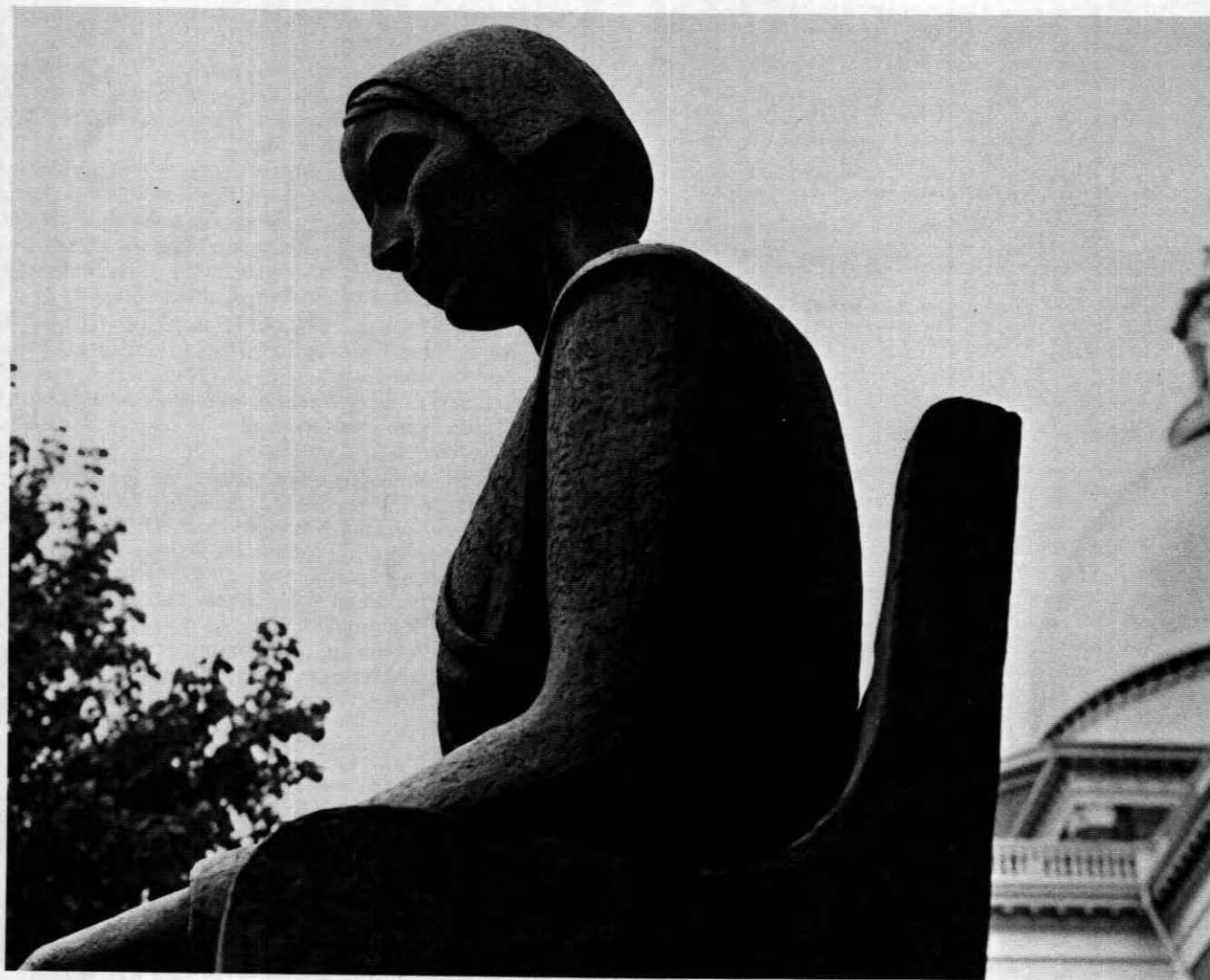


April 1, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

April 1, 1972
Volume 18, Number 7

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.) Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

ALFRED STEFFERUD, *Editor*
JOYCE R. ENNIS, *Assistant Editor*
DAVID PERRY, *Editorial Assistant*
MYRTLE M. WALLEN, *MARGUERITE L. HORLANDER, Business*
NINA I. SULLIVAN, *Circulation Manager*

BOARD OF MANAGERS
Daniel D. Test, Jr., *Chairman*
Richard P. Moses, *Treasurer*
Mildred Binns Young, *Secretary*

1969-1972: Paul Blanshard, Jr., Len Cadwallader, Walter Kahoe, Richard P. Moses, Ada C. Rose, James B. Shuman, Eileen B. Waring, Gordon D. Whitcraft.

1970-1973: Laura Lou Brookman, Helen Buckler, Mary Roberts Calhoun, Richard J. Crohn, A. Alexander Morisey, Eleanor Stabler Clarke, Opal Gooden, Francis Hortenstine, William B. Kriebel, Walter H. Partymiller.

1971-1974: Carol P. Brainerd, Miriam E. Brown, William Hubben, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young.

Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

Copyright © 1972 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

Contents

Storms and Stones; The Desert Blooms— <i>Mary Booth</i>	216
A Way to Fulfill the Human Potential— <i>Elizabeth Boardman Gustafson</i>	217
Thoughts on Health, Habits, Attitudes— <i>Horace Champney</i>	219
Reflections on One Advice— <i>Edmund P. Hillpern</i>	219
Quakerism Now and Perhaps Tomorrow— <i>Christine Downing</i>	220
A Quaker Teacher in Visakhapatnam— <i>Stanley M. Ashton</i>	221
The Creed of Nonviolence— <i>Daniel Biddle</i>	222
A Memorable Meeting— <i>Rosalie Regen</i>	223
Miracles Are Not for Us— <i>Vernon Noble</i>	224
Poetry by <i>Janeal Ravndal, Sarah Leeds Ash, Jeanne Colquhoun, Rockwell-Noonan, Joel Climenhaga, Eleanor B. Franklin, and Charlotte E. Pauly</i>	225
Reviews of Books	225
Cinema— <i>Robert Steele</i>	226
Letters to the Editor	227
Friends Around the World	232
Reports by <i>Florence Sidwell, Janet Edmunds, Luanna J. Bowles, Carlisle Davidson, Barbara Beitman, and Marion Fuson</i>	243
Sufferings, Coming Events, and Announcements	243

The contributors to this issue

MARY BOOTH, a retired librarian, is recording clerk of Pima Monthly Meeting, Tucson, Arizona. She is on the Task Force for Aging of the Model Cities project in Tucson.

ELIZABETH BOARDMAN GUSTAFSON, a member of Davis, California, Meeting, has been associated with Friends in Massachusetts, Pennsylvania, India, and California. When she has spare time from being the mother of four children, she is a gerontologist.

HORACE CHAMPNEY is a member of the Committee on Ministry and Oversight of Yellow Springs, Ohio, Meeting. He was reared a humanist-anarchist and discovered Evangelical Quakerism in his teens when he was a farmhand. He married into the Unitarian Church and subsequently "wrestled to resolve the God-Science conflict." He joined an unprogramed Meeting in 1950.

EDMUND P. HILLPERN is the chairman of the Committee on Psychological Counseling of New York Yearly Meeting and is clerk of Westbury Quarterly Meeting Ministry and Oversight. He is a psychotherapist.

CHRISTINE DOWNING is editor of Quaker Religious Thought and is chairman of the Board of Managers of Pendle Hill. She is associate professor in the Department of Religion of Rutgers University.

STANLEY M. ASHTON, a retired teacher, after three months in Rajahmundry, has returned to Visakhapatnam, where he is one of three Europeans. He is a member of Central Philadelphia Monthly Meeting.

DANIEL BIDDLE is a freshman in the University of Michigan. He was graduated from Friends' Central School in 1971. His senior essay, which was submitted to Friends Journal by Andrew T. Stifler, the school's director of development, originally was printed in Directions, alumni-parent publication of Friends' Central.

ROSALIE REGEN, a member of Plainfield, New Jersey, Meeting, writes, "I believe the Society of Friends, at its best, has the solution to the world's ills and that there are thousands of seekers, especially young people, who should be exposed to our beliefs in order to work with us for the creation of the Kingdom of God on earth."

THE PHOTOGRAPH ON THE COVER, of the monument to Mary Dyer, by Sylvia Shaw Judson, is by Takao Akiyama, photographer of East Norwalk, Connecticut. "Mary Dyer" sits in front of the Massachusetts State House, facing Boston Common, where she was hanged in 1660 by the Puritans. Another work of Sylvia Shaw Judson is on page 235. The poem below, by Polly Jae Lee, of Woodhouse Meeting, Pontiac, Michigan, commemorates Mary Dyer and the other "Boston Martyrs."

In Memoriam

They lie today
Beneath the green
In bloody Boston town
And children romp
And children play
And from the hill run down.
The lovers lie upon the green
And students come to read
And old men sit
And feed the birds
And just to watch the scene.

No one knows
And no one cares
Of what has gone before.
The martyrs four
Who lie there still
Aren't thought of anymore.
They lie there still
Beneath the green
In bloody Boston town
And children romp
And children play
And from the hill run down.

Today and Tomorrow

How to Cheat

WE PAID passing attention some months ago to a book we read about (but did not read) that told how to get along cheaply by cheating and defrauding almost everybody and everything—restaurants, parking meters, theaters, the electric company, the people next door. We forgot the name of the author and the book; we tried to overlook its potential sinisterness.

Now we have before us a national consumers' newsletter whose main article is "The Fine Art of Evading Your Income Tax." Some sentences from it: "Nearly everyone is guilty of some form of tax evasion, whether we call it fraud or not." "Rarely is one's time spent so profitably as when one cheats on one's income tax." "People who cheat on their deductions fall into two types: The brazen and the ingenious." Examples (and warnings) are given.

That's not all. Another *descensus Avernii* was the news from a doctor we know that insurance rates against suits charging medical malpractice have gone up sharply. The head of the clinic for premature babies in a hospital in Philadelphia pays four hundred fifty dollars a year to protect herself against legal action by parents who might accuse her of indifference or incompetence. We both know her and her competence and dedication to saving life, hopeless though it may seem. The doctor also mentioned the callousness of relatives of aged persons who are kept alive at tremendous expense and who really are not loved or wanted; a suit may bring them some money. The premiums for malpractice insurance for some surgeons may be as high as fourteen thousand dollars a year.

By the eternal, we thought, is there no more honesty left among us? Are we all chisellers, tricksters, cheaters? O, Diogenes!

We felt better, however, after the visit of a neighbor who wanted our advice on the purchase of a house. Our talk touched on the possible pitfalls and the deviousness.

No, she said. "I don't subscribe to any of that. I have never cheated anybody in all my sixty-two years. Nobody has ever cheated me."

Pluralism

INTEGRATION has given way to pluralism, we hear. Before the word "pluralism" becomes an overextended nonword like "relevant" or "movement" and is anyone's bag or bandwagon, we still have time to consider it in a meaningful contrast to the flogged-to-death "integration."

Even in the fifties we heard the more thoughtful questioning this melting-pot syndrome. Their complaints, though, usually analyzed what the equalizing all-American

hopper had done to ethnic specialties—why the pasta and the pizza weren't what they useterbe, no more. To the prophetic integrationist there never has existed this goal of the melting-pot; the integration visionaries saw neither "mongrelization" about to overtake the scene nor the disappearance of cultural differences. They did see justice in the integration hopper; they foresaw love, tolerance, hope, a willingness to participate in the new—gladly.

If integration now becomes the fashionable booboo we should not have made in the first place, let us remember that *tokenism* also stinks, even pluralistic tokenism. To live pluralistically requires an embracing love, more than the shoulder-shrugging "I don't really mind the other types" that integration did. It is more demanding, so one worries about it more.

In an article, "Poetry How and Why," in *Writer's Digest* for August 1971, Judson Jerome discusses this topic in relation to a young person's reading of poetry. "One learns not to posture or sneer: When a person reveals what is precious or sacred to him, questions of 'taste' or of the world's values become irrelevant. Let there be intervals of silence. Let there be exercise in cherishing. It is not necessary to 'understand' . . ."

We may never understand every other person's, every other group's, predilections or ego-trips, but let there be much exercise in cherishing.

Pendle Hill

THE 1972-1973 CATALOG of Pendle Hill gives us unusual pleasure. It is outstanding in typography, illustration, writing, information, and spirit.

One sentence: "It is as difficult to 'define' Pendle Hill as it is to 'define' a person, but one may begin to speak of its being, its purpose and its direction, by remembering its name and reminding oneself of George Fox's vision."

We have known and loved Pendle Hill a long time. Its offerings always have been something to be grasped and prized. Now they are extra special.

A Letter from a Friend

"DEAR FRIEND: I am old, alone. I am lonely, lonely. I'm sick; my loved ones are far away. I need the touch of a loving hand, a note from a Friend, an assurance that I am a child of God. Not great love; just a friendly touch. A call on the telephone; a special look in Meeting, a smile, a handclasp, a jar of jelly, a *look*. My days are numbered. Can thee, please, tell Somebody I want just a bit of human love before I die? I shall not die alone; He will be with me, but, oh, how I want a person, one of flesh and blood and inadequacy like me to tell me that in my mortal coil there dwells the infinite and the finite. Please, reach out thy hand to me."

The Friend signed her name, but we shall not give it. There is at least one like her in every Meeting. Men, too.



Barrel and Saguaro Cacti abound in the Arizona Desert.

Storms and Stones; The Desert Blooms

by Mary Booth

ONE DESERT EXPERIENCE came through hard and clear to me, curiously enough, when I was attending an ecumenical course on The Revelation. The young minister used the sentence, "For the Christian, the time of terror (like now) may be a time of glory, too." It stuck with me through our first experience of summer rains on the desert. Our home is right on the edge of the desert, and the sudden power and force of these storms is awesome.

I was determined to plant only desert trees and flowers that could survive without constant watering. Seeds were given me for palo verde and mesquite trees. I found out that these hard seeds would not lose their outer casing by ordinary watering—the naturalists were right—you either had to help them along with an artificial cut or scrape with a knife, or wait for the two hard rains that loosen the outer protection.

The parable is obvious: For some of us stubborn, self-sufficient folk, it does take two hard rains or some other outside uncontrollable happening to let renewal take place.

*In this time of terror, turn.
Walk in the desert alone.
See the hard-shelled seeds scattered
Stubbornly holding their shells intact.
Witness the violence of sudden raging rains
Moving stones and rushing earth along
Loosening the hard-coated shells
Freeing seeds for life and change.
Wait. Return to the desert floor.
Behold new green trees shoot up and yellow flowers bloom.
It takes two hard rains, they say, for some to burst
And join the time of glory, too.*

Nor can we control the plan for the blooming of our garden. Stones put in the path of the flooding rain help hold the soil and break the force of the water. Planted seeds, however, may be washed twenty feet down from where you had intended them to come up. Renewal for some of us does not take place at a particular chosen time and place, as in a revivalist's tent, but arises out of the sometimes painful erosion from outside forces, like flooding rains.

Another observation on desert gardening: "Fishing" for wildflowers is simplified by planting a few stones in the yard. This seems to make it easier for the seeds, either wind-borne or dropped by birds, to catch hold. We have caught some lovely desert marigolds, globe mallow, and penstemon this way.

One of my new neighbors remarked upon meeting me: "Oh, you are the woman who walks every morning early out into the desert and comes back with a stone in each hand. I said to my husband, 'I wonder if she has to carry those stones because of some arthritic condition in her hands, as a kind of therapy.'"

"No," said I, "I just love stones, for themselves, and to help me make a garden."

Let Me Not Limit

Let me not limit now God's miracles.
The dream cut off is bitter to the taste;
Still, if I swallow now this boundary in my life,
I shall leap barriers of flesh and fire.
And when swept clean of that old, haunting hope,
The Son of Life may be reborn in me.

JANEAL RAVNDAL

Being and Doing

"ALTHOUGH the word 'crisis' has been much misused, the fact remains that we are living and witnessing in a period of spiritual crisis. This crisis has been variously named as a crisis of faith, a crisis of the meaning of human existence and so on. It is not simply a question of the proportionate importance of worship or of the forms of worship. . . . It has to do with the *meaning* of human existence in the Kingdom of God as it is lived out in the tension between time and eternity or between history and the eschaton, between the imminent and the transcendent, between the heritage of the past and the pull of the future, between the two tasks of man to shape the historical world and to become a true child of God, created in His image. This tension is most clearly manifested in the difficult struggle to seek and realize the authentic and eternal being of man amidst the active effort to realize a just, peaceful, and humane society for all. To put it with misleading simplicity, it is a tension between being and doing."—from the report of the Structure Committee for the World Council of Churches.

A Way to Fulfill the Human Potential

by Elizabeth Boardman Gustafson

TRANSACTIONAL ANALYSIS is a theory of personality and social dynamics that provides the basis for an actionist form of therapy suitable for many kinds of psychiatric patients.

Because transactional analysis makes use of a small and easily understood vocabulary, laymen also can use it to understand their own social transactions. Eric Berne's bestseller, *Games People Play*, is rooted in the theory of transactional analysis.

Eric Berne defines in the human personality three "ego states"—"states of mind and their related patterns of behavior as they occur in nature." The three ego states, Child, Parent, and Adult, are not roles, but real psychological phenomena based in the experience of the individual as a child dealing with his own parents and other influential adults as he develops into an active grownup.

Thomas Harris, who wrote the book *I'm OK—You're OK* for the lay reader, describes these states:

The Child is "the recording of internal events, the response of the little person to what he sees and hears Since the little person has no vocabulary during the most critical of his early experiences, most of his reactions are feelings."

"In the Parent are recorded all the admonitions and rules and laws that the child heard from his parents and saw in their living The significant point is that whether these rules are good or bad in the light of a reasonable ethic, they are recorded as truth. . . ."

"The Adult is a data-processing computer which grinds out decisions after computing information from three sources: The Parent, the Child, and . . . data from the outside world."

An important function of the Adult is to examine data in the Parent and Child and decide whether they are applicable and appropriate in the present or not. Much of the information in the Parent and the Child is necessary to our survival and happiness; the goal is not to do away with Parent and Child data but to free the Adult to examine them.

Any one of these three ego states can be "in the executive" in an individual at any given time. For example, a man who is self-righteously moralizing about the behavior of Those People (blacks, hippies, homosexuals) is in a Parent state of mind. A near-hysterical mother screaming at her children is functioning in a Child ego state. A twelve-year-old figuring out how to repair his mini-bike is in an Adult frame of mind. The man is not in control of his opinions; the mother is not in control of her emotions; the boy is in control of himself and his life and at this moment is closest to the goal of transactional analysis.

Basic to all psychological problems is the fact that the Child ego state in every person includes feelings of in-

security, fear, and helplessness. Everyone has experienced the inevitable situation of the little person under five years old: He is dependent, small, awkward, and stupid compared to the enormous and all-knowing grownups.

"The predominant byproduct," says Thomas Harris, "of the frustrating civilizing process is negative feelings. On the basis of these feelings the little person early concludes, 'I'm not OK.'"

Almost every little person perceives the grownup and the grownup world as being OK. Thus the "universal position" held by the Child in us all is "I'm not OK; you're OK." The goal of analysis is to free the Adult from contamination by Parent and Child ego states and to enable the individual to move to a psychological position where he can say, "I'm OK, you're OK."

Transactional analysis classifies conventional Christian belief systems as residing in the Parent. By definition, any unexamined or inexplicable belief belongs to the Parent ego state. It seems clear that the main transactional function of traditional religion is to discipline and reassure the not-OK Child.

"Thou shalt not commit adultery; love thy neighbor as thyself; give to the poor and go to church on Sunday," are typical Parent injunctions. "Jesus loves you; we go to heaven when we die; confession will absolve you of sin," are comforting reassurances to the not-OK Child from the nurturing Parent (that is, actual parent, priest, pastor, or Father-in-Heaven.) Ideally, such reassurances free the Adult within the individual to deal with the world realistically; but in any case the Child is comforted.

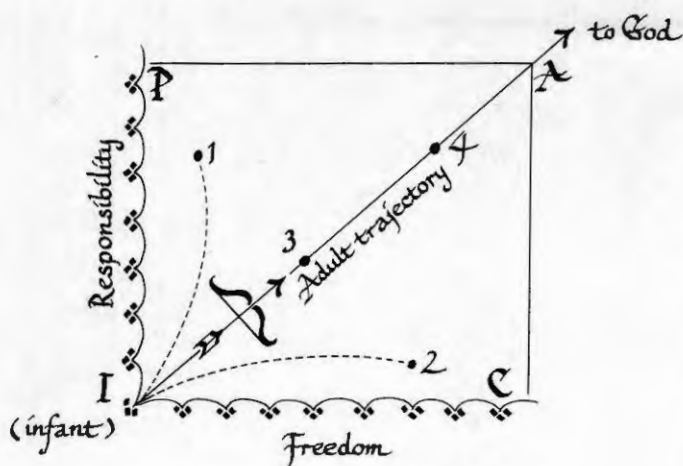
A disadvantage of this religious format is that it reinforces the universal position, "I'm not OK, you're OK." The churchgoer feels: "I am a not-OK Child; the minister or Jesus or God is my OK Parent. I don't know what to do, but the minister can tell me. I don't know what's right, but the Bible has the answers. I am a sinner, but Jesus will forgive me."

A function of religious prejudice is revealed by transactional analysis. "My church is a source of comfort but it still makes me feel vaguely inferior. When I feel not-OK, I am strongly tempted to feel better by proving that at least I'm more OK than you are. In this context, the easiest way is to allow myself a prejudiced view of your (not-OK) religion."

A transactional analysis shows that ideal Quaker faith and practice avoid some of these problems. The structure of the Monthly Meeting and the format of the meeting for worship are designed to minimize not-OK feelings and to engage the Adult within us as directly and quickly as possible.

The absence of a priest or parson can be seen as the absence of the big-P Parent. "There is no one here more OK than I am." The absence of symbols of Christ and God represent freedom from an absolute, external Parent. The lack of dogma has the same function. The minimal Quaker statement of belief, that there is that of God in every man, might mean the same as "I'm OK, you're OK."

The freedom to sit comfortably and quietly in meeting for worship, being accepted without having to perform or



A diagram of the potential of the Adult

prove oneself, is reassuring to the not-OK Child within members of the Meeting.

In meeting for worship, the silence, the simplicity of the room, the quietude of the body, and closed eyes all eliminate external stimuli. In transactional terms, the meditating individual is then able to elicit information only from recordings in the internal Parent and Child and from the Adult store of facts, since the external world is closed off. "Centering down" can be seen as a process of shutting off Parent and Child recordings and moving into an Adult state of mind. This means quelling both prejudices and compulsions (Parent) and hurts and unrealistic enthusiasms (Child), so that the Adult within is free to evaluate situations of present concern.

It seems audacious to suggest that the contribution of the internal Adult is what we hear as "the still, small voice of God." But we have said that there is that of God in every man. Where does it reside? At the least we can say that "the spirit within" is most accessible when the internal Adult has complete control over the influence of Parent and Child ego states.

A graphic diagram developed at the Institute of Transactional Analysis in Sacramento portrays the full potential of the Adult and the individual's ability to take charge of his life.

On this graph, the horizontal and vertical axes represent complementary opposites: Responsibility (a Parental characteristic) and freedom (a Child-like trait). If he wants to function in his Adult ego state and be in control of his own behavior, the individual must maintain a balance between these two opposites as he becomes more and more experienced as a grownup in the external world. (Trajectory I to A—infant to grownup.) Thus the ideal path to maturity and through life is along the "Adult trajectory." Once off this track, the individual is unduly influenced by Parent or Child recordings and is not in full control of what is happening to him.

Many if not most grownup Americans, however, including Quakers, live most of their lives somewhere close to point one on the chart, excessively controlled by the compulsions and inhibitions derived from their Parent ego state. They are upright citizens who take responsibil-

ity in many realms of life but allow themselves little physical, moral, or emotional freedom. Many people in this category suffer from ulcers, migraines, dull marriages, and nervous breakdowns.

Other people are unduly influenced by drives originating in the Child and live at point two. They are often creative, energetic people, artists or revolutionaries, who make occasionally brilliant contributions to the cultural or political life of the country. They find it difficult, however, to maintain the steady, daily routine of making a living, raising children, and satisfying a marriage partner. Extremists in this category may suffer from alcoholism, divorce, and poverty.

On the other hand, children in the equable ages from eight or nine to eleven or twelve often seem to be in quite good control of their lives, accepting a fair balance of responsibility and freedom, although the internal Adult is not yet very far developed (point three).

We often conjecture where "that of God" might be in our bodies: In the head? the heart? the navel? This graph suggests where "the spirit" might be in our psyches. The spirit, I think, is within the internal Adult; or at least is most accessible to the Adult. If we manage to live "in the Adult" predominantly, we are proceeding along the Adult trajectory of the graph. We find that we are in maximum control of our lives when we are on this path; we are then most likely to hear "the still, small voice." God exists, then, as an infinite quantum on the Adult trajectory out beyond human limits.

God is not necessarily the epitome of rationalization, however, as some philosophers have suggested. The Adult uses reason to strike a balance between total adherence to "the rules" (the position of the exclusive Parent) and total freedom for feeling (the exclusive Child's position). So God is perhaps a perfect balance between infinite responsibility and infinite freedom.

The greatest potential of man is probably at about point four. Man's maximum capabilities, of course, are limited by the boundaries of the graph—boundaries that prevent us (and protect us) from getting too close to the Divine Spirit. We can begin here to see the Way, however, and to appreciate the challenge of keeping the Way open.

No Boundaries

Two weathered houses standing side by side are bounded by an acreage of grass.

There are no fences. Sloping lawns provide no line discernible to those who pass.

In solitude, land reaches out to land, becomes contiguous and overlaps; as though two friends were walking hand in hand, throughout the stormy centuries, perhaps.

Two people, like the houses, stand alone.

At what point does the space between them touch?

Untended ground can foster chunks of stone, if weeds of discontent grow overmuch.

Where does that understanding beyond speech approach the boundary line—and overreach?

SARAH LEEDS ASH

Thoughts on Health, Habits, Attitudes

by Horace Champney

SEVERAL YEARS of struggle and concern in and out of Meeting led me to put down some thoughts about health, drugs, and the generations. Perhaps other Friends would like to share these "advices."

Friends are mindful of the sacred nature of the human body and the importance of maintaining its cleanliness, integrity, and efficient function in all respects. The body is the temple of the spirit and the necessary vehicle for actuating all of our values and purposes.

Temperate and regular health habits and freedom from excessive consumption of rich, overrefined, and overcooked foods, unwholesome stimulants, mood-influencing, psychedelic, tranquilizing, narcotic, and poisonous drugs, and other potentially habit-forming substances, legal or illegal, by prescription or otherwise, are clearly matters calling for mature self-control and self-discipline.

Nutritious food and pure water and air are too precious for a responsible person to permit himself to waste, corrupt, pollute, or destroy them and to consume them in unrestrained excess.

Friends should be ever mindful of the needs and comforts of their neighbors and refrain as far as possible from habits or thoughtless acts that seriously interfere with the rights of others to a reasonably undisturbed and uncontaminated environment. At the same time, Friends should try to respect each other's lifestyles and habits within reasonably wide limits at all ages and across generations. For we can best grow in inner strength when we have considerable freedom to choose our own course—freedom in a measure befitting our maturity and preparedness to accept personal consequences and social responsibilities.

Happy and harmonious family and community relationships are more apt to thrive in an atmosphere of thoughtfulness, forbearance, concern for others, and open but tender communication.

Social norms vary from place to place and from time to time, and optimal health habits will differ among individuals as well. A delicate balance between our respect for each person's Inner Light on the one hand and our sensitivity to the collective wisdom on the other should govern the matter of personal health habits, just as it applies in the area of spiritual, theological, moral, political, and social beliefs and practices.

Wise Friends will avoid excess of arbitrary rules and strict prohibitions. When such devices are deemed necessary, they should be clear and explicit, including penalties. A wise Friend will try to comply with such regulations in good faith and deference to group needs. Where such compliance is found to be unworkable he will do his best to find a considerate and honest solution through loving

communication and through reasonable accommodation.

Disrespect, stealth, hypocrisy, self-righteousness, subterfuge, and devious manipulation are better avoided by youth and elders alike. Still, there are bound to be some personal frustrations in the loving give and take of social living. When such frustrations are inevitable, we do well to cultivate the grace to live with them.

To become deeply alienated one from another because of our reciprocal rigidities is not a solution but a disaster.

Neither laws of the land nor time-honored cultural expectations should be broken lightly. Where conscience dictates a radical course, it is best undertaken with a humble respect for the public concern, a maximum of personal integrity, and a readiness to suffer the consequences.

Reflections on One Advice

by Edmund P. Hillpern

I THINK Friends and others always should bear in mind this advice in one of our Books of Discipline: "The human body is the temple of the living God, and should be a useful instrument in his service. Therefore any practice that is detrimental to the body or the mind should be avoided. We particularly urge our members to consider this principle in relation to any use of intoxicating liquors and tobacco and the misuse of drugs."

What is the meaning of "detrimental"? It means doing anything that weakens you. Your body cannot move as quickly or forcefully after a drink. Or your mind cannot react as clearly after a Nembutal pill as before.

Why is the desire for alcohol or drugs so strong that we disregard this Friendly advice? We offer, as always, ready and evasive explanations.

It is sad that the advice has faded away for many Quakers. It almost never produces a discussion. At best it provokes a remark: "Oh, well, everybody now takes a drink, and everybody is smoking." The advice is not significant any more.

For these Friends the emphasis lies on the adjective "detrimental." They are convinced they are in control of alcohol, cigarettes, or whatever. And consequently they are honoring the spirit of the advice. Maybe so. They may feel if alcohol or drugs are becoming "detrimental," they would quickly call for help.

So far we think of "detrimental" in relation to our physical health only. But there is another, even more important element implied in another advice. It is the element that is contained in all advices: Dedication.

One who is dedicated to the ideal of walking in the Light will be economical, even miserly, with that priceless element, time. He will not waste precious time with something that has no value. He sees himself as a player in the cosmic orchestra and the master of his chosen instrument. He has a definite place in the eternal symphony of the universe.

Quakerism Now and Perhaps Tomorrow

by Christine Downing

QUAKERISM arose in a time of cultural and political ferment much like our own and appealed especially to the dislocated and disaffected, many of whom had tried several of the new groups that were appearing (and often quickly disappearing) during a period of ferment three centuries ago. It was a time when religious symbolism provided the expected metaphorical matrix for political and psychological definition and reorganization. Most of the groups, like the Quakers, emerged therefore as religious communities.

The early Quakers derived much of their power from their openness to new revelations, new metaphors, and new institutional forms and to their rediscovery of the lost significance of old symbols. They never simply valued the new as new and therefore true; they spoke from a standpoint that allowed prophetic criticism of the traditional "establishment" perspectives and those of the "counter-culture."

Many of those new metaphors and institutional forms they introduced have become idols in their turn, as the Society of Friends became a sectarian denomination instead of a religious movement. Much of the history of Quakerism has to be understood, not simply as an internal development but in relation to external social and political (and theological) currents.

These relationships were not self-consciously recognized by all those influenced by them, but we today can hardly escape such self-consciousness. Marx and Freud (and Nietzsche, Durkheim, Weber, and Jung) have demonstrated how religion serves to support psychological integration, social cohesion, and our longing for metaphysical order.

Religion is to be seen as an expression of man's construction of order, and any particular religion (including Quakerism) includes some element of fetishism; that is, an overemphasis of some factors. Most of us admit rather easily that Quakers have traditionally overemphasized ego-rationality and emotional repression and that we have tended to uphold the "bourgeois" values and virtues identified with the "Protestant ethic"—order, prudence, asceticism, orientation toward the future, and individualism.

To recognize the artificiality, the fictional quality, of religious ordering is to celebrate (not impugn) the need for such ordering and to suggest the need for periodical re-ordering when a particular overemphasis has become so dominant as to promote disorder.

A time seized with the necessity for such reordering is a time of the experience of "the death of God." In our time, it seems to be young people who have most deeply internalized this death and who understand it to represent more than simply the death of a particular outworn symbol sys-

tem but the death of the *given* authority of *any* symbolic matrix. (We need to appreciate that this undermining disillusionment applies not just to "religious" institutions in the narrow, literal sense, but to family structure, educational forms, vocational opportunities, and a whole system of value priorities.)

To recognize that which holds us together as selves and as society to be a construct of the human imagination is to become aware of our radical responsibility for the symbols that command our allegiance—a responsibility, that is, not just for living in accord with our values but for having those values as our values.

Obviously, this can be frightening, scary—although hiding from the scariness is not much of an answer. This scariness is something many young people know well. Many would admit to a real lostness, to a knowledge of the inadequacy of their symbols (their dress, their long hair), and of their shortcuts to meaningful experience (drugs, radical politics).

Those of us who would second many of the criticisms of establishment culture voiced by the young need not idealize them, need not draw back from acknowledging how little convincingly constructive they have to show us. What we see is a deeply authentic search for the transcendent, which the given forms by virtue of their having become opaque seem to hide more than to reveal. (We also see a residual "theism," a longing to back away from the knowledge of man's responsibility, the popularity of astrology, the I Ching, the Jesus movement.)

Ideally, Quakerism offers such seekers a metaphorical matrix with intellectual and emotional power, metaphors created in response to man's need for symbolic ordering which are self-consciously presented as metaphor.

We Friends have lived with this knowledge long enough so that we should be able to demonstrate what it means to do so. We have persisted as a religious community in spite of (perhaps because of) our anticreedal and anti-institutional bias. We are opposed to creeds, yet recognize that a community needs shared symbols of value; suspicious of institutions, yet recognize that each of us needs a locus for the sharing of his deepest experiences. We need also, of course, to become more critical of our peculiar weaknesses, our elitism, intellectualism, asceticism, and reformism, and to see how they may impede the reception of our vision.

I am not too concerned about the survival of Quakerism as such. I care about that survival only as it truly furthers the experience of the transcendent and evokes that social reorganization which would give reality to our vision of genuine community.

My hopes for Quakerism are closely related to my hopes for small Quaker communities like Pendle Hill. For me, this place embodies, as no Monthly Meeting in the contemporary secular world quite can, a Quaker community (and for me Quakerism has an integral communal aspect).

Pendle Hill is unique and therefore difficult to define: Neither academy nor monastery nor commune. It is a *Quaker* community, but participation is not restricted by membership criteria but is open to all those who appreciate our mode of worship, sympathize with our theological



Mealtime at Pendle Hill

beliefs, and share our social concerns and commitments. At the center of this community's life is worship, a daily meeting for worship inevitably very different from a Sunday morning meeting with people we mostly do not see during our weekday lives. It is a *study center*, but here learning happens within a context where we expect to see that learning relate to our own individual search and to our many-dimensional living-together. It is a *community*—not one narcissistically focused on its own process but on the growth and expressive action that process makes possible. It is a richly varied community where old and young, teacher and student, mystic and revolutionary learn from one another, learn their need of the other, and learn how the other has a perhaps repressed life in their own psyches.

It is a community where most are only temporary inhabitants and will within a year or so go elsewhere, and some are there more permanently. This provides a balance between those who care vitally about what is happening now, this year, and those who see any single year in relation to the past out of which it issues and the future to which it may give rise; these two groups, also, need one another.

I see such a community as one where the vision of Quakerism most clearly comes into focus; I see how Pendle Hill could be a kind of embodiment of our sense of how individual and community support one another. I see clearly that Pendle Hill is not this embodiment now; here, too, there is much that needs re-examining and re-ordering. Nonetheless, for me, participation in this community means participation in the creation of a community that expresses our sense of what tomorrow demands and makes possible.

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

AFTER A PERIOD of three months—an unhappy experience—in Rajahmundry, I have returned to work again in Visakhapatnam.

What is it I seek to do? Just to be a ray of hope, of peace and goodwill, a guiding light to homeless, abandoned, destitute boys of tender years. Boys who have only seen the harsh side of life, shattered dreams in a turbulent environment, and the consequent distrust and perhaps hatred toward others. These boys who come from far and wide have suffered through no fault of their own. Disaster strikes unawares in India. They find they have to fend for themselves at an early age. The poor boy in India is brought up to work; so, manfully, he sets out to exist. The boy with some character does manage to exist—he is willing to work—but, alas, the weaker becomes a beggar of chance.

I try to be a guide, to point out a way, to encourage them to succeed. Shy, sometimes distrustful from bitter experience, they may be difficult to know—but when they give you their trust, how wonderful is the change! Usually they begin by looking hopefully at me and sum up courage to ask for work. I have no work to offer them. I can, and do, ask them if they are hungry; they always are. As far as I am able, I explain that some food will help them to feel stronger for work. They live where and how they can. All of them I have made friends with. All are willing to work and would like to better themselves by having the opportunity of some further education. Picture a boy who has had just a taste of school and then is forced out into the world.

The small relief that I can give, a meal, a biscuit and a warm drink, or any used clothes that I gather, are gratefully received. Their dignity is a delight; their friendly affection is heartwarming.

Shall they ever have a home where they can live in peace, away from the evils of the street, dry in wet weather, some warmth in the cold, unmolested? A chance to do better in life, hope of reasonable employment? To belong, to live as brothers with each other?

It is my belief and faith that this will be so, Children of God they are, and not lightly to be despised. Many are truly brilliant of brain and have a future, which would lead to success if only there were the opportunity provided. This is what I want and am trying for. This is what I shall work for so long as I am able. I think of the day when I must give up activity (I am fairly elderly now) and hope for succession there might even be such as Quaker Overseas Volunteer Service to carry on. I work within the knowledge of the collector of the district (chief magistrate and administrator) and his approval. This then is my concern, and my Faith that as His will it cannot fail to come to pass.

The Creed of Nonviolence

by Daniel Biddle

THE DREAM IS OVER. In the sixties there appeared in America the phenomenon of youth counterculture; a strange mixture of radical politics and radical lifestyle. For a few short, beautiful years we rejoiced in the light of the dream—a dream in which we somehow saw a new existence of peace and brotherhood forged out of the strength and imagination of our commitment. But, as dreams will, it exploded around us.

We thought for a time that we had within our grasp the elusive key to something new and better. It seemed reasonable that just as we were the first American generation to grow up in the apocalyptic shadow of the nuclear age, perhaps we could also be the first to alter America's violent existence.

We would upset the persistent, ageless historical patterns of power, repression, and rebellion, and save our nation and the world with a nonviolent revolution.

But the New Left did not last long before it began, like so many "revolutionary" political movements preceding it, to disintegrate into factional battles. Our lifestyle fell victim to ruthless commercialism; long hair became a mark of fashion rather than an emblem of rebellion.

The group Students for a Democratic Society (SDS), once the haven of young people seeking reform through longterm activism, degenerated into the historical trends its leaders claimed to understand: Repression leading to radicalism, radicalism turning impatience to violence, violence leading only to greater repression.

Woodstock was one brief, shining moment of something we had begun to hope for with the Beatles and John Kennedy and Martin Luther King. But four months later we stumbled, blinded by overconfidence, into the bloody nightmare at Altamont. And the kids with long, scraggly hair and torn army jackets stared up at Mick Jagger in sad, frightened disbelief as the dream was shattered before their eyes. In spite of all our promises to ourselves about brotherhood and peace, there was nothing we could do to save a life on that violent night.

So we enter the seventies, no longer so young or so innocent about rebelling or changing the world, and somewhat given to sadness and pessimism as we view the splintering remnants of our brief, wondrous odyssey. Some of us seem ready to "surrender"—to throw out our peace emblems, cut our hair, and assimilate into America's adult establishment.

But strip away all of the outward trappings—the hair, the clothing, the symbols, the slogans, the weekend demonstrations, the drugs, and the music—leaving only a deep inner commitment to nonviolence, and perhaps we can still turn America around.

Perhaps, if each one of us decides nothing more than to

Persistence

How to explain yourself to yourself
when bankard america shames you to philander
Your time, talents, and sustenance
the family's great white gander

You may not yet go home again
but walking by the streams
lying close to every heart
do not forsake your dreams

Plain to see and hear again
there is in self great good
When ice tree bells ring in the new
fine years are in the wood

Let kaymart devils shrive themselves
and ogle fat white geese
When this year ends in each new heart
we'll have the hope of peace.

JEANNE COLQUHOUN ROCKWELL-NOONAN

live each day with a deep reverence for life itself, then we can indeed be different from all the other generations. As we become the leaders and followers inhabiting "the system," we can begin the long process of reversing America's values and priorities. These are the values that make unemployment part of the game of economic expansion—that make space programs more important to "national interest" than housing programs and antihunger programs. The priorities are those that place the budget for nuclear arms and napalm—machines of death—ahead of the budget for schools and low-income health care and public assistance—machines of life.

Let us declare to ourselves that the profit motive, whether in national policy or in our daily lives, shall no longer rise above the humanity motive.

We must not allow the learning process, whether in the public education system or at Friends' Central School, to become so competitive, structured, and impersonal that no room remains for human relationships and personal development. For individual human development is perhaps the most important part of learning.

Let us murder *no more innocent children* in the name of an ideology—and let us no longer find their parents less innocent because of their opposing ideology.

Whether in militarism abroad or individual and institutional racism at home, let us make it our business to create no more victims of America.

To turn America away from its violent existence is a task easier said than done. A two-hundred-year-old, greatly self-assured system stands unflinchingly in the way, confident that we shall be like all the others and fade before its violent power. But as we move into the "system," let us counter its violence with our commitment to nonviolence, and its indifference for human suffering with a deep, unchallengeable reverence for *Life*.

And somehow America's dream may then become our own.

A Memorable Meeting

by Rosalie Regen

AS PART of the program of the District Meeting of Friends of southwestern Germany, a meeting for worship was arranged in the chapel of the prison for young men between the ages of fourteen and twenty-one in the city of Schwäbisch Hall in Württemberg. It was a great experience of oneness.

After several hymns, introductory remarks were made by the chaplain, Rudolf Pfisterer, author of *Juden, Christen, Getrennt, Versöhnt*. Liesel Mertens, a Friend who, with him, planned visitation with the prisoners the previous day and this service, read passages on fear and love from the German translation of Martin Luther King, Jr.'s *Strength to Love*.

Four prisoners participated. One read from the Bible. Another expressed his own impressions about fear, the theme of the service.

Ekkehard Krüger, a young member from München, spoke about what Quakerism is. He stressed our belief that there is that of God in everyone. His words were to the point and seemed to impress the young men.

Joseph Abileah, a Jew from Haifa who is a member of the Wider Quaker Fellowship and is devoting his life to bringing understanding and reconciliation among Arabs and Jews, related two experiences of how he overcame fear.

In a desert in the Middle East, a wild dog rushed to attack Joseph, who quietly sat down on the sand. He had no stick or threatening weapon to frighten the animal; he just sat and looked at him. The wolf dog also stopped and looked. He smelled no fear in the quiet man and lost desire to harm him.

The second experience: A group of Arabs surrounded Joseph Abileah and threatened to kill him. Feeling no fear, Joseph told them that if they considered it their duty to kill Jews, they should do it. He walked to the well into which they were planning to hurl him—a reminder of the treatment of Joseph by his jealous brothers in the Old Testament.

The Arabs stood in a menacing circle, but not one felt he could be the first to raise a hand against this nonviolent Jew, who faced them so calmly. Their purpose began to falter. Did they really have to kill him? Was there a way out of their dilemma?

Someone hit upon the idea of asking Joseph to repeat the Moslem prayer, "Allah is our God and Mohammed is his prophet."

"I find no difficulty in saying those words," Joseph Abileah assured them. He spoke the words.

"Now you are a Moslem, and we don't have to kill you," the Arabs said jubilantly.

Joseph then assured the young prisoners that anyone



The Spectre of War, by Peter Fingesten

can experience this power of nonviolence and that all of them could overcome fear.

Suddenly great waves of sound washed over us. The prisoners responded to Joseph's message with a powerful pounding of feet and arms against floor and benches. It was an ecstatic roar of approval and affirmation. They had been moved deeply; I felt lifted up as if to heaven's gates in a great surge of joy.

In this highly charged atmosphere, two prisoners, Martin Hetz and Gerhard Wissman, played their guitars and sang, "I Like How You Look, I Don't Want to Leave You Now" and "Hush, Little Baby" from "Porgy and Bess," with their own variations, which seemed to us more poignant than the original. They screwed up their faces in emotion. Blond Bobo moaned; dark, intense Gerhard, his guitar held in front of him, played grace notes as a counterpoint to Bobo's intent singing.

The response was deafening, until the pastor reminded us we should not applaud—this was a church. One encore was allowed, and then a group of us Quakers sang "We Shall Overcome."

Since the program had lasted overtime, we could not make the tour we had planned of the prison. We had time, though, for animated conversations with the boys we had met the day before. We were told that attendance at this service was voluntary, but because of the Quakers' visits to them on Saturday, the chapel was packed that day. "This is an unforgettable day," several boys said. Some brought us slips of paper on which they had written their names and addresses and asked us to write to them.

We left the prison reluctantly—but also with joy and thankfulness for this experience.

Miracles Are Not for Us

by Vernon Noble in *Quaker Monthly*

THERE SEEM to me to be three supreme realities—life and death and love, and the greatest of these is love, which links the other two and is indestructible.

It is love, selfless love, which brings us close to God, which Jesus manifestly had and thereby reflected God. It is an interpretation of the Quaker "inward light," which is an awareness of God: And truly God is love, so that we have an invincible power—if we can only perceive and use it. But how difficult it is to discover and keep this awareness, which glimmers and then fades as the desire for worldly things, for earthly happiness, submerges it.

Death cleans the slate of every earthly joy and possession; but when all else has gone, love remains, not only as a force that defies corruption but as a means of communication with those who have died. Love is all-purpose. It is divine.

If I had not felt this, I would have cursed God when my wife died suddenly of a heart attack, without warning: She had never been really ill in our forty-one years of happy marriage. In my agony I wanted nothing more than to die with her. We were as one.

I prayed for a miracle. If Jesus could raise Lazarus from the dead why would he not bring Jean back to life? How many bereaved people have asked a similar question in their misery!

Was my prayer not powerful enough, or is there some other reason? Miracles, I decided, are not for us. And yet as the numbness of desolation and the shock that followed it subsided—so neatly explained by the doctor—and now that tears no longer gush into my spectacles as I type, I can sense another kind of miracle, the persistence of love, the reality of it.

Being human, and with all the guilt of remembered unkind remarks and behavior, I would have preferred the Lazarus-miracle, so that I could make amends; but I must be content with the other one and cherish and nourish it and be thankful.

In their efforts to be of comfort, some of my friends said, "Read the Twenty-third Psalm." I knew it well enough. I have always admired its poetry and its optimistic faith. But somehow, as Fox might have put it, it did not speak to my condition.

Much more appropriate, because my wife was a tender, practical Christian with simple faith, was Paul's reassurance to the Thessalonians: "We want you not to remain in ignorance, brothers, about those who sleep in death; you should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus."

As faith on occasion flickers—as it must do to most of us when grief becomes overwhelming, if we are honest with ourselves—we search around, sometimes in desperation, for words of comfort from others' experience. I found it in William Penn when he wrote:



Photograph by William M. Bliss

Sanguinaria canadensis (Bloodroot)

"They that love beyond the World cannot be separated by it.

Death cannot kill what never dies.

Nor can Spirits ever be divided

that love and live in the same Divine Principle,
the Root and Record of their Friendship.

If Absence be not Death, neither is theirs."

And a quotation from John Wilhelm Rowntree, which I came across after my own assessment of the mystery, strengthens my conviction: "Love bridges death. We are comrades of those who are gone; though death separates us, their work, their fortitude, their love shall be ours, and we will adventure with hope, and in spirit and strength of our great comrade of Galilee, who was acquainted with grief and knew the shadows of Gethsemane, to fight the good faith of faith."

I cannot yet go wholeheartedly along with Paul when he advised: "Be always joyful; pray continually; give thanks whatever happens; for this is what God in Christ wills for you."

Except for the prayer bit I think he is expecting too much of me in my present desolation—too much of any of us in a similar predicament. But God give all of us strength and understanding to work it out!

A Quaker's Silence

In the midst of the silence
I hear the ticking of God's clock,
I feel the brush of Eternity's hands,
And I see the blazing image of this moment now!

JOEL CLIMENHAGA

Reviews of Books

Structural Incongruities in Quaker Service. By R. W. TUCKER, in Quaker Religious Thought, Rio Grande College, Rio Grande, Ohio 45674. Volume XIII, Number 1, Autumn 1971. 40 pages. 75 cents

ROB TUCKER knows how to take his fellow Quakers by the scruff of the neck, lift them off their feet, give them a thorough shaking, and deposit them again—chastened, if not regenerated.

He asks: Have our Meetings lost their apostolic authority? Have "field secretaries" replaced "released Friends"? He says: "There is a huge disrespect today for Quaker corporateness, and the people who most complain of the lack of corporate backing are so often the people who least respect Quaker corporateness."

To what extent can the blame for this situation be laid at the door of the independent service bodies that act outside the Meeting structure and employ many persons as staff members who have but slight conception of Friends' basic principles and practice?

It would be a temptation for those who have felt frustrated by the deliberateness of Quaker corporate action as well as for those of us who have experienced bureaucratic procedural controls where we least expected to find them—in foreign field service under a Quaker committee—to slough off responsibility by calling down a plague on both houses.

Each individual sees the problem primarily through his own eyes and against the background of his own personal confrontation with it. R. W. Tucker would like to see Quakerism face up more realistically to the "tremendous difficulties of living in the world but not of it."

John H. McCandless, who prefaces the booklet with a balanced and perceptive "guest editorial," observes that "our Yearly Meetings today, pastoral and nonpastoral alike, are being Protestantized, bureaucratized, professionalized, and expertized, simply because we no longer know any other way to function and refuse to consider the consequences for our faith."

Appended comments by Paul C. Williams, John Pocock, and William F. Rushby, together with R. W. Tucker's provocative paper and response to the comments, provide the reader with stimulating food for thought. M. C. MORRIS

Recollections. By ALEXIS DE TOCQUEVILLE. A New Translation by GEORGE LAWRENCE. Edited by J. P. MAYER and A. P. KERR, with an Introduction by J. P. MAYER. Doubleday. 333 pages. \$7.95

IN ONE SENSE Tocqueville is a voice from the past. Our impatient young reformers and revolutionaries find nothing to move them in his once-admired *Democracy in America*. Neither do they wish either to be informed or amused by this masterful memoir of the Revolution of 1848. For them neither the memories nor the judgments of the past have meaning. In their now culture they demand that all things be new and completely different.

But in another sense Tocqueville provides us with a new guide to the future, a new-old wisdom, to help us shape the revolution that seventeenth-century Friends witnessed in England that toppled the Old Regime in France in 1798, and that has flared and flared again since its great but short-lived eruption in 1848.

Tocqueville's message is one that appeals to Friends more than the Utopian dogmas of his contemporary, Karl Marx, for it is a message of evolution rather than violence. An aristocrat with conservative instincts, but a political scientist and sociologist of extraordinary insight with a gift for great analytical writing, Tocqueville saw the inevitability of the coming of the people to power in America and in Europe. At one short moment in history he found himself at the power center of the vortex in France; and he did his best, as parliamentarian and foreign minister, to guide it toward a wise and humane goal. Of the triumph of democracy he was certain, but he also feared its great danger—that it fall into totalitarian ways. A Louis Napoleon foreshadowed the popular dictatorships of our own century! So our problem, as the new revolutionaries call for action, is to keep it humane—to keep freedom at the same time that we move toward equality, now on a world scale beyond the Europe and America that Tocqueville knew.

Apart from all this, Tocqueville's *Recollections* are a joy to read. Few political philosophers, thrown into the cauldron of revolutionary politics, have been able to view the experience with such clarity and such wisdom. And it all seems as fresh as if it had been 1948—or now.

THOMAS E. DRAKE

The Unspoiled Resort



Mohonk MOUNTAIN HOUSE

Subtle colors intensify; buds swell and burst; torpid beasts quicken. Something in the heart of man responds to these primal spring rhythms. Mohonk recognizes the season of renaissance with a WILD-FLOWER-BIRDING weekend 5/3-7; HIKERS HOLIDAY 5/8-14; BIRDING WEEKEND 5/17-21. Literature available. Have you forgotten arbutus, marsh marigold, polygala? Refresh your spirit; call (212) 233-2244, or write:

MOHONK MOUNTAIN HOUSE

90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

ELIZABETH FRY CENTER, INC.

—A home for released women prisoners—invites
CONTRIBUTIONS AND BEQUESTS

P.O. Box 19666, Los Angeles 90019
(Founded by American Friends Service Committee)

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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

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

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

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

Ruth M. Scheibner, Ph.D., Ambler,
643-7770

Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

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

Cinema
by Robert Steele

MOST of Stanley Kramer's films have been controversial, and some have failed. His most recent "failure," however, *Bless the Beasts and Children*, has been especially enigmatic. Many persons who are negative about the film have not seen it; it has hardly been given a chance.

The film tries to expose the horror of killing. Six teenage boys break out of their summer camp on a mission to let a buffalo herd escape before hunters arrive to shoot them. The kill is a legalized "thinning-out" measure. (Footage of buffaloes being shot was purchased to be incorporated in the film.) Although Stanley Kramer says it was not his intention to make the killing of the buffaloes a symbol of killings at Kent State and My Lai, this association is easy to make.

Has the film been unsuccessful because young people, like the majority of movie audiences, wish to avoid movies which show killing as a horror? Can we take and enjoy the killing of cops, robbers, cowboys, and soldiers and not take the killing of animals? Or is the film just not good enough?

Some who dislike Kramer and his films say that invariably he is about five years too late with his ideas. Most of his films have contained humanitarian ideas: *Home of the Brave* (brotherliness in the midst of war); *The Defiant Ones* (race prejudice); *On the Beach* (nuclear war); *Judgment at Nuremberg* (international justice); *Guess Who's Coming to Dinner* (interracial marriage); *R P M* (campus revolution). Some feel his moralism is simplistic. Some feel he uses social problems to make bonanza movie fare. His social concerns are genuine, however, but his honesty, sincerity, and responsibility may be blurred in some of his films.

In Soviet Russia the films of Stanley Kramer are widely seen, and he is the most respected American director. Does this indicate that there is a sensitivity to humanitarianism in the U.S.S.R. that is lacking here? Or do Russians merely enjoy having the social problems in the United States exposed and its citizens chastised? In any case, Kramer's films reach remote parts of the Soviet Union and make a great deal of money.

Bless the Beasts and Children was made from a novel by Glendon Swarthout, a professor of English literature. He liked the film so much that he placed an advertisement in *Variety* to

say so publicly. Kramer hopes that the film will help bring about the enactment of restrictive gun-control legislation. "A reason I made it," he says, "is expressed in the lyrics of the song" (rendered by the Carpenters) "which is used to introduce the film: 'Bless the beasts and the children, for in this world they have no choice and voice!'"

The film should be supported—even though there are more caricatures than characters in the film, even though its technical fancywork of split screens exposes the effort to be a "now" film, even though the film is sometimes too sweet and cute. It is a moving and persuasive experience.

**FRIENDS'
CENTRAL SCHOOL**
OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

Five-year kindergarten through 12th
Grade; College Preparatory Curriculum
Founded in 1845 by the Society of
Friends, our school continues to em-
phasize integrity, freedom, simplic-
ity in education through concern for
the individual student.

THOMAS A. WOOD
Headmaster

1799

WESTTOWN SCHOOL

1972

EARL G. HARRISON, JR., Headmaster

A FRIENDS COEDUCATIONAL BOARDING AND DAY SCHOOL

BOARDING: 9 - 12

DAY: Pre-First - 10

We are pleased to list the following

HONOR REGIONAL SCHOLARSHIP AWARDS FOR 1972-1973

JANET BEER, Haddonfield Meeting
Martin M. (Ex.-Fac.) & Winifred C. ('44) Beer
Haddonfield, New Jersey

LUCY B. HAVILAND, Media Meeting
Bancroft D. ('43) & Dorothy M. ('42) Haviland
Media, Pennsylvania

THOMAS K. BROSIUS, London Grove Meeting
Charles C. & Jane S. Brosius
West Grove, Pennsylvania

LISA M. ROBINSON, Burlington (Vermont) Meeting
Stanley K. & Anita N. Robinson
Underhill, Vermont

JOHN S. CARNES, London Grove Meeting
Eleanor W. Carnes
Cochranville, Pennsylvania

THOMAS N. TABER, Pittsburgh Meeting
Joseph J. & Catharine H. Taber
Glenshay, Pennsylvania

For further information please write or call: J. KIRK RUSSELL, *Director of Admissions*, WESTTOWN SCHOOL,
Westtown, Pennsylvania 19395

Telephone: 215-399-0123

Letters to the Editor

On Differences and Divisions

AS I DEVOUR the year's first issue of Friends Journal, I am struck by the faithfulness with which it mirrors conflict and rejection in the wider world. If we leave the conflicts among Friends unresolved, and even unspoken save by implication and juxtaposition, however, what prayer have we of solving the larger conflicts which so bedevil us all or of glimpsing light through the murk?

I therefore set down my own understandings and confusions on these problems, regarding the entire issue as an opportunity, a lens through which to view and to focus light on the larger problems that face us.

1. Howard Brinton's *Light and Life in the Fourth Gospel*, as reviewed by M. C. Morris, holds up the Gospel According to John as the spiritual basis for Quakerism, "a religion that results from intuitional feelings rather than from cold scientific analysis."

2. Keith Graham's article, "On Christian Idolatry," faults the "high Christology" found particularly in the Epistles of Paul and the *Gospel of John* (italics added). He finds Jesus in error, as did Albert Schweitzer, particularly in his apocalyptic teaching. He believes that all men have access to mystical experience in many areas which are not through Christ, and he approves *Jesus Christ Superstar*—it humanizes Jesus.

3. Gerald Strober finds *Jesus Christ Superstar* potentially harmful, adding to anti-Jewish prejudice. It "lays the primary responsibility for Jesus' suffering and crucifixion," he charges, "to the Jewish priesthood."

4. Clifford Neal Smith, in "Reassessment of a Political Trial," finds merit in Justice Cohen's *The Trial and Death of Jesus*, wherein Justice Cohen finds all accounts to be widely in error, suggests that Jesus' motive in pleading guilty may have been to make his prophecies come true, and points out with devastating logic that the plea of guilty automatically entails the punishment, whether or not the prisoner was actually guilty or should have been punished. "The stand which Jesus chose to adopt may have been suicidal and tragically to be deplored. But no error of judgment on Jesus' part can reflect on the justice administered by Pilate." This article's "low Christology" would satisfy Keith Graham, but it is certainly a "cold scientific analysis."

5. In "A Letter to a Yearly Meeting," Stephen C. Conte criticizes New York Yearly Meeting because it does not pay the telephone war tax and thus violates Matthew's injunction to "render unto Caesar . . ."; it urges repeal of all laws against the possession and use of marijuana; and it gives audience to homosexuals in their quest to achieve equality before the law as opposed to Paul's advice to the Romans, which, to Stephen Conte, does not call for legalization. Most important, he "can't abide the spirit in which the conservative evangelical is received by their more liberal brethren. . . . We are treated as though we somehow are not 'true Quakers,' but are rather a historical freak; a graft of a fundamentalist scion onto the true Quaker stock." So he left the Meeting.

6. But R. W. Tucker, a self-styled individualist, enjoins submission upon us as individuals to our corporate authority as a group. He "cannot too harshly criticize [our social radicals'] unwillingness to submit and wait and try again when they do not get what they want, or all they want, or get it right away. They have created a vicious circle by their disrespect for corporateness, which harms them and which harms us all in our corporateness."

I find here differences of doctrine and belief as wide as those that divide Capitalists from Communists and warriors from pacifists. (The width of a chasm often depends on the attention we give it.) And the same human tendency to disregard our corporate wholeness when the differences become too difficult.

Just as Richard Nixon decides he must split off from and, if necessary, kill the North Vietnamese if their Communist doctrines become too threatening, so Stephen Conte decides he must get away from New York Yearly Meeting because he disagrees with them on war, marijuana, and sex, and he does not feel their respect for his Biblically grounded beliefs.

The differences about Superstar and corporate witness itself and responsibility for Jesus' death and the admission of non-Christian bases for religion are not enough to move the writers I mentioned beyond words in Friends Journal, but in the living situation of the same Yearly or Monthly Meeting, they might be.

Yet the question of corporate re-

sponsibility is not so easily resolved in favor of R. W. Tucker. We must examine where we failed with Stephen Conte before we are ready to tackle the more loaded and difficult problem of Richard Nixon. I myself am particularly confused by the issues raised by Friend Stephen, and may in fact be driven back to analyze the simpler differences of the relevance of the Gospel of John, or the relative values of Superstar—or are these in fact simpler?

I recall my disquiet as David LeShana rose during a session of Pacific Yearly Meeting last year to announce our duty to proclaim Christ-the-King "Lord of us all." Subsequent calls came for the joining of all Friends into one United Meeting. The intent of Conservative Friends, in these calls, is most assuredly (in my view) to quash all liberal dissent from a "high Christology," to impose the authority of the Gospels as the only source of religious or mystical experience, and to drum out of Meeting, ultimately, those who would not subscribe to Paul's narrow views on women and sex.

What would I do with myself if that should happen? Is my allegiance to corporate wholeness able to withstand and surmount these (trivial?) differences of belief? And isn't this exactly Richard Nixon's problem as he faces the Communists around the globe?—the antithesis to Friends' belief in "that of God in every man" which makes him a criminal in the minds of those who only see him dropping bombs and taking the lives of helpless men, women, and children?

I have difficulty accepting the conclusion to which my own logic drives me: Before I can suggest to the President that he lay down our arms, I must learn to accept Stephen Conte and David LeShana, whatever that decision may cost me. I must respect Stephen Conte, who in my view narrowly abides by Jesus' mistakes and applies to his homosexual Friends the cruel rejection of Paul. I must accept Howard Brinton while his high Christology offends me. I must welcome David LeShana while I regard his subservience to Christ-the-King as idolatry more culpable than worship of the golden calf. And I must insist on their accepting and respecting me, with low or no Christology, with a scientific desire for truth, and with my insistence that we welcome any seeker into the open society of Friends, however compatible his beliefs may be with the Bible.

If I can make this acceptance a part of

NEW!

Break thru

Compiled by
Wilson O. Weldon

compiled by
WILSON O. WELDON

Breakthru is an honest and frank compilation that reveals the thoughts and longings of young people, not hiding behind old customs and pretenses. Included are prayers, both traditional and contemporary; scripture in several translations and versions; poetry, meditations, pictures, cartoons and sketches.
\$1.50 per copy, 10 or more, \$1.30 each.

4 OTHER NEW BOOKS

A Plain Man Faces Trouble by Wilson O. Weldon



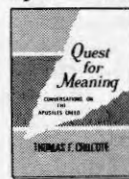
From a faith strengthened by years as a father, pastor and counselor comes help to meet life's problems.

His Finest Week by James Roy Smith



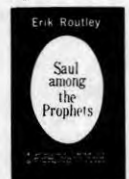
Through this day-by-day look at Jesus' last week on earth, one realizes that nothing can separate us from God.

Quest for Meaning by Thomas F. Chilcote



Brings new awareness and meaning to The Apostles' Creed and heightened joy in reliance on the goodness of God.

Saul among the Prophets by Eric Routley



The Old Testament speaks to modern man through the lives of Abraham, Jacob, Joseph and Saul.

Above four books \$1.25 per copy, ten or more, \$1.00 each. Order from

The Upper Room

1908 Grand Avenue, Nashville, Tenn. 37203
228

my Consciousness III, perhaps I am ready for a letter from Gerald Jonas, the author of *On Doing Good*, to Richard Nixon on "How to Live with Communists In the Peaceable World, with Liberty and Dignity for All." It seems to me that we who envision One World are required to accept Richard Nixon as well as the Chinese as Friends.

ROBERT R. SCHUTZ
Palo Alto, California

The Marriage Relationship

TWO ASPECTS of a marriage relationship—children and property rights—appear to have escaped the attention of the author of "As Long as Love Remains" (*Friends Journal* II.1). Perhaps he feels that in an era of "honest sex" these can be disposed of by public auction.

ROBERT S. STEINBOCK
Chicago

Creative and Growing Marriage

THE ARTICLE, "As Long As Love Remains," points out the difference in possible length of married life between the old days, when marriage was terminated by death after about twenty years, and now, when it usually lasts fifty years.

The writer's answer is, go along with the old way by having twenty-year marriages and easy divorces.

Cannot Friends accept a different new challenge to keep a marriage creative and growing for fifty years? Cannot Friends use the opportunity and privilege, not possible when marriage was earlier terminated by death, to experience an incomprehensibly deeper love growth and sharing than can be attained in only fifteen or twenty years?

DOROTHY K. GARNER
Cobleskill, New York

Permanence in Marriage

THE HOPE of permanence is basic, I think, to a good marriage. Of course, there are those who need to be freed from an intolerable situation and who need the understanding of their friends and society in general. Yet the ideal of permanence in marriage should remain, for without the ideal, there will indeed be no permanence. Why should a lifetime seem too long for love to last?

Have we come to worship change itself? Let us not always give it center stage.

MARION C. SMITH
Shaftsbury, Vermont

Walking Out on Marriage

AN INCREDIBLE LACK of humanity sometimes influences the thought and acts of modern adults. Anyone who approves "fifteen years of marriage" to produce and rear children, then to walk out of the marriage to a more interesting woman, is—to put it mildly—battering the children psychologically and emotionally. Physical battering is forbidden by law. Breaking children's hearts seems to be acceptable. Regarding the wife as only a baby-producer is also cruel. A good "yardstick" for parental behavior should be: How did I feel as a child when my parents quarreled and separated? We wished we had never been born!

There is the solution. Anyone incapable of parenthood, those who change partners at whim, should be forbidden to have children, and should be sterilized before marriage. Laws should forbid progeny to those whose psychological examination reveals a lack of generosity, kindness, stability, or the capacity to love—qualities necessary for parenthood. Love is far more than sex.

Children are too young even at fourteen to have developed a philosophy of life that could prevent their suffering. To quote my husband: "A child needs parental guidance from the day he is born until he is eighteen. To rear generation after generation to be indifferent to the stability of marriage, to feel no family or social obligations, to abandon themselves to selfishness, sexual indulgence, promiscuity, is to produce a race of very inferior people."

Supposedly civilized man can recognize, control, and direct his primitive instincts.

If a man becomes bored with his wife, whose fault is it? The wife, lively and lovely at marriage, is suddenly surrounded by what can become a "prison of walls." She has to clean, bathe children, change diapers. Instantly she becomes chef, laundress, chauffeur, babysitter, nurse, accountant, and purchasing agent, while the husband continues with a job he chose before marriage. If he is civilized, he appreciates the rounds of stultifying drudgery and helps at household chores. The children then have a sense of good homelife. If a man tends to think of home just as a place to relax and of his wife as his mother, he resents being told to take out the garbage. Why has it gone out of style for husband and wife to *enjoy each other*?

A man who suggests three marriages during a lifetime should never marry.

He should enter the modern, unmarried love-relationship that is so difficult for older, long-married couples to understand or accept. A truly committed love-union should endure for many years, and perhaps should be accepted by society provided no children are born to this union of spirit and body.

MARY LOUISE O'HARA
La Jolla, California

As Long as Love Remains

TO ME, the Christian home and family were foreordained at creation, when God created man, then woman—and at the same time He created the love (which has always seemed to me a miracle) that binds them one to another as one flesh until death parts them.

CARRIE P. EBERT
Red Lion, Pennsylvania

Love is Sacrifice; Sacrifice is Love

I MIGHT HESITATE to take issue with Paul Grimley Kuntz because of his scholarship, but I do not hesitate to do so because of his philosophy concerning divorce. His article, "As Long as Love Remains," seems to be guilty of a great omission. Did he never hear of selflessness as a Christian attribute, or does he not consider the Religious Society of Friends holds with Christian teachings?

Does he know what love means? Has he ever felt that all-pervading love not just for mankind, but the day-by-day love of a man for his wife, or a woman for her husband? He or she may have failed to fulfill the expectations of the mate, but to tire of a person you live with (as is implied in his paragraph on developing different interests after twenty-five years) or to feel that he or she prevents a productive life, smacks of pure selfishness.

If by divorce you can serve a needy community better, is that reason to cancel out a contract between you and your spouse and God? He seems not to have any conception of the depth of meaning that Friends have when they commit *themselves* to a life of companionship and service and love that is implied in the marriage contract. Friends do not regard marriage as a business contract that can be broken if it proves unsatisfactory.

Our friend has omitted the Christian attribute of selflessness—of unselfish devotion to the one he promises to love. It is my belief, instilled in me by my Quaker heritage, that one's self is unimportant in relation to another's hap-

piness. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10: 39.) If you would save your marriage you must be willing to sacrifice your selfish aims frequently. For love is sacrifice and sacrifice is love.

KATHERINE HUNN KARSNER
Moylan, Pennsylvania

What Is Marriage?

CONCERNING the article "Diversity in Relationships": Will a Friend please define marriage?

MARIE MARTIN
Albion, Pennsylvania

Where to Turn for Information on Ancestors

FRIENDS AND OTHERS seeking information about their Quaker ancestors are perhaps not aware that the Department of Records (302 Arch Street, Philadelphia 19106) of Philadelphia Yearly Meeting is merely a depository for Friends records and is not a research center. With specific information as to name, Meeting membership, and approximate date, we can sometimes supply, at cost, photo-copies of birth, death, and marriage records. The records are not cross-indexed, however, and general searching therefore is time-consuming and often frustrating.

Many years ago the Mormons copied all of our birth, death, and marriage records on microfilm, and both the Quaker Collection at Haverford College and Friends Historical Library at Swarthmore College have copies of those records and also microfilm of most of the Monthly Meeting Minutes in our possession. Swarthmore also has Hicksite records which we do not have.

Neither Haverford nor Swarthmore is primarily interested in family records, but Swarthmore College (Swarthmore, Pennsylvania 19081) can suggest several qualified genealogists who, for a fee, will be glad to search for the information you desire.

My predecessor at the Department of Records, Alice P. Allen, is now doing such searching on her own time. She may be reached at Box 102, Moylan, Pennsylvania 19065; if she is unable to help you, she will refer you to someone who may be able to do so. At present, all such requests which come to the Department of Records must be referred elsewhere.

LAURA L. REID, SECRETARY
Department of Records
Philadelphia Yearly Meeting

A Concern to Support Concerns

RELIGIOUS LIFE is for the continuous extension of our life in the procreation of our families. Any other pastimes fail to fit into this sphere of life. I feel that it is not for us to judge others; we should be tolerant.

I often find that we get so bogged down into so many concerns that I fear we fail to focus upon particular concerns sufficiently to achieve enough for the burning concerns. I feel that for those concerns that others can carry on well we should show support and that we share the concern.

JAMES OSCAR YATES
Manchester, England

A Heartwarming Experience at Stony Run

THE OVERSEERS of Stony Run Monthly Meeting, Baltimore, asked me to write you about our Meeting's recent experience with a young Friends gathering.

Young Friends of North America and Baltimore Yearly Meeting Young Friends met in Stony Run Meeting-house for five days this winter. Stony Run approached this with unflattering apprehension and numerous lines of defense. A Meeting committee met sev-

"Stir into flame
the gift of God
which is within you
—not the spirit of fear but of
strength, love
and self discipline."

NEW ENGLISH BIBLE
II TIMOTHY 1: 6, 7

1972 GENERAL CONFERENCE for FRIENDS

June 24-July 1
Ithaca College
Ithaca, New York

For complete information about this conference in the Finger Lakes district, see the Spring issue of *Q* Quarterly or write Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102. Open to all.

eral times with the young people's planning committee—a patience-consuming matter in itself—for instance, when a meeting announced for two P.M. began at a quarter to four; but we did get most of our worries out in the open.

Some eighty young people spent five long days in our meetinghouse, and a dozen or so slept there, too. All meals were prepared there by the young people. Most of them slept in the homes of members of the two Baltimore Meetings; we asked prospective hosts, "Can ten Young Friends spread their sleeping bags on your livingroom floor for five nights?"

We are delighted to testify that our hospitality was most responsibly received. Of course, the premises took normal wear and tear, but there was no vandalism. Our guidelines (such as, "Smoke downstairs but not upstairs") were courteously followed, and the guests cleaned up the building with zeal before we joined them in using it on Sunday. Our shared worship was unstereotyped and rich and deep.

Our most helpful innovation, I think, was the maintenance of a Stony Run member-presence in the building throughout the conference. We scheduled members for this duty for eight-hour shifts around the clock to be responsible for keys, to answer questions,

to help solve problems, and to be hosts.

This procedure was instituted primarily as a means of satisfying Meeting qualms, and, candidly, I was prepared for it to be met with resentment: "They don't trust us in their old meetinghouse!" It was heartwarming to discover that this twenty-four-hour presence was met with friendliness, a desire to share their experience, and apparently downright gratitude—as if they were glad someone was paying attention to them.

I heartily recommend the system as being well worth the member-time required—worth it not only for Meeting peace of mind but also for acquaintance and involvement with the Meeting's guests. I suspect the reward would be the same whatever the age of a group using the building.

We are all very glad we opened Stony Run to young Friends.

ELEANOR B. WEBB
Baltimore

Neo-Darwinism and Ethics

NOW that the essence of Darwin's theory of organic evolution by natural selection is accepted almost universally as a "fact," after a century of critical reinterpretation, it is comforting to note that the parallels and implications of the new Darwinism to human societies are more

acceptable both morally and ethically.

Early students of Darwin's classic *Origin of Species* (1859) frequently described the struggle for existence as active contention between individuals and groups, active competition, combat, and so on. Modern Darwinists stress the more passive aspects, such as natural adaptability to survive in changing environments, natural or constitutional aptitudes of all sorts, development of protective coloration, immunity to disease, various forms of animal or plant association, particularly cooperation, and such. The "struggle" is now recognized most often as subtle, most of it invisible or unrecognizable to the untrained eye.

Unfortunately, the early concepts of brute force were exploited to justify and rationalize a host of established institutions—aristocracy, plutocracy, hereditary privilege of any type, racism, militarism, "right of conquest." The concepts of evolution through natural selection, which are described by most biological scientists today, are not irreconcilable with the highest moral and ethical standards. When parallels or applications are drawn with human society and conduct, they would rarely be inconsistent with democracy, non-violence, and other salutary phenomena.

RICHARD POST
Old Greenwich, Connecticut

SEE ALL OF HAWAII

(without flying)

October 7 to October 29

A brand-new Quaker "all-surface" way for you to visit our beautiful fiftieth state. Travel from Chicago, Illinois, by streamlined AMTRAK train to California and return. Sail from Los Angeles for seventeen wonderful Princess Cruise Line days. Port calls at:

HONOLULU — NAWILIWILI — LAHINA — KONA — HILO

Our one-class luxury cruise ship is our hotel. No packing and unpacking, no passports or inoculations required! (Join and leave from Los Angeles, if desired.) Celebrate Hawaii's famous "Aloha Week" with warm, congenial, like-minded people under the experienced leadership of Robert E. Cope.

As proven Quaker Tour operators, only the finest in accommodations and services are included to permit complete satisfaction. This offering is completely all-expense and fully-escorted—as is our 1972 Quaker Alaska (July 2-July 22) Summer Tour!

FREE FOLDER—giving all details, costs, etc. yours without obligation. Just write to:

QUAKER HAWAII TOUR DIVISION

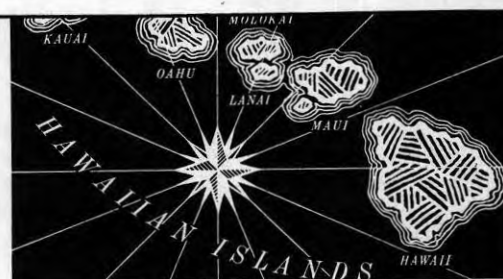
Wayfarer Group Travel, Inc., 2200 Victory Parkway, Cincinnati, Ohio 45206

Name _____

Address _____

City and State _____ Zip Code _____

(please print)



Friends Who Seek Personal Relationships

VARIOUS GROUPS clamor to be heard: Partners of men, now called women's lib; youth, now called many things; once-timid homosexuals; minorities who now prefer to be called black, Chicano, native American. It is reassuring to know how broadly our love can expand and that, in reality as well as in long-spoken words, we expect to be *able* to love one another and even figure out the ramifications of what it means to be our brother's keeper.

In keeping with this interest and concern, I suggest that it may be time to open up possibilities for our single adults to find one another and communicate through Friends Journal if they so desire.

Surely, if single persons in many countries can find one another through newspapers, it should be possible for Friends to begin their search for other Friends through the pages of our own magazine. Would it not be possible to reach out across distance and time and draw to our "family" of Friends the attention of those who are looking for personal friendships or even a partner—and at least *one* thing could already be considered "in common": A mutual regard for things Friends believe in.

Thus I, who am fifty-six and have taught school for eighteen years, would enjoy communication with others interested in working for peace, living simply, the out-of-doors, traveling, possibly having a school for refugees or poor city children (out in the country) . . . besides deep, warm, interpersonal relationships.

BETSY EBERHARDT
Sebastopol, California

The Cry for Contact

THE MESSAGE from Peter Klopfer (Friends Journal XI.1), which creates a dichotomy between inner contemplation on the one hand and group meetings—therapy or otherwise—on the other and then implies that each Meeting must choose one or the other, leaves out a whole set of social factors.

It harks back to another antigroup-therapy and encounter article in Friends Journal last April, in which a negative personal encounter that failed to fulfill some anticipated reaction from such an experience became reason to condemn the whole venture.

Religious institutions, like all other social structures, if they are to survive must reflect and respond to the needs and changes within each culture. Thus, Quaker Meetings are finding themselves invaded by a demand for more person-

to-person contact, and other less contemplative Protestant groups have members who seek Buddhist monasteries.

Both alternatives reflect responses to two powerful patterns in our culture.

One is the desire for deeper and more intense supportive contact. The other is the attempt to get away from the very cluttered existence we are all wrestling with and its millions of messages and its materialistic focus.

Human beings are social and private. Until now, the intensity and extensiveness of the family group and the ties that it represented took care to nurse us when we got sick, touch us when we needed love, marry us when we would, and comfort us when we grieved. Now, with our nuclear family arrangement of parents and young children, we find ourselves quite alone, far from relatives and moving every five years or so from our new friends. Many of us feel the lack of relatedness and this imposed isolation very deeply.

On the other hand, the pressure to conform to our dominant cultural patterns, the numbers game played by the Army, Social Security, the FBI, the bank, the telephone company, and even the credit-card company tends to make us feel like automatons without soul and heightens our need for aloneness and self-identity.

Quakerism can offer a haven for both needs. It can communicate and respond to our desire for the metaphysical privacy of the individual by maintaining Meeting. It also can offer a setting for the serving of coffee, the forming of communes, the storage of coop food, the setting for encounter groups, and all such felt needs *after* Meeting. Within Quakerism are the roots upon which both of these human needs can thrive.

We must not get caught in an either/or proposition but must focus our energies in finding creative ways to maintain the privacy, quiet, and meditation of the Meeting while absorbing the cry for contact.

DANA RAPHAEL
Westport, Connecticut

The Road to Lasting Peace

THE ONLY ROAD to lasting peace: Commend and encourage pacifist religions; appreciate and be thankful for liberating military and police power. Any people who do this know the truth of lasting power and peace; their government shall remain; they have placed themselves under Christ.

HORACE DE MARSICO
Toms River, New Jersey

The Penington

215 EAST FIFTEENTH STREET,
NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone Richard Clark for reservations.

Phone: 212 475-9193

THE SIDWELL FRIENDS SCHOOL

3825 Wisconsin Avenue, N. W.
Washington, D. C. 20016

Established 1883

Coeducational Day School

Kindergarten through

Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Robert L. Smith, Headmaster



Friendsville Academy

A Friends Secondary School

- A coeducational Friends Boarding School, grades 7-12. Established 1857. State accredited, general and college preparatory curriculum. Limited enrollment.
- A small school community that emphasizes personal responsibility and family sensitivity.
- A total program designed to give youth new opportunities to overcome limitations to personal, social, educational growth.
- A curriculum guided by the Quaker concept that learning is life itself, with special projects and off-campus involvement.
- Stressing individual growth and realization of a personal freedom that acknowledges and accepts logical limits, self-control, and personal responsibility.

FRIENDSVILLE ACADEMY

College Street

Friendsville, Tennessee 37737

Friends Around the World

The Crying Need for Justice

by Florence Sidwell

I RARELY PASS a county jail, workhouse, or other penal institution without some solemn thoughts about the food served and the general living conditions in such places. Along with other concerned Friends, I made some inspiring contacts and received much helpful information at a workshop on prisons at Olney Friends Boarding School, Barnesville, Ohio, in January to which the Human Relations Committee of Ohio Yearly Meeting of Friends had invited a variety of resource persons both local and from a distance.

Bennett Cooper, Commissioner of Corrections of the State of Ohio, who has worked for more than thirteen years in the prison system, stated in the opening address that the "criminal justice" system as we now know it cannot possibly achieve rehabilitation. Whatever value punishment may have is lost because of the delays in processing offenders and other dehumanizing experiences to which they are subjected.

The courts need resources to help the poor who are in trouble, and the expansion of probation service is essential. It is not logical to take a person out of his normal environment, place him in an abnormal environment, and ask someone to teach him how to live in a normal environment. A technique that has been ninety-one percent successful in the past four years is "shock probation" (thirty days in jail followed by probation). Dr. Cooper has changed the policy regarding mail to give prisoners more opportunity to make decisions and to give them an avenue for redress: A prisoner may write to whomever he wishes and receive letters freely, and his mail is not censored.

A panel of ex-prisoners, counselors, teachers, and prison visitors gave us glimpses of life "on the other side of the wall" in another session. Two leaders from a Dayton group, Ex-Cons for a Better Society, reported on their prison history and on the program with which they are now involved in which former prisoners are given opportunities to help others, especially those with similar problems. This experience often can help displace the resentment many ex-convicts feel as the result of their imprisonment and related mistreatment.

Jim Silver, of Friends Suburban Project of Philadelphia Yearly Meeting, led discussions of guidelines for prison visitors and alternatives to prison. Some of the other resource persons were: Harold Lindberg, former chaplain of the Ohio State Penitentiary; workers from the Pittsburgh Pre-Trial Justice Program of American Friends Service Committee; and Jerry Eddy, of the Dayton Regional Office of AFSC.

We learned from them that the changing of basic community attitudes—including those of the churches—is of primary importance. We came to realize through sharing the insights of those whose dedication to the problem of criminal justice brought them into this weekend experience the crying needs of some of our fellow men.

He who has heard this cry will find it difficult to ignore.

News of Friends in Ghana

HIGHLIGHTS of the annual report of Hill House Meeting, Ghana, 1971:

"Meeting was held regularly at Hill House at 10 A.M. every Sunday and at Wesley Girls Secondary School, Cape Coast, at 11:30 A.M. There are a few Friends at Kumasi and elsewhere, but there have been no other regular Meetings for worship.

"Childrens Meeting has been held approximately every three weeks at Hill House with one very successful meeting at Cape Coast. Up to twelve children have attended at any one time.

"Eight Preparative Meetings have been held during the year, five in the Accra area, two at Cape Coast, and one at Abetifi.

"Discussion groups have met from time to time in the homes of Accra Friends. Subjects discussed have included Friends attitude to money and our responsibilities toward children.

"On behalf of Ankaful Mental Hospital, we applied to the One Percent Fund (Committee on Sharing World Resources) of London Yearly Meeting for money to buy equipment for the occupational therapy department. We are extremely grateful for the donation that was granted, which will be used to purchase tools for woodwork, dressmaking, and sign-writing.

"Individuals from Cape Coast have visited patients at Ankaful Mental Hospital. Hilary Callard, the Quaker Overseas Volunteer who teaches in Wesley

Girls Secondary School, has been taking pupils from the school to Ankaful to help with occupational therapy work. She has also been helping the pupils at the school with their workcamps. Accra Friends sang Christmas carols at James Fort Women's Prison and at James Camp Open Prison and Borstal.

"Library books have been in more demand than in recent years, though they have still not been borrowed frequently. This is probably because, since the meetinghouse has no walls, they have to be kept in the clerk's house. Pamphlets and periodicals are frequently borrowed soon after they first arrive, and, as in 1970, Accra and Cape Coast Friends subscribed to the Home Service Committee pamphlet scheme.

"The African Section of Friends World Committee for Consultation—which has been under discussion for several years—has now been formed with its headquarters at Friends International Centre, Nairobi, Kenya. Initially, its task is to collect and disseminate information from Yearly Meetings, groups of Friends in Africa and FWCC, and to keep in touch with Friends in transit. The clerk was appointed as a corresponding member of the African Section on behalf of the Meeting."

JANET EDMUNDS, CLERK

The Aggressive Quaker Babbler

THE EDITOR of Friends General Conference Quarterly, in a description of Sapsucker Woods Sanctuary, one of the tourist attractions near Ithaca, New York, site of the 1972 General Conference for Friends, commented, "One bird you won't find is the Quaker Babbler. This is a bird only found in India."

Duncan Wood, of Friends International Centre, Geneva, wrote in reply:

"While I agree that Friends are most unlikely to find a Quaker Babbler among the other birds in the vicinity of your meeting place, I have to challenge your statement that 'this is a bird only found in India.' The Babblers are a very large, Old World family, centered principally in southeast Asia, but also extending to parts of Africa. . . .

"The English name was doubtless given to this bird on account of its 'sober' plumage, a rather attractive combination of different tones of Quaker gray. Its behavior, on the other hand, as I observed it in Yunnan, makes the name a little unfortunate. I saw the bird in a sizable flock containing several other species, towards which the Quaker Babbler was quite noticeably aggressive."

To America with Gratitude

by Luanna J. Bowles

MEMORY carried me back to the Japan of 1946 when I watched on television the Emperor and Empress of Japan being greeted ceremoniously in Anchorage by the President. The event was impressive, but the part that most moved my heart was the reply of his Majesty to President Nixon's welcome.

With dignity, simplicity, and sincerity, he read his message in Japanese, which then came to us in part as follows from his Japanese translator: "Together with the Japanese people, I constantly raise to heart that all the Presidents of the United States, and her Government and the people, have given us unstinted assistance, materially and morally, after the end of the war, in the restoration and building up of our country. I take this opportunity to express my sincere gratitude for it."

Most of us are aware of the economic and material aid that flowed into Japan from America almost from the moment of the formal surrender of the Japanese Empire to the Allied Powers, on September 2, 1945. Few of us, however,

would think to include moral assistance also, translated from the Emperor's statement by our State Department Japan desk as "spiritual." It seems significant that the Emperor chose to do so.

For more than four years I served on the civilian education staff of SCAP (Supreme Command of the Allied Powers). We cooperated daily with the Japanese Ministry of Education and with teachers and administrators in all the provinces as they endeavored—against tremendous odds—to construct a curriculum and to establish a school system that would prepare Japanese young people to help their defeated country take its place in the postwar world.

It was no easy task for the Japanese to fulfill their pledge in the Potsdam Proclamation of surrender to "remove all obstacles to the revival and strengthening of domestic tendencies among the Japanese people." They needed as well as material assistance friendly cooperation and understanding as they sought to find pertinent answers to the query: "What is democracy?" We of SCAP tried to help them.

About two years after the new education program got under way, groups of parents came to see us with a difficult request. They said that former feudal virtues had failed them, and they wanted

assistance in finding democratic ways of life; that unless the new education succeeded, Japan could never again become a member of the family of nations. I agreed to work with the Ministry staff in planning a discussion group to help with this problem in each of the provincial workshops on education to be held the coming years.

We began by asking our Japanese staff individually to list the virtues they had been taught in their homes and schools since 1937. First often came worship of the Emperor, followed by filial piety and performance of one's duty—always these three. Then we began listing virtues that could be classed as democratic. This was much harder, but they were sufficiently familiar with the new constitution to draw from it such ideas as dignity of labor, freedom of young people to choose their vocations and recreations, to decide whom they would marry, where they would live, the religion they would follow, and development each of his own personality in his own way.

The theme of the workshops was "Moral and Spiritual Virtues in Education." The participants tried to evaluate each virtue in terms of what they wanted their postwar society to be. At this time they tended to feel that everything



PENDLE HILL

A Quaker Center for Study and Contemplation

An Announcement

The Pendle Hill Board of Managers is pleased to announce the appointment of Robert F. Scholz as Director of Pendle Hill (effective September 1, 1972). Robert Scholz is a member of University Friends Meeting in Seattle and was an active member in the Pacific Northwest Region of the American Friends Service Committee. He formerly taught in the University of Washington's History Department in the area of culture and religion. He is married to Dorothy Scholz, and they have two children, Charles and Anna.

THE 1972 SUMMER SESSIONS

July 2-8 THE CHINESE QUARTER OF MANKIND

O. Edmund Clubb and Rhoads Murphey
Moderator: Colin W. Bell

July 9-15 THE POWER OF MOVEMENT IN THE LIFE OF THE SPIRIT:

Exploration Through Creative Dance
Nancy Brock and Christopher Beck

July 17-26 QUAKER FESTIVAL OF THE ARTS

An opportunity for experts and beginners to share, learn, and work together.

Fritz Eichenberg and Dorothea Blom

July 30- August 5 THE SHATTERING AND HEALING LIGHT

Robert Scholz, Teresina Havens,
Joe Havens, Hugh Barbour

For further details, write: Summer Sessions, Pendle Hill, Wallingford, Pennsylvania 19086

CREMATION

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

For information write or telephone

HENRY BECK
2862 Germantown Avenue
Philadelphia 19133 — BA 5-1150

FRIENDS HOUSE CENTRAL CITY, NEBRASKA

**For the traveling Friend
who is crossing the Midwest**

Accommodations for families
and singles

James and Elizabeth Newby, hosts

404 A Avenue

Central City, Nebraska 68826

We look forward to your stay with us.

DARROW WILDERNESS TRIP CAMP

Grand Lake Stream, Maine 04637

For seventy boys, ages 11 to 17. Six groups. Full Season only—seven weeks. Series of lake and white water river trips: St. John, Allagash, St. Croix, and Machias Rivers. SURVIVAL AND ECOLOGY TRAINING. Quaker leadership.

Northern Quebec Wilderness trip for senior campers. Four week trip for girls.

ACA Accredited Camp

Write: George F. Darrow
780 Millbrook Lane
Haverford, Pennsylvania 19041
Phone: (215) MI 2-8216

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

feudal was bad, somehow responsible for their losing the way; everything democratic was good.

The leader of the group up in Niigata on the West Coast was principal of a secondary school, a man of energy and ability. Near the end of his final report he said something that brought forth peals of laughter from both men and women. From my interpreter I learned he had said that if Japan achieved democracy, she would have to change her attitude toward women; in the feudal past they were considered just the last three hairs on the cat's tail—objects of utter contempt. When the laughter subsided there was agreement that the new constitution, which gave women equality with men, must be implemented.

My last workshop before leaving Japan in 1950 was in Nagasaki. I suggested to the Ministry as a leader for a group on Moral and Spiritual Virtues in Education Mrs. Toki Tomiyama, for more than twenty years principal of the Friends Girls School in Tokyo.

Another Tokyo Friend whom the Ministry drew upon heavily was Kikue Kurama, formerly from Pendle Hill and then teacher of English in one of the outstanding girls' schools.

When the war ended, liberal-minded Japanese who had been forced into seclusion for years became free to contribute to the rebuilding of their country. We foreigners who had shared in these growing pains and joyous achievements with the Japanese people can well understand why Emperor Hirohito included moral or spiritual assistance along with the material in his expression of gratitude to the United States.

(Luanna J. Bowles did educational work for the Agency for International Development in Iran, Japan, and Nepal. She taught history in Westtown School for some years previous to her Governmental service. Now retired, she lives in Sandy Spring, Maryland.)

A Study Tour to Africa and Europe

GEORGE FOX COLLEGE is sponsoring a forty-five-day tour starting in mid-June to Burundi, Uganda, Kenya, Egypt, Greece, and Italy, as part of its international travel studies program. Four hours of college credit may be earned as the travelers visit mission centers, particularly ones in central and eastern Africa. Other credit courses may be offered, including one in Biblical archaeology.

Further information may be had from Paul Mills, Director of International Studies, George Fox College, Newberg, Oregon 97132.

"We Can Choose to Die or to Grow . . ."

EXCERPTS from the State of the Society report of Morningside Heights, New York, Preparative Meeting:

"A state of the Society report can be a rather charitable listing of Meeting's accomplishments, duly forwarded through the Quaker hierarchy and filed in well-deserved obscurity; or it can raise questions, examine assumptions, and even criticize alleged virtues, thus helping us to understand and improve the state of ourselves and our Society. With this in mind, here are some questions, and some proposed answers.

"What happens when we accuse each other of being insufficiently spiritual, or lacking in social concern, or of destroying the togetherness of the group? Do we have unrealistic expectations of what the Meeting is, and demand that others (if not ourselves) meet all of those expectations? Should some of them be pursued elsewhere? When we condemn evil deeds, must we also condemn their authors? Do we really believe that there is a kindly Light within all men, even Richard Nixon? Are our acts designed to help it grow, as well as to stop the immediate evil act?

"Meeting for worship at its best should be a group religious experience. Some of our problems with it seem to involve its overuse as a forum, a "bully pulpit," or an encounter group. These items might therefore better be put in the newsletter, the announcement period, encounter groups, discussion groups, or the Meeting for Concerns. By properly handling their own functions, these groups support, not detract, from meeting for worship.

"In the social action sphere: Why encase each worthy idea in a committee? Is it ego trips? Or a compensation for the lack of personal control over our environment, our government, even our daily lives? Why the concern that a project be a Meeting project, rather than involve only those in the Meeting who are interested?

"In the "community" area, what of in-groups, of cliques, of out-groups? Of closed encounter groups and the rest of the Meeting? Can variety and fluidity in small groups help? Do we care when someone drops out of Meeting? Enough to find out why?

"Our future will be what we make of it. Problems can be seen as obstacles or as challenges and opportunities. Our high rate of turnover, which gives us a continuing task of assimilation, also brings new life into the Meeting. We

can choose to die, or to grow. We can be thankful for the resources that we have and try to use them well in the year ahead."

Baptism in the Holy Spirit: 1772

NICHOLAS WALN, a prominent Friends minister in Philadelphia, received the gift of Baptism in the Holy Spirit in a manner that had a profound effect upon the Market Street, Philadelphia, Monthly Meeting. With the experience, he began an extensive and self-sacrificing ministry that sustained the Society of Friends during a period of great crisis.

The following account of the incident is to be found in *Biographical Sketches and Anecdotes of Friends*, Philadelphia, 1870, pages 387-388:

"He felt an impression to go to the youths' meeting, held for Divine worship on the Third day of the week, at the Market Street house, on the 4th of Second month 1772.

"In this meeting he felt constrained to appear in public prayer to the Almighty. It was evidently an unexpected thing to the whole assembly; but his supplication, which seemed to be altogether on his own account, and was delivered with great deliberation, had a powerful effect upon all present; and upon the minds of his acquaintances, as they heard of it, and indeed upon the citizens generally, for he was known to almost everyone.

"Leaving his seat in the middle of the house, and advancing to the preachers' gallery, he kneeled in the attitude of prayer. The congregation arose, but for some minutes the internal agitation of the young man seemed to preclude utterance. At last his lips opened and with a tremulous but powerfully melodious voice these aspirations burst forth:

"O Lord God . . . arise, and let thine enemies be scattered. . . . Baptize me—dip me—yet deeper in Jordan. Wash me in the laver of regeneration.

"Thou hast done much for me, and hast a right to expect much; therefore, in the presence of this congregation, I resign myself, and all that I have, to thee O Lord!—it is thine! And I pray thee, O Lord, to give me grace to enable me to continue firm in this resolution.

"Wherever thou leadest me, O Lord, I will follow thee; if through persecution, or even to martyrdom. If my life is required, I will freely sacrifice it. Now I know that my Redeemer liveth, and the mountains of difficulty are removed. Hallelujah!

"Teach me to despise the shame, and



This six-and-a-half-foot bronze sculpture, *Friends*, by Sylvia Shaw Judson, has been ordered for Friends Hospital, Philadelphia. Photographs of other works by Sylvia Judson, a *Friend from Lake Forest, Illinois*, are included in her books, *The Quiet Eye* and *For Gardens and Other Places*. *Friends of the hospital who have contributed toward the purchase of this sculpture hope it can be unveiled during the azalea season this year (late April and early May).*

the opinions of the people of the world. Thou knowest, O Lord, my deep baptisms. I acknowledge my manifold sins and transgressions. I know my unworthiness of the many favors I have received; and I thank thee, O Father, that thou hast hid thy mysteries from the wise and prudent and revealed them to babes and those at the breast. Amen."

"Slowly, sentence by sentence came forth, and while breathing the spirit of humble supplication or bursting forth in a hallelujah of praise, they baptized the hearers into tears.

"When the meeting was over, he quietly went to his habitation, where he kept much retired for a time. He left the bar [he was a lawyer], gave up his briefs, put on the attire of the consistent Friend, and in fervency of spirit sought to fill up his measure of religious duty."

CARLISLE DAVIDSON

STUDYTRAVEL Adults

Unusual Summer Experiences

SAFARI TO SOUTH AFRICA,

EAST AFRICA, AND ISRAEL

with Leslie and Wini Barrett

**AROUND THE WORLD—OFF THE
BEATEN TOURIST TRAIL**

(Istanbul, Teheran, Persepolis, Shiraz, Kabul, Tashkent, Samarkand, Kuala Lumpur, Singapore, Bali, Jakarta, Honolulu)

FRIENDS WORLD COLLEGE

Westbury, New York 11590

516-248-2616

THE PUTNEY WORK CAMP

provides an experience that integrates work and recreation, the arts and current concerns. A vitalizing summer with well-selected contemporaries in a country setting. Co-ed, ages 13-17.

c/o The Putney School

Putney, Vermont 05346.

802-387-4212.

Complete, professional book publishing services:

Editorial, Design, Printing,
Distribution, Advertising,
and Publicity.

**FICTION, NONFICTION, POETRY
AUTOBIOGRAPHY, HISTORY,
HUMOR**

Clothbound or paperback

HILL HOUSE

604 SPRUCE STREET,
PHILADELPHIA 19106

WA 3-4649

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

Hours: Weekdays 9-5;

Saturdays, 10-4

Personal Supervision
of a Firm Member

Fyfe & Auer FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe

Charles L. Auer

Cremation service available

CAMP ONAS
OTTSTVILLE, PA.
A QUAKER CAMP
FOR BOYS 8-13
and GIRLS 8-12



Fifty Years of Camping
Complete Camp Program
TWO WEEK SESSIONS—FIRST
SESSION starts JUNE 25th
Fiftieth Anniversary Celebration
July 15, 1972

SPECIAL RATES FOR QUAKERS
For Brochure Write or Call—CAMP
ONAS, 96 Cobalt Cross Road, Levit-
town, Pennsylvania 19057 945-8292

Still Available...

THE BEST COMBINATION OF INTEREST
ON SAVINGS OFFERED ANYWHERE!

6%
SAVINGS
CERTIFICATES

5%
PASSBOOK
ACCOUNTS



WHY NOT STOP AND SEE US TODAY
FRED A. WENNER
President



HOME OFFICE
32 South Lansdowne Avenue
Lansdowne, Pennsylvania 19050
MA 6-2900

LAWRENCE PARK OFFICE
At Lawrence Road Entrance
To Lawrence Park Center
Broomall, Pennsylvania 19008
EL 3-2900



Photograph by Ethan Prescott

FRIENDS' HOME FOR CHILDREN was founded more than ninety years ago by a group of Philadelphia Quakers concerned with the care of children who cannot live with their parents. Located at 900 South Avenue, Secane, in Delaware County, Pennsylvania, with a capacity of twenty-seven children, "Friendly Acres" depends heavily on contributions from the Home's many friends.

The photograph, which is from the 1971 annual report, shows Dorothy Pepper, secretary to administrator John Marsh, and a caseworker with several children.

Calendar of Yearly Meetings

THE CALENDAR of Yearly Meetings for 1972 contains information about fifty-two Yearly Meetings and is a helpful guide for Friends who visit outside their own Yearly Meeting.

Copies are available without charge from Friends World Committee, American Section, 152-A N. Fifteenth Street, Philadelphia 19102, or 203 South East Street, Plainfield, Indiana 46168.

Information on the annual sessions of two Yearly Meetings in the United States was not available at the time of publication: Iowa Yearly Meeting (Conservative), August 15-20, Scattergood School, West Branch, Iowa; Illinois Yearly Meeting (Friends General Conference), August 9-13, Scattergood School, West Branch, Iowa.

Friends World Committee also prepares biennially *Friends Directory*, which includes information about Friends Meetings throughout North and South America, Friends Information Centers, Friends schools and colleges, Friends organizations, and more. It costs a dollar.

Liberation at Swarthmore

TEN FACULTY WIVES of Swarthmore College prepared a statement that urged that candidates for the presidency of Swarthmore who show they "cannot or will not grant full equality to women should be eliminated from consideration for the office."

The statement included seven policy recommendations addressed to the next president, who is to succeed Robert D. Cross. The women asked that the college avoid all sex stereotyping, make a special effort to recruit women for jobs traditionally held by men, and recruit men for posts traditionally held by women.

They asked that the college recognize that a faculty spouse is a private person, who has aspirations other than an exclusively supportive role to the spouse's career.

The statement noted that Swarthmore pioneered coeducation in the 1860's. Such an institution, it said, "cannot remain indifferent to the issues raised by the women's liberation movement in the 1970's."

In Verfolgung der Gerechtigkeit

Im Whittier Miscellany, *Studentenblatt der Wilmington Friends School*, ist neulich folgender Aufsatz erschienen:

Anfangs November hat Franzel Hewlett seine Hausaufgabe nicht gemacht. Deswegen hat er eine Strafe von der Deutsche Klasse III-IV bekommen: er musste den grünen Hut des Tigers Joseph den ganzen Tag tragen. Er hat die Strafe nicht erfüllt.

Dann hat die Klasse entschieden, dass nur ein Prozess dieses Problem lösen könnte.

Zwei Anwälte, Wolfgang Nolen (der Staatsanwalt) und Kurt McKusick (der Verteidigungsanwalt), sind zum Gerichtshof gekommen. Jean Beintrexler war die Richterin und Otto Vincent und Sheldon Nix waren Geschworene.

Herr McKusick prüfte mit Erfolg, dass man keinen Hut in der Schule tragen darf.

Der Angeklagte Hewlett war von Meineid beschuldigt, aber die Geschworenen haben ihn freigesprochen, weil die Strafe unsatzlich war.

Der Kläger hat einen guten Rechtsfall dargelegt, jedoch hat der Gericht compromittiert, um die erste Strafe mit der Meineid zu balancieren. Jetzt ist Hewlett frei, aber die Klasse wartet auf das nächste Mal, wenn er ein Verbrechen begeht.

BARBARA BEITMAN

Friends in Nashville

NASHVILLE FRIENDS are happy to announce a change of address. It is: Nashville Religious Society of Friends, 1108 Eighteenth Avenue, South, Nashville, Tennessee 37212. (Telephone 615-255-0332.)

We have embarked on a venture in faith. We share the rent on a residence with a young couple and their small daughter and a student. We provide the telephone and office for the Nashville Draft Information Center as well as the Meeting telephone.

Sunday service: Meeting for worship at 10 A.M., followed by a time of planned discussion. Our young children's group is cared for during that time.

Monthly meeting for business is held on the fourth First-day each month. A sandwich lunch sustains us following meeting for worship.

Our new clerk is Hugh LaFollette.

We welcome visitors and hope this information will make it easier for Friends and friends to find us.

MARION FUSON

Religious Celebration Week at William Penn College

RELIGIOUS Celebration Week was observed at William Penn College, Oskaloosa, Iowa, in mid-February.

The event replaced "Religious Emphasis Week" at the college, in an attempt to "break away from outmoded patterns and to create an occasion which is contemporary in thought and presentation, but Christian in essence and spirit."

Rap sessions with faculty and students, music by two well-known guitarists, and a dramatic presentation were included in the program. Professor William Coker, of Asbury College, discussed questions arising from the rock opera *Jesus Christ Superstar*.

Meeting on Indian Affairs

DR. DONALD BARTHONG, chairman of the history department of Purdue University, will give the opening address of the annual meeting of the Associated Executive Committee of Friends on Indian Affairs to be held May 5-7, in Richmond, Indiana.

Decisions as to the future work of the four centers administered by the committee will be made at this time. Each Yearly Meeting is urged to have representatives present, and all interested Friends will be welcome.

Reservations may be made by writing Quaker Hill Retreat Center, 101 Quaker Hill Drive, Richmond, Indiana 47374.

Primavera

Lovely forsythia, first to bloom,
Laughs with God at winter's gloom
And raising fairy fingers high
To touch with me the dimpled sky,
Then fanning out to tickle the earth,
Shivers and shakes in golden mirth.

So would I run, barelegged through
the sky,
Tickled by green-brushed tops of trees
And spin on snow-tipped mountains
And float on warming breeze.

And drawing sun-kissed clouds about
me
And drunk on morning's air,
I'd dance in love-filled ecstasy
With days enchanting fair.

ELEANORE B. FRANKLIN

Camp CHOCONUT

Friendsville, Pennsylvania

Fifty Boys, 9-14. For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on outdoor activities and learning new skills; campcraft, natural science, carpentry, care of farm animals and many group games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited.

S. HAMILL HORNE
BOX 33F, GLADWYNE, PENNSYLVANIA 19035
Telephone: Midway 9-3548
Openings for qualified staff.



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder
ELIZABETH G. LEHMANN, Owner

A savings plan for every savings goal.

5% — 5¼% — 5¾% — 6%

ASK ABOUT MONTHLY INCOME CHECKS

FIRST
FEDERAL SAVINGS
and Loan Association of Bucks County

A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

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. 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-330, Friends Journal. Give references and telephone number.

OPPORTUNITY IN AGRICULTURE. Reasonable pay, hard work, partnership possibility. Established sixty-five-cow dairy herd. Modern machinery, more than nine hundred acres (some reclaimed strip land). Developing grazing enterprise; expanding crown vetch production. Lewis Stratton, Lewanda Farms, Route 1, Flushing, Ohio 43977.

YOUNG FRIENDS SECRETARY to coordinate activities of college-aged Friends. Commencing eighth month 1972. Salary \$110 monthly. Excellent opportunity for student attending Indiana University. Jan Sheets, 615 North Woodlawn, Bloomington, Indiana 47401.

WANTED: Two couples to be houseparents. Teaching skills sought in either Spanish or history. Contact The Meeting School, Rindge, New Hampshire 03461.

MAINTENANCE MAN OR WOMAN for the general upkeep of Powell House buildings and grounds. Powell House, Old Chatham, New York 12136. 518-757-2021.

Positions Wanted

LIBRARIAN seeks position for July, 1972—academic or public. Fluent in Spanish. University of Michigan AMLS. Friend—Ann Arbor. Write Violet Viguri, 1789-2 Beal, Ann Arbor, Michigan 48105.

SOCIOLOGIST seeking Fall, 1972 teaching and/or research work in the Philadelphia area. Peace studies interest; teaching and research experience. Norman Miller, Sociology Department, Washington University, St. Louis, Missouri 63130.

YOUNG COOK, Friend, seeks employment May-September in school, camp, conference, other small community. Experienced in economical, nutritious meal-planning for ten to fifty persons. Reference: Friends China Camp, China, Maine 04926. Cathy Baker, Haverford College, Haverford, Pennsylvania 19041.

Peace Personal

WORLDLAW—World Peace: United Nations promulgates. Loyal to MAN's best interest or die. Biologically infallible. Eliminating arms manufacturing, saves one trillion dollars every five years. Write—free—PROhuman, Tonopah, Nevada 89049.

For Rent

RIEGLSVILLE: Charming five-room-and-bath duplex. Newly renovated. \$185. per month. Includes heat and hot water. Telephone: 215-253-7050.

IN BEAUTIFUL New Jersey hills. Old stone farmhouse on stream. Eighty-six acres. Fifty-five miles commuting from New York; closer to Princeton. Four bedrooms. Fireplace. Conveniences. Artist's skylight studio. Length of stay contingent on future sale of property. Rental now \$275 a month, but concession will be given for help on maintenance. Box C-536, Friends Journal.

NORTHERN CALIFORNIA COAST, on rugged ocean cliff. Tiny, immaculate furnished house. Adults. Sea life; magnificent marine views. Poor TV. \$200/month. Box 222, Gualala, California 95445. 707-884-3413.

POCONOS, Pennsylvania, 2.5 miles east of Stroudsburg. Good roads, secluded. One hundred acres, woods, meadows, brook plus hiking. Rambling older house. All conveniences. Sleeps four, two and a half baths, kitchen, dining, and sitting rooms, balcony. Studio wing adjoining has fireplace, kitchen, bedroom, bath—sleeps two. Good garden site. \$250/month. A. Dyer, 2603 Landor Avenue, Louisville, Kentucky 40205. 502-452-1010.

ENJOY the White Mountains in a secluded cabin with running water, electricity, fireplace, and lake. Mrs. Wendell F. Oliver, 800 West Market Street, West Chester, Pennsylvania 19380.

ON GREAT SACANDAGA LAKE in Adirondacks. Cottage in wooded area with two-hundred-foot private beach. Two bedrooms, large living-room with fireplace, all modern facilities. Aluminum boat. Available July. \$200/week; \$750/month. Box H-535, Friends Journal.

ADIRONDACKS, near Cranberry Lake. Simple five-bedroom housekeeping. Ideal for large family or two-family vacation, on a wild seventy-five acre lake. Also two-bedroom cottage. For information, write Box D-537, Friends Journal.

Schools

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

THE WILDERNESS SCHOOL. A creative residential academic experience for children in a rugged pioneer setting in the wooded hills of Maine. History, literature, Earth Science, weaving, spinning, woodworking. Accepting eighth-tenth graders. Write: Karl Olson, Earlham College, Richmond, Indiana 47374.

WOOLMAN HILL, EDUCATIONAL WORK-CAMP, July 16-August 27. Communal, coed. Ages 14-18. Experience in carpentry, organic farming, and crafts, on a one-hundred-ten acre farm. Write: Summer Program, Woolman Hill, Deerfield, Massachusetts 01342.

Services Offered

REUPHOLSTERY—Serving Delaware County, Chester County, Main Line. I do not go into Philadelphia. More than forty years' experience. Write: Thom Seremba, Collingdale, Pennsylvania, or telephone LUDlow 6-7592.

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

For Sale

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

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.

FRIENDS JOURNALS—for placement in Hamilton-Kirkland Libraries. Postage paid. Needed: 1967, No. 22; 1966, Nos. 11, 15, 16, 17, 19; 1965, No. 16; 1964, No. 17, 21; 1963, No. 2, 16; 1962, Nos. 1-16; complete 1955-1961. C. B. Richardson, Clinton, New York 13323.

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.

Is Quaker structure compatible with Quaker purposes? Provocative discussion by R. W. Tucker in current issue of Quaker Religious Thought. Published quarterly, \$3 a year; \$5 for 2 years. Address Quaker Religious Thought (J), Rio Grande, Rio Grande, Ohio 45674.

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

Accommodations Abroad

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

Opportunities

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

Personal

SINGLE BOOKLOVERS with high percentage of Quaker members enables cultured single, widowed, or divorced persons to get acquainted. Box AE, Swarthmore, Pennsylvania 19081.

VACATION WITH A PURPOSE at Circleville, West Virginia, Craft Center. Community living, development of craft skills, camping. Limited private accommodations. Instruction and use of equipment at reasonable rates. Daniel Houghton, potting and woodworking; Anna Houghton, weaving, creative stitchery, batik, macrame. Reservations to: 919 South Sixteenth Street, Arlington, Virginia 22202 or Box 98, Circleville, West Virginia 26804.

VOLUNTEERS. Office help needed to prepare for 1972 Ithaca Conference. Variable time schedule immediately. Increasing need in May and June. Expenses paid if necessary. Friends General Conference, 1520 Race Street, Philadelphia 19102, 215-LO 7-1965.

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.



Drawing by Charlotte E. Pauly

Charlotte E. Pauly, an eighty-five-year-old Friend who lives in the German Democratic Republic, has written and illustrated several books. Her paintings and sketches are in the homes of many Friends in the two Germanys.

Spring—the Healer

Geplünderte schwarze Weiden—
Da ist kein Baum vertrackter—
Zeigen im Altersleiden
Hohen Gestaltencharakter.

Grünen mit zierlichen Zweigen
Wenn der Winter vorbei.
Ein goldener Bienenreigen
Besucht sie im fröhlichen Mai.

Mögen die Menschen auch plündern,
Versehren die Schöner Welt—
Sie können den Frühling nicht
hindern,
Der uns Alle erhellt—und Erhält.

CHARLOTTE E. PAULY

Black willows, cut off and
plundered—
No tree could look more contorted—
Reveal in tormented old age
The stature that once they supported.

New shoots appear, graceful and
green,
When winter is once well away.
A golden dance-swarm of bees
Comes to caress them in May.

Though people rape and despoil
The world where they, too, must live,
To Spring they can never deny
Her impulse to heal and to give.

Translated by M. C. MORRIS

MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogramed 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. Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

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. DU 3-5303.

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

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

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

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

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

SAN FRANCISCO—Meeting for worship, First-days, 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.

ABINGTON FRIENDS SCHOOL

Jenkintown, Pa. 19046

886-4350

ADELBERT MASON, Headmaster

coed day school • nursery—12th grade

*Years mature into fruit
So that some small seeds of moments
May outlive them.—TAGORE*





Rancocas, New Jersey, Meetinghouse

STORRS—Meeting for worship, 10 a.m., 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—Worship, Sunday, 10 a.m., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

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.

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, 10:30 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—Unprogramed 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 (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

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

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

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

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

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

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

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

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

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

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

Indiana

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

INDIANAPOLIS—Lantern Meeting and Sugar Grove Unprogramed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

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

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone 743-3058.

Iowa

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

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

Kansas

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

Kentucky

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

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

LOUISVILLE—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. Unprogramed 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 and First-day School, 11 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.

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

MONTCLAIR—Park Street and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

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.

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian Hoge, clerk. Phone 255-9011.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. John Chamberlin, clerk.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). 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, 10:30 a.m. Until Easter at homes of Friends.

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

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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.

SCHEENECTADY—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 Avenue. 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 O. Moon, Clerk, (513) 321-2803.

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.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; 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.

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 662 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—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11.15 a.m.

HARRISBURG—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 161, Horsham. First-day School and 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.

LANSDOWNE—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. A. F. Solenberger, 784-0267.

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 Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

University City Worship Group, 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.

SUMNEYTOWN-GREEN LANE AREA—Unami Valley Monthly Meeting—In Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

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

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. 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.

Virginia

CHARLOTTESVILLE—Meeting and First-day School 11 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.

MADISON—Sunday 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.

Sufferings

Meetings, families, and friends are encouraged to help make this column a more complete record of the Friends and attenders facing difficulties because of their beliefs. Information for these listings should be sent to Peter Blood, Pendle Hill, Wallingford, Pennsylvania 19086 (or directly to Friends Journal).

RUSSELL HAYES, attender of Germantown Meeting, Philadelphia. Tried on February 25 for refusal to work under the Military Conscription Law. Sentenced the same day to one year in prison. Russell left his alternative service assignment at Friends Hospital after eleven months. He defended himself in a jury trial before Judge Charles Weiner. In Federal Prison, Lewisburg, Pennsylvania 17837.

CHUCK NOELL, attender of Media Meeting, Pennsylvania: Sentenced on March 1 to two years' probation and work in the national interest for refusal to work under the Military Conscription Law. Chuck is considering an appeal.

In a letter to Judge Broderick shortly before his trial, Chuck explained why he would not be rising when the Judge entered the courtroom: "We [Quakers] feel that traditions which pay honor to some people because of the positions they hold in society deny the equality of persons in the sight of God, because such traditions invest more value in positions than in people."

"Historically, early Quakers refused to doff their hats for passing royalty because they felt that common people and royalty should be accorded the same respect. Today, many of us do not rise in courtrooms because we feel we must respond to judges with the same respect we accord to everyone else."

DAVID PERRY, Haverford Meeting, Pennsylvania: Tried March 20 in Federal Court, Philadelphia, for refusal to work under the Military Conscription Law. David defended himself in a jury trial before Judge John P. Fullam.

KEVIN TOWLE, Monadnock Meeting, New Hampshire: Resumed fasting February 1, after fasting for twenty-two days in December, and continued until just prior to his transfer February 25 from Federal Prison, Ashland, Kentucky, to Federal Youth Center, Morgantown, West Virginia 26505. Kevin was driven from one prison to the other by his father and sister.

Released from prison:

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts: Released February 17 from Boyd County Jail, Catlettsburg, Kentucky, where she was incarcerated after she and Ralph Squire attempted to visit Joan Nicholson in Federal Prison, Ashland, Kentucky.

Friends who remain in prison:

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: In Federal Prison, Petersburg, Virginia 23803.

WAYNE LAUSER, Providence Meeting, Media, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

PALMER SINGLETON III, attender of 57th Street Meeting, Chicago: In Federal Prison, Ashland, Kentucky 41101.

FRANCIS SPICER, Council House Meeting, Wyandotte, Oklahoma: In Federal Prison, Allenwood, Pennsylvania 17810.

Coming Events

April

17—Conference, "The Struggle for Justice," Quaker House, 2121 Decatur Place, Washington, D. C. Call 202-332-1156 for information.

28—Rufus Jones Lecture, "Saying Good-bye to the Average Man," the Human Potential Movement for Enlivening Quakers, by David Castle, Wilmington College, Wilmington, Ohio, 8 P.M., sponsored by Friends General Conference.

Springfield Meeting Memorial Lecture Series, 8 P.M., Springfield Meetinghouse, 1001 Old Sproul Road, Springfield, Pennsylvania:

6—"Pioneers in Prison Reform," Margaret H. Bacon.

13—"Crime and Punishment in America," G. Richard Bacon.

20—"Bailiffs, Bondsmen, and Broadmeadows," Vinton Deming.

27—"The Disadvantaged in the Struggle for Justice," Spencer Cox.

At Powell House, Old Chatham, New York 12136:

April 7-9—Westbury Meeting, Kate Nicklin, Convenor.

April 14-16—Quaker Search Groups Training 2.

28-30—Cross-generation conference for senior highs and adults.

At Pendle Hill, Wallingford, Pennsylvania 19086:

April 5-June 7—Counseling Workshop, Bob Blood.

Announcements

Birth

WOODBURY—On February 17, a daughter, HANNAH MARION WOODBURY, to Steven and Mary Woodbury of Claymont, Delaware. The parents are members of Cambridge, Massachusetts, Meeting and attend Wilmington, Delaware, Meeting. The paternal grandparents, Charles and Betty Woodbury, are members of Cambridge Meeting.

Deaths

COOPER—On February 3, after a long illness, HAROLD T. COOPER, of Avondale, Pennsylvania, aged 80, a member of New Garden Monthly Meeting, Toughkenamon, Pennsylvania. He is survived by his widow, Eleanor H. Darnell Cooper; two daughters: Bertha C. Pratt and Jeannette E. Losits; eight grandchildren; and one great-granddaughter. All live in the Avondale area.

THOMSON—On February 2, after several years' illness, MATT HERRING THOMSON, of Dayton, Ohio, aged 63, a member of Minneapolis Monthly Meeting and executive secretary of the Dayton Regional Office of American Friends Service Committee. His politics were those of peace. He had worked for twenty-five years for the Young Men's Christian Association. He and his wife, Mary, who survives, worked two years in India for AFSC before undertaking the assignment in Dayton in 1957. Also surviving are a daughter, Mary Ann Lennartson, and two sons, Matt, Jr., and David.

**"An almost incredible achievement...
as fresh and interesting as if it were
the first book on the subject..."**

— ELIZABETH GRAY VINING

"Daisy Newman has brought to her task the novelist's gift for vivid narrative and insight into human character as well as the historian's accuracy and thoroughness."—*Elizabeth Gray Vining*

"The author's gift of combining accurate historical data with good narrative makes the whole story flow with the feeling that you are part of the action, as if it were all NOW! It is so different from the older histories and even from the more recent ones, and has the merit

to give you the most complete story of twentieth-century Quakerism in America while providing the earlier roots."—*J. Floyd Moore*
"Aymara Indian Quakers in Bolivia, East African Quakers in Kenya, a Quaker action group sailing the *Phoenix* in Haiphong, George Fox slogging through Maryland swamps in 1672, Paul Cuffe, Black Quaker shipmaster in the 19th Century—they're all in Daisy Newman's unique vignette history of Quakerism."—*T. Canby Jones*

• DOUBLEDAY

