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The contributors to this issue

GORDON M. BROWNE, JR. is clerk of New England Yearly Meeting and is a member of Yarmouth Preparative Meeting. He is professor of English in Cape Cod Community College and is co-author of *Adventures in World Literature*. His short stories and articles have been published in American and European magazines.

FRANCES WOODSON is a medical secretary. She joined the Society of Friends through Orange Grove Meeting in Pasadena, was a sojourner of Morningside Heights Preparative Meeting, New York, for about six years, and then was a member of Pacific Ackworth Meeting, Temple City, California. She has attended sessions at Pendle Hill and worked for American Friends Service Committee in Philadelphia as a secretary.

E. GORDON DALBEY, JR., who lives in Palo Alto, California, was a volunteer in the 1967 Los Angeles summer project of American Friends Service Committee. He is a writer and has had articles published in *Christian Century*, *Motive*, *Quinto Lingo*, and *Volunteer*. He taught in Nigeria as a Peace Corps volunteer and in public schools in California.

JOSEPH HAVENS is a community psychologist in the University of Massachusetts and in the Mental Health Center in Holyoke, Massachusetts. He has experience in leadership of small groups and is especially interested in the relationship between religion and psychotherapy. He is a member of Mount Toby Monthly Meeting, Leverett, Massachusetts.

RICHARD CHASE considers himself a "seeker, a finder, and, incidentally, a member of Community Monthly Meeting, Cincinnati." He has had an article published in *Gospel Messenger*.

DONALD ARY, coauthor of *An Introduction to Research in Education*, is clerk of DeKalb, Illinois, Preparative Meeting and is associate professor in the College of Education, Northern Illinois University. He is a member of the American Educational Research Association.

The photograph on the cover is of Summit Melas Pass on Durango-Montrose highway 550, in Uncompahgre National Forest. The pass is at an elevation of nearly eleven thousand feet and is in San Juan County, Colorado. The Yearbook of Agriculture 1971, *A Good Life for More People*, deals with forests and many other aspects of environment and living. One may obtain a free copy by writing to his congressman in Washington.

Somewhere the mountains wait, in peace, quiet, solitude. Somewhere, though, mountains rock and crumble under the violence of man and nature; for such, the Psalmist wrote:

*God is our shelter and our refuge,
a timely help in trouble;
so we are not afraid when the earth heaves
and the mountains are hurled into the sea,
when its waters seethe in tumult
and the mountains quake before his majesty.
There is a river whose streams gladden the city of God,
which the Most High has made his holy dwelling;
God is in that city; she will not be overthrown,
and he will help her at the break of day.*

—Psalms 46: 1-6; The New English Bible

Today and Tomorrow

Where The Heart Is

THE CORPORATION Information Center of the National Council of Churches prepared a report that accuses ten Protestant denominations of supporting, through their stockholdings, the "irresponsible, immoral, and socially injurious acts" of twenty-nine large corporations that hold military contracts.

The ten churches, which include those that have led the antiwar movement and the growing criticism of militarism in America (and the National Council itself), have almost two hundred three million dollars invested in companies that last year provided more than ten billion dollars' worth of war materials. The National Council has nearly twelve percent of its total portfolio invested with prime defense contractors.

In 1970, a year of poor earnings, these investments brought an income of more than six million two hundred thousand dollars. The market value of the investments of the leading religious investor in military hardware was close to sixty million dollars. That of the second highest was nearly fifty-eight million dollars.

The report pointed out that those investments of religious organizations give a "moral aura of legitimacy" to the practice and is a "factor of far greater significance than the actual dollar amounts invested."

We are urged to "ask how the moral and economic wealth of the churches and other institutions is used" and then to "assume a leadership role by providing an example of corporate social responsibility."

Names and amounts were cited, but let us not point a holier-than-thou finger of scorn. We Quakers surely are not *sans peur et sans reproche* in this sorrowful matter, even though several Yearly Meetings and international conferences of Friends have struggled with it for at least twenty years.

Nor is Friends Journal considered beyond reproach. About the advertisements we have printed for savings and loan associations, banks, and life income and annuity plans, John H. Davenport, Boulder, Colorado, wrote us:

"My concern is with *indirect* investments: I'm no financier, but I believe almost every savings bank in this land invests in United States Government bonds, and I believe these bonds are used to finance the operation of that Government in so-called 'defense' and military operations that have no redeeming social significance, the ecologically doubtful operations of the Atomic Energy Commission, the Central Intelligence Agency, and others. I shudder to think how many Meetings have how many accounts in the firms whose advertisements you print.

"To make matters worse, the members of Finance Com-



Photograph by Frank Nesbitt

mittees tend generally (and generalizations, I admit, are dangerous) to be more interested in the 'security' of the invested funds of Meetings than in putting them into risky ventures that have no hope of securing a fat contract from the Department of Defense.

"Has *your* Meeting financed the killing of a baby in Vietnam *this* week? And where is the money coming from for my life annuity if I take advantage of the life income and annuity plans? From someone else's death?"

What to do? We do not know.

Money cannot be put these days in a cookie jar in the cupboard or buried in a tin can in the garden. A Meeting, like a person, has to put its resources (and time, talents, and heart) into something that returns service now and in the future.

We hope we get articles, letters, and news items about this: Suggestions for all of us to consider, experiences of Meetings, and recommendations for possible action.

Simplicity, Again

WE HAVE EXPERIENCED again the satisfaction of getting rid of things: The cumbrances we once thought necessary, the books that are more useful now to somebody else than to us, clothes that just take up closet space, stuff whose sentimental value has declined—not junk, but lumber. It is a good feeling to simplify one's life and make it freer. Would one could just as easily rid himself of the "loads of learned lumber in his head."

Violence

PEOPLE WHO READ newspapers surely need no reminder of one of our greatest problems, violence in the streets. Here, nevertheless, is a reminder: Thirty million American citizens own pistols; more than a thousand kinds of revolvers and automatics can be bought; laws to control the purchase and possession of a pistol are woefully inadequate in nearly all states. Bills in the Congress to control handguns need the support of all who adhere to a witness of nonviolence.

A Procession of Friends, An Appreciation

by Gordon M. Browne, Jr.

OF HER NEW BOOK, *A Procession of Friends, Quakers in America*, Daisy Newman writes:

"This is not strictly a history. Only representative people and events could be mentioned in the limited space, while others of equal importance have regretfully been omitted. This is rather a *montage*, an aggregation of occasional pictures, taken from various periods and superimposed one on another. Out of the composite emerges a people who have sometimes been sadly narrow, inconsistent and petty, as well as stirring prophetic and heroic, renouncing war and championing the poor and the oppressed."

A Procession of Friends most assuredly is not a history in the traditional sense of a history as a broad, chronological survey of impersonal trends and climactic events. Rather, it is a compilation of acts and experiences of individual men and women that gives to history a human face and a human heartbeat and gives to Friends a view of their heritage.

Readers who know Daisy Newman through her novels—through *Mount Joy* or *The Autumn's Brightness* or *Diligence in Love* or *Now That April's There*—will be delighted with her application of her novelist's talents for characterization and dramatic incident to the uses of history. Person after person, event after event, come to life in a rare way.

Whether it be Robert Fowler in 1657 considering the possible "hardships and loss of my life, wife, and children, with the enjoyment of all earthly things," as he prepares to navigate his little ship *Woodhouse* toward New England and its persecuting Puritans, or Albert Bigelow, just three hundred years later, preparing to sail the ketch *Golden Rule* from California into the nuclear weapons test area of the Marshall Islands, history suddenly speaks with their voices, and a reader lives with them their faithfulness to their special leadings of the Spirit.

The urgency for Truth that moved Mary Fisher in 1665 to make the perilous trip from England to Smyrna "... across Greece to Adrianople—over five hundred miles on foot—bearing a message from the Most High God to Mohammed IV, Sultan of Turkey" or that moved Anna Hunnicutt in 1895 to leave William Penn College to work above the Arctic Circle among the Eskimos of Alaska—this urgency for Truth in Daisy Newman's pages is not only understood but felt, and the book itself becomes a vehicle of that Truth.

The procession of Friends is remarkably full. There are the renowned Friends a reader would expect: William Penn, Rufus Jones, Mary Dyer, Lucretia Mott, and others equally well-known. There are also scores of Friends whose more limited fame makes them no less important in the story of Friends in America: Perry Hayden, Eli and



Photograph by Bradford Bachrach
Daisy Newman

Sybil Jones, Joel and Hannah Bean, Paul Cuffe, and Helen Griffith, just to name a few at random. The procession includes those who suffered for their faith, like the Boston martyrs, Nicholas Upsall, the Southwicks of Salem, Prudence Crandall, and the conscientious objectors in all this nation's wars.

It also includes those whose vision of their faith surprises the reader with its incompleteness: Quaker slaveholders, trustees of segregated Quaker schools and colleges, elders of Meetings whose devotion to the forms that made Friends "a peculiar people" was at the expense of the spirit that had earlier made them a light to all the world. The procession includes gloriously inspired Friends like George Fox and John Woolman and scores of faithful servants of that inspiration like Margaret Fell Vestal; Addison and Levi Coffin; William Bacon Evans; and Clarence Pickett.

American Friends are here in all their diversity. Marjorie Nelson, of Western Yearly Meeting, goes to Vietnam to work in the hospital at Quang Ngai under the banner of American Friends Service Committee. At Hue, where she is later to be taken prisoner by the Vietcong during the Tet offensive, there is already stationed one of several American Quaker missionaries sent to South Vietnam by Oregon Yearly Meeting of Friends Church, which some years earlier had publicly disavowed any connection with the American Friends Service Committee.

Painful chapters are ones in which the author, with candor and charity, records Friends tendencies toward division. Even while Daisy Newman treats with respect the fragments of truth that each party to a division clutches to itself and calls the Truth, however, the primary testimony of her book is to the unifying experience of the Divine that ignores the divisions of human will and seeks practical expression through the dedicated lives of individual Friends of all persuasions.

Indeed, it is no coincidence that Daisy Newman has dedicated her history of Friends to her grandchildren with the phrase, "Let your lives speak." It is her historical technique to give personal embodiment to the religious experiences and testimonies of Friends.

The peace testimony cannot remain abstract when it is

enunciated by George Fox from prison, refusing the military commission which would have brought his release, or when it is lived through eighteen days of continuous meeting for worship by Cambridge, Massachusetts, Friends as they await the authorities who will arrest the young AWOL soldier to whom they have given hospitality in their meetinghouse. The brotherhood of man cannot remain a mere concept of generalized good will when one watches the painful labor of Vermont Friend Thomas C. Battey among the dreaded Kiowa Indians or hears Iowa Friend Enoch Hoag, supervisor of Quaker Indian agents in the Indian territories, with firm conviction, address the Osages as "My brothers!"

That brotherhood becomes visible as Stephen G. Cary pleads with official Washington to heed the anguished cries of America's poor, gathered in Resurrection City during the Poor People's March on Washington. It becomes compelling as he goes to jail for fourteen days for demonstrating alongside his poor brothers.

Indeed, *A Procession of Friends* opens with a dramatic testimony to brotherhood—the occasion when Rufus M. Jones, D. Robert Yarnall, and George A. Walton entered the very citadel of oppression, the headquarters of the dread Gestapo, to plead for a chance to arrange for the emergency feeding and rapid emigration of Germany's suffering Jews.

That a history of Friends in America should open with an incident that occurred as recently as 1938 is as unusual as this book is unusual. Daisy Newman's method is to exemplify a major thread of Quaker experience with a specific illustration and then to follow that thread backwards or forwards through the more than three hundred years of Quaker experience in America.

This device gives clarity to the experience through the vividness of the examples without sacrificing the reader's awareness of the chronology. The device must have been very difficult in the writing, for it requires the author to hold firmly to many threads at the same time. Most readers, with their precious Quaker history alive before them, will be grateful for her efforts.

If there are rare moments when a thread seems to be dropped or to be puzzlingly entwined with another, the temporary confusion results from the sheer bulk of information that Daisy Newman commands. The documents to which her footnotes refer and the variety in her index are clues to the breadth and thoroughness of her research. She has made the whole spectrum of Quaker thought, action, and experience her domain.

Daisy Newman, of course, has had extensive experience among Friends herself. A faithful member of New England Yearly Meeting of the Society of Friends since 1937, she has traveled much among Friends and participated in a broad range of Quaker activities. A former member of Friends World Committee, she attended the Friends World Conference at Oxford in 1952 and the Triennial Meeting in Waterford, Ireland, in 1963.

Assisted by Friends World Committee and a grant from the Cottonwood Foundation, in the two years of 1969 and 1970, while she was working on this book, she managed to attend no fewer than ten different Yearly Meetings in the United States and two more in Europe. Among these Yearly

Meetings were some Conservative Yearly Meetings, some belonging to the Evangelical Friends Alliance, some to Friends United Meeting, some to Friends General Conference, and some to both FUM and FGC. As a member of the Corporation of American Friends Service Committee and of the Executive Committee of its Cambridge office, she has been close to the varied work of that agency.

During the time of the school integration crisis in Prince Edward County, Virginia, she spent two extended periods there, traveling throughout the county, gathering information both for AFSC and for a book she was considering writing. She served on the committee whose dedicated work culminated in 1945 in a reunited New England Yearly Meeting, ending one hundred years of separation. Later she worked on the committee appointed by that Yearly Meeting to prepare a revised *Book of Faith and Practice*, which would be acceptable and useful to all the diverse elements within the Yearly Meeting.

She wrote the pageant *The Business of Our Lives*, which was presented first to celebrate the three hundredth anniversary of the arrival of the first Friends in America and again, five years later, to celebrate the three hundredth anniversary of the first sessions of New England Yearly Meeting.

Yet more than broad study and broad experience created *A Procession of Friends*. In the second chapter, Daisy Newman quotes George Fox's famous exhortation to his followers, sent from his prison at Launceston, Cornwall:

"Let all nations hear the word by sound or writing . . . be valiant for the Truth upon earth. . . . Live in it . . . do not abuse it. . . . And this is . . . a charge to you all in the presence of the living God: be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in every one."

Friends in New England, Friends who know her around the world, recognize in Daisy Newman one who is most faithful to Fox's charge. It is not only her intellectual skills, then, that she has brought to *A Procession of Friends* but also the power of her own confidence in the Light. There must have been much of the feeling of worship in the writing of this book. Surely there is in the reading of it.

A Procession of Friends is a special book. It catalogs the variety, the complexity, the narrowness, the nobility, the holy aspirations of a special people. Of them, Joseph Knox, of The Greensboro News, wrote at the time of the Fourth World Conference in 1967, "Just who did they think they were, anyway, this handful of presumptuous people, assuming responsibility for sufferers of all the calculated cruelties people inflict on people? Why, there are more Baptists in North Carolina alone than Quakers in all the world! During days I met with them to report . . . I came to see them as a small band of conspirators . . . fussing among themselves to live their preachments, needling the conscience of the world to be about the business of the Sermon on the Mount."

A Procession of Friends is a family portrait, of this "small band of conspirators" and all their forebears. It is a book to read slowly, to savor, and to return to often.

Why I Left the Society of Friends

by Frances Woodson

I WITHDREW my membership from the Religious Society of Friends nearly three years ago after twenty-two years, during which the Society had been my mainstay and the center of my living. I did this not in anger or ill will but because I was no longer joined with Friends in what I believe is the central purpose of living and because membership was not giving me the support I needed toward this end.

More, I felt that the Society was not as a whole joined together in any central purpose, being vague or unclear and hesitant to grapple with the meaning and purpose of the Society of Friends as a religious body. I could feel joined to individual Friends in various Meetings and still do, but I found myself at odds when I participated in the body as an organized group. I realized that the Society was not contributing to my spiritual advancement and that the disquiet and uneasiness I had been experiencing might have a disturbing influence on the Meeting.

This realization did not come on me suddenly, but only after I had become clear in my mind regarding the meaning and purpose of life on this earth and only after a long process of searching.

I was asked why I made no attempt to share with Friends this finding, which was so momentous for me, and so help to direct their corporate attention toward the central and primary reason for the organization.

Foremost was the matter of language by which to communicate. Friends are fearful of discussing theology and seldom share corporately deep matters of the spirit, except occasionally and fragmentarily, usually in worship. Friends fairly easily use words such as "God," "Inner Light," and "Christ Within," but spend little time within the Meeting coming to grips with their meaning for the individual in order to arrive at some common understanding. What was borne in on me then was how little I knew of the deep spiritual beliefs of Friends in the Meetings to which I had belonged and how superficial were our relationships actually, although we might have known each other long and warmly in most matters. I could not actually know where we were joined and where we differed. As I reviewed my years in the Society, there seemed to be a tacit assumption that such investigation was too delicate and sensitive and personal a matter to be approached corporately.

As for helping to direct the attention of Friends toward what I believe to be the primary reason for the Society's existence, I am convinced that influence of that sort comes not from intellectual knowledge but through the authority of lives that speak. I have at last found my direction and embarked on the Way, but only just, and my life did not then and still does not demonstrate that authority. I did,

however, feel that on leaving I might point out the ways generally in which I felt Friends were missing the point, hoping to jolt them into reexamining priorities and emphases. This I did in an open letter to Friends, which was published in our Yearly Meeting organ.

While I felt I must withdraw my membership, however, I have not rejected the basic philosophy of Friends or dissociated myself from Friends. I have had no interest in joining another group. I still think of myself as a Quaker. I still attend an occasional meeting for worship and, because of my stenographic skills, enjoy giving active service still in Quarterly and Yearly Meetings. It also seems to be my vocation in the religious sense.

What has been the response of Friends? Do I feel after this length of time that the action taken was God-directed as I had assumed? What has been the effect on my spiritual life? Would I still make the same critical evaluation, now that time has dissolved possible emotional distortions?

Overall, the response of Friends has been negligible, and I am in no position to evaluate the implications. It could mean that the impact of my action and letter was not the jolt I had intended but was accepted benevolently and simply as the need of one person to express himself. It could mean that Friends are pondering the charges without the urgent necessity to reply. Naturally, I received a few responses, which agreed with the views I expressed, but few have taken or made the opportunity to discuss my action or my letter. I have the curious feeling that they might be embarrassed for me and unsure how to approach it, since I have not sought out such discussions. I have the feeling also that most Friends in and near Los Angeles are not aware of my action or are aware only vaguely.

Do I feel, after all this time, that the action I took was God-directed as I thought? What has been the effect on my spiritual life? The answer to the first is still "yes." To the second, I would say that at my stage of development this seems to have been right for me. When the step was taken, the act of separation was a frightening one for me, since my whole security had rested for so many years upon the Society and upon particular members in it. I do not now decry that dependence, for it gave me the support I needed then.

What I now see is that Friends often fail in redirecting such dependence to the eternal. When the step had been taken, however, I found the actual separation beneficial in just that way, and I now appreciate why, in the mystical tradition, the novice often goes apart to find his center, his security, his *raison d'être*.

Time gives perspective to all judgments.

Do I still feel that Friends are missing the all-important point of life?

What I sense, more than ever, is that Friends are directing their efforts toward secondary goals. Conduct and action often seem to lack the authority or vitality that comes from giving first allegiance to God and acting on Divine guidance rather than from reasoned goodness.

More than that, I am still strongly inclined to the notion that Friends generally are unaware that they are

missing the point. They may wonder at loss of interest or lack of commitment in the Meeting but attribute this, as I once did, to superficial causes, unaware that the source of trouble lies much deeper.

I am also still impressed with the general lack of knowledge about and understanding of the mystical tradition of which Quakerism is a form. I have a strong feeling that few Friends are aware of the purpose and value of the silence Quakers espouse but regard its use as serving purposes of release from temporal pressures, as psychological therapy perhaps, as a means of worrying through some knotty problem, or serving some other good but superficial need. I would guess that few Friends look on it as a means for changing consciousness and character, with all that is necessary in time, effort, and attention to practice it.

I have encountered little to indicate recognition of the need for religious training and direction. Few Meetings I know have an adequate library dealing with spiritual growth and development, and the spiritual counseling that is furnished seems more in the nature of psychological therapy, with adjustment rather than union with God as the goal. If I seem to have better background knowledge in these matters than most Friends, it has not been acquired in the Meeting but is due almost entirely to Allan Hunter, a non-Friend (although well known to Friends) through the opportunities he created for training in the life of the spirit. I must add that I was unable to appreciate truly the value of such training until recently.

Does all this sound like censure or condemnation?

It is not intended as such but as an attempt to awaken the need to reexamine the life of the Meeting as it relates to the spiritual fundamentals of Quakerism. As it appears to me from the Meetings I have known, Friends are not centered in that which is eternal and are not aware of their condition. Meetings often are held together in a loose binding by various interests and needs; that may be recognized as less than optimum, but too often it is taken to be an unavoidable state.

Because Friends shy away from theology and the verbalization necessary to communicate it, the theology of individual Friends may vary considerably within a given Meeting. Too, if other Friends on Committees of Overseers or Ministry are as hazy as I was about my own faith when serving on these committees, the applicant for membership is not likely to receive any clear ideas in this regard. In my assignments, I found myself relieved if the subject was not brought up or I depended on Quaker literature to do the job for me. Those serving with me appeared to have the same reluctance about discussing Quaker theology in any depth, and I fear that this is rather general among Meetings. If so, deterioration in spiritual vitality is not only likely but is probably already taking place.

This brings me to my final comment. Such a condition is not necessarily unhealthy. It was my experience as an individual that things had to reach a depressingly low state before I became open and receptive to the reality of the Spirit.

William Penn; Li'l Bad Wolf

by E. Gordon Dalbey, Jr.

MY FAVORITE comic strip when I was a boy was Walt Disney's Li'l Bad Wolf. The title character was the son of the Big Bad Wolf, an unscrupulous sort whose chief occupation was deceiving three particular little pigs in hopes of seizing them for dinner.

Of the pigs, two wore nothing but a boyish hat and jacket and were naive and foolish. The third, Practical Pig, wore pants and an engineer's cap. Practical Pig was the executive policymaker, who saw himself as the righteous guardian of the innocent. He bore a certain all-American flavor, much like that of Dick Tracy or Superman. Practical Pig never became famous as a wolf-killer, however, largely because he lacked the .45 or the body of steel necessary to enforce his authority beyond pigdom.

Cast frustratingly in between these models of evil and good was Li'l Bad Wolf, a close friend of the three little pigs. Conflict and drama arose as the little wolf found himself caught between loyalty to his father and loyalty to his friends. Wolves, it was to be assumed, operate from a position of power. The little wolf therefore sought among the oppressed but dignified little pigs to redeem the wolfhood of his heritage and to sustain friendships that were authentically his own.

One of the stories in the comic strip, "The Misfit," opened as the little wolf, entrusted with the plans of a secret clubhouse by the three little pigs, tells his father, Big Bad Wolf, that he is going for a stroll. As he waves goodbye, the big wolf picks the plans from his son's pocket.

Later, at the clubhouse site, the big wolf appears suddenly and attacks the pigs. In desperation, the little wolf pushes the pigs into the nearby river, and they swim disgustedly to safety on the other side.

"Believe me," the little wolf pleads to his dripping friends, "I don't know how he got the plans."

"Let's go, kids," snorts Practical Pig contemptuously. "Next time we won't give our clubhouse plans to any wolf."

Rejected by his friends, the little wolf must then face the wrath of his father, whose efforts he thwarted.

"You don't deserve to be a wolf," the father scolds. "You helped those pigs to escape from my hands."

"But, Papa, the pigs are my friends."

"For a wolf, a pig means only a juicy dinner!"

"Then I am not a good wolf," sighs the son, hanging his head in shame. "I am a bad wolf."

"I guess so," huffs the father, stomping off. "Sometimes I feel ashamed to call you son."

"A good wolf is nothing but a misfit," cries the little wolf, alone.

The gentle hero thereupon decides to run away from

home, so as not "to cause problems to my dear loved ones." Shortly into his journey, he meets a little rabbit, whom he befriends. The rabbit takes him home to meet the mother, who flies into a rage.

"Crafty wolf," she shouts, throwing pans and rolling pins at the dismayed little wolf. "I'll teach you to take advantage of a poor little defenseless rabbit like my son!"

Alone again and farther into the forest, the rejected runaway encounters his uncle. "Nobody loves me," he explains.

"You're wrong," the uncle tells him, taking him under a welcome arm. "I would be happy to have you live with me."

"Really?" exclaims the little wolf in sudden joy.

"Of course. Here you will feel just like in your own home."

"Thank you very much. You are very kind."

"I imagine that after such a journey you're pretty hungry," the uncle offers.

"I sure wouldn't turn down a good meal," the young visitor laughs.

"I'll give you one as soon as you steal a fresh chicken," the old wolf continues hospitably, pointing to a barn.

"I have to steal a . . . ?" the little wolf asks in shocked dismay. The next frame shows him at night approaching the chicken house. "My uncle reminds me of my father . . . always telling me to do improper things," he moans.

The chickens, predictably, are not impressed with their visitor's gentle overtures of friendship, and their ensuing squawks bring the farmer running with shotgun blasting. Later, alone again in the forest, the little wolf sighs, "It's useless. Nobody wants anything to do with a poor good wolf."

Meanwhile, the Big Bad Wolf has discovered his son's absence. Realizing that he himself is to blame for any harm that might befall the little wolf—"I'd never forgive myself"—he goes hat in hand to the three little pigs asking for their help in a search party. Presently, they come upon the little wolf sobbing in the forest, and all are happily reunited.

Noting that all is well again, however, the Big Bad Wolf leaps suddenly to catch the pigs. The little wolf trips him, and the pigs escape.

"I'm very sorry, Papa," he says, half smiling.

"Forget it, son," the older wolf says. "I prefer to believe that I stumbled over something." Then, standing, he shakes his head incredulously. "I can't believe that for a little while there I was a good wolf."

"You don't know how happy it makes me to hear you say that, dear Papa," says the little wolf. Together, arm in arm, they walk homeward.

Sons are hopes. They do not demand that their fathers be good wolves all the time—just "for a little while." That is all they need to grow.

He was the oldest son of a military man, the "Jr." groomed for a good position in business. He performed excellently in school and was sent to a distinguished



William Penn, engraving by John Sartain from a painting by Henry Inman.

university. As a sophomore, however, he was kicked out of college for leading a demonstration against the university's elitist policies. His father beat him and sent him away under full allowance to a place where he might be more appropriately influenced. Shortly after his return, however, he was busted on the charge of holding an illegal protest meeting. His father disowned him.

The greatest single influence upon William's life was his father. The elder Penn was a devout moralist. A career naval officer, his standard was law and order. He made clear to his son William the rewards to be reaped by an adherence to that standard. During the latter's boyhood, Cromwell beheaded Charles I and captured a part of the King's fleet, adding it to his Irish squadron. Cromwell placed Penn, family friend of the monarchy, in command of that squadron as Rear Admiral of the Irish Seas. In a subsequent antiroyalist purge, Penn chose to speak out only on his seamanship; one more forthright, Vice Admiral Batten, was permanently relieved of his post. When eleven ships later seceded from the Navy under Batten, Penn refused to join.

For his unprotesting devotion to law and order, Admiral Penn was awarded an estate in Ireland, seized from Catholic landowners as part of a British scheme to resettle Ireland with English Protestants. When Charles II was reinstated after Cromwell's fall, Penn's ship was dispatched to pick up the exiled monarch and return him to England. One of Charles's first legal acts upon reinstatement was to knight the elder Penn as Sir William.

On the crest of his father's new peerage, and in the first year of Restoration, William Penn, Jr., was sent to Oxford. He performed excellently his first year, as was expected. As a sophomore, however, he joined with a group of militants who refused to wear the university gown or to attend chapel services in the Church of England. In 1662, at the age of seventeen, the rebellious young Penn was expelled from Christ Church College and sent home.

Furious at such impertinence, Sir William thrashed his son and sent him to another institution. Again young William was expelled, and the father determined to send him to France among "persons of quality." Shortly before the departure, London burst into rioting as the House of

Commons passed the Quaker Act, aimed at "preventing mischiefs and dangers that may arise by certain persons called Quakers, and others refusing to take lawful oaths."

On his return from Paris a year later, however, young William began to follow Quaker activities more closely. A worldly cavalier, he soon found among the quiet, oppressed Quakers the need to resolve his past. During one of his first visits to a Quaker meeting, a soldier burst into the room and began heckling the worshipers.

As Catherine Owens Peare writes in her biography, "To Penn, the gentleman, the intruder was a common soldier, as low if not much lower in caste than hundreds of men under his father's command. . . . Penn did what came naturally to him: He picked the man up by the collar and started with him to the head of a flight of stairs. Friends hurried to prevail upon Penn to be gentle; retaliation was not their way." William released the soldier.

Within the hour, the upperclass son was faced with the fact that if he did not get it together with his past, others would suffer: The affronted soldier returned with a squad of officers and arrested nineteen of the Quakers, including William. The mayor, presiding at the trial, was about to release Sir William's son as a matter of course. William then and there determined to go beyond the good son toward becoming an honest man. He insisted on going to jail with the Quakers.

From jail, he wrote an eloquent letter to the Lord President of the district and obtained the release of all. Henceforth, William found in the Quaker movement a context in which he could affirm both his past, by using its influence in high places, and his future, by embarking on a lifestyle that was authentically his own.

William's encounters with the forces of law and order were a profound embarrassment to his eminent father. By the age of twenty-four, William had become an itinerant Quaker preacher and organizer. Throughout, he continued to hold out hope for his father's understanding, signing his letters, "your obedient son and servant."

His patience at an end, the elder Penn called his son home and threatened to pray that God would make William renounce the Quaker faith. Appalled, William stood firm. The father ultimately threw his son out of the house that he "should dispose of his estates to them that pleased him better." Deprived thereafter of family support, William turned to embrace the Quaker community.

On his deathbed a year later, Sir William called his son home to confer his ultimate blessing upon the young man. In reality, however, neither father nor son had rejected each other. The manhood of William Penn, Jr., was as inextricably bound up in his militant Quakerism as that of William Penn, Sr., was in his own militant gentility.

The dogmatic moralism the younger Penn employed through the trials of Quaker persecution was that very dogmatic moralism employed by the father in his own quiet, if not ambitious, witness to law and order. Born and bred a leader, William never doubted his destiny of moral authority. It was the final consummation of William Penn, Jr., to become "admiral" of the Quaker forces in America.

Energy Fields in Quaker Worship

by Joseph Havens

FOR SOME TIME I have felt that the revitalization of Quaker worship will come through a loosening of rules and expectations that inhibit singing, dancing, and other expressions of praise and celebration. I still believe this. Not long ago, however, an experience in a meeting for worship gave me a different perspective.

I sat down in the crowded meetingroom with about eighty persons, many of them young people. My first sensation was that of the *smell* of human beings—clothing, bodies, breath. It was pleasant, not disagreeable. Quickly this new "tuning in" became a symbol of the variety of persons there and their lifestyles, and also of the tremendous living energy within those walls. Those vibrations stirred a number of thoughts and feelings and new attitudes within me. I recalled recent reading and conversations about research on the energy fields that surround every living organism. A part of what I was experiencing stemmed from the cumulative effect of those vibrating energy fields crowded so closely about me.

Research suggests that each individual's field is most intense, and therefore most measurable, within several inches of the skin, but that it extends outward in decreasing intensity to an unknown distance. These energy fields, well documented in the scientific literature, are the physical phenomenon referred to in spiritual literature as the aura. The observation of auras and more solid scientific data indicate that the energy field surrounding us fluctuates in intensity and in pattern of vibration, according to the emotional and psychic state of the organism.

The best reliable source that I know on these matters is *Breakthrough to Creativity* by Shafica Karagulla (Devorss and Company, Los Angeles, 1967). Dr. Karagulla is a Turkish-born, English- and Canadian-trained psychiatrist of high repute. She began her research in nearly complete skepticism of the whole field of what she calls "higher sense perception."

It is hard for us to imagine in our five-sense-oriented perception the high intensity and power of these energy fields under certain conditions. Research by Russians in psychokinesis, for example, has documented the ability of certain highly gifted people to move small objects across a table top without touching them. There is also considerable evidence to support an energy-field explanation of fire-walking. Apparently, in an extremely high spiritual-emotional state, fire-walkers are able to create such a dense electromagnetic field around their bodies, including the soles of their feet, that the heat of the fire cannot penetrate to the skin. (The best discussion of this to be found is in *The Crack in the Cosmic Egg*, by Joseph Chilton Pearce; Julian Press, New York, 1971.)

These and other studies suggest (I am extrapolating from

the scientific evidence) that the nature of the emotional excitement one feels and his degree of "centeredness" or lack of psychological distraction, affect his energy field and the kind of vibrations which he emits into the environment. There are many kinds of emotional excitement. "Lower" forms are lust and feelings of violence. "Higher" forms are outgoing loving concern for others or the ecstasy of a mystical experience.

The question of lack of centeredness in Friends worship is more subtle. One important distraction, in my view, is the tendency of many of us to use primarily our heads—our thinking minds—in worship. There is considerable evidence that stopping discursive thought is one of the most important ways to change brain waves. This is particularly clear in the physiological study of people engaged in Transcendental or Zen meditation. "Headiness," or thinking and speaking *about* things in meeting, tends to make one insensitive to his own bodily and psychic states and that of others. The awareness of "where people are" can be heightened by attention to the sound of another's voice and to his subtle bodily expressions and movements. Another way of doing so, however, is to silence one's mind and become aware of the deeper vibrations within oneself, and *through that* of the vibrations within the environment. I have no doubt that "speaking to the condition of others" in Friends meetings of earlier times (and to some extent in our own time) occurred partly on the basis of this "extrasensory" sensitivity.

If these hypotheses are true, they suggest that one or a few distracted or disturbed persons can interfere with the centering down of both individuals and the meeting as a whole. Contrariwise, the centeredness, sensitivity, and creative emotional state of a few worshipers can nonverbally influence others around them and potentially the state of the whole meeting. It is in some such way as this, I believe, that "gathered meetings" come about. This is particularly striking where there is no speaking in such a corporate centering down. This is in no way to deny that deep and sensitive spoken messages can also contribute to or even create a gathered meeting. I am only suggesting that there are subtler and, perhaps in certain ways, more spiritual channels through which the gathering may occur.

This argument neither does away with the action of God or the Holy Spirit, nor does it solve the problem of these traditional ways of expressing our faith. Like many contemporary Friends, I am more sympathetic to a naturalist than a supernaturalist frame of reference. For me, the worship that led to these insights was awesome: A contact with powers far beyond my comprehension or my control.

In his classical study, *The Idea of the Holy*, Rudolf Otto describes five major elements in the Divine or Numinous. Briefly stated they are: A sense of awe; a sense of overpoweringness; a sense of energy or urgency; the feeling that the Divine is "Holy Other"; and a sense of fascination. All of these, with the possible exception of the "Holy Other," fitted well my sense of the flow of power through the meeting and through me. I hope I have been able successfully to suggest how certain natural and scientific understandings can regain for us the possibility of gathered worship and the awe and wonder and humility that always accompany it.

Faith, Law, and Salvation

by Richard Chase

I WAS IN A Quaker group discussion when someone raised the question, "Can one live both by faith and law; are not the two antithetical?"

I was alone in maintaining that one who lives by faith cannot also live by law. (I am reminded of Martin Luther's discovery of Romans 1: 17—*For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.*)

It seems to me that pacifism denies force or threat of or reality of violence which, *ipso facto*, is the ultimate basis of law. The superficiality of many pacifists' philosophy is their denial of war and killing, while maintaining that force is appropriate in upholding law for lesser crimes. This, to me, is a contradiction.

What is the Inner Light if not conscience aided by grace? Do we only yield to the Inner Light when the limits of law lead us into a quandary? I think this is no religion, but a denial of God. Christ came to deliver us from laws that we never can entirely obey; we are therefore, under law, all sinners. Christ brings to us saving grace, but we have to find a new footing in faith. We cannot deliberately choose the best of both worlds. In a sense, faith is spiritual anarchy. (What little I know about anarchy is that it is not centered in grace.)

Should then an individual be allowed to drive on either side of the road? Well, if he could, drivers would have to drive more slowly and more cautiously; that could well reduce the accident rate. If there were a regulation (a law without the power of force) to drive on the right side of the road, an individual who drove on the left side could be counseled (or educated) to drive in the usual way because then he would be considerate (loving) toward others and would be safeguarding his own life and property.

Or what would a lifeguard do if the proprietor permitted the operation of an unsanitary pool? Instead of calling it to the attention of law-enforcement officers, he could (assuming the proprietor was uncooperative in response to counseling) post a warning or encourage boycotting the proprietor.

There was a time when Meetings were active in educating others and especially their own when differences arose.

It is very unfortunate that this practice has been largely put aside. Members can get divorces, and Meetings may consider it an invasion of privacy to counsel or may be too namby-pamby to become involved.

It may be that we are too law-abiding. Why do not Quakers (to begin with) take an interest in changing laws (loosely defined) against vagrancy and loitering?—something far less threatening than trying to convince

others that when a man comes charging at you with a bayonet or a gun you do not kill or threaten to kill in self-defense or for any other reason. It is not enough to not kill and be a pacifist.

As A. J. Muste wrote, we are now for the first time living in a world of permanent insecurity: Law by the threat of atomic ruin or ruin by chemical-biological warfare. Law, civil and religious, is threat for threat, an eye for an eye—perhaps a higher law than a feud, but never a substitute for loving, forgiving, hoping, and a still higher law, faith, and belief that God sees our problems before we do and in our seeking, through Christ, finding the grace of salvation.

There is no salvation by law, nor is there such a thing as salvation by law and faith. We must choose, as a way of life, a process, one or the other. Law is attractive, concrete, and immediate. Faith is long-suffering: "Now we see through a glass darkly but face to face." "No man can serve two masters. . . ." Let us yield to educating as the bulwark of regulating—but enlightened by grace, Christ's grace.

Judgment

*"In the hour of death,
In the day of judgment,
Good Lord, deliver us."*

(The Book of Common Prayer)

Man sunders space,
Calipers the universe,
Scuffs on the moon,
Speeds light through wire,
Crystals a diamond,
Transplants a heart,
Performs miracles of healing,
Creates loveliness—
The Taj Mahal, the Parthenon—
Inscribes our aspirations
In Holy Writ, the Magna Charta, and Bill of Rights.
He communes with God,
Holds in his hands
The chalice of life,
Omnipotent good.

But man has eaten bitter fruit,
So Cains slay Abels down the years.
He shreds the forests,
Crumbles mountains,
Pollutes the streams,
Debases life.
He shapes the ultimate
In weaponry;
He splits an atom
That spills pellets of fire
To cinder the earth.

An angleworm, a newt, and a mole
Explore a skull.
Charred timbers form a cross;
The wind ripples over rubble, dust, and ashes;
An acrid cloud drifts on;
The sun glows red
And Genesis is done.

PAUL L. BENJAMIN

"It Is Enough"—Artistic Pressures

Illusions persist, or is it a phantasy self-inflicted? When pressures subside, then we shall work—When turmoils around us finally cease, internal upheavals, unpinioned, can flourish to paint, and create, and soar in propelling intensities.

When *Stille im Lande* reigns, as our kissing-cousins (*Anabaptist*) say—will the Lord then speak through human reeds—pure, melodious, washed of all angers and hurts?

If but the outward urgencies scatter, inner harvests can bloom and fruit to dimensions unfathomed.

Ecclesiastes never preached such season or time, never named *Die Stille* pervading the land, the heart and soul, for words to congeal into fabulous articulations, when a sable-hair brush elicits all . . .

(Where is the long looked forward to, long hoped for calm? one poet asked. The autumnal serenity? Where the unimaginable zero summer?)

When shall we write and create without a new waif of sorrow arriving ill-clad on our stoop? Or loquacious pages with too little of heart to share. Where is the longed-for, ever receding calm?

To nurture the mirage, to water illusion—yet knowing its sterile flower of words without echo, or pigments meticulously applied remaining mute, the crayon line dimming in *sanguine*—a craven mind wraps its talent in linen napkin to bury and treasure—and there to die?

(If you keep on making those reservations, maybe you'll lose this gift which you know you possess . . . said a poet priest—vocation when fruitful will cost—a cross.)

Pressures mount, a head of steam is building.

Without time to function, art becomes frantic.

Boyle's Law, a gas under pressure—steam—

Charles' Law—heat increases the drive—

how to keep a fond image bright, spritely fresh inklings, the touch ever tender compressioned by twenty or fifty pounds of self-generating, creative steam? When the heat is on all around?

Steam packets used to explode plying the rivers, their cargoes and complement spraying like firework rockets to hiss out in the deep.

(Lord, I implore Thee, prayed Aurelius Augustine, Bishop of Hippo, Let not my soul come apart under Thy discipline!)

To cherish the gift through this long, uncomfortable awaiting and holding it in, till *die Stille im Lande* descends, as our Mennonite kissing-cousins say—is then Thy time? Or mine?

Your time is now, the only time, with an ill-clad waif on your stoop to bring in, the soup pot to stir, another's newborn sorrow to tend—and the bombs . . . My time is now, and now is enough—to snatch up a brush, or rhyme a line, to hear *Saint-Peter-Saint-Peter-Saint-Pete* from the throat of a Carolina wren.

(Ah! *Prête-moi ta plume*: It is enough for now to capture but an instant of significant Creation, even one new line born of the anguished longing for *then*.)

E. C.

Another Approach to the Avoidance of War Taxes

by Donald Ary

SOME FRIENDS order their lives in such a way that their incomes are small enough that they pay no Federal income tax, and thus they testify against the war expenditures of the United States. Most Friends feel they cannot do this and still provide for their families in the way they wish.

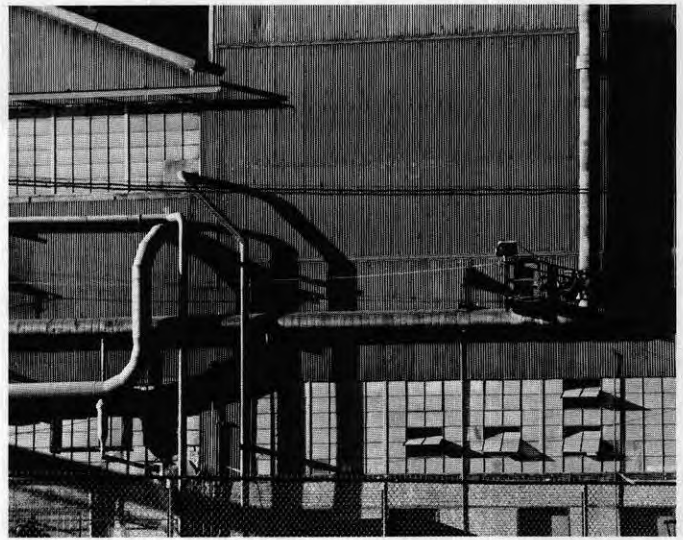
Such Friends can still make an important testimony against war taxes. The key for doing so is the realization that our tax system is structured to favor those who have money and to penalize those who make money by their own labor.

One does not actually have to be rich to employ tax laws that are primarily of benefit to the rich. For example, consider a Friend who is paying income tax at a twenty-percent rate and has two thousand dollars in a savings and loan account. If the account is paying five percent interest, the Friend has a one-hundred-dollar income from it and pays a twenty-dollar tax on that income. If the Friend puts his two thousand dollars into common stocks that pay a dividend of one hundred dollars a year, he pays no tax, as the first one hundred dollars of dividend income is exempt from taxation.

The Friend might choose to send the twenty-dollar saving to American Friends Service Committee. The war effort is poorer by twenty dollars, AFSC is richer by twenty dollars, and the Friend is four dollars ahead when he deducts his contribution to AFSC. The value of common stocks can go down, but, remember, the tax laws encourage speculation. If the Friend sells his stock for one thousand dollars, the whole loss is deducted from his income; therefore eight hundred dollars is the Friend's loss and two hundred dollars is the government's. If the stock increases and is sold after six months for three thousand dollars, the tax laws provide preferential treatment for this increased income. It is classed as long-term capital gain, and the Friend pays ten percent tax on this, rather than the twenty percent he pays on his salary.

There are many other avenues open to taxpaying Friends of all income levels (especially rich Friends, of course). There are plenty of lawyers and other tax consultants to help Friends discover these alternatives.

Friends may ask: "This is legal, but is it moral?" I would reply that the tax structure in the United States is grossly immoral, and any participation in it is immoral. The tax structure is immoral because the taxes are used for war and because the tax laws are an instrument of gross injustice. Who could defend the morality of our tax system when millionaires pay a smaller proportion of their incomes to Federal taxes than hod carriers? Friends who allow their incomes to reach a taxable level must choose the lesser of two evils by minimizing their tax. I would maintain that they can make a testimony for social justice.



Photograph by David Perry

City Sketch

The early morning subway gnashes its way around the bend
Like a petulant mastiff chasing its tail
And stops with a huff and a spit.
I seep into it and am swallowed
In the bloodstream of a close-packed humanity
Still rubbing the sleep from its eyelids.
The train snaps its jaws on me, moves on
Like a reluctant avalanche, then lurches forth
With a spasmodic jerk;
And the two thousand souls in the monster's maw topple
like stuffed mannequins in a store window pushed by
a practical-joking clerk.
Two thousand souls of us—rib to rib we stand; and as we
breathe
There is swift interweaving of flesh and bones,
As the subway on its ponderous, serpentine way groans.
The early morning subway creeps cautiously to a cave in
the earth, and, flexing its muscles,
Leaps into it. Then, grumbling cantankerously,
The subway harrows the darkness.
With rhythmical rumble it pounds out the prelude
To the tap-tap of adding machines, the cacophony of gears
and pulleys,
While, in the womb of the subconscious, embryos
Of facts fight for their initial pulsation.
Two thousand souls swaying mindlessly, dully,
In the moment's suspended breath before the great dive
Over the sunlit, power-laden waters, where the morning
mist
Mingles with the thick, black smoke of the factory.

EDNA S. PULLINGER

When you withdraw your money from the savings and loan company, explain to the manager why you are doing so. It will make him think about our tax laws. He might even write to his Congressman to protest the special privileges available to speculators.

Friends have spent too much effort refusing to pay unimportant symbolic taxes, such as the telephone tax. If Friends were to employ systematically and blatantly the rich people's tax-avoidance procedures, the people of this country might just sit up and take notice. If this does not get significant reductions in war expenditures, it might at least get us more equitable tax laws.

Reviews of Books

New Gods In America. By PETER ROWLEY. David McKay Company. 204 pages. \$5.95

THE PUBLISHER calls this "an informal investigation into the new religions of American youth today." Peter Rowley visited centers of twenty movements across the United States and reported on the literature, rituals, and members of each. The "religions" he mentions are by no means the exclusive domain of the young.

I was disturbed by his lack of understanding for the people he spoke with; his emphasis on the "prettiness" or plainness of the women he observed, as though pretty women give some legitimacy to a movement; and the jumbled juxtaposition of tidbits from conversations and random selections from literature. He seemed to see only outward appearances and could not relate to spiritual needs or experiences. In my opinion, he has pictured most of these groups in the worst possible light by the use of innuendoes, quoting out of context, selective reporting, and personal narrowmindedness.

Two good things I can say: Once you make adjustments for the author's bias, the book can serve as a brief glimpse at the headquarters, rituals, and people of numerous groups you might not be inclined to seek out personally. The book includes a bibliography of important works by founders or disciples of the movements covered.

LUCIA DE TERESINA

Sparks Among the Stubble. By ELFRIDA VIPONT. Illustrated by PATRICIA LAMBE. Friends Home Service Committee, Friends House, Euston Road, London NW1. Paperback, 196 pages, 85 pence
THE EIGHT SHORT stories reprinted here were originally told to children in a school for evacuees during the Second World War, but they are equally suitable for older children and adults.

The key to engaging the interest of a child is through the copious use of conversation in a story, and conversation is skillfully made the foundation of these tales. Except for the fact that no one knows what actual words were said hundreds of years ago in some of the situations described, the stories are true. They testify to the loyalty with which Quakers followed the leading of God and to the way God prepared particular human beings for the tasks that would face them.



Manifest in these adventures also are the difficulties and dangers attendant on loyalty to God—difficulties and dangers, that is, in the eyes of the world, but minor matters in comparison with the inner peace and confidence that come from placing oneself in God's hands in all things. At least half the activity of a Meeting library comes from the children of the Meeting, so the republication of these stories after twenty-one years is a service to every Quaker librarian and Quaker parent.

FRANCIS HOLMES

The Story of a Small Life. By B. J. CHUTE. Dutton. 208 pages. \$6.95

THE SMALL LIFE belonged to Mig, a seventeen-year-old whose name was derived from a fighter plane—not Miguel, for he was not Spanish, not Puerto Rican, not black, and not white. He lived in a ghetto neighborhood of New York and intended to become rich by his own acknowledged cleverness and in spite of the abysmal ignorance that was a source of chagrin to him.

In this wise and understanding story, Mig and his activities are observed by Richard Harris, a college graduate who does social work for a foundation and aims to be a writer. Since his first novel has not found a publisher, he hopes to redeem himself by some small success, perhaps by saving Mig. His aspirations, his self-doubt, his encounters with the ghetto residents, of whom he respects some and despises many, are all set down in a journal, the entries alternating with third-person accounts of Mig's exploits. At the end, Richard has not realized that Mig may be on the way to salvation through the loving little Italian girl whom he has taken and used.

This is a different kind of book from Miss Chute's earlier *Greenwillow* and *The Blue Cup*, but it shares their graceful style and knowledge of human nature.

EDITH H. LEEDS

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Cinema
by Robert Steele

WHO WOULD THINK that a little-known and -respected novel would be metamorphosed into the acclaimed and distinguished film, *The Last Picture Show*? The unlikely subject matter for this triumphant film is loss of innocence, loss of ambition, loss of love. It is about two high school seniors and their friends in a moribund Texas town in 1951.

Looking at the movie, a viewer would guess that Peter Bogdanovich has made a movie about the town in which he grew up, and that its story is about the happenings of his young manhood—but he is a New Yorker, not a Texan; he

was only twelve in 1951. The éclat resounding from his creation based on a mediocre paperback novel has made him the hottest movie director of the moment.

The Last Picture Show did not look as good to me when I saw it a second time as it did the first, but its overall qualities are exemplary.

Beautiful performances are given by every member of the cast, and the townspeople of Anarene who were pushed into the production while it was on location are as good as the professionals.

The town with its Royal movie theater, cafe, and poolroom is one we might think would not have a particle of interest if we stopped there long enough to get gas while we ploughed through dismal, dusty, bleak, and backward Texas. Bogdanovich reveals the absorbing living going on in the town, and, like Chekhov, he succeeds in making ennui gripping.

The film is remarkable because the director is remarkable. He has made himself known for his film criticism and monographs of John Ford, Howard Hawks, Alfred Hitchcock, Fritz Lang, and Orson Welles. In subtle ways, *The Last Picture Show* reminds one of mo-

ments and techniques in the films of all of these masters. So the movie is like a good, old-fashioned moving picture show. It is even in black and white. It abounds in sentiment and nostalgia. Much of the success of the film may be explained by our vogue of nostalgia. (We can't see ahead, or to the extent we can see, we don't like it, so it is nice and cozy to look back to the good old times.)

The fine photographic quality is the result of the work of an oldtime cameraman, Robert Surtees, who won an Academy Award in 1950. Popular songs of the era, emitted by juke boxes and car radios, provide the music track. Polly Platt, the production designer, costumed the performers in clothing bought at the Metro-Goldwyn-Mayer auction. Cars from 1951 and earlier, some in mint condition, were collected from all over the nation.

Timothy Bottoms and Jeff Bridges are the two boy leads. Cybill Shepherd is the most-sought-after girl in the town. Ellen Burstyn is her mother. Cloris Leachman is the wife of the football coach who seduces one of the boys. Ben Johnson, owner of the movie and poolroom, is a lovable father image for the boys.

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Letters to the Editor

Corporate Money for Social Ends

FROM HIS review of Charles W. Powers's *Social Responsibility and Investments* (Friends Journal XII.15), one concludes that Clifford Neal Smith thinks management should use more corporate money for "social ends."

A free market economist would say that the business of our corporations is twofold; one, to make money for the stockholders and, two, to supply goods and services at lower cost to the public.

If these two objectives are achieved, both the public and the stockholders will have more money with which to support worthy charities. It is a mistake to think that the directors of our corporations should act as a conscience and as a disbursing agency for the stockholders. Directors are not trustees with the power to use money belonging to the stockholders as they see fit. That is the prerogative of the stockholders.

Competent management will save money for the public by producing better and cheaper merchandise and will earn more for the stockholders. The public and stockholders then have the responsibility of supporting worthy charities.

HOWARD E. KERSHNER
Buena Park, California

Where Is Authority to Guide Friends?

STEPHEN CONTE, in his letter of resignation from New York Yearly Meeting (Friends Journal I.15), raises an important theological question: What, or where, is the ultimate authority?

He "can no longer unite with the unscriptural positions. . . ." He charges Quakers with a willingness to quote the Bible selectively to suit our purposes and has a good argument when he writes: "We, who are so willing to invoke the authority of certain passages, must likewise accept the authority of all Scripture."

For Stephen Conte, then, the ultimate authority is the holy, written word of God and he cannot, in his words, "deny the authority and promises of Holy Writ." He does not speak for me, however.

I believe in an immanent God who always has been and is constantly directly available to man. God is continually revealing himself to us—in the Bible, in the magnificent example of Jesus' divine life, in the eyes of our

friends, in the common search Stephen Conte and we other Friends are engaging in for greater understanding.

The ultimate authority is the Spirit, an admittedly difficult "truth" to grasp. We can easily be led astray. James Naylor was (but what a splendid return!). Stephen Conte says "justification by faith gives power and a dynamic for service." Would he be willing to add ". . . and by experience" after *faith*? That's what we try to do in our meetings for worship and for business.

Stephen Conte asks us to allow our "personal experience of the Inward Word to be checked and measured by the written word of Scripture." May we also check it through the loving concern and experience of our Friends in the Meeting? May we know Faith as the evidence, in the lives of our fellow members and others, of things not seen, or written, but deeply felt and warmly shared in our Meeting's experience?

Then, since, as James says, faith without works doesn't quite handle all situations, perhaps members of the First Evangelical Friends Church of Canton and of New York Yearly Meeting can meet in the good works and good lives their faith has led them to (work for peace, for instance) and through this divinely guided service, reach out to the common Inward Word, Inward Christ, Light Within, Spirit in each other.

SAM LEGG
Baltimore

Ineffable Peace for Humankind

I HEARTILY AGREE with Robert Heckert's letter (Friends Journal XI.15). I have always tried to follow the historical Jesus, not the supernatural, sectarian "Christ" of the apostle Paul, or the miraculous "only begotten Son of God" found in John's Gospel.

The historical Jesus preached God and the "kingdom of God." His God was the omnipresent and omnipotent God of love who creates everything. God empowers whatever is done, feels whatever is felt, and knows whatever is known. God's love is forgiving because it identifies with every creature as it creates, through occasional conflict and suffering, a more glorious world.

The "kingdom of God" that Jesus preached was a here-now and growing actualization of an ideal pictured by the great Hebrew prophets, notably Isaiah, on whom Jesus relied. In Isaiah will be

found a hoped-for renewal and glorification of the environment, and a denunciation of the rich for "adding house to house and land to land until there is no more room." Isaiah denounced also the giving and taking of interest, and declared that "nation shall not lift sword against nation, neither shall they learn war any more."

Friends, however, did not start out following the Jewish Jesus. They followed George Fox and friends whose pacifism and doctrine of the Inward Light came in the first verses of the Greek-toned Gospel of John, with its universalism and rationalism—and its dogma of an unhistorical and unnatural Jesus.

The Stoic *logos* concept, as used by John, absurdly combines a cosmic creative principle with a specific human being—a male regarded as supernatural and sectarian. But the *logos* concept itself can be used for a rational explanation of the cosmos. Greek reasoning can be added to the Hebrew concept of almighty power in the natural education of children, youth, and searching adults.

We start, and finish, with the God of love. *Love is creative peace*. God is eternal and ineffable peace—unbounded, indivisible, and unmoved—but creative. Because God is creative, there must be some movement within the ineffable peace. This movement in time is the *logos*. Science has discovered that all movements, or motions, or wave-trains are more or less curved. Some of these wave-trains swirl rhythmically and thus constitute body in and of the spatial God.

Within this creative movement, or *logos*, there is action ("life") and mind ("light"). In fact, mind is active awareness through bodies within the divine self or soul. Through this purposeful and knowing activity God creates bodies in creative evolution. When the kingdom of God develops into its "power and glory," the earth and humankind will be a warless organic structure, a federation of federations of self-governing ecological community states.

If Friends follow the historical Jesus, they will consider joining, promoting, or sponsoring self-governing ecological communities, preaching peace and a cooperative life. If Friends "walk in the Light," they will have ineffable peace, stimulating a creative mind to heal strife through satisfactory negotiation or consensus of all concerned.

WENDELL THOMAS
Lugoff, South Carolina

The Revision of Faith and Practice

I AM SORRY that the writer of the item, "Faith and Practice," (Friends Journal XII.15) did not check with a member of the Committee on Revision to be assured that some of the desired changes have been made in the text. Since the special Yearly Meeting sessions on October 23, 1971, the Committee on Revision has met three times.

The committee has certainly not worked on the revision as an academic exercise, nor have we ever been bored or felt threatened, either as theologians or elders. We cannot speak for the Yearly Meeting members as a whole. For us, as a committee, it has been soul-searching and exciting, although sometimes disappointing and frustrating. Our committee is a good combination of activists and conservatives, if we must use these words.

MARY HOXIE JONES
Bryn Mawr, Pennsylvania

To Meet the Needs of Witnessing Friends in Washington

ARTICLES in Friends Journal have told of the effort to purchase, outfit, and make viable Quaker House in Washington, D. C. One of the most im-

portant parts of the Quaker House program is that of a national Friends Center.

Since Washington is the seat of the Government of the United States, much other work is being done in the field of national Friends witness. That work is being done most prominently by the Friends Committee on National Legislation and William Penn House, and, as we all know, that work serves the needs of Friends who are lobbying and learning about other aspects of how the Government should work.

What is asked of us is to aid those people who want to express themselves to their Government by "lobbying" in the streets. These people have at least as many—and sometimes more—needs than those who are lobbying in the conventional way.

Those who speak to their Government via Friends Committee on National Legislation and through May Day or by sailing on the *Phoenix* are not far apart in what they are hoping for, no matter what their level of commitment or conviction. They expect to find a helpful agency in Washington to support them in their concerns. Quaker House attempts to serve a major part of that need.

Friends in greater Washington and elsewhere have responded generously in helping with the purchase and outfitting of Quaker House. What is needed now is money for program. That is only one aspect of the work we try to do in Washington that is in need of support. More demands come on us every day from more sources than we can scarcely imagine: What is needed is money to support a limited staff and a small budget, for that is all that is needed to satisfy the needs of witnessing Friends.

BRIAN YAFFE, COORDINATOR
Program and Volunteer Services
Quaker House, Washington, D. C.

Flags and Military Rituals In Burial Grounds

WHILE I AGREE with the sentiments Bob Blood expressed in his letter about flags in Friends burial grounds (Friends Journal IX.1), I wish he had not written it. The effect was to start an exchange of letters about "Do We Love Our Flag" and to erase all memory of the item (V.15) to which his letter was a response.

That item focused on two quite different points.

The first point was that Friends historically bear witness against distinctions

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after death, and in most places this testimony is rigorously enforced—with the sole exception of distinguishing those persons who violated our peace testimony. A Friend who suffered martyrdom for peace and brotherhood would not get a special marker on his or her grave; a Friend (like William Penn) who changed the course of history would not get a special memorial marker. But anybody who went to war and to whom the courtesy of a Meeting burial ground was offered is forever singled out and set apart. It is a most peculiar exception to a rule we otherwise adhere to with considerable faithfulness.

The second point was that GAR and other markers, and the flags, are placed there by paramilitary organizations—generally, the American Legion or the Veterans of Foreign Wars and, customarily, with accompanying military rituals each year. One need not be a very active Friend to have had run-ins with these two organizations. We would not think (or I hope not!) of letting either organization use a meetinghouse to whoop it up for war and imperialism, yet we do permit them to come into our burial grounds, conduct military rituals there, and leave behind them the stigmata of their activities.

I see no inconsistency at all between an attitude of respect for the flag (for what it could and should mean, if not for what it too often has been made to mean) and, at the same time, of firm refusal to compromise our principle of no distinctions beyond death and to lend our properties to the activities of certain organizations.

Of course, this latter point does raise the problem of Friends' unwillingness often to recognize that we do have enemies. I feel the commandment "love your enemies" suggests that we will have enemies and does not mean we should fraternize with them or assist them in achieving their purposes.

R. W. TUCKER
Philadelphia

Recognition of a Quaker Author

ACTON Friends Meeting, Massachusetts, is happy to claim Jane Yolen, author of *Friend: The Story of George Fox and the Quakers* (Friends Journal I.1), as a joyfully held member. Jane Yolen's search of many years for a spiritual home brought her to the Society of Friends some time ago, a commitment she takes seriously and holds dearly. This excellent biography of

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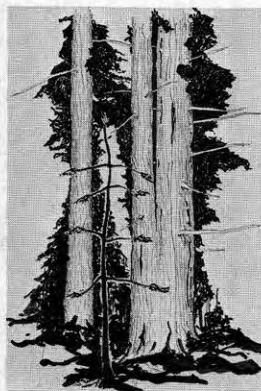
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—Edwin Markham

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Acton Friends Meeting

Publishing The Truth

EVERY FRIEND accepts the Christian min-
istry of publishing the Truth. We may
not all perform it the same way; some
may be moved more strongly by the
Spirit than others. I accept this in the
positive action of offering whatever I
feel able to do, and that is often not
enough.

If the teaching of Jesus is one's con-
cern, then by all means that should be
his guiding light. Principally, Jesus
tried to simplify the teachings of The
Old Testament and the way of Hebrew
life. Now we seek more simplification
of the teachings of Jesus.

Most certainly there are many books
in circulation on the subject. And there
seem to be new translations of the
Scriptures out almost monthly.

I have read about "Jesus Christ
Superstar." It may be a "publishing of
the Teachings of Jesus." Well, was it?
It may have published the name of
Jesus, but did any of his teachings
reach anyone?

This sort of revivalism fails to reach
me, but if it reaches others, by all
means let them enjoy themselves.

JAMES O. YATES
Manchester, England

In the World, But Not of the World

As a Friend, I ask myself: How do
Friends relate, or expect to relate, to
that overwhelming majority of man-
kind to whom our principles are
neither compelling nor normative? His-
torically the Society of Friends has
dealt with the problem posed by "the
unconverted" with fervent evangelism
(George Fox *et alia*) by withdrawing
from "the world" (pietistic quietism),
and in this century by supporting serv-
ice projects toward the less fortunate or
less enlightened, while living at a dis-
tance from the seamy side of life. This
latter dichotomy is today questioned
and blamed for our inability to give
effective leadership on the frontiers of
social change. This dichotomy many
younger Friends can no longer live
with. The question then remains, as in
New Testament times: How to be *in* the
world but not *of* the world? Jesus was
criticized for his association with
sinners.

As a writer, I wonder if critics of
liberal writers and magazines grasp
what magazine work involves. Maga-
zines are consumer products and there-
fore consumer oriented. Editors care
little about the literary heartaches of
their writers but a lot about their read-
ers. To reach, please, and satisfy this
nebulous "reader," publishers usually
do one of two things. They specialize
by concentrating on a selective reader-
ship within a narrow field of interests
or range of ideas. This is the house
organ, and when the readers also supply
the contents this becomes a very in-
group publication where few freelancers
make it. Or publishers will cater to a
more heterogeneous public for a wider
range of readers. A good editor does
not fall into the trap of homogenizing
the contents so it offends no one, for a
bland product pleases few readers for
long. Each magazine predetermines its
"house style" right down to language,
punctuation, format. All this a con-
tributing writer studies diligently, es-
pecially if she does not care to have the
editorial staff rewrite all her material.
(Minor changes are inevitable in every
publication.) A writer then chooses
subjects of significance, which have not
previously or recently been published
and gives them a new slant.

As human history is ever in the
making, a religious publication will seek
to have its tenets applied to the evolving
contemporary situation, besides discuss-
ing the past heritage and roots. The
writer embraces some aspect of this
task. The editor sees to it that this is
done honestly, sensitively, usefully, ac-
curately, and selects submissions ac-
cordingly—with his readers in mind.

R. CANDIDA PALMER
Rio Grande, Ohio

Help for Victims of Political Persecution

I READ in The New York Times the
closing address Vladimir K. Bukovsky
made in his own defense in Moscow.

I am heartsick that psychiatry (the
field in which I work) and socialism,
under which a human government is
promised, have been distorted into in-
struments to destroy brave men like
Vladimir Bukovsky.

I marvel at the courage of such men
—very like that of the early Friends.
Is there any way an individual can be
of help to him or others like him? I
should like to hear of any nonpolitical
group that tries to assist such persons.

FLORENCE HEYMAN
Bryn Mawr, Pennsylvania

Worship and Focus of Communion

IN THIS PROGRESSIVE age, it is surprising to come upon the word "worship" so often—places of worship, forms of worship. It is one of those terms used frequently, and yet with so little thought to its connotation.

To many, "worship" might draw up a picture of a person bowing, kneeling out of adoration. Worship could be defined as a means of expressing thanks, appreciation, or supplication. So, in a sense it belongs to a monarchal age, most certainly not to this democratic one. If religion is to keep abreast of the times, then by all means let us cast aside that much overworked word.

And in place of "worship," I would substitute "commune," "places of communion," "focus of communion." By so doing, we would be connoting a witness, a togetherness, an equality which is of the very essence of democracy. In communion we meet with our Maker on an equal footing of friendship, of love, not as supplicants.

Which is, gentle reader, the way it should be.

ESTHER REED
Great Falls, Montana

The Better Society We Hope For

IN A REVIEW of *An Argument for Man* by Leonard Gross (Friends Journal XII .15), we are told that Leonard Gross advised his children to "fight for a better society." Good, but what is a better society?

Leonard Gross was said to approve the current move toward humanism, which, I think, one may fairly say is an attempt to achieve high ethical standards without God. This, I believe, is a false hope.

In my opinion, humanism and socialism are not the "better society" all of us hope for. Freedom to exercise whatever endowments God has given us, with the minimum of government intervention in the affairs of men, would be far better. The von Mises Law, "Every government intervention in the economic activities of the people leads to less human satisfaction," has been amply demonstrated throughout history. Our present difficulties are mainly the result of ignoring this fact. If we try to cure them by more government intervention, we shall make a bad matter worse.

HOWARD E. KERSHNER
Buena Park, California

Hospitality in Madison

I AM NOW the host at Friends Guest House, 2006 Monroe Street, Madison, Wisconsin 53711. Members of the Madison Meeting have had such a facility in mind for a long time, and now it's here. We have one guestroom available for sojourners that can accommodate two and, in a pinch, there's a rollaway bed that stretches it to three. The Nakoma bus stops by our door, and our phone number is 251-2620, area code 608, or the Meeting telephone, 256-2249.

We hope that Friends and their friends who may be traveling to or through Madison will avail themselves of this facility. We'll feed them breakfast, too.

ELDON KELLEY
Madison, Wisconsin

We Must Uphold All Our Ideals

THESE IDEAS keep coming into my mind since our Yearly Meeting at Scattergood School last summer: Friends have always taken a stand against smoking and drinking and using drugs and promiscuous sex affairs called the "new morality."

We do believe in the Divinity of Christ and the Bible. Friends work for world peace, pacifism, and the equality of all races. We try to follow the writings of John Woolman. We must live plain and simple lives. We must not go out after the luxuries of this world.

You might say that I have not always lived up to these ideals. This is true. We have all sinned and come short of the glory of God. But we must uphold our ideals.

LOUIS TABER
Oklahoma City

Language Is Complicated

WHEN IN FRANCE, we can say that we belong to the Société des Amis, and all is well.

When in Italy, though, beware! When one says he belongs to the Società degli Amici, he will be generally understood to say that he belongs to the Mafia.

JOHN F. GUMMERE
Philadelphia

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree. They should be typed double-spaced, if possible, and should not exceed three hundred words.

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Write:

Thomas Cooper, Administrator
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Friends Around the World

The Trial of a War Resister

by Larry Gara

WHEN he turned eighteen in 1969, Palmer Singleton III refused to register for Selective Service, and two years later he was brought to trial in Federal Court in Hammond, Indiana. From beginning to end the proceedings were a clash between the state and the peace testimony of Friends. Recognition of that simple fact, however, was precisely what all those who represented the government wished to avoid. Palmer, who is an attender of 57th Street Meeting, Chicago, drew inspiration for his stand from Friends' heritage. His mode of resistance and the language he used to explain it were also peculiarly those of Quakers.

Several days before the trial, some friends of Palmer held a silent vigil of support at the Hammond War Memorial outside the City Hall. It was the only antiwar vigil to be held in Hammond during the war in Southeast Asia, and even though it was held during the noon hour a hundred and fifty persons joined.

For the participants it was indeed a moving, religious experience to stand with this young war resister. Others read about the vigil in the Hammond newspapers, which covered in considerable detail all aspects of the witness that Palmer made.

At every point in the legal process Palmer tried to "speak truth to power" on a person-to-person basis. He cut through the impersonal courtroom ritual, refusing to enter a plea (the judge entered "not guilty" for him), preferring to speak for himself rather than have an attorney defend him (the judge refused his request and appointed a lawyer for him), and refusing to stand when the judge entered. Palmer had called several witnesses to tell of the Quaker peace testimony, of draft resistance, and other issues that affected his own position. When the court ruled their testimony was irrelevant and could not be heard by the jury, Palmer left the courtroom, refusing to participate in what had become a formal trial instead of an opportunity to witness.

That walk-out was one of two dramatic moments in the trial. The other occurred when Palmer's father, who had been subpoenaed as a government wit-

ness, refused to testify against his son. An attorney himself, he took the stand but only gave his name. Asked by the judge for an explanation, he replied: "Because my name is not Abraham and his name is not Isaac, and no law will make me utter a word against my son." After several tense minutes, with government attorneys and the judge visibly shaken, he was excused as a witness and his words stricken from the record. The hasty adjustment to what was obviously an act of open contempt of court contrasted very markedly with the judge's view of Palmer's firm refusal to register.

Government attorneys and the presiding judge insisted that the only points in question were whether Palmer had passed his eighteenth birthday and had refused to register, facts which he cheerfully admitted. In his presentence statement, Palmer expressed his own view:

"The question that really should have been before this court is not why I have done what I have done and whether it is criminal, but why I have not done more to oppose war. What I have done is hardly criminal; the only thing that is criminal is what we have not done, and what we have not done is end war." He ended his statement with a request that all in the courtroom express concern for the three hundred people who would die that day in the Indochina war by several minutes of silent worship.

Sentenced under the Youth Corrections Act—an indeterminate sentence of up to six years—known by resisters as the dreaded "Zip-6"—Palmer reported voluntarily on December 14 to the Federal Prison at Ashland, Kentucky. While he is in prison he will continue his witness against war and injustice. He and others who are in prison for choosing to obey the leadings of conscience rather than secular law deserve our loving support. They are carrying on an ancient and noble tradition of the Society of Friends. Their temporary removal from the larger society imposes upon all of us a greater obligation to witness for peace, a witness which is, after all, the most meaningful support we can give them at this time.

Weighty Friend

"I HOPE that Friends do not feel that the clerk is the only person who can write letters to the editor," states an "Editor's Note" in the Newsletter of the Western Quarter, Pennsylvania.



JEANES HOSPITAL—7600 Central Avenue, Philadelphia—will commemorate the birthday of its founder, Anna T. Jeanes, on April 7. According to tradition the date is celebrated at the hospital with the gift of violet corsages to all employees and live violet plants to all patients. As can be seen in the photograph, pediatric patients receive preferential treatment.

The violet, symbol of modesty and hope, was chosen by the hospital's auxiliary as a suitable flower to "reaffirm Anna T. Jeanes's kind and thoughtful dedication to humanity and its needs." Anna T. Jeanes, last member of a prominent Philadelphia Quaker family, died in 1907 at the age of eighty-five, and Jeanes Hospital was founded through her bequest. During her life she devoted herself to humanitarian services, and the list of her beneficiaries was long. Booker T. Washington, to whom she gave one million dollars for the education of black children in rural Southern districts, was perhaps the most famous recipient of her generosity.

Under Fire in Belfast

ULSTER QUARTERLY MEETING, hard pressed by the viciously bitter fighting in Northern Ireland, has released an urgent appeal to American Friends for assistance. They have asked for an American volunteer to assist them in relief work.

The quiet work of Irish Friends was described in *The Friend* by a visiting British Quaker, who wrote about the aftermath of the internment of three hundred persons: "It was most impressive to watch how the crisis was faced. With no fuss, children were collected from the scene of the fighting, brought down under gunfire and CS gas through rioting crowds to the Meeting House, and with the whole-hearted cooperation of members of differing denominations . . . arrangements were made for the children to sleep in various halls. Food was hastily provided, blankets collected from neighbors and play activities arranged."

Much of the work of Friends is being channeled through the Belfast Voluntary Service Bureau of which Denis Barritt, the chairman of Ireland Yearly Meeting Peace Committee, is director.

An appeal for contributions to support volunteers has been sent to every Monthly Meeting in the United States and Canada. Financial support will be provided by the Peace and Service Committee of Ulster Quarterly Meeting and by the American section of Friends World Committee. Checks should be sent to FWC-Northern Ireland Fund, 152-A North Fifteenth Street, Philadelphia 19102. They are tax-deductible.

A Planner of Conferences

JOAN ELDREDGE has been appointed to the new staff position of Administrative Assistant for Conference Planning for Friends General Conference. She is responsible for business arrangements, site exploration, and promotion for general conferences.

A former teacher, Joan Eldredge received a Master of Arts degree from Harvard University and a Master of Science degree from Bryn Mawr College.

She has served on the Lower School Board of Friends Central School and was a faculty wife at George School. Joan lives in Swarthmore, Pennsylvania, with her husband, David, and two teenage children.

1972 Rufus Jones Lecture "Saying Good-bye to the Average Man"

The Human Potential Movement
for Enlivening Quakers

by David Castle

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Gary of Schenectady and Ben Bell at board meeting of Neighborhood Friends House, Inc.

Building the Kingdom of God on Earth

by Alan Inglis

VOLUNTEER SERVICE MISSION of Friends United Meeting finds jobs for young idealists who want to work under the sponsorship of the church. It encourages them to work a year in a traditional job, live in a community, pool income in order to save, become acquainted with a ghetto, and be liberated a second year to work in and for that ghetto community. Some of the young persons placed by Volunteer Service Mission are conscientious objectors who in this way fulfill alternative service requirements.

I should like to introduce five members of Volunteer Service Mission.

Gary, of Schenectady, mans Neighborhood Friends House, a concern of Indianapolis area Friends. Neighborhood Friends House, in the midst of the black area, has a board of directors made up half of Quakers and half of neighborhood blacks. Gary works all night in a mental hospital, rests in the daytime, and works with the youngsters of the neighborhood in his free time. His liberated year starts in March.

Connie Collett, the newest member of Volunteer Service Mission, is with the West Indianapolis Friends Unit, in a white lower-middle-class ghetto. She meets many residents of that area through her work in the local grocery store.

Jeff Kisling is fulfilling the legal requirements of Selective Service, although he is in no way involved with it. In his project, he is working with respiration therapy in an Indianapolis hospital and in his spare time interests the neighborhood youngsters in photography.

Paul Cluxton is the senior member of Volunteer Service Mission. His first year was spent working in a pharmacy in the Indiana University Medical Center. He has begun his second year and is determining his own work in accordance with Volunteer Service Mission policies. Paul assists in the ministry of the Meeting to the community and helps the pastor, Nick Block, organize the West Indianapolis Neighborhood Congress. This is possibly one of the first organizations of its type in this country. Paul also is raising funds for a health clinic—an outgrowth of WINC. He and Jeff work with an ecumenical youth program in the area. In their off time Paul and Jeff work with Indiana Friends Committee on Legislation.

Fred Root, a part-time member of Volunteer Service Mission, spent last summer with Indians in Kenwood, Oklahoma, and will spend a second summer with them next year. During Fred's first summer of alternate service, he slept alone in a tent in a country ballpark. Hungry dogs made frightening noises as they investigated debris near his tent. This problem was solved by hurling lighted firecrackers in the direction of the nearest dog. Dozens of dogs then hurriedly left the ballpark—like spectators at the end of a game.

Fred conducted numerous recreation and education trips for the young. Another important part of his work was serving snow cones, popcorn bags, and pop from the community concession stand. Very late hours in the concession stand opened remarkable opportunities to develop new friendships. When he left for the summer, he was showered with beautiful handcrafted presents.

These idealistic young people I have described may be the backbone of our

future society. Such idealism might be an integral part of the Kingdom of God on earth.

(Alan Inglis spent four years in alternative service during the Second World War, under Brethren, Mennonite, Friends, and government auspices. "Among other things," he writes, "I was a smoke jumper and was released after being convicted of striking against the government in Glendora, California, which was originally an AFSC Camp.")

Intercollege Cooperation at Bryn Mawr and Haverford

HAVERFORD and Bryn Mawr Colleges received a grant of seventy-five thousand dollars from the Richard King Mellon Foundation to further cooperation between the institutions. The funds will be used to coordinate library resources more fully and to found joint programs aimed at fostering closer cooperation among administrators, faculties, and students.

Currently, Haverford and Bryn Mawr students may take courses at either college without additional payment. In 1970-1971, there were one thousand four hundred sixty such cross-registrations—an average of one course a year on the other campus for every undergraduate at the colleges. This is said to be one of the highest rates of exchange—perhaps the highest—between any two undergraduate colleges in the country.

Haverford and Bryn Mawr also have a resident exchange program, with more than one hundred students from each school living on the other campus. The students themselves have merged many of their activities into joint ventures. These include the newspaper, drama club, glee club, orchestra, and others.

A Million-Dollar Gift

A GIFT of one million dollars, presented to Swarthmore College by Eugene M. Lang of New York, is a first step in the four-and-a-half-million-dollar program to improve facilities for students of the performing arts at Swarthmore. Two and one-half million dollars will go toward construction of a music building, and two million dollars will be used for endowment and support of music department programs.

The building will be constructed of concrete and glass in a wooded area that adjoins the Scott Outdoor Amphitheater. The building will house an auditorium, a chorus rehearsal room, the department of music library, faculty offices, classrooms, and practice and rehearsal rooms.

A Small Bird Singing in a Mango Tree

by John Wyllie

THUS WROTE a West African poet, Abioseh Nicol: "I know now that is what you are Africa: Happiness, contentment, and fulfillment, A small bird singing in a mango tree."

They are the last lines of a poem, "The Meaning of Africa," in which he turns away from "the brave new cities" to "those within you [Africa] who know their circumscribed plot and till it well."

In West Africa this circumscribed plot is where a certain kind of peace and harmony can still be found. Those who till it well hold it in sacred trust and may not put it to any use that will destroy its natural value for future generations.

This is the old West Africa, where the impact of commercialism, Western technology, and power politics is continuing to create a growing turbulence. These are the lands from which more than fifteen million men and women were shipped as living freight across the notorious "Middle Passage" to become slaves on the sugar and cotton plantations of the West Indies and North America. These are the lands the European nations divided among themselves like robbers dividing loot, and the lines they drew on maps bore no relationship to the interests of the indigenous people but split families, clans, tribes, and nations into such fragments as suited the colonizers' needs.

Today, these fragments—now independent nations, some as massive as Nigeria, with a population of sixty million, others as tiny as Togo, with only two million—are divided again into two camps, in which the laws of the land and the lingua franca are French in one area and English in the other.

Of the sixteen countries covered by the Quaker International Dialogs Program, five inherited the English language and eleven, French.

With these two languages, and inextricably woven into them, came legacies of Anglo-Saxon culture and the culture of France. Thus, there are imposed on each, onetime colonial, group patterns of thought and value systems that are totally foreign to a wide range of people whose temperament and character are as different to

those of their onetime "masters" as the gray sunlessness of a northern winter day is to the sunshine of the tropics.

It is the purpose of the Quaker International Dialogs Program in West Africa to endeavor to span this artificial barrier erected by foreigners with the object of enabling West Africans to come together to find a deeper commitment to their own shared history and similar traditions.

It is also a subsidiary purpose of the program to help the more than one hundred million people of West Africa to adapt to their own needs the foreign systems of government and education that they have been forced to follow.

For the next year or so the focus of the program is being directed toward the Africanization of education. For many years, school syllabuses at all levels have followed those originally set to train the youth of France and England to be able to earn a living and lead a meaningful life in highly industrialized societies.

In West Africa, eighty-five to ninety-five percent of the people still live on small farms, and the dislocation that is being caused by the continued use of foreign syllabuses is comparable to what would happen if children of New

York were given an education that taught them only how to herd cattle and dig potatoes.

Young West Africans are streaming into the "brave new cities" and demanding the kind of work for which their education has more or less fitted them and finding circumstances in which only a tiny minority can ever hope to be satisfied or gainfully employed.

More than fifty percent of the population of West Africa is under the age of sixteen. Not only are the systems designed to provide them with an education hopelessly inadequate; the few facilities are geared to produce graduates with skills that are almost totally unsuited to provide each country with the kind of work force it needs to develop and grow to healthy nationhood.

Over the past six years those who have worked for this program in West Africa have earned the trust of most of the governments with whom they have to deal. They are recognized as being concerned only with the welfare of the peoples of West Africa regardless of their race, nationality, political affiliation, or faith.

Through seminars, such topics as the one I outlined are freely discussed by

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Josephine W. Johns, M.A., Media,
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carefully selected participants from each of the countries in the area. The program is making a modest but effective effort to build walkways across divisions that were not of the West Africans' own making.

The spirit of the African is in the "small bird singing in the mango tree," and this he must preserve. To be able to do it without fear of the West's greater strength, wealth, and manipulative powers, he needs help to develop a common West African identity. He needs too, the strength that can be derived only after these sixteen new nations can reach across their frontiers to each other in the kind of friendship and understanding that can best be reached through the type of programs sponsored in the region by Quakers.

School Spirit

THE SPIRIT of Argenta Friends School, British Columbia, is illustrated by an account in its newsletter of the laying of the floor of a new building. Several days of rain and snow had made everyone apprehensive that they might get caught in a freezeup before the first-story joists could be covered. Then dawned a cold, clear day with a radio forecast for two more good days.

Excerpts from the newsletter follow:

Students and faculty who were free began laying insulation and flooring, "but it went painfully slowly because we were all working out the best routine and acquiring new skills." By nightfall, with only three-eighths of the floor covered, the building had to be left exposed to the weather.

The following day, under leaden skies, everyone not directly involved in a class was urged to help. The threatening weather gave the job a sense of urgency. By eleven, only half the floor was down but they "were finally working very efficiently, with distinct crews, doing well-defined tasks which accorded well with the particular skills of each person. After a quick lunch they went at it with excitement and enthusiasm. Around three, the last course of insulation (about nine by twenty-eight feet) was laid out. Half an hour later it began to snow heavily. Around four, it got dark. By that time there was a large crew: Two marking and laying out flooring, two sawing, five nailing the boards down, and two or three hauling them to the building from where they were stacked. "Someone brought a big pot of hot cocoa . . . then there was a crew of three or four holding lights, all the flashlights we

could find . . . and John's droplight on five extension cords. We were all white-haired now on account of the snow falling on us (and on the plastic vapor barrier and new floor). About five-thirty we laid down the last floor board, and by six had the whole floor swept off, covered with plastic, and cheap cedar 1 x 12's completely covering that. We then cheered three times very loudly, and I, for one, felt tears rise. Someone had already gathered up all the tools and put them away and we all went home wet and tired and hungry and dirty and very happy . . ."

(Michael Phillips is principal of Argenta Friends School and writes the newsletter, following school tradition.)

**Down the Barrel
Of a Gun**

E. RAYMOND WILSON, testifying before the Senate Foreign Relations Committee on the agreement for the reversion of Okinawa to Japan, asserted that it might more properly be called *retention*, in view of the fact that seventy-three percent of the military facilities there will be retained by the United States. A sixty-million-dollar construction program is being planned over the next several years in the United States bases.

Raymond Wilson pointed out that continuing to build rather than to remove military installations will harm rather than serve the interests of Japan.

"We should be allocating our money and our manpower," he said, "toward building the institutions of peace and international social and economic development instead. We could make the difference in helping see that a hungry world is fed. We could lick the problem of dire poverty in the United States, really tackle the problems of our decaying cities, and put up a monstrous fight against pollution. Our true security rests on building a world where peace is possible—not pouring our billions down the barrel of a gun."

**Withholding of
Income Taxes**

THE UNITED STATES District Court in Philadelphia has agreed to hear a case brought against the Federal Government jointly by American Friends Service Committee and two American Friends Service Committee employees that challenges the constitutionality of the mandatory withholding of Federal income taxes by employers.

Judge Daniel H. Huyett denied a motion by the Government to dismiss the case.



"DISASTER unprecedented in scope," were the words with which the United Nations World Food Program described 1971. To the growing list of suffering nations another can be added: Afghanistan. Withered, after two years of record drought, this nation faces catastrophe as the price of wheat has been driven up to the highest in the world, and drinking water is quickly vanishing.

John Siceloff, class of 1971 in Westtown School, has been photographing the Wheat for Work Program for the Peace Corps and for the Afghan Prime Ministry. He is in Kabul with his family, where his father, Courtney Siceloff, is program coordinator on the Peace Corps staff. John Siceloff is a member of Charlotte, North Carolina, Monthly Meeting.

A Worship Group in El Paso

A FRIENDS WORSHIP group was formed in El Paso, Texas, on December 5, 1971. It was the first Quaker gathering ever held in El Paso, a city of three hundred thousand population on the Mexican border.

Six persons attended the first meeting; by the end of December, attendance had increased to eleven.

The first meeting for worship was blessed by the surprise appearance of a Quaker who lives in Arizona and happened to be visiting in El Paso on that First-day. After meeting, this Quaker, Elwood O. Johnson, told of one of his forefathers, who came across the ocean with William Penn, and he reminisced about Quaker meetings he had attended in Ohio and Iowa.

Since most of those present had little, if any, experience with Friends, Elwood Johnson's presence seemed to impart an aura of Quaker tradition and presaged success for the fledgling El Paso group.

The El Paso Friends and Seekers meet in unprogramed worship and are not yet affiliated with any Monthly or Yearly Meeting.

The group meets in private homes. For details of future meetings, one may inquire of Hamilton Gregory, 5824 Parkmont Place, El Paso, Texas 79912 (915-584-9507).

Three Lines Three Ways

PAUL CHAMPAGNOL, in Vie Quaker, quoted these lines from a poem written by Albert Steen, of Bremen, which were read in one of the groups during Germany Yearly Meeting:

*"Gott wissen wie ein Ding, es wäre
ihn töten.*

*So lenken wir das Boot zu grauen
Küsten*

*Und ahnen Dich in allen Morgen-
röten."*

*"Créer Dieu à notre image, c'est le
tuer.*

*Nous conduisons notre barque vers
de brumeux rivages*

Et te présentons à chaque aurore."

*"To know God as a thing would be
to kill Him.*

*We guide our fragile bark toward
misty shores*

*And in each dawn anew thy presence
feel."*

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Appointment will be for three years starting not later than 1st September, 1972. Salary according to comparable scales for social workers or for teachers in Colleges of Further Education.

Information from:

**THE WARDEN,
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NEVERTHELESS

by John H. Yoder



In order to bring some clarity to the many-sided conversation about war, there is need for a greater awareness of the wide gamut of varying and even contradictory views of pacifism. Instead of debating the "right" or "wrong," we must understand each position for what it says and assumes.

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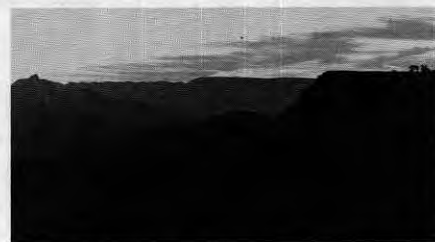


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To France and Back

IN THE BULLETIN of the retirement home where she lives in California, Louise H. Wood wrote a brief meditation on the subject, "Minor Ecstasies," which was translated and republished in *Vie Quaker*, journal of the Religious Society of Friends in France.

Elizabeth Gray Vining's book *Quiet Pilgrimage* had reminded her of moments in her own life when a sudden experience of great beauty had taken her breath away—a glimpse of snow-covered peaks as the early morning sunlight struck their summits, the glowing colors of a beautiful sunset, the fleeting melody of a Mozart sonata or a snatch of bird song which might evoke by mysterious association acute consciousness of the presence of a loved one. Such moments can seldom be retained or consciously recalled. They happen—and come to mind again—when least expected. Louise Wood gave as an example the moment when, standing on a Chicago street corner, she felt a little child's hand thrust trustingly into her own and heard the little voice asking, quite as a matter of course, to be helped across the street. Often such moments consist of nothing more than a feeling of heightened expectancy, of sharpened senses or of sudden serenity. Louise Wood felt that although these little ecstatic moments did not mark any high points in a lifetime, they should be welcomed, cherished, and appreciated when they occurred.



Photograph by Takao Akiyama

A Protest

TWIN CITIES Friends Meeting sent letters to four leading newspapers to explain why it had protested as a "perversion of a humanitarian appeal" the action of the Northwestern Bell Telephone Company in sending out fliers to its subscribers, evidently objecting to North Vietnamese treatment of American prisoners-of-war.

The Meeting pointed out that "tens of thousands of prisoners-of-war, both military and political, [are being] held by the South Vietnamese government forces with our American collaboration" and that many types of political opponents of the South Vietnamese regime also are being subjected to torture and brutality in defiance of international agreements on the treatment of prisoners.

The letter concluded that Friends' concern is with all human beings and all prisoners of war, "not only for compatriots."

The Peace and Social Action Committee had already recommended that the Meeting not pay the Federal telephone tax, which is used to finance the Vietnam war.

**TRAIL'S END**

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A SERIES of public affairs programs, designed to investigate "how our country has succeeded, and failed, to carry out the objectives of the Declaration of Independence and the Bill of Rights," has been announced by Bryn Mawr College.

During the next five years, the Bicentennial Program at the College will explore economic, social, and political aspects of American life in the light of the promises and premises of the Declaration of Independence.

Proposed fields in which specific studies will be conducted include the social responsibilities of corporations and the effectiveness of our economic institutions; science, technology, and the quality of life; inequalities due to race, sex, class, and age; United States foreign policy and world peace.

Classified Advertisements

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

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

Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

Positions Vacant

SECRETARY (typing, shorthand) for July and August to live at Camp Choconut (see our ad in this issue). May exchange services for son's tuition. Other children welcome. Also needed: **REGISTERED NURSE, ASSISTANT DIRECTOR, MALE COUNSELORS.** A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pennsylvania 19035. Telephone: 215-MI 9-3548.

MATURE COMPANION, to live in apartment with elderly widow at Foulkeways, Gwynedd, Pennsylvania 19436. Write Box E-530, Friends Journal. Give references and telephone number.

BOOKKEEPER. To succeed Myrtle Wallen, who is retiring after fourteen years of devoted service, Friends Journal needs a bookkeeper by May 1. Duties include double-entry bookkeeping, payroll, taxes, billing, some typing, general office work. Applications and résumés in writing to: Personnel Committee, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

COUPLE to be houseparents in small Quaker school. Teaching skills sought in Spanish. Contact Christian M. Ravndal, The Meeting School, Rindge, New Hampshire 03461.

Positions Wanted

BOOKSELLER, Young Friend with B.A. from Earlham College seeks a position in operation/management with a service-oriented bookstore. Three years' experience in most phases; I seek further training and a friendly working environment. Résumé and references from John Sims, Box 12, St. Meinrad, Indiana 47577.

YOUNG FRIEND, 17, seeks summer employment. Likes people. Wants room with job. Write Molly Forsythe, Church Road, Medford, New Jersey 08055.

LIBRARIAN seeks position for July, 1972—academic setting, East or Midwest. University of Michigan AMLS. Friend—Ann Arbor. Write Violet Viguri, 1789-2 Beal, Ann Arbor, Michigan 48105.

GOING TO EUROPE? College girl will work as mother's helper/translator (German, French). Patricia Appelbaum, Box 2601, Brown University, Providence, Rhode Island 02912.

QUAKER COUPLE, four children, seek challenging position. Open to new ideas. College degrees and many talents. Subsistence wages. Box 532, Friends Journal.

Personal

NOTICE TO HOMOSEXUAL QUAKERS: Friends from five Yearly Meetings met as a "committee of concern" to consider the issues faced by homosexual Quakers. We discussed ethics, counseling, marriage, and compromises within Friends Meetings. Other homosexual Friends interested in sharing this dialog? Write Box 531, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

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.

AMERICAN BIBLE UNION publications: Any Bible or portion of Scripture. Send description and desired price to: Robert Scarborough, 706 McHenry, Urbana, Illinois 61801.

LOVING QUAKER FAMILY to board our thirteen-year-old daughter July 30-August 26. Pennsylvania, New York State, or New England, preferably in the country. She likes horses and other animals. Please write to us about costs, details. Harry and Edythe Colello, 1486 Wright Street, Santa Rosa, California 95404.

BRITISH COLUMBIA this summer! Someone wanted to share driving, travel expenses (gas, tolls). Your car/my car. Box L 534, Friends Journal.

I PAY HANDSOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired. Rhea Goodman Quilt Galley, 55 East 86 Street, New York 10028.

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.

Books and Publications

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

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HELP BLACKS become first-class citizens in the third poorest county in the nation. \$15,000 is needed to help build cooperative plant to make metal stampings from dies, in Fayette County, Tennessee. Contributions are tax-deductible. Fayette-Haywood Workcamps, 5541 Hanley Road, Cincinnati, Ohio 45239.

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Photograph by Theodore B. Hetzel

Race Street Meetinghouse, Philadelphia

Gathering The Flock

FIFTEENTH STREET Preparative Meeting (New York) has lost contact with some of its members. If anyone has any information as to the whereabouts of the following Friends, please drop a line to Bill Bortree, Fifteenth Street Preparative Meeting, 15 Rutherford Place, New York 10003:

Catherine Crawford Blair, Benjamin D. Doane, Georgia Poff Dreger, David H. Eshner, Lucille Roder Fisher, Irene Garrett Forbes, Ralph and Mildred Graeter, Susan Elizabeth Graeter, Clarinda Horner, Winfield G. Horner, Cynthia Locke Jones, Anne Reid Kennedy, Peter Laquer, Raymond N. Liddell, Jr., Betty G. Mattson, Irene McKinney Miller, Walter Peglow, John Edward Rickles, Ernest Rittwagen, Jr., James and Sonia Scott, Arlene Graeter Sharp, Hope Mowbray Sher, Audrie Gardham Ulmer, Mary Lou Velasco, James O. Yates.

Robert Stern, Fiscal Director

ROBERT D. STERN, former executive vice president of United States Shoe Corporation, has been appointed fiscal director of American Friends Service Committee.

He supervises the offices of the comptroller, treasurer, accountant, and business manager and the computer service department. He also gives staff and administrative support to the investments committee and the fundraising department.

Robert Stern, who was making fifty thousand dollars a year, decided about five years ago that he was not happy with business—his "profit motive was not strong enough." He gradually turned his responsibilities over to others. He has visited American Friends Service Committee projects in India, Africa, and elsewhere.

CONFERENCE OF QUAKER WRITERS

Friday, April 7 - Sunday, April 9, 1972

Waldenwoods Conference Center,

Hartland, Michigan 48029

(north of Ann Arbor, Michigan)

...

QUAKER WRITERS: IN TWO WORLDS

• WORKSHOPS • SPEAKERS

SHARING INSIGHTS AND TECHNIQUES

A non-refundable registration fee of \$5.00 is expected from attenders. The total cost, which includes the registration fee, is \$50.00, covering two nights' residence, meals

from Friday night through Sunday noon and Conference expenses. A small scholarship fund helps those in need of financial assistance.

REGISTRATION FORM

To: Raymond Paavo Arvio, Clerk
Conference of Quaker Writers
Route 45
Pomona, New York 10970

I plan to attend the Conference of Quaker Writers at Waldenwoods Conference Center, Hartland, Michigan, April 7-9, 1972. Enclosed is my registration fee of \$5.00 (check payable to Conference of Quaker Writers).

NAME

ADDRESS

CITY STATE ZIP

In order to attend, I need \$..... help towards the total cost.

Attached please find list of Friends who may be interested in attending.

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Family atmosphere.
Interracial.
Special teenage program.

MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on The charge is 35 cents a line per insertion.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

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

Arizona

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

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

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

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

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

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

HAYWARD—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.

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

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

GEORGE SCHOOL

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

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, 11 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.

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 Eagleville and Hunting Lodge Roads. 429-4459.

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

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

Delaware

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

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

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

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

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

WILMINGTON—Meeting for worship, 4th and Wests 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.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

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

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

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

SARASOTA—Meeting for worship, First-day School, 11 a.m., College Hall, New College campus. Adult discussion, 10 a.m. Margaret B. Maddux, clerk. Phone: 955-9589.

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. 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

CARBONDALE—Unprogrammed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Clerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

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

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

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

DECATUR—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

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

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

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

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

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

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

Indiana

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

INDIANAPOLIS—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. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone 743-8058.

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 Hodgkin, 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—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

Maine

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

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

Maryland

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

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

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

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

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy, Phone 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

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

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 457-7040.

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. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone, 428-6242 or 429-9186.

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

MEOFORD—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.

MONTECLAIR—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.

NEWARK—Worship, 48 West Park Place (Newark Center for Creative Learning) 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. 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). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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, 11 a.m. Until Easter, at homes of Friends.

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

JERICO, 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.

ONEONTA—Worship and First-day School, first and third Sundays, 10:30 a.m., 11 Ford Ave. Phone: 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 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—Mid-October to mid-April. Unprogrammed worship followed by discussion, 8 p.m., first and third First-days, Cobleskill Methodist Church lounge, Cobleskill, New York.

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.

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, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

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 D. 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—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

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.; worship, 10:30.

TOLEDO—Bowling Green Area—Allowed meeting, unprogrammed, Sundays, 10 a.m., 59 Back Bay Road, Bowling Green, Ohio, off Ohio Route 235, near Ohio Route 65. Information or transportation, David Taber, 419-878-6641, or Alice Nants, 419-242-3934.

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.



Third Haven Meetinghouse, Easton, Maryland.

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 and Wood. 788-3234.

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.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 mile W. of 562 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—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. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

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

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

LANDSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 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, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 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.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone 297-5054.

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 held occasionally First-day evenings winter months. Call 215-234-8424.

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., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

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. William Jefferys, clerk, 476-1375.

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.

EL PASO—Worship, 9 a.m. Phone Hamilton Gregory, 584-9507, for location.

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 Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10:30 a.m., Hope House, 201 E. Garrett Street.

LINCOLN—Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Meeting for worship Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

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

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

MAISON—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.

February

18-21—Annual Meeting, Friends Committee on National Legislation, at Bellevue Hotel, Washington, D. C. Topics include "Is A Just and Humane Society Possible?" and "Election Year 1972—What It Means to FCNL." Write to FCNL, 245 Second Street, N.E., Washington, D. C. 20002.

21-24—Quaker Leadership Seminar, "Rich Nation in a Poor World." Send ten dollars registration to William Penn House, 515 East Capitol, S. E., Washington, D. C. 20003.

27—Film-discussion on welfare, led by David Ludlow, at Summit Meeting, Chatham, New Jersey, 7:30 P.M. Admission, \$1.00.

March

March 5—Frankford Friends Forum, Unity and Waln Streets, in Philadelphia. "Latin America Revolts," with Thomas Colgan, Arthur and Helen Bertholf, and Ellen Deacon.

March 12—Film-discussion on China by the China Concerns Committee, at Summit Meeting, Chatham, New Jersey, 7:30 P.M. Admission, \$1.00.

At Powell House, Old Chatham, New York 12136:

February 25-27—Married Couples Weekend, Joseph and Teresina Havens. Senior High Conference, Austin and Joan Wattles.

March 10-12—Quaker Search Groups Training 1.

At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures, 8 P.M., The Barn. Speaker: Colin Bell.

February 21—Coming to Live in the United States.

February 28—The Powder Kegs of West Asia.

March 6—Working and Growing Old in Quaker Service.

February 25-27—Seminar on Illness and Healing led by Donnell Boardman with Ed Hughes.

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

March 10-12—Leisure, Contemplation and Involvement. A retreat with Douglas and Dorothy Steere.

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.

Adoption

SAWYER—A daughter, MELISSA SAWYER, by David R. and Nancy Slayton Sawyer, of Charlestown, New Hampshire. The mother and maternal grandparents are members of Middletown Monthly Meeting, Lima, Pennsylvania.

Births

BLUM—On September 8, a daughter, SAMANTHA ELIZABETH BLUM, to Barbara Balderston and John L. Blum, of Washington, D. C. The mother and maternal grandparents are members of Middletown Monthly Meeting, Lima, Pennsylvania.

WALTON—On October 9, a son, JONATHAN BUCHANAN WALTON, to John S. and Peggy Lu Walton, of Delran, New Jersey. The father and paternal grandparents are members of Middletown Monthly Meeting, Lima, Pennsylvania.

Marriages

AMBLER-RICHMERS—On August 21, in the First Presbyterian Church, Rochester, New York, ALDON E. RICHMERS and CHESTER AMBLER, III, son of Chester W., Jr. and Elaine Ambler, members of Woodstown, New Jersey, Meeting.

BAILEY-BARRON—On June 27, on the lawn of Forrest Echo Farm, Mount Holly, Vermont, JANET BARRON, daughter of Harry and Edith Barron, of Rindge, New Hampshire, and JAY ALLEN BAILEY, son of Jackson and Caroline Bailey, of Centerville, Indiana. The bridegroom and his parents are members of Clear Creek Monthly Meeting, Richmond, Indiana.

KING-LONG—On August 28, in the Winfall Wesleyan Church, Winfall, North Carolina, DEBORAH A. LONG and MICHAEL F. KING, son of Charles and Elva King, members of Woodstown, New Jersey, Monthly Meeting.

SILA-ASAVA—On December 19, under the care of Minneapolis, Minnesota, Friends Meeting, **TAPHY E. ASAVA** and **JOSEPH M. SILA**. The bride is the daughter of Herbert Asava, treasurer of East Africa Yearly Meeting.

TAIT-HAYNES—On December 11, in Ranocas, New Jersey, Meetinghouse, **C. LYNN HAYNES**, daughter of Lynn and Dora Haynes, of Coral Gables, Florida, and **WILLIAM WOOLMAN TAIT**, son of Colin F. and Elizabeth L. Tait. The bridegroom and his parents are members of Ranocas Monthly Meeting.

THORN-TAYLOR—On July 31, in the Zama Chapel, near Tokyo, Japan, **LYNN YVONNE TAYLOR**, daughter of Mr. and Mrs. Frederick Taylor, and **JOHN THORN**, son of Richard and Marie Thorn. The bridegroom and his parents are members of Poughkeepsie, New York, Meeting.

Deaths

BARTON—On December 7, in Sunnyvale, California, **HELEN POWELL BARTON**, aged 75, a member of Poughkeepsie, New York, Friends Meeting. She is survived by two daughters: Jane Ganzer and Phyllis Watkins, of Sunnyvale; and two grandchildren.

GRAMM—On January 9, in Reading Hospital, Reading, Pennsylvania, **FLORENCE B. GRAMM**, aged 82, a member of Reading Monthly Meeting. She was the widow of Hanns Gramm who was appointed by the German Government as its representative in the child-feeding program of the American Friends Service Committee following the First World War. She was a member of the Reading Hospital Auxiliary. She is survived by two sisters, Mrs. Ralph Boyer, Gaithersburg, Maryland, and Mrs. L. Parry Griffiths, Yorkshire, England; and three brothers: William Rich, San Francisco; Lawrence M. Rich, Los Angeles; and John Rich, Haverford, Pennsylvania.

HEATON—On January 2, **NINA HEATON**, aged 85, a founding member of Santa Monica, California, Monthly Meeting, after a long illness.

HEACOCK—On December 12, in Stapeley Hall, Philadelphia, **ESTHER HEACOCK**, aged 92, a lifelong member of Abington, Pennsylvania, Monthly Meeting. She is survived by her nephew, J. Walker Heacock, of Newtown, Pennsylvania; her niece, Linda H. Sharp, of Easton, Maryland; five grandnieces; and a great-grandniece, Esther Gates, of Parkman, Ohio. She was graduated from Mount Holyoke College and was associated with the family rose-growing operation for sixty-five years. She was a well-known photographer of birds and nature and a founder of the Wyncote Bird Club—a true friend and wise counselor to all who knew her.

HOLLINGSWORTH—On December 9, **ANNA M. HOLLINGSWORTH**, aged 84, formerly of the Barclay Home, West Chester, Pennsylvania. She was the daughter of Barclay and Alice Stubbs Hollingsworth. She is survived by two brothers and two sisters.

PAYNE—On December 20, in Wilmington, Delaware, **ETHEL EVANS PAYNE**, a member of Wilmington Monthly Meeting. She is survived by a daughter, Ruth P.

Estes, of Wilmington; and a son, Willard Payne, of Puerto Rico. She and her husband, Ruben Payne, served as pastoral leaders in several Meetings in North Carolina Yearly Meeting. She was secretary for five years of Winston-Salem Friends Meeting and was active in the United Society of Friends Women.

PHILLIPS—On August 18, **MARJORIE REBECCA HOAG PHILLIPS**, aged 77, a lifelong member and former clerk of Quaker Street, New York, Monthly Meeting, and its recorder at the time of her death. She is survived by her brother, D. McDonald Hoag; and a niece, Barbara H. Briggs. Her ready supply of historical data made her a valuable source of information. In 1944 she wrote a booklet on Quaker Street Meetinghouse that was sold to raise money for restoration. "She was a shining symbol of so much that was good, a star that glistened in darkness."

SPROGELL—On January 1, in Philadelphia, **HARRY E. SPROGELL**, aged 60, a member of Gwynedd, Pennsylvania, Monthly Meeting. He is survived by his widow, Barbara Saul Sprogell; two daughters: Prudence S. Churchill and Carolyn S. VanDenbergh; and two sons, Robert M. Sprogell and Jonathan H. Sprogell.

YARNALL—On January 17, following a brief illness, **HELEN THIEDE YARNALL**, aged 69, of Swarthmore, Pennsylvania. She was a member of State College, Pennsylvania, Monthly Meeting and had served with American Friends Service Committee in its early years. She is survived by a daughter, Florence M. Fullerton, of Washington, D. C.

Frederic C. Sharpless

FREDERIC COPE SHARPLESS was born in Founder's Hall on the campus of Haverford College, October 1, 1880. He was a birthright member of Haverford Meeting and attended Haverford Friends School, Haverford Grammar School, and Haverford College. He studied medicine in the University of Pennsylvania Medical School and was graduated in 1903. While awaiting his intern appointment, he assisted his uncle, Dr. William T. Sharpless of West Chester and visited patients in the countryside by horseback.

In 1906 he was appointed Assistant Physician to the Bryn Mawr Hospital. In 1914 he was elected to the staff of the hospital and served until his retirement in 1947 at which time an honorary lifetime title was created for him of "Physician to the Hospital." His tenure covered the periods of extreme shortage of physicians during two World Wars, and he was Director of Medical Services from 1942 to 1947, during which period he was liaison between the staff and Board of Managers of the hospital. He was also General Consultant to Bryn Mawr College and Attending Physician for the Shipley School, Bryn Mawr, from 1931 to 1947. He was a Fellow of the College of Physicians of Philadelphia and a member of the American Medical Society and the American Medical Society of Pennsylvania.

In 1947 Frederic Sharpless retired and turned over his practice and his home in Rosemont to his son, Dr. Isaac Sharpless.

In 1951 he moved to Greensboro, Vermont, to replace the local doctor who was called to Army Service in Korea, and for two years he resumed general practice and covered a rural area of many square miles.

In 1960 Fred and Louise, his wife, returned to Haverford. He maintained a great interest in his college through his lifetime, and served on the Board of Managers from 1924 to 1960, at which time he was made Manager Emeritus. He was also on the Board of Bryn Mawr College from 1947 to 1960.

Frederic Sharpless was a natural athlete. He played football in school and college and was a talented cricket player who went to England as a member of the Haverford College team. Following his graduation from medical school, he was chosen to go to England again, as a member of The Gentlemen of Philadelphia Cricket Team, which played the County Elevens; he excelled in bowling for his teams. Later, he turned to golf, which he played well until he was nearly ninety years of age (August 1968).

He is survived by his widow, Louise Sangree Sharpless; three daughters, Marianne Sharpless Potts, Winifred Sharpless Bowers, and Louise Sharpless; six grandchildren; and one great-grandson.

Dorothy G. Harris

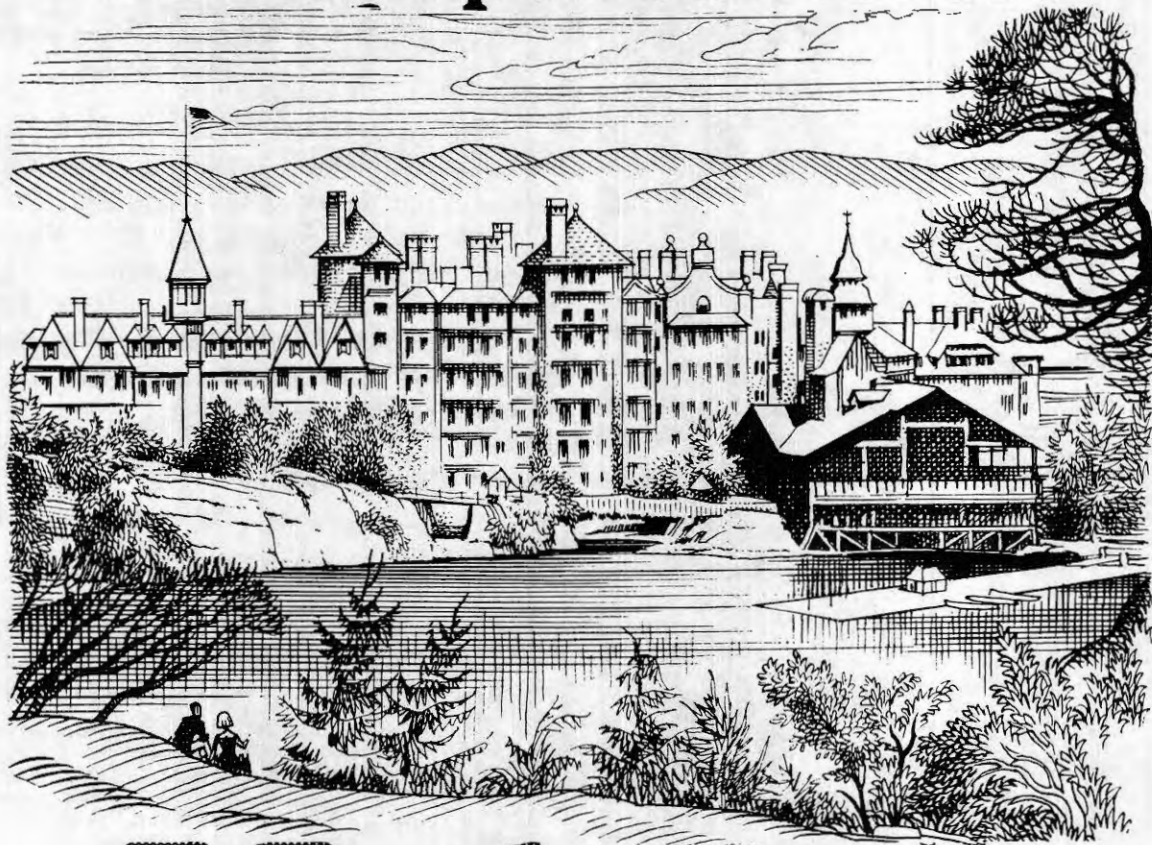
DOROTHY GLADDEN HARRIS, who was acting director of Friends Historical Library of Swarthmore College at the time of her retirement last September, died suddenly in her home in Swarthmore, Pennsylvania, January 8. She was seventy years old.

She was born and reared in Richmond, Indiana, the daughter of Roswell C. and Margaret Mae Thomas Harris. She had received a B.A. degree from Wellesley College in 1925, B.S. in Library Science from Drexel Institute of Technology in 1937, and M.A. in American Civilization from the University of Pennsylvania in 1955. After graduation from Wellesley, she taught school for two years, then was a free-lance illustrator of scientific books and articles for seven years. She came to the Swarthmore College Library in 1937 and to the Friends Historical Library in 1940. She served there thirty-one years.

In 1947 she spent the spring term at Woodbrooke College followed by a two months' exchange with Muriel Hicks at Friends House Library in London.

Dorothy Harris, a deeply concerned and active member of the Society of Friends, joined Radnor United Monthly Meeting in 1937. From the beginning of her membership she became deeply involved in the life of that Meeting, serving at various times as librarian, recorder, clerk, recording clerk, and on several committees, including Oversight and Ministry and Counsel. She also was for many years on the Japan and Peace Committees of Philadelphia Yearly Meeting, on the board and Publications Committee of Pendle Hill, on the board and Membership Committee of Friends Historical Association, and on the Records Committee of Representative Meeting. In all these positions, as in her library work, she displayed intelligence, imagination, dedication, and great organizational ability, and always warm human concern and sensitivity.

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YOUR FRIENDS IN BANGLADESH



During the long and bitter months of civil strife that preceded the birth of the new nation of Bangladesh, over one million people were killed, ten million fled across the borders into West Bengal, and twenty million were made homeless in their own land. Now the refugees are returning to find their homes destroyed and their fields untended. Cholera, malaria and smallpox are on the rise. The new government is doing a magnificent job planning for their immediate needs, but it welcomes the help of voluntary agencies in planning rehabilitation. Projects of this nature will have a long range impact on the future health and stability of the new nation.

Veteran AFSC workers John and Joanne Volkmar will shortly arrive in Bangladesh to establish a program in cooperation with the Friends Service Council and the Bangladesh government. They need the support of Friends everywhere in this enormous task.



JOANNE VOLKMAR



JOHN VOLKMAR

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