Meeting—met in joint session Sunday for worship and fellowship. Conservative Yearly Meeting was host at Cedar Grove Meetinghouse in Woodland, North Carolina. This was the first joint session of these two Yearly Meetings since they separated in 1903. Friends from both Yearly Meetings, however, have been working together harmoniously on committees and boards that cut across Yearly Meeting lines.

(Wallace L. Sills, Jr., is Christian Education and Development Secretary of North Carolina Yearly Meeting, Friends United Meeting.)

Conference at Wilmington

DON LUCE, former director of International Voluntary Services in Vietnam, addressed the fall conference of Friends Committee on National Legislation.

"The War in Indochina is not winding down," Don Luce said. "It's changing from a ground to air war and is becoming a technological war. The bombing of Laos has doubled, and the United States has resumed bombing North Vietnam." "We could end the war today if we withdrew our troops. I believe the Vietnamese would find peace."

William Lunsford, human rights secretary of FCNL, also addressed the sessions, which were at Wilmington College and were attended by one hundred fifty persons from thirteen states. "The keystone of the Administration's welfare reform plan is to give fiscal relief to the states," he said. He said the average black citizen can expect to live no longer than sixty-one years.

Ever Stronger in Your Faith

by Estelle Hollinshead

THE TWENTY-FIFTH anniversary of East Africa Yearly Meeting, celebrated in August at Malava, once a Friends Africa Mission Station, was an occasion for retrospect, introspection, and prospect.

The theme, from Colossians 1: 28; 2: 7; was: "Become Ever Stronger in Your Faith."

The anniversary address was given by Levinus K. Painter, of New York Yearly Meeting, who was in Kenya in 1946 when the Yearly Meeting came into being.

Levinus Painter emphasized the need for leadership through the Bible School and reminded the Yearly Meeting of its promise to place a trained leader in every Monthly Meeting. He referred to the social problems of migration from rural areas; the generation gap; marriage problems; and the responsibility toward the people of Turkana. He encouraged members of East Africa Yearly Meeting to support their own work of stewardship.

In conclusion, Levinus Painter referred to the epilogue in the book, *The Hill of Vision*:

"What is the Quaker Mission in East Africa? It is proclaiming and demonstrating the unsearchable riches of Christ."

Morning devotions were based on the anniversary theme. Joel Litu referred to the strength of early Christians like Yohana Amugune and Daudi Lung'aho, who courageously broke away from old superstitions, and he encouraged younger Christians to take the same stand. Mary Lidonde reminded us that a person is weak if he is not "a strong follower of Christ." Elisha Wakube drew deeply from the whole book of Colossians, and showed that the main subject of this letter is "the all-sufficient Christ."

Young Friends gave admirable service in many ways. Hezron Soita and Jacob Karanga, youth assistants, set an example of sacrificial service during the whole of the conference. Young Friends choirs came from the eight Monthly Meetings—one all the way from Kampala in Uganda.

Bethuel Kiplagat, Deputy General Secretary of the National Christian Council of Kenya, felt that there was no breakdown between old and young people, but rather misunderstanding,

and this could be remedied by tolerance and discussion. He felt it was the responsibility of all Christian Churches to reduce illegitimacy by instructing the young in sex education.

Thomas Lung'aho, Executive Secretary of East Africa Yearly Meeting, gave a résumé of the progress of Friends in education. The most recent achievement was the opening this year of Friends College.

Fred Reeve, former administrative secretary of East Africa Yearly Meeting, who attended as a representative of Friends United Meeting in the United States, talked on the search for causes and cures of peace and conflict.

Visitors from Kenya and other parts of Africa brought good wishes. The visit of Mary Moorhouse and Stephen Hussey, of Bulawayo Meeting, Rhodesia, provided an opportunity to hold the first meeting of the African section of Friends World Committee.

Burgess Carr, General Secretary of All Africa Conference of Churches, and his wife were dressed in the national costume of their native Liberia.

Burgess Carr said: "It is a refueling experience to be with you. I rejoice and congratulate you on your anniversary and your witness in this country."

In keeping with the anniversary theme were these words from the epistle: "... In Christ faith has deep roots. Through Him the Holy Spirit rains power onto man, and as a result God's will is discerned. . . ."

(Estelle Hollinshead, of Kaimosi, Kenya, is Literature and publications secretary of East Africa Yearly Meeting.)

Meachams in Singapore

STEWART MEACHAM, former National Peace Education Secretary of American Friends Service Committee, is now Quaker International Affairs Representative in Southeastern Asia, with headquarters in Singapore. His wife, Charlotte, who was in the Community Relations Division of AFSC, will work with him in the program, which promotes international dialogs. Stewart and Charlotte Meacham are members of Central Philadelphia Monthly Meeting.

Written with help in mind...

A PLAIN MAN FACES TROUBLE

by Wilson O. Weldon

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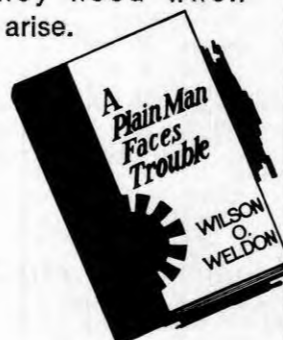
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Open Classroom

FORTY-SIX SEVENTH and eighth graders at The Sidwell Friends School are the first residents of a new, specially designed open classroom this fall. Using the integrated day approach pioneered by the British infant schools, classes are guided by a three-teacher team.

The program is housed in the re-designed Zavitz Building of the Middle School, which has gained a third floor as well as traditional and open classrooms splashed in vibrant colors, a library, science and mathematics laboratories, and a music room. Redesigned workrooms in the original part of the building include those for art, photography, woodworking and metalworking, and drama.

Open classroom techniques were introduced several years ago in both Lower and Middle Schools at Sidwell. Student placement in open classroom or traditional settings is based on the student's interest, parental request, and the recommendation of the student's teacher of the previous year.



Photograph by Ackad

A geodesic dome, twelve feet by eighteen feet, constructed by students of The Sidwell Friends School as a senior project. The students, who presented the dome to the school at graduation, are, left to right: David Markun, John Yackee, Jackson Marland, Jr., Joel Brinkley, Thomas Donnelly, Jonathan Morris, and Michael Williams. The design for the dome is patented by Buckminster Fuller.

In the Hot Seat

by Cynthia Mawson

ABOUT A THIRD of the meetinghouses in England have accommodation for residents—resident Friends or “wardens,” whose job in the narrowest sense is to oversee the lettings and to answer inquiries during the week and on Sunday to prepare the meetinghouse.

In a wider sense they are available as a Friendly presence to those who use the meetinghouse or call there. Occasionally, resident Friends are initiators of a community project. My husband, John, and I have experienced in our time as wardens of Sevenoaks Meetinghouse, Kent, the stresses and strains as well as rewards.

If you are a resident in a meetinghouse where you attend meeting as an active member, it is impossible to be neutral. Creative possibilities are as numerous as the obstacles that block them. As you seek to answer, “What is modern Quakerism in the seventies?” you will find yourself in an uphill fight for self-discovery. Your personalities and actions are under sharp scrutiny; you are exposed.

To some in the Meeting a resident presence may be a threat. Any change (to them) is for the worse, be it cleaning a cupboard or brightening up a room with paint or curtains. You must cling tightly to your task, your vision blinkered to destructive criticism. It is only when you express your deepest self

that you will find true unity with the seekers and the builders of the Meeting.

The rewards of a position that must constantly be redefined out of the cross-currents with which you live also are great. Persons of many ages and interests use the meetinghouse daily. Unexpected and fulfilling friendships grow up from chance contacts. Your willingness to be in the open will add a dimension impossible to find without the sometimes painful exposure that your position demands.

Your knowledge of the limitations of human nature and possibilities will change. You will never wonder, “What can I do next for Friends?” Challenges abound in your immediate surroundings. Some of us have temperaments suited to this opened life. Others, who need a more ordered routine, would be wise to avoid this “hot seat.”

Oasis

QUESTIONS from the State of the Society Report of Hartford, Connecticut, Monthly Meeting:

“We are attracting more and more attenders. Are we providing them with Quaker roots, or are we merely those friendly folks with a large ‘welcome’ mat? If we do, indeed, have not the answer, but an answer for the Here and Now as well as the Future—earth and heaven—then we should be telling it. Is it buried beneath myriad distracting activities? Hopefully we have an oasis for thirsty seekers, not a dwindling well of stagnant water.”

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Quakers in the Redwoods

by Virginia Brink

FOUR YEARS ago: Only a broken-down shack and the dream of building a Quaker center on fifty acres in the "big tree" country near Ben Lomond, California, a property Lucile Manley gave to American Friends Service Committee in 1949. A large dining hall-kitchen would come into AFSC possession in 1968, and a caretaker's cottage and shop in 1970.

The broken-down shack was all that was left of Camp Unalayee, an interracial boys' camp AFSC established more than twenty years ago. The dining hall-kitchen and caretaker buildings were used by another organization for a number of years and became fully amortized for AFSC use in 1970.

The first problem was to reconcile Friends' wishes concerning the use of the property and preservation of the wooded acres. Another problem was the financing of any development. The Ben Lomond Committee raises its own funds and depends on contributions designated for the center.

Part of the old Camp Unalayee structure was salvaged and incorporated into a hostel facility, which now serves thirty campers. It is in use most of the year. A bunkhouse was built near the hostel with bunks for a few campers who may not want to sleep outdoors. The hostel multipurpose room is large enough to sleep others on rainy or cold nights.

The hostel was completed in 1968 on a small budget and with the labor of dozens of volunteers. An electrical engineer, several professional carpenters, students, and retired people helped. When the hostel was furnished and ready for use, Lucile Manley was well enough to be guest of honor at a celebration held in the Manley Memorial Grove to commemorate the beginning of the venture her gift inspired. After a lingering illness, Lucile Manley died a year later.

Wendell, Alison, and Mark Davis drove from Connecticut in a camper, remodeled the interior of the dining hall-kitchen building up the mountain from the hostel, and helped install a new water system. Stanford University had given the Ben Lomond Committee a number of sturdy laboratory tables (circa 1890) for the dining hall. Wendell Davis refinished the tables so well that they will be in use another eighty years or so.

Later in the summer, the first impetus

to bring into being an all-year use conference facility to complement the large dining hall came in the offer of a matching grant of ten thousand dollars. For every dollar the Ben Lomond Committee could raise before December 31, we would receive another dollar. Gifts from individuals and Meetings enabled us to begin 1969 with twenty thousand dollars to be used toward building comfortable sleeping lodges.

Plans were drawn by Friendly architects. Foundations were laid in 1969 for the construction of two simple lodges of six bedrooms each. At about this time, we were fortunate to have the services of James MacRae, a conscientious objector and a skilled carpenter, who spent more than a year working on the lodges and supervising work parties. With the help of AFSC groups, students from John Woolman School and Stanford University, and many individuals with building skills, the two lodges were finished and comfortably furnished a year ago. Almost all the labor was voluntary. Furnishings were donated or bought at wholesale prices.

When the caretaker's cottage was redecorated and furnished last summer, the Ben Lomond Committee had achieved the small miracle of building, remodeling, and furnishing a complex of buildings—covering two separate areas on the property—in a little more than three years. And free of debt!

Carl and Maurine Merryman devoted several months to work on the property under great difficulties, because we did not have comfortable living quarters at that time. Carl had years of experience as a forest ranger in Kings Canyon National Park. He gave valuable advice and did many tasks. Maurine welcomed visiting groups and helped us through several emergencies.

Some months after Carl and Maurine left and while work was still in progress on the new lodges, Earle Reynolds wrote the Ben Lomond Committee from Japan and asked for an opportunity to live and work at the Quaker Center for a while. His offer was accepted, and the "Phoenix" was moored near Santa Cruz. Akie and Earle Reynolds have now lived and worked at the Ben Lomond Center for almost a year as hosts.

More than one hundred groups have met at the center during the past several years. About one-third of them have been small conferences or family camps sponsored by Friends. The others were student groups from universities in the Bay Area and other religious and humanitarian organizations, including the

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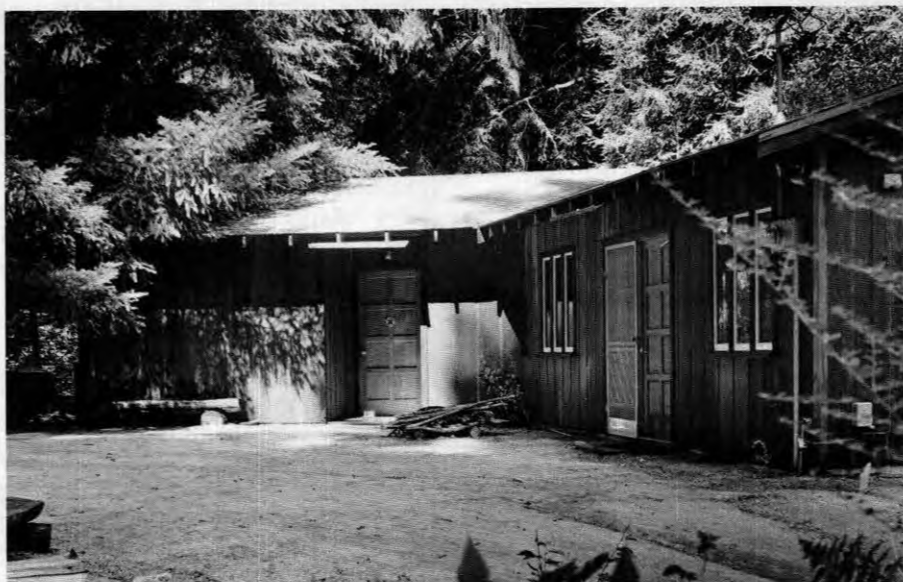
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Hostel area, Ben Lomond Friends Center

Fellowship of Reconciliation and the Women's International League for Peace and Freedom. The first national AFSC group, the Working Party on Criminal Justice, met at Ben Lomond last fall. E. Parl Welch, a psychologist, and Alan Hunter and Allen Brick, of Fellowship of Reconciliation, have led seminars for various gatherings. (Partly to avoid California tax problems in operating a "hotel" facility, the center is available for group use only.)

The Ben Lomond Committee continues to move slowly ahead with plans to build a center for Friends and others to be used as meeting grounds and to be kept as a natural preserve. The Shirley Gross Memorial Fund was established three years ago to keep the redwoods, Douglas-firs, trails, and mountain creeks in ecological balance for the future.

In Tune

THE NEWSLETTER of Multnomah Meeting (Portland, Oregon) has this personal note: "Hazel Hemphill! You wouldn't believe all she does with Terwilliger Plaza! She has collected two tons of glass for Women's International League for Peace and Freedom project to raise money for peace work. She has a Sesame box for little visitors. She researched and presented a lecture on art; reads and translates great books—but is more interested in living people than book people. She never lets anything keep her from doing the more interesting, more challenging, more exciting, more joyful—so she stays in tune with the universe, mountains, valleys, rivers, and winds."

Religious Holidays

A QUESTION by a young Friend, quoted in the School Social Service News (published by the Division of Pupil Personnel Services of the New York State Education Department for distribution to schools), precipitated the citation of a formal opinion of counsel by way of reply.

The young Friend's question concerned legal absences from school for religious reasons. He had understood from his principal that only religious days on an approved list were excusable.

He pointed out that Friends have no designated religious holidays because to Friends all days are holy, but he wondered whether some allowance could be made for Quaker religious observances that met a particular need and do not fall on predetermined days.

The reply carried in the School Social Service News cited legal opinion in a similar case in a Byzantine Rite diocese in Binghamton. It said: "A school district cannot simply refuse to recognize the important religious holy days of religious groups because the holy days of such groups are not set forth on the list. This determination concerning excuse for religious observance is one that must be made by the local school authorities in each case."

The Albany Friends Meeting Newsletter interpreted the citing of legal opinion in answer to the young Friend's question to indicate that the education department "considers Friends observances to fall within the scope of legally permitted absence."

Halting the Arms Race

by Dorothy Hutchinson

A GROUP of Friends and several Catholic and Protestant clergy and laymen visited Washington to learn and to lobby in connection with the evident stalemate of the important Strategic Arms Limitation Talks (SALT) between the United States and the Soviet Union.

This seemed the crucial time. Russia had just proposed an agreement to limit antiballistic missiles (ABM's); it would go far toward eliminating so-called "first strike capability." President Nixon rejected this proposal unless offensive weapons were included. The rejection coincided with the usual spring flurry of scare talk in Washington about the Soviets getting ahead in offensive weapons. The flurry tends to accompany each annual presentation to the Congress of a defense authorization bill. Thus it seemed that the United States might be about to miss the last opportunity to forestall another escalation of the arms race, which only a SALT agreement can prevent.

A week after our visit, it became clear that a change in the SALT policy was in the making at the very time we were in Washington. President Nixon announced an American-Soviet agreement that SALT concentrate on achieving ABM limitation, and, together with concluding such an agreement, to agree on certain measures with respect to the limitation of offensive strategic weapons.

As implementation of this somewhat ambiguous announcement is sought, my impression from our days in Washington suggest certain constructive trends and pitfalls that Friends should keep in mind:

An agreement to abolish or strictly limit defensive weapons (that is, ABM's alone) would be valuable. The efficacy of ABM's in "protecting" United States Minutemen is questionable, and their contemplated multiplication might mean added billions ill spent. Even if ABM's were abolished, our Polaris submarines with nuclear warheads are a more than effective deterrent against the possibility that Russia will plan a first strike. Anti-submarine warfare (ASW), which Government spokesmen cite as justification for not relying on our sea-based deterrents, is admittedly some years away; even then, they would have to destroy an incredible ninety-seven percent of all United States nuclear warheads at the same moment in order to make a first strike by Russia practicable. Agree-

ment to end testing and deployment of Multiple Independently Targetable Re-entry Vehicles (MIRV's) would be made easier by an ABM agreement, because these costly and menacing MIRV's are justifiable chiefly as means for neutralizing the adversary's ABMs.

As to offensive weapons: Agreements must be inspectable by reconnaissance satellites rather than require on-site inspection, which is unacceptable to the Soviets (and probably also to the United States). Proposals by either side for any agreement involving on-site inspection are obviously not meant to be taken seriously. Agreements should involve qualitative as well as quantitative limitation on missile systems. Limiting only numbers and sizes of these systems would permit and encourage the development of ever more destructive new weapons as replacements. Only agreement not to install new launchers or new types of missile silos (verifiable by reconnaissance satellites) can control such a race. Agreements should also freeze intercontinental bomber forces at present numbers and types.

No agreement to halt production, testing, or deployment of MIRV's seems about to be sought. Such an agreement would be as valuable to the United States as to the Union of Soviet Socialist Republics, since, in its absence, the logical next step for the Russians could be to test and install these warheads on its SS-9's to balance the MIRV's already deployed by the United States on many of our intercontinental missiles. It would be a gesture of good faith and great wisdom at this juncture for the United States to announce a temporary unilateral halt on production, testing, and deployment of MIRV, challenging the Soviets to reciprocate within a reasonable time. It was just such a unilateral initiative by President Kennedy that facilitated the Partial Nuclear Test Ban Treaty with the Soviet Union.

As the talks move into the delicate negotiations, Friends should bear in mind that the rough parity in nuclear weapons that now prevails offers what is perhaps the last chance to limit and eventually reverse the arms race and also that the prohibitive costs and dangers of the imminent new escalation in this race makes an immediate agreement mutually advantageous.

Friends should be alert to support public leaders and candidates for office who are determined to promote prompt and meaningful SALT agreements. The world can ill afford to let this opportunity go by.

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Self-determination

MINUTE 60 of the Minutes of New England Yearly Meeting 1970 said: "And we are clear that one element of loving one's brother is to help him find the opportunities and resources to be his best self as he, not we, envisions that best self."

Friends can reflect on a long history of concern for friendly race relations. We are sincere in our belief that all men should and can live together in harmony. Can we be sure, however, that past and current efforts to help have not been tinged with paternalism? Why are we now taken aback by the desire for "self-determination" expressed by black people and Indians?

Black people have been waiting for real integration for many years. Token families in the suburbs, black children in schools run according to white, middle-class values, a few middle-class

blacks in business or government do not add up to real integration for the broad mass of black people in our cities who are still separated from the mainstream of American life. Friends are just as responsible for that as any group of whites.

Black leaders, now coming to the fore, have taken a hard look at these realities and have decided that integration for most black people has been, is now, and always will be an impossible dream. Therefore, they have decided that the best way to build a better life for their people is to take the initiative themselves to develop a strong, viable black community.

They know its needs, and they want to control it and build pride and a sense of common purpose, based on common cultural values and economic goals. The Indians have the same longing to recover a cultural identity, too long lost in a morass of hopeless poverty and neglect in a world controlled by the white man's values.

Friends need to understand and accept these attitudes. We enjoy living in communities where our values predominate. Why cannot blacks and Indians have the same privilege? We must listen to what our black and Indian brothers are telling us, because they know, and we do not, what the needs of their people are.

THE COMMITTEE ON FRIENDS
RESPONSIBILITIES FOR VICTIMS OF
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ENGLAND YEARLY MEETING

Friends Journal as Source

by Earle Reynolds

ARTICLES in Friends Journal were used as the theme of the June Gathering at Quaker Center, Ben Lomond, California, where thirty-seven Friends from six Monthly Meetings, including twelve children, spent a weekend.

Each member was invited to use a Friends Journal article as the basis of group discussion, and from this point of departure our talks ranged widely during three sessions. The first topic, which aroused a general affirmative response, was the statement by A Quaker Action Group on a program for a new society, recommending the formation of nonviolent revolutionary groups, and life centers as bases for training and action (June 1/15 issue).

Also discussed, among a series of articles, were Francis B. Hall's statements on the relation of sex to the life of the spirit (May 1); Robert H. Morris's analysis of the values and dangers of the encounter method of therapy (April 1); and Robert Schutz's provocative suggestions on use of unearned income (April 15). In addition, we discussed such topics as Quaker attitudes toward divorce and remarriage, the role of sacraments, and the use of property.

We enjoyed a full and fruitful weekend, with a memorable meeting for worship. We hope to repeat it.

Speak Truth to Friends

ONE of the evaluators of the 1971 New York Yearly Meeting wrote, "Does the Administrative Committee know that there was chiseling of rooms and food?"

Yes, the Committee and the Administration of Silver Bay know that:

Friends occupied rooms or beds or campus spots they did not pay for;

Friends took from the cafeteria food they did not pay for;

Friends violated agreements in social behavior they agreed on;

Friends did damage beyond ordinary wear and tear to Silver Bay property.

What does it mean to write exhortations to the President, adopt minutes on sufferings and on East Pakistan, to stand on vigils, to talk of living and walking in the Light, if we take advantage of people and property, if we lie and practice deceit? What shall we do?

MIRIAM BRUSH, Clerk of New York Yearly Meeting, in Spark

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—W. R. INGE



The American Scene

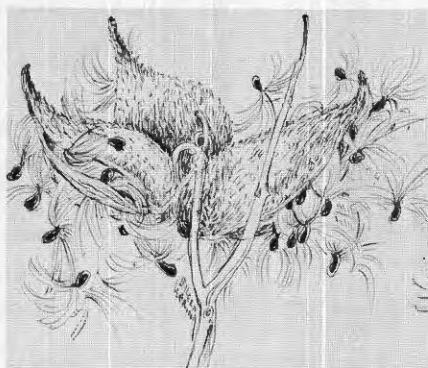
KENNETH AND ELEANOR BARNES, after a stay of several months at Pendle Hill, left for New Zealand in the closing days of 1970. In this article in *The Friend*, Kenneth Barnes outlines some of his impressions of the American scene.

It is hardly possible to write coherently about conditions in the United States; impression and counter-impression flood in like the crest and trough of a surging tide. It was an experience of culture-shock to find oneself nominally supervising, as "dean," the summer conferences at Pendle Hill. These, being weekend or five-day events, are not representative of Pendle Hill or Quakerism, but perhaps show dramatically what is happening in the United States.

We are greeted by a charming grandmother asking what we think about group marriage; for her it is the answer to the divorce problem. At lunch we listen to a description of certain sex-therapy clinics that have sprung up; this would be shocking if it were not too crazily funny for serious thought. We are invaded, later, by a bright-eyed group intent on a crash course in Jungian autotherapy; for five days they go about carrying big loose-leaf notebooks in which they record their dreams and phantasies.

From all directions we hear of psychodynamics, psychodramatics, interpersonal sensitization, and nonverbal communication, and they all converge on that American magic word "encounter," pronounced *encowner*. We vanish into our own room whenever it threatens; for you have to sit opposite a partner, or in a group, and shed all your inhibitions. It seems to be a psychedelic experience as addictive as lysergic acid. It has been sophisticated into a branch of behavioral psychology, is beginning to be subject to algebraic evaluation and inflating itself into unreadable books on T-training, and is of course a happy hunting ground for new PhDs. The odd look of the conference enthusiasts suggests that the technologizing of human sensitivity ends in the insensitiveness common to hot gossellers.

We looked forward to hearing all about the Underground Church, from black and white speakers. It would have been more interesting if the speakers had taken more care about presentation. One of them sat on a table, pulled at his chin and nose and hair, and clucked like an egg-bound



hen; there was hardly a clue as to what he wanted to communicate. It seems that good lecturing is *out* in the United States; now we must be spontaneous and throw the subject open to *participation*. The result (I've seen it in schools, too) is a pervading fog. Black speakers have more self-respect than the whites, and one or two were splendid. In this course, and elsewhere, we heard about communes; there are a hundred of them within reach of Philadelphia; they range from local resident communities sharing tennis courts and swimming pools to groups of forty adults sleeping in the three bedrooms of a house and changing bed partners whenever they like. One young conscientious objector, a participant, blandly waved away all our doubts.

As we tottered around under the impact of these cries for salvation, more permanent inhabitants of Pendle Hill came to tell us that America was sick; it had gone rotten under the experience of the Vietnam war. But I remembered that during my first visit to the United States, in the thirties, Buchmanism was sweeping young and old into open sex-confessions and psychoanalysts were multiplying like breeding rabbits. Whereas now there are "encounter marathons," in which people tear strips off each other for days until exhausted, a strange catharsis, *then* there were pole-squatting marathons and long-drawn-out contests in the eating of live goldfish—equally uncomfortable but more innocuous. And whereas marathons then were activities for fools, now they seem to take in the wise.

To set against these things there is the continued warmth of feeling, the tremendous welcome of the sort that has been described by George Gorman in *Quaker Monthly*. Pendle Hill in the regular term time is full of this, and we have quickly put down roots that are painful to tear up. In America all things seem possible, the most dreadful and the most wonderful. The affection becomes part of our life and we take it for granted. But the shocking and the frightening come at us from all over the environment.

Friends and the Kickapoo Indians

by Florence Fisher

THE KICKAPOO INDIANS were located originally in Wisconsin. They gradually extended their range south to Peoria, Illinois. After the first half of the nineteenth century, the tribe went to Texas and later to Mexico.

Part of this group returned to the United States and settled in Indian Territory near McLoud, Oklahoma; the others settled on a reservation in the Santa Rosa Mountains of eastern Chihuahua, Mexico.

There is much intervisitation among the groups, and some of the children who appear at Friends mission and the McLoud schools do not speak a word of English, having recently come from Mexico. It does not take long for them to speak the new language.

Friends became concerned to work with these people at the turn of the century. Elizabeth Test started a school on the reservation near McLoud and made friends among members of the tribe. The log building that housed Elizabeth and her students still stands; it is used as a barn out in the pasture.

In good faith, the tribe assigned acreage to Friends for a farm to support the worker at the center. Workers have come and gone with varying degrees of progress in helping these people. Resistance to the white man has been strong and slow in abating.

Four years ago, Loren Lilly and Mary Emily Lilly accepted the challenge of this center. With a program of trial and error, they have sought for an avenue of aid that would be acceptable to them. During the past year, a training program for Indian youth has been offered and has been readily accepted. Loren—a farm boy, shop teacher, and minister—is well qualified to give guidance in farming, auto mechanics, and carpentry with the facilities at hand. This year an alfalfa crop, planted and tended with the help of the boys, has been a source of income to help pay for the program.

Autos and farm machinery have been serviced and kept in repair in training for auto shop work. Skill in welding has been developed and used to make gates, which have found a ready market. This training in skills has equipped the youths to find summer employment.

It is somewhat more difficult to plan training activities for girls, but much thought is being given to it.

Attendance at church and Sunday school is increasing. About twenty young persons gather Sunday and about once a month for social activity. Plans are developing for campers to attend Quivering Arrow and Rockcleft Camps.

Workcamp groups from other areas help maintain buildings and grounds and conduct group programs.

Even as Christ was concerned with the body as well as with the spirit of men, we try to follow in his steps. The mission has a great opportunity to work with people, and we are in contact with them through church, Sunday school, children's meetings, youth meetings, sewing groups, training sessions, and recreational periods.

(Florence Fisher is education secretary of Associated Executive Committee of Friends on Indian Affairs. Her address is 613 Third Avenue, Joliet, Illinois 60433.)

The Vine

FRIENDS MISSIONARY ADVOCATE tells the story of The Vine (named from the Bible verse: John 15: 1) at La Habra, California. A former social center, run by and for teenagers, it became a gathering place for drug users and vandals and was closed down by the city.

Then Don Matison and his family moved into the community. He had been working with drug addicts for six years. With the help of Friends, he obtained permission to reopen the center. Now it is known to dozens of young people as the "place where they found the cure for dependency on pills, pot, psychedelic drugs, speed, heroin, and other mind-altering chemicals."

Friday and Saturday evenings it is filled, as Christian music groups play and sing and former addicts are present to witness to the premise on which "The Vine" operates, that faith in Jesus Christ can be the means of a cure for drug addiction.

In a single month, nearly two thousand young persons were involved, thirty-five private consultations were held, one hundred ten persons attended group meetings, and four parent-counseling sessions were conducted.

The Vine has a branch, The Brothers House, a home where men are given an opportunity for rehabilitation, counseling, recreation, and vocational placement assistance. A Thursday-morning businessmen's Bible study fellowship, started by East Whittier Friends Church, meets at The Vine and has become actively related with those who are involved.

Worthwhile Work in Ramallah

by John Gault

IT HAD BEEN RAINING steadily for more than a week in Ramallah. We sat in Swift House, huddled around a stove in the kitchen. On the second Sunday of rain I finally decided I needed exercise and went out for a walk. The streets were deserted, save for a few youngsters who were running through the puddles.

I walked as far as the new Boy Scout center at the opposite end of Ramallah from Swift House, the faculty residence for American teachers in the Ramallah Friends Schools. The asphalted basketball court was empty of players, probably for the first time since it was completed.

"Ustez! Ustez!" someone shouted. It was Michel, without a raincoat, running toward me through the rain. "Ustez! Kul sini co-inte saalim!" "Happy Easter! Come inside!" He held my hand and pulled me up the stairs and into the high-ceilinged, sixteen-room home, now used by Scouts.

I made my way to a chair through a crowd of hands to be shaken and returned the smiles and greetings. As soon as I sat down I was given the traditional egg and a glass of tea.

Michel and the other leaders were eager to answer my questions about the Scouts' plans to improve their center during the summer. The words were by now familiar to me: *hammam* (showers), *muntazen* (picnic area), *birkat subahha* (swimming pool). As I listened and was infected by the enthusiasm of the Scouts, the cold rain outside was forgotten.

I was reminded of another day, in Jerusalem, about a year earlier.

In my mind, I was once again at the offices of the Lutheran World Federation on the Mount of Olives. More words: A basketball court, tennis court, volleyball court, refinishing a house inside and out—a long-dreamed-of project of the Boy Scouts of Ramallah. The Scouts had acquired the old family home of a Palestinian professor who was teaching in the United States. Work would begin in about a month; could Lutheran World Fellowship help?

After studying the project, the federation donated food and lent cooking utensils, sleeping bags, and tents for a summer workcamp on the property. Other organizations, including the Menonite Central Committee and the

United Nations Relief and Works Agency for Palestine Refugees, contributed food, material, advice, and encouragement. A Ramallah contractor donated a bulldozer for one day: The municipality of Ramallah lent the Scouts all necessary tools. More than one hundred volunteers, not all of them Scouts, contributed three hours a day during most of July and moved piles of earth and gravel to create a level area for the three courts.

The volunteers came from throughout the West Bank and Gaza. The geographic convergence was unusual in the fragmented, family-oriented society of Arab Palestine. Two American Quakers on alternative service assignments, Allan Kellum and I, were among the volunteers.

During the summer, the project became a symbol of progress to many Ramallah people. Since the June, 1967 war, life in Ramallah had been slow, and practically no one was willing to risk undertaking any serious project so long as the "occupation" continued. Through their work, Ramallah Scouts and young people from many other communities showed that it was not only the "occupation" but lack of spirit and courage that held back progress. For me, the camp was a chance to meet students in a less formal atmosphere than the classroom, to work with my hands beside them (as few local teachers would ever willingly do), and even to discuss why I was a pacifist. It was unquestionably the most worthwhile work of my alternative service.

Now, nearly a year later, the results of our hard labor were all around me. The rooms were freshly painted, clean, and well furnished. I could hear shouts of Scouts playing table tennis in another room. The hot tea came from a newly installed kitchen. The indoor toilets were operating. On a tour of the building, the Scouts proudly pointed out to me their library, their storerooms for sports equipment and instruments, their weightlifting room, and the room allotted to the *Murshidat* (Girl Guides). Most rewarding of all, though, was the enthusiasm and confidence so clear in everything the Scouts said.

I asked Michel to describe the Scouts' plans. A dozen international volunteers, sent by American Friends Service Committee, would work with an equal number of local volunteers to improve the usefulness and appearance of the center. Most of the work, Michel said, would be outside, begin-

ning with the leveling of an area neglected by last year's workcampers. The area would be used for track and gymnastic sports.

I asked Michel what skills he would like the international volunteers to bring. "Suppose one could play the guitar and sing," I suggested. A smile spread from Michel to the other Scouts standing around. "Yes," he said, "and we can have parties in the evening."

Another plan is for some of the participants in last year's camp, and possibly other West Bank youth leaders, to travel to Europe to participate in workcamps there. This project, also sponsored by American Friends Service Committee and the Brethren Service Commission, will give the Scouts broader experience in community service methods and camp organization, as well as contact with the ideals and aspirations of youth in other countries.

"I know their problems will be different from ours," Michel said, "but we have a lot to learn from how they approach their problems."

One of the members of the Scouts' Executive Committee told me of other plans. "We'd like to build a kiln, find a pottery instructor, and open a shop selling our creations. We also would like to find a music instructor to restart our band, and a full-time physical education instructor to organize teams and make the best use of the courts."

The Scouts are working hard to raise funds by selling calendars and sponsoring the performance of a local rock group. They have planned a carnival (with the help of the summer workcampers), to bring in more money. Still, the swimming pool, which would be the first in Ramallah, seems years away. Help from international organizations and Ramallah émigrés living abroad will be necessary to achieve some of the goals.

The Trial of William Penn

The Trial of William Penn, excerpted by Frederick B. Tolles from a 1671 treatise, *The Peoples' Ancient and Just Liberties Asserted*, has been reprinted by the Peace Committee of Philadelphia Yearly Meeting.

In the form of a play, the piece can provide First-day school classes and other groups with an enjoyable program. Six persons can do the eight-part reading in about twenty-five minutes.

The reprints are available at twenty cents each from the committee, 1515 Cherry Street, Philadelphia 19102.



Fierce Feathers

FRIENDS SOUTH MEETINGHOUSE, which was heavily damaged by fire in 1970, is being restored in response to a community concern.

The meetinghouse, in Easton, New York, was built in 1788 on the site of the Fierce Feathers incident of 1777, in which General Burgoyne's Indian allies surprised a meeting for worship in the original log meetinghouse. Finding the Friends unarmed and seated peacefully in silence, the Indians stacked their weapons outside and joined the Friends to worship the Great Spirit.

The story has become a classic, having been published in many languages and illustrated by many artists, among them Fritz Eichenberg, a member of Scarsdale Meeting.

The New York Yearly Meeting publication, Spark, reported that to carry out the restoration the trustees of Easton Monthly Meeting deeded the land and grounds to the Easton Rural Cemetery Association, which will be responsible for the repair and maintenance of the building. Friends have been granted permanent use of the meetinghouse and have been assured that it will never be used for purposes contrary to Friends principles.

Rubbish

FOLLOWING a list of announcements of forthcoming gatherings, the Cincinnati Community Monthly Meeting Newsletter has a section; "Rubbish or whatever for your edification" and invites "anyone to submit anything, any length, any spelling, even anonymously." The last-mentioned possibility is illustrated by the "observation": "Keeping dry is not much of an ultimate."

Richard Nixon

UNDER THE CAPTION, "Richard Nixon—Our Perennial Concern," the Newsletter of Flushing Monthly Meeting (New York) said: "When we complain that Richard Nixon violates Quaker principles in his military ventures, we are told that he is a member in good standing with his Meeting and that, in fact, his policies accord with the beliefs of his Monthly and Yearly Meetings."

The Newsletter added that members of East Whittier Friends Church have held meetings in which Richard Nixon's policies have been discussed and that although some disagreement with them has been expressed, there has also been resentment that other Friends have urged disownment and have tried to exert pressure on the East Whittier Church toward that end.

The article concluded: "Probably none of us can realize the tremendous pressures of [the President's] office and of political considerations, nor his almost helpless dependence on what his staff chooses to tell him. Yet his Discipline is unequivocal: No plea of necessity can avail to release individuals or nations from the allegiance we owe Him who said 'Love your enemies.' Clearly he has violated this paragraph of his Discipline. But are we who criticize as scrupulous as we would have him be, in adhering to our own? Perhaps, as Margaret Fell would say, 'We are all thieves, we have taken the Discipline in words and know nothing of them in ourselves.'"

Exploration in Minneapolis

MINNEAPOLIS MEETING has completed a year-long exploration of deep questions.

The Saturday evening sessions, one a month, opened with a potluck supper, and at seven o'clock a brief introduction to the topic (primarily to raise questions, not provide answers) was given. Discussions in small groups, which generally reported to the main group before closing, followed.

Areas of exploration included "An Adequate Concept of the Bible," "An Adequate Concept of God," "The Generation Gap," "Friends and Abortion," "The Changing Concepts of Marriage and Family Life," and "What Kind of Economic System Would Best Meet Our Needs?"

Guy Solt, a member of the Meeting and former member of Lansdowne Monthly Meeting, was chairman of the program committee.

RONALD MATTSON

Classified Advertisements

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.

Positions 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.

CORPORATION LAWYER and real estate executive seeks meaningful new employment because of recent recovery from alcoholism. Box L-528, Friends Journal.

For Sale

HANDMADE PEWTER dove pin, \$3; tie tack, \$1.50. Orders filled promptly. Profits to AFSC. Send for brochure. La Palomita Shop, 1509 Lakeside Avenue, Fort Collins, Colorado 80521.

T-SHIRTS—Resistance Silkscreen has them! Gandhi, Practice Nonviolence, Dove, Fist, Resistance Omega, Mr. Natural, Keep on Truckin'. Red, blue, green, gold, or white shirt, S, M, L, XL. \$2.50 each; three for \$6. We will custom-print T-shirts, posters, bumperstickers, etcetera for your organization. Write Box 3310, Philadelphia 19130. All profits to Philadelphia Resistance.

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.

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

Services Offered

REUPHOLSTERY and pinfitted slipcovers. Please see my display advertisement. Seremba, Philadelphia and suburbs. Discount to readers of Friends Journal.

COMMUNICATIONS CONSULTANT. Professionally-experienced analysis, editing, copyreading, writing, rewriting, etcetera. Box F-519, Friends Journal.

CONVALESCENT CARE needed? Foulkeways nursing facility is approved by Medicare and open to Friends. Call or write Director of Nursing Services, Foulkeways, Gwynedd, Pennsylvania 19436. Telephone 215-643-2200.

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.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

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.

SPECIAL CONTRIBUTIONS, large and small, are needed if Scattergood School is to continue to enroll ghetto students who desire a Quaker, rural, college-preparatory, boarding school experience. \$4,200 would make possible the attendance of one underprivileged student for four years. Our current resources may not be able to carry this responsibility much longer. Tom Schaefer, Scattergood School, West Branch, Iowa 52358.

Personals

DO YOU EAT raw food? Live in harmony with nature? Follow fasting-nature-cure? If so, I should like to hear from you. Geoff Hart, 423 Yale Avenue, Swarthmore, Pennsylvania 19081. 215-KI 3-6876.

MATURE WOMAN wishes to find liberal retirement community on West Coast, near Friends Meeting. Please write Box L-529, Friends Journal.

COUNTRY LIVING. Room and board. Music, books, organic foods. Transportation to city available. 215-933-3621.

Books and Publications

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

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

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.

A SPECIAL OFFER. Persons unacquainted with Pendle Hill pamphlets may receive a complimentary copy. For details see Pendle Hill advertisement elsewhere in this issue.

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

FRIENDS JOURNAL—All issues—January 1969 to July 1971. Pay postage only. Anna Todd, Kennett Square, Pennsylvania 19348.

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.

Concern About Amchitka

MANY FRIENDS in the United States, with a concern for peace and for the preservation of the environment, have been cooperating with the "Don't Make A Wave" Committee, in Vancouver, British Columbia, sponsors of the sailing of the ship, "Greenpeace," into the atomic testing area at Amchitka in the Aleutians.

Palo Alto, California, Meeting held a special meeting for business to approve the collection of funds for the project.

Friends Peace Committee of Philadelphia Yearly Meeting sent a representative to Vancouver to confer with members of the "Don't Make A Wave" Committee. Their offer of assistance was welcomed.

A group from Friends Peace Committee staged a protest in Washington September 30. They asked employees of the Atomic Energy Commission such questions as: "Would you take a one-way trip to Amchitka?" "Would you like to see a tidal wave at its point of origin?" Spontaneous negative answers were followed by smiles as the AEC employees realized that they were sympathetic to the message of the protesters. Members of the Friends group also visited the State Department and several Congressmen. International implications of the test were stressed by Lia Bootes, a Friend from the Netherlands who participated in the protest.

Representative Patsy Mink, of Hawaii, expressed appreciation for the interest of an Eastern organization in the tests. Previous opposition had come only from groups in the Pacific area.

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MEETING ANNOUNCEMENTS

Alaska

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

Argentina

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

Arizona

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

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

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, 85701. 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—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

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

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

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

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

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

REOLANDS—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.

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

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

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counselors
between 8 and 10 P.M.

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

Annemargret L. Osterkamp, A.C.
S.W., 333 West Johnson Street,
Philadelphia 19144

Holland McSwain, Jr., A.C.S.W.,
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Under the leadership of Elizabeth Cattell and Bob Blood, this year's Midwinter Institute will explore the difference between loneliness as liability and loneliness as asset; between loneliness that stunts in comparison with loneliness that spurs development.

How can we achieve a sense of community of loving relationships—the opposite of loneliness—in the fleeting contacts of an increasingly mobile society. Participants will spend much of their time in small groups, sharing childhood and adult experiences of loneliness and community and aspirations for the new year in moving from loneliness to community. These groups, together with communal work, worship, and recreation, will provide opportunities for experience in community.

The Institute, from 6:30 p.m. dinner on December 30 to 1:00 p.m. dinner on January 2, will cost \$45 per person, including \$15 advance registration. Send your \$15 check (made out to "Pendle Hill") to Midwinter Institute, Pendle Hill, Wallingford, Pennsylvania 19086.

Let Pendle Hill simplify your Christmas giving...

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Apocalypso: Revelations in Theater.
Jack Shepherd

Six pamphlets at \$4.00. (\$3.50 if ordered with your new or renewed subscription.) Also available: Subscriptions to the 1972 Series, which will include pamphlets by Hugh Doncaster, Carol Murphy, and Douglas V. Steere.

Persons not acquainted with Pendle Hill Pamphlets may receive a complimentary copy of the pamphlet of their choice. For details and publication list, write Elaine Bell, Pendle Hill Bookstore, Wallingford, Pennsylvania 19086.

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 776-7369.

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

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

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

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

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. George Corwin, Clerk. Phone 853-1521.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship, 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.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

PEORIA-GALESBURG—Unprogramed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

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

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 344-6510 or 367-0951.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth. Phone 336-3003.

INDIANAPOLIS—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.

PAULLINA—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgins, Paullina, Correspondent.

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

Kansas

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

Kentucky

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

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

LOUISVILLE—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.

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. Elwyn Ayres, clerk (301-263-5719).

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

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

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

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—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

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.



Hartford Meetinghouse, West Hartford, Connecticut

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

HARRISBURG—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. Meeting for worship 10:30 a.m. followed by Forum.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—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, Germantown and Cambria, 10:15 a.m.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

University City Worship Group, 3907 Spruce St. (Enter rear.) 11 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tennessee

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

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

Texas

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

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

DALLAS—Sunday, 10:30 a.m., 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, 729-3756.

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

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

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

SOUTH LONDONDERRY—West River Meeting, Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schlicher, 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.

Coming Events

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

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."

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

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.

Central America Yearly Meeting. Write Ruben Galvez, Apartado 8, Chiquimula, Guatemala.

At Pendle Hill, Wallingford, Pennsylvania 19086:

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

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

December 3-5—Sensitivity Training Weekend, led by Bob Blood, assisted by Jean Feinberg.

At Powell House, Old Chatham, New York 12136:

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.

Announcements

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

Birth

BARLOW—On August 27, a son, BENJAMIN LOUIS BARLOW, to Thomas L. and Wendy Barlow. The parents are members of Oshkosh, Wisconsin, Monthly Meeting.

Adoption

YOUNG—A daughter, ALLISON LEE YOUNG, born September 11, 1969, by Helen Young.

Marriages

GRISOM-HAMMARSTROM—On July 3,

WENDY HAMMARSTROM, daughter of Bryn and Helen Hammarstrom, and GARY GRISOM, grandson of George Karsner, of Newtown Square, Pennsylvania. The bride is an associate member, and her parents are members of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

HOWARD-GLASS—On August 28, in Kennett Meetinghouse, Pennsylvania, BARBARA JEAN GLASS, daughter of James K. and Mary H. Glass, and DANIEL JOSEPH HOWARD, son of Lloyd C. and Margaret F. Howard, of Olean, New York. The bride and her parents are members of Kennett Monthly Meeting.

MERANDA-DICKINSON—On September 18, SARAH DICKINSON, daughter of Ed and Marnie Dickinson, and FRANK MERANDA. The bride is a member of Yellow Springs, Ohio, Monthly Meeting.

Deaths

BARRUS—On August 22, GEORGE BARRUS, a founding member of Rochester, New York, Monthly Meeting. He is survived by a son, Robert, of Burnsville, North Carolina.

FARQUHAR—On May 20, in his home near Kennett Square, Pennsylvania, MALCOLM FARQUHAR, aged 91, a member of Kennett Monthly Meeting. He is survived by his widow, Katharine D. Farquhar; three daughters: Dare F. Rayne, Caroline F. Thompson, and Nancy F. Darling; six grandchildren, and eight great-grandchildren.

PASSMORE—On September 10, in Brandywine Hall Nursing Home, West Chester, Pennsylvania, ELIZABETH M. PASSMORE, aged 53, a member of Kennett Monthly Meeting, Pennsylvania. She is survived by a brother, Henry M. Passmore, of Media, Pennsylvania; and an aunt, Helen O. Passmore.

In Memoriam:

Edward Pasqual Dozier

EDWARD PASQUAL DOZIER was born April 23, 1916 in his Hopi-Tewa medicine-man grandfather's house, in Santa Clara, New Mexico. He was the last of eleven children of his Indian mother, Leocadia Gutierrez Dozier, and his Caucasian Missouri lawyer father, Thomas Sublette Dozier. Their home, although poor, always was a haven.

At the time of the annual fiesta in August honoring St. Clair, patron saint of the village, Friends gathered to renew old ties and to enjoy the special Indian foods and dances. This custom still is carried on.

He was able to bridge two cultures in days when there were no guidelines. Through his doctoral thesis, his books and articles on the Hopi-Tewa and the Southwestern Pueblos, and his teaching, he was able to interpret the culture of his people. He was professor of anthropology in the University of Arizona and became vice-president of the Association of American Indian Affairs.

He is survived by his widow, Marianne; his son, Miguel; his daughters, Anya Dozier and Wanda Kabotie, and three grandchildren: Paul, Clare, and Eddie Kabotie.

Edward Dozier was a member of Palo Alto Meeting, California.

ELSIE RENNE

Dial - A - Student

(513-382-0951, Ext. 43)

Remember the old joke about the fellow who claimed he graduated from the School of Hard Knocks? We used to get a laugh out of that one—but not any more.

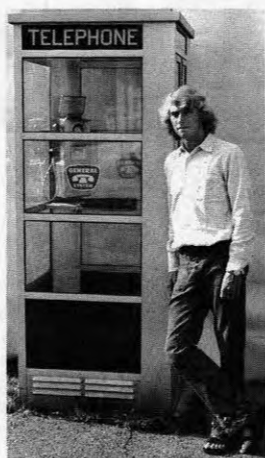
A few years ago, Wilmington College started putting its students out into "the real world" during their sophomore and junior years. We placed them in all kinds of enterprises: business and industry, journalism, Friends schools, Indian reservations, Urban Corps, you name it.

The students did a fine job, and they liked the experience. So did the employers. Now, Wilmington requires all students to participate in one Field Term (three months) before they graduate. It is Wilmington's way of linking academics with reality.

If you have a position in your business, school, organization, or whatever, that could provide a valuable experience for up-and-coming youth, give us a call. It could prove to be as exciting for you as it will be for the student.

The expected remuneration varies from job to job. You can work out the details with a phone call—today.

And remember. No more jokes about the School of Hard Knocks. Thank you.



Call: Dick McKenzie, Wilmington College, Wilmington, Ohio

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Robert E. Hinshaw, President