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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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THE PHOTOGRAPH ON THE COVER, by John Zuck, of the national staff of American Friends Service Committee, is of a young participant in the vigil in front of the White House in May, sponsored by AFSC and representatives from other Friends groups. About one thousand persons took part in the five-hour witness.

The occasion marked the third-year anniversary of AFSC's first vigil in front of the White House appealing to the President to end the war in Vietnam. A small delegation, including Bronson Clark, executive secretary of AFSC, presented the "white paper," *Indochina 1972: The Perpetual War*, to John Negroponte, of the staff of the National Security Council.

From Isaiah, Chapter 11: ". . . A little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

# Today and Tomorrow

## To Ithaca ... and Beyond

GEORGE FOX believed nothing about the Christ that was not believed by Christians of his day. His search had not been for information *about* the Christ, but instead, he himself had reached inward to touch the living Christ. The gut knowledge learned in the personal experience of the Christ is very different from the cerebral knowledge of the historic Christ.

It was this "opening," as he called it, that marked the turning point in George Fox's life—that Christ is not merely an historic person, but a living divine presence within each of us. Likewise, it is this that is essential to the faith of Friends. Knowledge that is alive, and known only in the moment of experience, may come only from worship that calls directly upon that experience: Knowing the presence of the Lord.

Until we have found our meetingplace with the Lord, and gained its peace, we are in no position to solve our differences or to change the world. We must learn to empty our minds of cerebral activity in worship, freeing our Selves that we may be one with the Divine. Friends have removed from their worship all activities that, through habitual use, might cease to be divinely inspired. So it must be with each of us. We ought to remain calm, silent, except when called upon by the Lord to impart His message.

Richard Davies described in his *Journal* a meeting for worship held in 1657, which reflected the intensity and power of the early Quaker experience (taken from Howard Brinton, *Friends for 300 Years*):

"Though it was silent from words, yet the Word of the Lord God was among us; it was as a hammer and a fire; it was sharper than any two-edged sword; it pierced through our inward parts; it melted and brought us into tears that there was scarcely a dry eye among us. The Lord's blessed power overshadowed our meeting and I could have said that God alone was Master of that assembly."

Experience is the essential element of both worship and life. To the extent that one experiences his existence and is *aware*, one is alive. It is in becoming involved in the process of living that we become involved in the Divine.

Life is a process of becoming. Ultimately, there are no realistic goals. Perfectibility itself can be only a constantly receding goal. There may be a perfect process—a Way—but there can be no perfect end. The Divine is found in beginnings, not in endings.

Only when we have given up hope of finding a perfect

ending—some happy Ithaca beyond the sea—and accepted the voyage itself as our purpose, can we find the Kingdom of God within ourselves. We need not look for it far away, for experience is here and awareness is now.

## Facta non Verba

IT'S EASY to sit back and criticize. It's a safe, ego-satisfying sort of thing to take potshots at clerks, teachers, committee members, or anybody else we have elected, appointed, or hired to do a job—perhaps the job we should be doing to get something done or improved. Talk is indeed cheap.

## Oddment

WE ADD to our tidbits of Quakeriana an item, "Quaker Teatime: Lemon Butter Toast," which The Evening Bulletin (Philadelphia) printed and Venette Hartman, Moorestown, New Jersey, clipped for us:

"In England a lemon butter sauce is sometimes called 'Lemon Curd' or 'Lemon Cheese.' In many homes of the Quakers who came here with William Penn, the delicious mixture was served as a spread for toast at teatime. It was also used as a filling for cake."

The ingredients: One-quarter pound butter; three-quarters cup sugar; grated rind of one lemon; juice of two lemons; five eggs, well beaten.

The instructions: Melt butter and sugar together in double boiler. Add grated rind and juice of lemons. Beat over hot but not boiling water until well blended. Remove from heat and continue to beat while slowly adding in well-beaten eggs. Return to simmering heat and continue to stir until mixture has become thick enough to coat spoon evenly when it is lifted out. Do not neglect the stirring. Pour into sauce dish and chill before serving.

## Miscellany

√ "We became spiritual animals when we became verbal animals. The fundamental distinctions can only be made in words. Words are spirit. Of course eloquence is no guarantee of goodness, and an inarticulate man can be virtuous. But the quality of a civilization depends upon its ability to discern and reveal truth, and this depends upon the scope and purity of its language.

"Any dictator attempts to degrade the language because this is a way to mystify. And many of the quasi-automatic operations of capitalist industrial society tend also toward mystification and the blunting of verbal precision. Some misguided people even attack the printed word and hence words themselves in the name of sincerity and genuine feeling.

"But we have to realize that in our world the quality of words is the quality of printed words."—An excerpt from an address given by Iris Murdock before the American Academy of Arts and Letters and the National Institute of Arts and Letters.

# A Creature Fit for a Glorious Work

by Betty Hubbard

THREE BOOKS about Elizabeth Gurney Fry—and I am in love with this gentle Quaker heroine. She is proof once again that God can take the humble, the unpromising, and fashion a creature fit for a glorious work.

Betsy Gurney was born in 1780 in a manor house near Earlham, Norfolk, England. Her father was a banker and a dealer in wool. His family had been followers of George Fox for more than a century. Betsy's mother was a descendant of Robert Barclay, the Quaker theologian. They were easygoing Quakers, however, and had adopted many of the frivolous ways of the society of their day.

The family had seven girls and four boys. Betsy was right in the middle and belonged neither with the two older girls nor with the four younger ones. She was fragile and learned to feign sickness to avoid unwanted chores. She was called stupid—the ugly duckling of the Gurney flock. As a child, her fears often were overpowering—fears of the dark, of death, and of the sea. When her mother died, she struggled with the fears almost alone.

A distressing love affair at sixteen set her searching for a deeper meaning to life. In her diary she wrote, "I am a contemptible, fine lady. All outside. No inside." Her hunger for meaning and her will to believe increased. When William Savery, a traveling Quaker minister from Philadelphia, spoke in meeting one day, her heart was ready. At seventeen the transformation began.

The frivolous fashions of the day began to bore Betsy. She moved slowly but surely to adopt the simple frock, bonnet, and shawl of the plain Quakers. She saw how lazy she had been and set herself an ambitious program of reading and language study. She looked for a way to help someone in need; she found it in the little village nearby. Soon "Betsy's Imps," seventy strong, were coming to a school set up in the laundry room of her father's estate. The "Imps" were neglected children whose fathers and mothers worked long days in the factories of the town. Gradually Betsy's confidence, skill, and influence with the children increased.

At twenty she married Joseph Fry, a plain, strict, conservative, rich, and good man—and a Quaker. Living in London near the meetinghouse, the Frys were expected to entertain many visiting Friends. It was a considerable burden for a new bride. Babies started coming. Ill members of her and her husband's families always wanted Betsy to nurse them, for she had a gentle touch. Her life was full, yet she found time on summer evenings to walk with Joseph into the poorer sections of London to help needy folk.

When her husband inherited Plashet, a country estate, Betsy was happy. Walks through the woods with her children gave her great delight. The Frys had twelve

children of their own, but again she looked beyond the family circle for needs that she might fill. In the village nearby poor families were visited, a school was started, and every child was vaccinated.

Financial reverses meant closing Plashet for a while. So Betsy was in London and entertained Stephen Grellet, another traveling minister. At the time, England was at war with France and war fever was everywhere, but Stephen Grellet spoke out against war and all its evils. Wherever he went, he visited French prisoners of war. After three days with the French prisoners in Newgate Prison, London, he asked to see the women's ward. Aghast at what he saw, he hurried to describe the degradation and despair of that women's ward to the Frys.

Betsy lost no time. She had a bolt of flannel sent to their home. She called her older daughters and her friends about her to spend the evening sewing. The next day she and a friend, Anna Buxton, went to the prison loaded with garments for the prisoners' children. There she saw women whose bodies were only half covered with rags. She smelled the filth in the straw on which they slept. She witnessed scenes of animal-like ferocity and total despair—all in the bitter cold of a London winter. The next day she took fresh straw for the women to sleep on. A third day she arrived with kettles of hearty soup.

Then the family moved again to the country, and for four years Betsy remembered and wondered about the women in Newgate. When the family returned to London, her plans had been made.

"They'll tear your clothes off if you go in there, Mrs. Fry," said the prison guards. "They stripped a government official completely naked only a few days back. They're fierce as animals, they are!"

"I am going in—and alone," Betsy insisted. "I am not afraid."

The gate clanged behind her, and the women edged closer and closer. Betsy picked up a half-naked child and held her in her arms.

"Friends, many of you are mothers. I am a mother, too. I am distressed for your children. Is there not something we can do for these innocent little ones?" She stayed with them for several hours, encouraging them.

Although prison officials gave only reluctant consent, Betsy started a school for the youngest children. Then older ones wanted to learn to read and write. Next, the women wanted to learn to sew. Soon they were making clothes for themselves and patchwork quilts and socks to sell.

Betsy Fry brought many reforms to that women's ward. Men were removed as guards and no longer allowed to enter. All women and children were given mats and blankets. The women discussed and voted on the rules under which they worked. Classes of twelve were set up, and each group elected its own monitor. No punishment was meted out. Betsy Fry especially hated solitary confinement, a widely used punishment in that day. Her goal was to restore to the women prisoners a sense of dignity and worth.

Twice a day all the women assembled for work plans

and Bible reading. It became fashionable for Londoners to go to Newgate to hear Betsy read to the prisoners.

One day during the reading, the Lord Mayor of London, several sheriffs, and other officials marched pompously in. Betsy looked up and said in her lovely voice, "I never allow anyone to interrupt the reading of God's Word." Then with gentle tact she added, "Still, it is not every day that we have a chance to show our submission to those in authority over us." She continued with the reading.

As conditions for the women in Newgate were improved, Betsy looked for other injustices she might correct. In 1819 the death penalty was given for more than three hundred crimes, among them robbing henroosts, writing threatening letters, and stealing more than five shillings from a gentleman. Gallows parties followed the assizes from town to town. Working with and through others, Betsy Fry helped to change the law so that by 1831, just twelve years later, only murder and high treason were punishable by the gallows.

Many convicts were being shipped to the British colonies, and later to Australia, largely to get rid of them. Betsy worked to improve conditions on the ships and in the new lands for these unfortunates.

On a visit to the coast of England she saw the lonely life of the coast guardsmen. She gathered and sent to them a library of fifty-five books, including a Bible, books on travel, biographies, and books about science and nature. Soon nearly every coast guard station had a library.

She saw the desperate need for public nursing in some areas of London, and she helped organize the Nursing Sisters. When she visited orphanages, she found that in some of them the children were tied in their beds. Often she organized local committees to work with such institutions.

Betsy's travels expanded. At first she attended Meetings and visited prisons in England, Ireland, and Scotland. Then she crossed the Channel and was received by the royal families of France, Belgium, Holland, Denmark, Germany, Austria, and Russia. She was invited to visit their prisons and to make recommendations for their improvement.

The example of Betsy Fry taught me:

That we need not be afraid if a child is timid or shows little promise. We can surround that child with prayer. God most often gets through to the humble heart.

That God can take our weakness and make it our strength.

That we are here to see and respond to the needs of others.

That if we wait for proper legislation or action by those in authority we may wait in vain. If we begin, others may follow.

That following God's leads as they come should be the rule in all our lives. Critics may hurt us, but they should not hold us back. God sees beyond today, and He knows that from our obedience much good will come.

The tiny light that God turned on in Elizabeth's hungry heart has shone almost around the world. It has reached through the years since 1797 and warms my heart today.

## Seva Ashram, Srirampuram

by Lawrence McK. Miller, Jr.

BANGALORE is a modern city by Indian standards. As early as 1892 the city fathers recognized that severe problems of housing called for municipal action. Land was purchased on the then boundaries of the growing city for the building of houses on a planned basis. These areas are called "extensions." One such extension, now serving almost entirely workers in textile mills, is Srirampuram.

What was considered as planning was the construction of underground sewers and the provision of a lane or alley in the back of the houses for the removal of trash. Visitors from the smaller cities in India even today are surprised that Bangalore does not have open sewers. This accomplishment is obscured, however, by the gross inadequacies of the housing and the manner in which families pack themselves into the single-storied, tiled-roofed houses. The structure itself is an improvement over the typical thatched mud hut of the Indian village, but this improvement is counterbalanced by the crowding and congestion. The sprawling slums of an Indian city are almost unbelievable.

Set squarely in the middle of the Srirampuram extension is the Seva Ashram (or service center), one of several projects operated by the Deena Seva Sangha of Bangalore. Its guiding spirit is its general secretary, S. Sadanand, who at the age of twenty-one met Mahatma Gandhi and who has since made truth and nonviolence his guiding principles. Gandhi is remembered by his admirers in the West mostly for his brilliant and morally decisive leadership in India's struggle for independence, but in actual fact he probably gave more of his energies for radical changes within Indian society. His life witnessed to spiritually based social concerns. "The only way to find God is to see Him in His creation and be one with it. I cannot imagine better worship of God than that in His name I should labor for the poor."

The Mahatmaji visited the Deena Seva Sangha in 1934 and laid the foundation for a students' hostel. Just four years before, the Sangha had had no premises at all. Then the municipality offered the organization a plot of ground, the former burial ground for criminals hanged in the city jail. The acre was accepted, and an elementary school was built. At first there were only three children because of parental fear of ghosts. Today there are four thousand children in grades one to ten.

In order to accommodate these children (hundreds more are denied admission) there are two shifts a day. Even with this arrangement, classes sometimes number sixty, and students are spilling out from the tiny rooms, many of which are open alcoves along a balcony. Four languages are taught: Tamil, the native language of most of the children; Kannada, the language of Mysore State, of which Bangalore is the capital city; Hindi, the Indian

*I should like to change the name "seekers" to "explorers." There is a considerable difference there: we do not "seek" the Atlantic, we explore it. The whole field of religious experience has to be explored, and has to be described in a language understandable to modern men and women.*  
—Ole Olden (Christian Faith and Practice: 125).

national language; and English, still the "official" language of South India.

Gradually the government has assumed most of the financial responsibility for the school, but modest contributions are received from the parents of about a thousand students and from other sources. Young children from families with an income of one hundred rupees (eighteen dollars) or less a month, receive a midday meal, with some of the food donated by India's Christian Agency for Social Action and the balance donated or purchased locally. When surplus foods were more readily available from the United States, hundreds more children were fed. Typically, a child in the slums will have only one meal at home, the evening meal.

As central as education is to the work of the Deena Seva Sangha, with emphasis upon education of the whole person, the Seva Ashram school is only one of many projects. There is a house for orphan and destitute boys; social services are provided in the community; there are libraries and reading rooms, evening adult classes, and cultural activities. There are two small clinics, one of them with a doctor and a nurse. The total number of patients treated last year was close to forty-one thousand. The statistics of an Indian slum community boggle the mind.

The uniqueness of the Deena Seva Sangha lies in the corps of "life workers," twenty-five men and women who have volunteered to live with their families in the slums. The spiritual leadership of S. Sadanand can best be seen in these dedicated persons, who double as teachers and social workers. All of them assume organizational duties, and some hold administrative positions. Among them are artists, musicians, technicians, accountants, and stenographers.

The Life Workers Council meets weekly. They gather every Sunday morning for silent worship and meditation. These workers lead the brief, nonsectarian assemblies of students, with prayers drawn from all the world's religions. Recognizing that service to humanity is service to God, they nevertheless keep in mind Gandhi's instruction: "Work without faith and prayer is like artificial flowers that have no fragrance."

Considering the wide-ranging activities of this settlement house, it is not surprising that Quakers have been drawn to it and that S. Sadanand, its founder and leader, has felt a spiritual link with Friends. The visit of Rufus Jones in the early years is remembered. English and American Friends working in Bangalore have served on committees of the Deena Seva Sangha. Young men and women under the auspices of American Friends Service Committee and its counterpart in England, the Friends Service Council, have served at the Seva Ashram. A continuing link with the Society of Friends is cherished. Friends have a responsibility to see that this dynamic and beautiful institution is nurtured and upheld.

## Consensus Bridges the Generation Gap

by Mariellen O. Gilpin

FIVE YEARS AGO, Illinois Yearly Meeting's planning group, called the Continuing Committee, found itself shouting angrily across the generation gap. The issue that had made tempers flare was the ground rules that should operate for the high school Friends during Yearly Meeting. The teens had attended *en masse* to help make the rules, but negotiations had broken down.

Suddenly one girl cried out, "Oh, why are we even trying to discuss it with you? We know you'll end up telling us just what you want us to do!"

The clerk shouted back just as passionately, "No decision will be made to which anyone here, teen or adult, has any objection!"

Silence fell. We all turned inward and asked ourselves, "I can give up trying to prevail, but can they?"

The clerk asked, "Does anyone feel any stoppage about deciding the teen rules by consensus?" A few heads shook jerkily. "I'm going to call for a silence," announced the clerk. "If anyone feels uneasy, let him speak to us from the silence." The silence was so complete it ached.

"I think it's great," smiled a weighty member.

The clerk declared, "We have decided by consensus to make our decisions by consensus. Friends, let us begin!"

We attacked the rules again and started with the hottest issue: Whether the kids could stay up all night. The clerk asked members to restate the issues. The adults explained that they were worried that they couldn't get counselors if the counselors had to be prepared to stay up all night for four nights. Someone pointed out that the teen camp was located next to the family camp, and sometimes the teens woke up small children late at night. The food committee explained how inconvenient it was to clean up breakfast after three hundred people and then to return an hour later to find the teens had risen late, taken food, and left a mess.

One girl said, "Aren't you adults avoiding what's really bugging you? Aren't you, in your dirty minds, seeing all us kids locked in embrace the minute you're asleep?" Her voice quavered between irony and pathos; she was asking, not telling, us.

"Yes," replied a man. Defenses were being laid aside. "I think some of us do have dirty minds. Would you feel free to help us keep from having dirty thoughts?"

We all pondered in silence. Another Friend said, "I think we do have to help each other. As C. S. Lewis said about the Anglicans, the low churchman should cross himself for fear he would lead his high brother into irreverence, and the high one should refuse to genuflect lest he betray his low brother into idolatry. We are all at different stages of spiritual growth, and we need to help each other."



Photograph by Susan Castellano

A girl said softly, "We all want to grow—together." We began to know our common ground.

"I know!" said a boy. "How about if we get to stay up the first night when there aren't many families there, and then the rest of the week we'll all be ready for bed by midnight anyway?" We all grinned; it sounded like fun. It also sounded reasonable. An adult said, "Why don't we say, 'to bed by midnight the rest of the time, unless one of the counselors is willing to stay up with you'? That should keep us dirty-minded adults from being upset." The two counselors said that was fine with them, but they went to bed at ten-thirty. Would the teens find someone to help counsel who could stay up later? Yes, they thought they could.

The only other problem was breakfast. "Let's just say everybody goes to breakfast by eight," suggested a thirteen-year-old. "Kids will get other kids up in time." Adults cringed empathetically.

"You kids feel okay about that?" asked the clerk. "It's your bodies, not ours!" It was okay. After eleven, the teens who wanted to stay up late would move into the meetinghouse to cushion their noise for the families in tents. "This way it'll be quiet for us, too, when some of us want to sleep," the kids pointed out. They would remove their belongings from the meetinghouse when they did go to bed.

The clerk repeated the terms of the agreement then called for a silence. Out of the silence she asked if there were any lingering objections.

"I rest easy with this," spoke a weighty Friend.

The gusty sigh of relief that the teens released in one breath made us realize how much had hung in the balance when we had chosen consensus rather than our adult prerogatives. An atmosphere of implicit trust prevailed during the rest of the negotiations, and the agreements reached were honored implicitly at Yearly Meeting. (I know. I was constantly checking, and constantly ashamed of myself because the teens were so loving.)

Since then, the clerk of the high school Yearly Meeting

has become a member of the Continuing Committee. The teens' clerk, with the counsel of two unofficial representatives, helps with the rigorous planning that goes into any Yearly Meeting. None of today's teens were in the group during the troubled times, yet the loving spirit remains. The teens' desire to be a part, not only of the planning, but also of the hard work necessary to put the plans into effect, has been an inspiration to all of us. They make all the hospitality arrangements, for adults and teens alike, when Continuing Committee meets. When one of our oldest, most conservative, most loving Friends died last summer, the teens prepared the memorial meeting for him.

Their loving care was a healing ministry to us all. We have no generation gap today, just a feeling that teen and adult complete one another.

## This Light is Ours

A FRIEND in Somerset, England, sent me a picture postcard of the old abbey at Bath, called the "Lantern of England." It brought me a flood of light. For centuries, those turrets and towers have been leading the eye upward. There may have been darkness in the town below, but here was a vista of light. I thought of Charles Dickens and his tales of poverty and laughter and courage that would give light to people. I thought of John and Charles Wesley, singing hymns of light to miners. I thought of George Fox calling out, you are children of the light.

Tennyson also walked in England to see these pinnacles and wrote his message, "After it, follow it; follow the gleam."

Of a new development in light, the laser, we have this definition: "Light amplified by the stimulated emission of radiation." It is called "coherent light." The laser can be made from an ordinary crystal of carborundum or a synthetic ruby, and by a strange process a weak light is made strong as it passes back and forth through the crystal. It emerges when it gains in power, to burst forth in a thin, blue line of intense light. A laser beam is so powerful it can cut through a heavy steel cable in seconds. I saw this new ray demonstrated on television.

I wish all of us could see the power of the light as I saw it that morning on television. Now science gives us a fulcrum of fact and a laser light as a lever to move the world, and we have the words "coherent light."

Everyone wants to be coherent in a mixed-up world. The saints of history used a coherent light to move the world. We sing of Camelot and we repeat the words: "We are children of the light." Now we may see the actual power of light which has made faces radiant and hearts stirred with joy. We can borrow from science a version of the definition of the spiritual laser: *Light amplified and stimulated by the emission of radiance.*

As we work with faith in the light, we produce an "opening" to let in more light. I can see the lever lifting now, from its fulcrum of fact to action. We are moving the world as we create new gleams to follow.

MARION L. BLISS

# The Holy Spirit and the Holy Wisdom

by Ralph Slotten

IN RESPONSE to a query in 1757 concerning the participation of Friends in the slave trade, John Woolman counseled that it was necessary "for us to dwell deep, and act in that Wisdom which is pure, or otherwise we could not prosper."

During the same period of his ministry, he penned an epistle to North Carolina Friends "in the Back-settlements," urging that "though we meet with Opposition from another Spirit, yet, as there is a dwelling in Meekness, feeling our Spirits subject, and moving only in the gentle peaceable Wisdom, the inward Reward of all Quietness will be greater than all our Difficulties."

This "gentle, peaceable Wisdom" elsewhere appears in his *Journal* as "the pure Motion and Reality of the Concern, as it arises in heavenly Love," and he alludes to it also in his report of the famous words of Chief Papunehang, "I love to feel where Words come from." That place from which words come is the "Pure Wisdom."

Through this term, Woolman seeks to communicate that which George Fox, the "apostolic" man of the company of the "first publishers of Truth" in seventeenth-century England, variously called "That of God in every one," the inward "Light" of Christ, or the "Seed." Often he simply spoke of it as "Power," as in his recurrent litany-like phrase, "The Power of the Lord was over all."

There is, however, a subtle difference in the quality of the "Pure Wisdom" of John Woolman and the "Inward Light" of George Fox. The latter strikes into the heart of a man like a flash of lightning and turns its beam into the innermost recesses in which the sinful spirit of man is concealed. Its "openings" are earthquakes that shake the earth for ten miles around. Woolman's "Pure Wisdom," on the other hand, flows through the soul with the quiet confidence of the waters of Shiloah of the eighth chapter of Isaiah.

In the New Testament, on the whole, the Holy Spirit is the energy that flows from God, sometimes as a calm and steady power, sometimes as a shattering earthquake. It is the function of the Holy Spirit, like any good preacher, to afflict the comfortable—also to comfort the afflicted. The early Quakers gained their nickname from their tendency to quake, physically, under the impact of this *afflicting* agency of the Holy Spirit.

In the Bible (less often among the early Friends) the Holy Spirit is, on occasion, conceived as a Person. Thus, Paul assures us that the Holy Spirit intercedes for us. Jesus, in the Fourth Gospel, assures his disciples that after his physical presence is removed from their midst, his Father will send the Holy Spirit as the "double" of his presence to stand before God in the role of man's advocate or as the attorney for the defense of the human

race. This is the Paraclete (Hebrew, Menachem); through this Paraclete, "greater things than I have done, you will do."

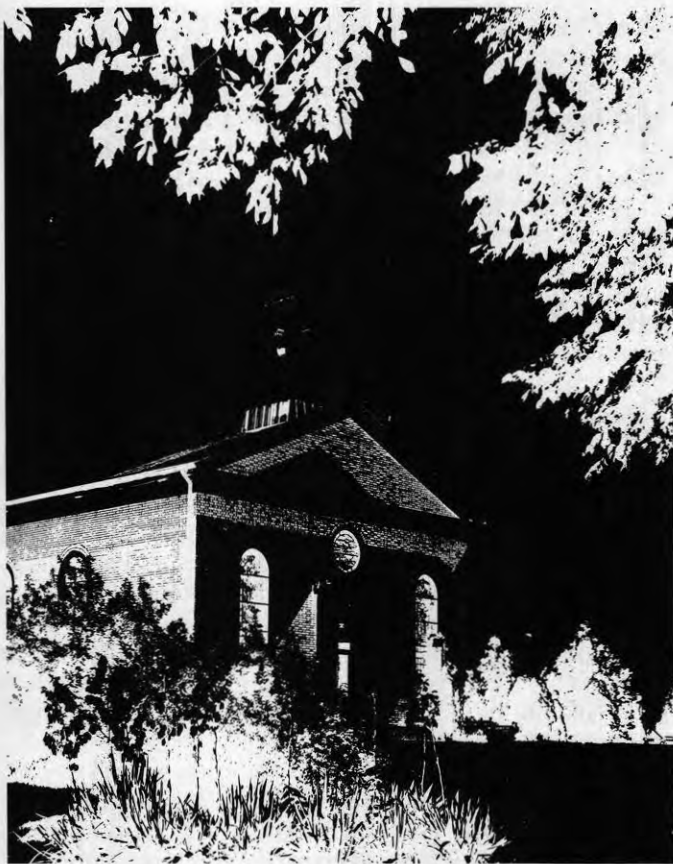
In the intellectual formulation of orthodox Christianity, the Holy Spirit is conceived as the Third Person of the Godhead or the Holy Trinity. His personification is peculiar, however; for, while Father and Son turn their "faces" toward us, so to speak, so that we gaze into the mystery of Ultimate Reality with confidence and with familiar recognition and personal adoration, the Holy Spirit is faceless. As the double, or doubled presence, of Jesus, the Holy Spirit offers only the face of the Son of God; He effaces His own image from our consciousness (except for that of the Dove, which is not really a face) and reveals Himself in the face of each and every believer, and, indeed, in the face of every person, who is experienced as our neighbor. For the human face is His special or peculiar sacrament; the face—each human face—is the icon of God the Holy Spirit. The Face of faces speaks to us in the modulations of infinite tenderness and of righteous thunder. And that is the Face into which George Fox looked, and which Face shone through his own, when he declared that "there is That of God in every one" and bade Friends walk over the world answering the mystery that gazes out through every face.

Faces take two expressions, however—male and female. If we understand, with the depth psychology of C. G. Jung, that the face that we see is the outward counterpart of the psyche, or inner countenance, we will understand that there is in every human being, and in God, too, since man is created in God's image, an *animus* and an *anima*, a masculine and a feminine component.

In the Hebrew the word for "Spirit" has a feminine form; but as the double of Christ, the Holy Spirit has always been conceived in the masculine gender (the *animus*). The Holy Spirit is, indeed, traditionally given the appellation, "Lord of the Church"; the vocal ministry of the meeting for worship is, thus, the effluence of His sovereign Word, speaking amongst His people.

The feminine potentialities of the imagery of the Spirit were, therefore, unable to develop in the cultic tradition of Christianity. Fortunately there was at hand in the Biblical tradition a Divine *Anima*, the Holy Wisdom, or St. Sophia, mentioned in the eighth chapter of the Book of Proverbs, said to have been created as the beginning of all God's works. We are told that she (Wisdom) is the embodiment of the earthly spirit of play, or the dance, or of artisanship (there are different readings of the intent of the Hebrew original), and that her delight is in the sons of men.

Job 28 portrays Wisdom as the archetypal plan or blueprint of the cosmos. This concept has entered into the doctrine of the logos in the prolog to the Fourth Gospel: "In the beginning was the Logos, or Word; and the Logos was with God; and the Logos was God." But Jewish tradition divides the Spirit as Word and as Wisdom by gender. Jesus, in the Gospels, quotes a proverb which represents the continuing Jewish wisdom tradition when he says, "But Wisdom is justified by all her children."



The Wise Men who came from the mystic East to salute the birth of the latter-day Son of David retraced the footsteps of the Wise Queen of Sheba, who came out of the East to salute the wisdom of Solomon, Son of David.

Although Jesus' three traditional titles are those of "Prophet, Priest, and King," it is clear that the great body of his teachings partakes of the quality of the sayings of the Wise Man, in the tradition of Solomon. There is an earthy shrewdness in this wisdom of Jesus, the Son of Mary, worthy of the Book of Proverbs; but the worldly and prudent spirit of the latter is transmuted into the urgency of preparation for the imminent coming of God's kingdom.

John Woolman teaches us to pray without ceasing the prayer of the heart, where the Pure Wisdom dwells, not personified, but vaguely felt as the deep feminine presence at the human core, whence words arise as from a womb.

The messages of George Fox and John Woolman are one and the same; and yet between them there is something of the difference of quality of the prophet of the Divine *Animus* and the good son of the Divine *Anima*.

George Fox opens us to the thunder of Sinai and Pentecost and turns us to the Face of the Holy Spirit, which is at once hidden and revealed in every particular human face.

Quakerism is the poorer if it cannot accommodate the thunderous Fox and the tender Woolman. The Society of Friends has been called the Church of the Holy Spirit. It would be more accurate to call it the Church of the Holy Spirit and of the Holy Wisdom.

## A Trip to Plymouth and Nantucket, Massachusetts

by Patricia Alice McKenzie

GOING TO NANTUCKET has always seemed like the quintessence of a dream trip, in both senses: I know that my mother has actually dreamed of being on Nantucket, whereas for me such a journey represented something long dreamed of, but in a more conventional sense—not the retracing of a landscape seen in a dream, but the discovery of something long imagined. Regardless of the exact meaning attached to the word, dreams are a good enough place to begin—and perhaps to end.

My most vivid dream came not on Nantucket but earlier, in Plymouth. I woke up in the motel room on Massachusetts Bay with words about Pilgrims ringing in my consciousness: "... ships/ whose captains shed the tears/ that joyful pilgrims shed when trips/ are done, and land appears." I was surprised to recall these words in a New England context, for they are part of a poem I had written several months before with no thought of Massachusetts or of English Pilgrims in mind. The poem was about *Es-piritu Santo Bay*, our polluted Tampa Bay, where Spanish ships once sailed.

I can imagine the jeers of the now-generation undergraduates I teach over the picture of hard-boiled Latins weeping for joy as they sighted that particular bit of Terra Florida—but the picture had been fixed firmly in my imagination at the time the poem took shape. Now, suddenly, the idea of arduous pilgrimage I had tried to convey in this poem emerged in a context that included both the difficult journey of our Pilgrim ancestors to the new world and the impractical trip my mother and I were taking to see the places associated with that experience.

Later the context grew in my thought to include a national destiny, a pilgrimage begun in hope and the fear of God but halted at least temporarily, it seemed to me, by American presence in an undeclared Asian war. I wondered what possible connection there could be between some women washing laundry on this shore after a terrifying voyage and airplanes dropping bombs on Vietnamese houses and fields. There seemed to be no relationship, and yet each of these things has become a part of the American experience.

No doubt these early settlers also encountered problems that seemed beyond human capacity, beyond reconciliation. You can feel something of this in the Myles Standish cemetery as you look at the skulls and angels carved on the colonial gravestones or when you stand on the site of a fort, a fort once besieged by Indians and so hard beset that casualties were buried secretly so the attackers could not know how few remained. Viewed today, these sites have a peaceful beauty, which produces a numbing effect. You find yourself listening intently as if the landscape might somehow give utterance to the collective emotions once felt so strongly and experienced here.

*Do be more trustful, more simple, more childlike. It is you yourself who are complicating things by not taking them bit by bit as they arise. Do this and turn constantly to God by an act of the will, whether it gives you happy feelings or not. Adoration remains a duty when it ceases to be a joy, and it is twice as much worth under these conditions.—Janet Stuart, in New Zealand Friends Newsletter.*

Of course, the landscape has nothing to say about past struggles. It continues to provide a setting for such monuments as remain, but its own real handiwork has to do with sunlight and shadow, chill and warmth, and the motion of leaves and waves. Its attention span is too large, and ours is too small, to dwell constantly on the events of the past. The present is what counts, albeit a present that exists in conjunction with (and by virtue of) what other people did in former times. It is as if, by knowing ourselves to be identified at least partly as one element in a collective entity, we become more completely and freely ourselves. The names on gravestones or on museum objects reinforce the sense of the family as a collective entity, while throwing the individual consciousness into sharper relief.

Individual and collective identities, present and past experiences at times mingle comfortably. It seems natural to cross the street from the ancestral Howland House to go into a secondhand shop and buy, for a dollar each, two late-nineteenth-century volumes of St. Nicholas Magazine for students to examine.

In a place like Plymouth it does not seem difficult to turn your undivided attention quickly from one thing to another—from a centuries-old house to a moderately venerable publication, to next term's undergraduates. Still, I am less facile at this shifting of gears than my niece Jennifer is. As I pored over the glass-enclosed objects in Pilgrim Hall, she drew my attention away from them to the things that interested her: The statue of an Indian, the skeleton of the wrecked boat in the basement. At seven, she seemed to have no sense of distance about the things she was seeing. Writers of textbooks speak of the child's slowness to develop a sense of historical time, as if this were an educational obstacle to be taken into account in their choice of reading matter. I wonder if it is not, rather, an asset. The past is not seen through layers of study and introspection, as something separate from us. Jennifer gave the museum objects she saw the interest she extends to anything in her normal environment that captures her attention—and then, suddenly, she was ready to be done with it. My scrutiny of Edward Winslow's portrait was cut short by her demand to be moving on, and at that moment the portrait seemed to take on an expression of humor, even of laughter, that I had never noticed in reproductions. The difference, of course, lay in my own viewpoint at the moment; I am not suggesting that the picture of this doughty ancestor has something in common with the weeping ikons you read about from time to time.

We saw not only the Winslow portrait but the house

where his great-grandson once lived. The grand simplicity of this house is different from the ruder simplicity of the Howland House, but both houses call forth a sense of recognition. On the one hand we see a house that—like the Jethro Coffin House on Nantucket—seems to grow right out of the ground. Rough wood and heavy iron implements suggest back-breaking labor, but the flowers and grass seen through the windows (tiny though these windows seem to modern eyes) soften the effect of harshness, as if they were an extension of the house itself. But the trees and grass surrounding the Winslow House seem to represent a separate world, related to and yet sharply distinct from the gracious house they enclose. Inside the Winslow House, a polished and esthetically pleasing world is discovered in the progress from room to room.

There is another home above and beyond this world of individual houses: The world of the church, a visible representation of the life of prayer and thought that animated this pilgrimage to begin with. Where, nowadays, is the world of the church to be located? The festival of Thanksgiving is one of its more familiar expressions: At its highest, a possible extension of the idea of the Eucharist; at its lowest, a dim feeling within the tourist-pilgrim that turkey and cranberry sauce should be ordered for dinner in Plymouth.

The meetinghouses of earliest times have not survived, although there is a marker in the Myles Standish cemetery where one once stood. But there is a modern church in Plymouth that identifies its historic origins with the first congregation in Plymouth. On two consecutive nights I left the motel on the bay to attend this church, where a guest lecturer was speaking on the spiritual forces that shape national destiny. The speaker, a gifted Cambridge don-turned-evangelist, recounted fascinating experiences from his own life and delved into various points of Scripture. But I noted with slowly forming astonishment that the word "Vietnam" was not once uttered. This word, which seemed to me to sum up the greatest present challenge to whatever spiritual forces may be shaping our national destiny, hung in my mind like a curtain that obscured any point of the message of this speaker.

Other words were spoken and other words were sung: "O God beneath thy guiding hand/ our exiled fathers cross the sea. . . ." Those who were sleeping close by under Burial Hill seemed to have been given voice as these words evoked the darkness and the joy of that first pilgrimage, in which the search for a new land and a new Jerusalem had been linked.

Behind these colonial figures one could picture the pilgrims of Bunyan and Chaucer seeking their salvation in very different religious structures—as different and as similar as the Howland House and the Winslow House. How much suffering and aspiration lay behind the conventional words of this hymn I could not even imagine. Surrounded by verbal and visible reminders of the pilgrims who have gone before us, one feels soothed, uplifted—and troubled—wondering uneasily how the word "Vietnam" must be made to harmonize with the words of a Pilgrim's song.

Contrary to my expectations, the *ethos* of Plymouth

impressed me much more strongly than that of Nantucket, but the moral-political question that made me uneasy in a Plymouth congregation received an answer of sorts on Nantucket. My own experience in this regard suggests to me that this island, although hard to reach and even appearing smug in its aloofness, is by no means isolated from the larger problems of our society.

My mother and I felt a keen anticipation about reaching Nantucket. This was to be the high point of our journey. Both of us were interested in the family associations the island holds. I had an additional interest: As a rather new member of the Society of Friends, I hoped to find vestiges of a once-vital Quaker past. As it happens, I found something better: A very much alive Quaker present. Nantucket Friends were among those who helped organize an interfaith peace vigil held in front of the Nantucket Atheneum. The clerk of the Meeting, along with ministers of various faiths, figured in the worship service held beforehand at St. Mary's Catholic Church. In this church, the memory of an ancient protectress of sailors mingled in my consciousness with the prayers being repeated for an end to the war. Aspects of my Catholic background and my Quaker present met here in a way I could not have foreseen. A spirit of worship persisted in the picketing that followed, although islanders varied in their reactions when they saw the picket line.

I am not in the habit of standing in picket lines, but this was not the first one in which I had stood. In such a group, as in a family, it is possible to feel part of a collective entity that fulfills, and does not submerge, one's individuality. Here on an island I felt once again the truth that no man is an island. The whaling men who, like the sailors of King Alfred's time, saw the ocean as a road, must have known this well. The scrimshaw and tortoiseshells they brought back with their merchandise must have spoken to their recipients of a watery world beyond all lands even as various mementoes (like the plumed scepter

with which a Hawaiian princess is said to have stopped a flow of lava) spoke of other lands across that world. These objects, which you can see in the whaling museum today, make real not only the melancholy and separation of long sea voyages but also the links that existed from land to sea and from land to land. The Nantucket mariners, as adventurous as the Plymouth settlers but less preoccupied with theological matters, must have known the joys as well as the perils of pilgrimage. In their search for a livelihood they discovered much else.

When you go back to a place where your family lived for generations, there is a sense of pilgrimage. There is no compulsion to stay, but there may be a desire to return. This is why the ringing of the buoys around Nantucket strikes the heart as well as the hearing, as if they were saying, "Come back." This is why the big New England gulls, in whose eyes we are all only summer people, seem to be saying, "You are back again, back again." And this is why the flowers around the old houses welcome us so graciously to dwellings that belong not to them, not to us, not to the previous occupants, but to the pilgrimage itself and the dream that gave it birth.

## Thoughts During and After Surgery

GO WITH GOD, a friend said as I went to the hospital. Throughout the operation, during which I was conscious, her loving benediction surrounded and supported me. So similar it is to "God be with you," shortened to "goodby"—yet so different! Many problems, large or small, worldwide or personal, would be solved or would not exist if we would really go with God.

I returned to my room after the operation still surrounded by this greeting, feeling sure that as I was trying to go with God, He was going with me. The experience was like the afterglow of a sunset; it has remained with me.

Three weeks after the operation, the surgeon removed the bandages from my feet. They seemed infinitely tender, and I felt exceedingly vulnerable, yet I knew the bandages had to be removed, just as earlier they had to be in place. My feet did not feel as though they belonged to me, but mine they were. I had to be willing to risk their being hurt. I had to allow air and warm water to reach them for the healing to take place.

So it is when one has suffered pain of a different kind—the loss of a loved one or the break in a relationship one had thought was permanent. How great the vulnerability at such a time! How necessary the protecting bandages! But how necessary at a certain time to be able to remove the bandages for the healing to come about! There will be pain still, but the healing can take place more surely when one allows oneself to be vulnerable. Along with the pain comes the life-giving air and sunlight, which friends can extend only when one is no longer encased in bandages, for bandages protect from hurt and pain and also from the light that brings healing.

FRANCES J. ROSS

### Quang Ngai, April 30, 1972

Framed against the strong, fierce sunlight,  
My barred window and screened door  
Reveal the bamboo-pole lattice,

Green berry-tree leaves,  
And long palm-fronds that fan the hot  
afternoon.

On the street, the Hondas buzz, horns sound  
In the hills, the shells drum-beat Sunday  
afternoon, day of peace,

And, as smoke floats up, new pit-holes come,  
Perhaps limbs lost, without slice of scalp  
and scrape of saw,

Or sudden, unremitting death appears uncaringly—  
No aiming eye sights the unoffending human  
underneath the blast—

And inside the dusty temples, gentle monks pray.  
Perhaps inside themselves they weep.  
The time for weeping here is never far.

JOHN A. SULLIVAN

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## Reviews of Books

**Winning Hearts and Minds.** Edited by LARRY ROTTMANN, JAN BARRY, AND BASIL T. PAQUET. First Casualty Press, 208 Dean Street, Brooklyn 11217. 116 pages. \$1.95

THE ONE HUNDRED SEVEN POEMS by thirty-three contributors span a period of the past ten years and are "arranged as a series of shifting scenes which describe, in rough chronological order, a tour of combat duty in southeast Asia." There are the letters home, written at first to spare the sensibilities of parents who, when they insist on being told "what it's really like," react to the napalming of women and children with: "Please don't write such depressing letters. You're upsetting your mother."

Then there is "The Man of God": The chaplain of the 25th Aviation Battalion at Cu Chi Prays for the souls of the enemy On Sunday mornings And earns flight pay as a helicopter door gunner during the rest of the week.

There are the generals riding in their air-conditioned Fords "while the wounded and dying GIs make the trip from the helipad to the hospital/ Bouncing around in the back of a truck."

There is the thousand-year-old temple "... hit yesterday by a twenty-year-old helicopter pilot fresh from the States who found it more ecstatic than the firing range for testing his guns."

One does not need to read the final "Note to the Reader" in order to find out that "This is more than a book of poetry." The note does give six practical suggestions on how the book may (and should) be effectively used. For "poetry is a human gift," and the hopeful thing about this small volume is that these veterans have not lost their belief in human potentialities and are busy expressing themselves through novels and poetry in other media as well. Their efforts deserve sympathetic support.

M. C. MORRIS

**The Eclipse of Symbolism.** By PETER FINGESTEN. University of South Carolina Press, Columbia, South Carolina. 176 pages. \$6.95

REVELATIONS 21: "And I saw the holy

city, New Jerusalem, coming down out of heaven from God . . . and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people. . . .'

Peter Fingesten sees in that passage the principal inspiration for the structure of the medieval cathedral: The idea of the city of God, or the New Jerusalem. The first five verses of Revelations 21 were customarily read at ceremonies dedicating medieval cathedrals.

After spelling out the symbolism of the exterior of the medieval cathedral as the city of God, set upon the mountain of God, the author gives attention to the interior, which he sees as an expression of the body of Christ.

In the Gospels, Christ compares his body to a temple. The first-century Roman writer on architecture, Vitruvius—a source often used by Renaissance architects—bases the proportions of the temple on the human body. The medieval allegorist, William Durandus, also interpreted the interior of the cathedral in anthropomorphic terms, seeing the chancel as the head, the transepts as the hands and arms, the remainder as the lower part of the body. The cruciform ground plan of the cathedral is a representation of the crucified Christ.

During the twelfth and thirteenth centuries, when the cult of Mary became predominate, the interior of the cathedral was often interpreted in female terms, becoming an allegory of the body of Mary, with the ribbed vaulting overhead suggesting "the rib cage of a gigantic mother bending over her son." The large amount of devotional and mystical literature in which Mary is compared to architectural structures is significant. Witness, also, the many times in literature when the church edifice is called "our mother." During the era of the Gothic cathedral, therefore, if the exterior represented the City of God, the interior could be interpreted as the City of Life.

In our day of urban tragedy, the idea of the church as the City of God—or as the City of Life—is full of meaning. As expressed by John, the church should be looked upon as a world city in which people work together for human betterment; as a city in which neither suffering, nor death, nor war shall be any more, because all people belong to God.

*The Eclipse of Symbolism* is a treasure-house of information about some symbolic forms in other religions, Eastern and Western, as well as in Christianity. As a whole, the book matches Henry Adams's *Saint-Michel and Chartres* for excellence.

EDNA S. PULLINGER

**The Death and Rebirth of the Seneca.** By ANTHONY F. C. WALLACE. Alfred A. Knopf. \$8.95. Paperback \$2.45

THE PREFACE indicates that "this is the story of the late colonial and early reservation history of the Seneca Indians [in western New York], and of the prophet Handsome Lake, his visions, and the moral and religious revitalization of an American Indian society that he and his followers achieved in the years around 1800."

The last third of the book centers in particular about the person of Handsome Lake and the affairs of the Seneca Indians on the small Cornplanter Reservation in northern Pennsylvania and the larger Allegany Reservation in New York. The index gives only slight indication of the extent to which the writer brings the Quaker Mission into the story, first while located at Cornplanter's village, Jenuchshadago, and later at Tunesassa (Quaker Bridge), near the Allegany Reservation.

The first "vision" of Handsome Lake was in 1798. The code, based on this and later visions, emphasizes living together in peace, stabilization of family life, abstaining from drunkenness, and a change in the life pattern of men from warriors and hunters to tillers of the soil, an occupation previously considered the function of women. In his earlier pronouncements, Handsome Lake discouraged the education of Indian children by white persons. His major emphasis was a revival of basic Indian culture adapted to the recently imposed conditions of reservation life.

Possibly the author is inclined to give too much credit to Quaker influence in shaping Lake's religious and moral concepts, for unquestionably Handsome Lake was endowed with a keen and creative mind. He attempted to take what seemed suitable from two cultures and merge the total into a single pattern of thought and practice that would be acceptable to the Indian people limited to the confines of reservations. It was left to the followers of Handsome Lake, after his death in 1815, to shape up the ritual through which the code was to find expression.

Anthony Wallace indicates that the teachings of Handsome Lake by no means received a cordial welcome from conservative Indian groups. Part of the opposition was due to his quite overbearing personality. Much of the time he was at odds with his half brother, Cornplanter. Gradually he gained acceptance on the Tonawanda Reservation and, after many rebuffs, on the Onondaga Reservation.

In later years Handsome Lake relented and did not oppose the Quaker School at Tunesassa. In fact, he cooperated with the program at the mission most of the time. The Quakers provided the example and skills that enabled Indians to make the transition to reservation life.

We might gain the impression that the author has given a bit too much credit to Quakers, but the records reveal the remarkable changes that took place in local Indian society between 1798 and 1815, the year of Handsome Lake's death. These changes were largely the result of the quiet influence of Quaker young people who had come from Philadelphia to the western New York wilderness to share their lives with the Indian brethren.

The book does not contain much that is new to those who have read widely regarding the Seneca Nation. However, he has done careful research and has told a story that should be better known.

LEVINUS K. PAINTER

**Without Marx or Jesus the New American Revolution Has Begun.** By JEAN-FRANÇOIS REVEL. Doubleday. 269 pages. \$6.95

ONE WHO SUFFERS from political despondency may find in this French journalist's view of the United States a basis for objectivity and optimism.

It is a peculiar view, however—an image of America in terms of what our sister republic of France is not. This reverse-image perspective permeates most of Revel's logic. If our planet must not be destroyed by nationalistic wars, then world government is bound to occur; if the new revolution cannot occur elsewhere, then it is bound to occur in the United States.

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logical capacity for solving the worldwide problems that press for revolutionary solution. The people have access to education and information by which to direct the revolution. The nation operates under “constitutional benevolence,” which gives revolutionaries both a wide field in which to maneuver and a cloak of protection if the “backlash” becomes too strong. Most significantly, the country has already taken the initiative toward applying the values of internal democracy to external democracy; that is, our dealings with the people of other nations.

The author believes there are two extremes that may abort the revolution. One is the response of inward withdrawal, which characterizes some youth. The second danger is the repressive reaction that may arise in response to terrorism, such as advocated by Herbert Marcuse. Revel, a gradualist, believes in “strategy not tragedy.” (His comments on the radicalism of true nonviolence will be of particular interest to Friends.) He does appreciate, however, that group conflicts in the United States often transcend classes.

Scornful of the intellectual strictures caused by thinking of the present in terms of the past, the author yet appears to be unaware of the reality of the industrial (corporate) state and the massive bureaucracy which it engenders and by which it is controlled. This is the monster that deprives the capitalist no less than the communist state of “the human face.” No revolution will succeed that does not confront the reality of this Frankenstein.

CHARLOTTE P. TAYLOR

**New American and Canadian Poetry.**  
Edited by **JOHN GILL**. Beacon Press.  
280 pages. \$12.50

THE WORD “new” in the title could better be “recent.” For a late generation to speak incongruently to the “establishment” was a cause for poetical lament, even in the days of Horace. John Gill has selected, with discernment, contributions from both sides of the border. The Canadian author does not write like a Britisher—he is the counterpart of the American writer south of the invisible demarcation.

These poets differ from those of the sixties and from those in any “school”—each penman is his own man or woman, slashing directly. They definitely belong in the “prosaic movement.” This anthology, the editor avers, is “still good poetry” even when it is embarrassing and “obscene.”

It is futile for the reader to search for “words fitly spoken,” “music of the soul,” or any “traditional pattern.” A writer does not need a perfect sonnet to project repulsive four-letter words, to speak unabashed on sex, to endorse women’s liberation and Nihilism, and to blast killing and war.

Could these earnest people sometimes have chosen undignified phraseology to awaken the complacent reader? The spiritually-minded seeker, aspiring to soul-evolution, will surely look for some other book. A social-minded analyst, probing the subconscious of problem-driven nonconformists, may wish to weigh the words of these sensitive “individuals.”

BESSIE WILSON STRAIGHT

**Cinema**  
by **Robert Steele**

HERBERT J. GRALNICK, of the Department of Fine Arts, The College of White Plains, New York, has written of Stanley Kubrick: “His visions follow the great tradition of Blake, Dürer, Bosch, Tanguy, and Beckmann. His art is not just a contemporary form of expression but like all great art spans time and place. His search is for man related to his inner being.”

*A Clockwork Orange* was voted the year’s best motion picture and its director was named best director of 1971 in the thirty-seventh annual poll of the New York Film Critics Association. Some celebrate the film for its being a proclamation of the importance of our freedom.

Anthony Burgess, author of the novel used as a springboard for the film, and Malcolm McDowell, leading player, said the film takes place at some future time. Upon questioning, Anthony Burgess said he had about ten years in mind, but Malcolm McDowell felt that the film is closer than that to the present time. Since violence is so much the essence of the film—perhaps its primary purpose—our violent times may have quickly caught up with the time of the film.

Alex, superbly played by McDowell, is the main character, the leader of the “droogs.” In England, where the film was made, they are the successors to “Teddy Boys” and “Skinheads.” Alex and his gang wear derbies, masks, long-johns, and codpieces. They entertain themselves by beating up those who are too weak to resist and by stealing, raping, and murdering. The anti- or non-

hero, Alex, is betrayed by his "droogs" and gets caught by the police. He is imprisoned for murder. He gets out of prison by agreeing to be the subject of an experiment that is designed to reform him. He goes through reconditioning sessions until encounters with violence and sex make him physically ill and immobilize him. His successful reformation becomes a political gambit for a waning, conservative, and unpopular government to remain in power. The prisons have become too full and costly and sin has become too rampant, so the government, thanks to Alex, has a positive program for the future. Then some reversals take place.

The film is dazzling and deafening—dazzling because of John Barry's sets, Milena Canonero's costumes, and Russell Hagg and Peter Shield's art direction. None of Kubrick's films, nine of them made in nineteen years, has been so visually stunning. And the film has a technical brilliance that has not been seen in recent films. It is deafening because Kubrick placed a clause in his distribution contract that coerces an exhibitor to have his projectionist open the sound pot to double the usual volume. Kubrick uses familiar music as he did in *2001, Space Odyssey*. Walter Carlos's electronic music provides

bridges between Beethoven's Symphony No. 9, "We'll Meet Again," and Gene Kelly's singing of "Singing in the Rain."

As in other Kubrick films, the techniques experimentalists have exhibited in short, noncommercial films have been worked into the film. His use of fast motion for its comedy effect is handled with such skill that we can forget it is a threadbare cliché.

Kubrick has no rival in contemporary filmdom for his unmitigated pessimism. This need not prevent his creating art. He may be pessimistic because he is more in touch with reality than others. This makes him the artist among artisans. But in *Clockwork* there is nothing invisible or unstated for a person to perceive that inclines him to believe that there is more in the film than meets the eye or ear.

*Clockwork* is artistically conceived and produced, but the intention of the film is not to create art. Probably not a single one of those millions who have seen it have left the cinema having had an esthetic experience. One leaves the film feeling more frightened than he ever has felt before about opening the door of his house to an unknown knocker.

What Kubrick has done to Burgess's

novel indicates that he was determined to make a box-office splash. Kubrick has learned a lot about what kind of film the public will buy. In this instance, he has exerted his personal control over distribution and exhibition. In subject and content, the film burrows unbelievably far into the exploitation of sex and violence.

As for the film's having to do with man's relating to his inner life, the conditioning event is too unsubstantial, old hat, and glossy to justify this moral pat on the back. The exposure in the film of the unfavorable effects of Pavlovian conditioning is window-dressing for the heart of the film. I feel qualified to make this judgment because I saw it three times, read the novel, and have talked with a number of persons about the film. While brain surgery and conditioning do go on in this country in order to make violent persons passive, this is a minuscule threat to our free wills as compared to other threats. The razzle-dazzle pyrotechnics of *Clockwork* have blinded persons to the film's being opaque about real threats to freedom.

The title, *A Clockwork Orange*, may be an omen. Anthony Burgess heard the expression, "He's as queer as a clockwork orange," in East London, and it means the person is mad.



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# Letters to the Editor

## Why I Joined the Society of Friends

THE THOUGHTFUL, provocative article, "Why I Left the Society of Friends" (Friends Journal II.15), leads me to express an opposite viewpoint.

I am one with Frances Woodson in the search for truth and in what to do with our new-found vision of it, "our enlightenment," as it is called. For years that has been my problem, also. Can we bury our treasure? The one little candle may start the conflagration.

At times I hear the whisper, "Why bother?" In a moment of weakness I agree: "What's the use? I believe, not only believe but know—so why bother? The world turns its back to the offered prize. The materialist even laughs at it as naive wishful thinking and at us for accepting it."

Was not Jesus tempted in his three days of agony before he started his ministry? What were these temptations? The world was his, and he knew it, but he rose and cried, "Get thee behind me, Satan."

I think also of George Fox when he realized with this new-found vision of God, that the world, riches, fame, could have been his, but he turned his back on it as worthless. "If I had a king's diet, palace, and attendance, all would have been as nothing, for nothing gave me comfort but the Lord by his power."

So dare we, little drops in the bucket, do otherwise than follow them? Now, what does this entail? The cross for Jesus, the prison for Fox, ridicule for some others. With all of this in mind, I state my point: Can we shrug our shoulders and walk the conventional road when we have witnessed the power of God working?

My family background led me to become a seeker. I was driven to search on many roads, and at last in desperation felt I should look into the Quaker belief. It was like the man who is searching for a precious jewel in far-away places, then, having given up the search, finds it at his own doorstep. It was not the present-day Quakers and Friends I consulted but what it was founded upon. To reach this goal, I spent years, when suddenly I tread upon the answer. The seventeenth-century Quakers had it.

I came upon Fox, not the grim figure of my childhood, a dour and staunch man with his hat firmly clamped upon

his head, but a seeker for the truth that I was groaning to know. In his own words, "I was glad that I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God; even that divine Spirit which would lead them into all Truth and which I infallibly knew would never deceive any."

Fox found "the mystery that had been hid from ages and generations"—the knowledge not of theology, or of works, but the source of the power and how to utilize it. He gives it not in words, although we find pages of them, but in demonstrations (his word) of this power in the healing of sin and disease. He even formed classes, as he said, "for the healing of sin, sickness, and want."

If this was it, the workable Christianity I was seeking, should I not join the inheritors of this Truth, even if it had been watered down to fit the materialist, placing too much stress on works and leaving the spiritual message under a bushel?

Having discovered all of this, should I be alone in the wilderness? Even if many Friends did not believe as I did, I had the firm ground of the early Friends' belief in the healing power of Divine Love. And, who knows, someday, we might all join in a resurgence of enthusiasm and closer knowledge of the great and glorious power of the universe, God.

HANNA DARLINGTON MONAGHAN  
Buck Hill Falls, Pennsylvania

## Let's Create

### A Peace System

A STRIKING paragraph in John Daniel's "Episodes at a Vigil in Albany" (Friends Journal IV.15) reads:

"The Albany police have been friendly. . . . The first day the captain came over, introduced himself, and explained he was there to keep the peace just in case some hot-headed young hawks tried to break up the line. We thought there might be trouble on one or two occasions, but nothing happened. The presence of the 'peacekeeping force' may have just made the difference."

If only we could realize that Albany is like the world, and the world is like Albany! Peace is maintained in Albany by government, which administers justice under law. Peace can be maintained in the world when we are willing to establish a world government to administer justice under law.

How long are we going to continue maintaining a war system of separate, armed, hostile nations and then stand in peace vigils in the hope of sabotaging the operation of that system, instead of creating a peace system so we can go home and take care of our affairs?

MORGAN HARRIS  
Culver City, California

## Some Premises as to Taxes

HAVING BEEN SENSITIVE to the payment of income taxes for a quarter of a century and having refrained from paying part or all that the income report indicated, I am especially interested in Donald Ary's article, "Another Approach to the Avoidance of War Taxes" (Friends Journal II.15).

Several premises may be established. It is not the amount of money that one withholds or pays (voluntarily) into the Government agency (which is simply a collector, obedient to the rules and regulations handed down by the Congress) but the principle—whether one feels *easy* to support the war-minded Government, willy nilly, or make some sort of protest.

One may consider voluntarily living *below* the taxable income and thus avoid the issue; if that is not easy, one can scrutinize very critically the source of that income.

To those who ask: "Don't you approve of and want to support Government?" the answer is: "Yes, a nonmilitary one, and we do this through hidden taxes in most things we buy—around twenty percent of sale price."

Now for alternatives. Rather than bank deposits or stocks, which are very likely to be contaminated with war-industry investments, there are useful and remunerative objects in which one's surplus assets can be invested: Municipal bonds (interest-tax exempt), college, hospital, rest homes and such, bonds that yield good income and help humanity instead of destroying.

Then for funds that one can turn over for life in one of several arrangements—as annuity (income for life) or "life loan" (or other titles), which may be recalled in case of emergency need and yield a good income.

Some of these latter allow a liberal part of the income to be tax deductible, and on annuities, a portion of the investment is allowable as a "gift" over a five-year period.

So there are legitimate (and moral) ways to "avoid" war taxes. It still remains for the conscience of each one

to follow, as John Woolman, after consulting some mature Friends, felt he must not pay that tax which he could refuse, knowing that it was especially for war.

Let's seek for guidance as to our personal responsibility.

SAMUEL COOPER  
Camp Verde, Arizona

### Millions for Luxuries

FRIENDS spend hours on the "big" questions, (peace, race, prisons, and such) but may not give serious thought to matters where they have personal direct control, as in their family expenditures.

Here follow two lists of luxuries. I use the word not in a judgmental sense but to mean things or activities that to the reasoning person are not needed for a full, rich life. Note that I do not say these things are wrong, and I am not just listing things I may not like, but trying to look at the question in philosophical, economic, and objective terms.

List A contains items in which there may well be a proportion that is not luxury, but useful and fruitful. List B names matters almost devoid of benefit to mental, physical, or spiritual well-being. Of course, these lists are not complete, and exceptional cases can be imagined in any of them where benefit would exist.

List A: Extra travel; color television; extra cars; snowmobiles; newspapers and periodicals that are skimmed over and are one-half junk; extra telephones and unnecessary calls; new stuff when the old is functional; so-called sportsmen's paraphernalia; guns, pills, and drugs other than those prescribed by physicians; furs other than north-country clothing; air conditioners.

List B: Gambling; speedboats; most cosmetics; alcohol; tobacco; dinners out (not the once-in-a-while-to-celebrate kind); movies and shows, aside from serious theater and music; most jewelry and ornaments; tickets to sports events; new-fangled gadgets.

Conclusion: Disregarding List A altogether and estimating the annual per capita costs of List B, in each case using a minimum figure, and multiplying this by three thousand (one-quarter of the adults of Philadelphia Yearly Meeting, who, it may be guessed, spend on these items), one arrives at a total figure of more than two million dollars. That is a minimum estimate of money (not tied up in trust funds or

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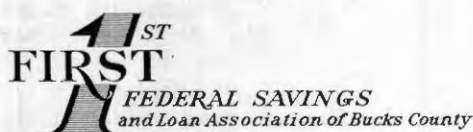
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**DONALD BAKER**

*Collegeville, Pennsylvania*

**To Serve the Needs and  
People of Today**

I WOULD LIKE to respond to the report of R. W. Tucker in Friends Journal for V. 1.

I am in accord with most of his observations. I agree that "our Yearly Meeting is a mixed multitude whose unity is organizational rather than doctrinal and spiritual," but I feel that his suggestion of "some sort of dual organization in Philadelphia Yearly Meeting permitting ill feeling to be minimized" is perhaps the product of his vexation because his concern for confronting differences and resolving them was abruptly rejected without adequate consideration.

Actually this may be the first formal protest of a condition within the Society of Friends, which, if ignored now, can only grow in seriousness until perhaps a decade from now it will disrupt into a major schism. How foolish we will all be if through indifference we allow this to happen!

It is obvious that there is a very wide diversity of views among the present membership of the Society of Friends. It is obvious that each group of Friends that has a primary focus of its concern is uneasy and perhaps distressed by other groups of Friends that have a different primary focus of concern. In some instances a group will feel that it represents and expresses the true message of Quakerism and that those who do not see it the same way should be asked to leave.

These are all quite natural human reactions and can be understood and accepted as such by everyone; for the Society of Friends today is a product of our times—with its great pressures for intermingling, internationally as well as locally, diverse persons and ideologies with what seems to me to be a Divine mandate—"You must learn to live together."

I hope the Society of Friends—with Divine guidance—again will rise above the norms of our time to a higher level of spiritual awareness and there find for ourselves and others a way of life that does not sacrifice the integrity and values of any group or person but rather encourages each and all to pray for Divine guidance for one's own life and to

pray for patience and understanding—sympathetic understanding—of others as to what is their concern, motivation, and goals and how these were given to them to fulfill a particular need today.

I would like to add another point, although I feel it is asking too much from God, and that is to pray for enlightenment on how each of the traumatic forces of our day is being used and guided by God so as to advance mankind as a whole to a higher level of awareness of God's power, God's wisdom, and God's supreme love for all his creation. I assume we are not supposed to know this, although here also it is a natural human impulse to at least look for clues. Those who are unselfishly motivated to help others to a "better way of life," as we each interpret this, can and will continue to do our best at all times even if God does not now reveal his plan in detail.

R. W. Tucker writes: "Friends . . . in so many cases plainly have no experience of the power of Christ, which gathers, unites, imparts authority, and leads the way to the truth that early Friends described as 'unchangeable'."

Those Friends who have experienced "power of Christ" have a special responsibility stemming from this experience—and this power is able to lead the way to the truth so that all—and not just a few Friends—may know the truth.

I hope that Friend Tucker uses his enthusiasms and abilities to coalesce into separate groups within the Society of Friends those Friends who have a common concern; to encourage cooperation and effectiveness of each group; and—with Divine guidance—to find a pattern whereby each group candidly states its purposes so that other groups with differing emphases will better understand their motivation and their dedication as they see it.

I hope that his efforts will be successful in showing how all these diverse groups of Friends can live together and help each other.

The special group in which I am most interested includes those who feel that by getting above the limitations of self interests—by simple living—by practicing calmness and by meditation, the Light and Power of God can use us—control us—most thoroughly.

Yes, we all know that the Society of Friends has changed. Some Friends feel this is tragic; other Friends have confidence that the Lord is guiding all and that a new birth of "awareness of God's Presence, directing and guiding all" will come to many.

I too would like to see the Society of Friends filled with Isaac Penningtons, William Penns, and John Woolmans, but in my despair the verse came to mind: "The Sabbath was made for man—not man for the Sabbath." I interpret this to mean that the Society of Friends today is to serve the needs and people of today.

Having complete confidence in God's guidance, I look forward to working on this with all who are interested.

WALTER VOELKER  
Elkins Park, Pennsylvania

#### A Plea for Love in A Difficult Situation

I DECRY the self-righteous and simplistic attitudes displayed in some of the letters on marriage (Friends Journal IV.1).

How surpassingly sad it is that so often those who succeed in a difficult task—and the best marriage is a difficult task in human relationships—are not made humble by the experience, do not have their sympathies and understanding widened and deepened by their own struggles, but turn smug and shallow in their reaction to those who have not done so well. The same unloving attitudes frequently were displayed in letters that followed articles on sex and homosexuality.

To see members of my beloved Society of Friends inflicting such wounds upon one another is unbearable. All too often I have felt that had I been well-read in letters to Quaker journals while I was considering becoming a Friend thirty years ago, I never would have joined. Surely when we sit down to write in reference to some specific article we have read, or the action of some specific person, no matter how deeply we may disapprove of that point of view or that action, we ought to discipline our reactions by love for the disapproving person—that love we so urgently profess. We must temper our words with the thought that we may not understand or know everything that person has experienced, that we may even be misinterpreting what we have read or heard, that we have absolutely no right to impute disgraceful or hateful motives to someone whom we may know only through the imperfect medium of the printed page and the inevitable distortions of our own limited mentalities?

Can we easily call ourselves a Religious Society when there is so much room among us for so mean and spiteful a spirit toward one another?

CAROLYN W. MALLISON  
Watertown, New York

#### Those Who Cannot Go on Vigils

IT IS SATISFYING to really do something—go to a vigil, for example, and stand up and be counted. Some are unable to do that. It seems to me they have a way just as valid to help bring about the end to this pitiful, horrible war.

They could send the price of what their transportation to and from a vigil, plus a stay-over in the city, would have cost them (and more if they can afford it) to the Friends Committee on National Legislation, one of our most powerful levers to effect change politically. Even those who attend a vigil could contribute something to Friends Committee on National Legislation (245 Second Street, N.E., Washington, D.C. 20002), thus adding a new dimension to their witness.

ALICE SMITH  
Easton, Maryland

#### The People in Front of The White House

NOT VERY OFTEN does a person get to meet people like those that are gathered in front of the White House to end the war. They are not all of one mind about *how*—but they are all sure the world will be a better place when there is no war.

These people are not all Quakers, but they are all very human, with human faults and troubles. That is indeed what makes them so wonderful. There is a fourteen-year-old runaway from North Carolina who hides when the television or newspaper cameras are near. There is an alcoholic who can only join us for the four days a week that she is sober. The strangest group of all is that of the war vets, who may be the ones who hate the war most of all. They have seen the killing that we can only imagine. Ask them if they would go back and kill again for this government. Hell no!—but to a man they will go back to get our American brothers who are still there.

One night it rains. You see who is committed to stay. Oddly enough, not many leave. The count is seventy-two now. One of the older war vets throws his dry sleeping bag over the runaway from North Carolina and starts rummaging through the box of damp blankets looking for a fairly dry one for himself. As he lies down on the sidewalk, the kid nearby coughs and moves nearer the wall.

One kid comes on the weekends from Toledo. He is really up on Capital politics. He hates all wars. He doesn't like

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the President. Ask him what he is going to do after high school? Join the Navy! This is what his family expects of him.

Washington for these protesters is not the friendly capital that we all knew when we came here on field trips from grade school. It is a hostile, cold town, but the people in front of the White House are kind, warm, and very determined to cut through and reach the hearts and souls of the people on the street. I am very proud to be with them.

**HARRY SNYDER**  
*Washington, D. C.*

### **The Facing Bench Question**

OUR MEETING, Westbury, was founded on Long Island in 1671, and its members maintained slaves until 1777, when they freed them.

When the meetinghouse was originally built, it was designed with a facing bench, as were all meetinghouses of that time. Twice the meetinghouse burned, in 1801 and 1901. Each burning resulted in a new and more modern meetinghouse—with a facing bench.

In the past decade there has been a movement in many Meetings to do away with the facing benches. This is secondary to the testimony of the Inner Light, just as the abolition of slavery was secondary to this testimony.

We rearranged the facing benches so that members sat in an oblong. We found the design of our meetinghouse more suitable and some of our membership more comfortable with continued use of the facing bench, so we have reverted to it.

There is some discomfort within the Meeting either way, however, with or without the facing bench. The source of this discomfort is the concept of the Inner Light enunciated by George Fox, for the existence of a facing bench implies that the Light shines a bit brighter up front.

I believe that George Fox doomed the facing bench, as he did slavery, and—eventually—even war, with the original enunciation of the concept of the Inner Light. Most of the newer unprogrammed Meetings reflect this; most of them gather in a square or circle or around a fireplace.

What this really means is that the Meeting, in its seating design, reflects the fact that the responsibility for leadership, for contact with God, lies with each individual Friend as well as with the worshipping corporate body.

Pastoral Meetings may want to consider this. They, too, may resume the

unprogrammed "abolition of the laity" concept. Pastors are similar to physicians in that most of those to whom I have spoken would be delighted to put themselves out of business by educating their supporters.

We should keep in mind that the Christ within sits in every meeting-house seat where any person, Friend or non-Friend, sits—and insight and leadership is available to all.

**GEORGE NICKLIN**  
*Garden City, New York*

### **Sufferings**

I WISH to express my appreciation for the Sufferings column in Friends Journal—and not just because I can read about myself in it. I believe that the visible actions and situations recorded in it correspond to a large extent to the nonvisible work of God's Kingdom that is taking place.

And much quiet work is taking place, when and wherever people obey their conception of what is right for them, rather than their desire for comfort, their pride, and their fear. I think most of the work that is being done is quiet and is little noticed by us usually, which is why I am glad for the column, that Friends may be reminded of one small part of the work that is being done.

**RUSSELL HAYES 38225**  
*Post Office Box 1000*  
*Allenwood, Pennsylvania 17810*

### **Author's Query**

I WOULD WELCOME hearing from Friends who have served time in federal, state, or local prisons and who might be willing to write of their experience for a major compilation.

The growing library of prison literature today lacks the perception of Friends, whose cumulative experience as prisoners for various causes is considerable.

I would be pleased to try to arrange a visit with those who are not writers but who would like their experience told.

The causes leading to imprisonment will vary: Peace, tax protest, race relations, union recognition, grape strike, and so on. The main point of the collection is to cast into the prison literature the impressions and conclusions of principled people who saw "the inside" for themselves for periods lasting from overnight to several years. Theories are good, but experience is better.

**RAYMOND PAAVO ARVIO**  
*Route 45,*  
*Pomona, New York 10970*

# Friends Around the World

## Friends Traditional Concern for Indians

by Ardelle F. Cope

FRIENDS from ten Yearly Meetings gathered in Quaker Hill Conference Center, Richmond, Indiana, in May, for the one hundred third annual meeting of the Associated Executive Committee of Friends on Indian Affairs.

Donald J. Berthrong, head of the Department of History, Purdue University, gave the opening address. He acknowledged the sympathetic and understanding spirit with which Friends have approached the Indian people, but he presented a general picture of the American Indian as a neglected minority. Too often the Indian has been looked upon as a savage; he has had to accept laws and mandates formulated entirely by others. His family and tribal life have been misunderstood and his religious ceremonies frowned upon. His appreciation for the natural resources of the land was at variance with the white man's philosophy of dominating his environment.

Indians now have land that averages about one hundred fourteen acres per individual. Most of it is arid and worthless. An average education is five years. The schools operated by the Bureau of Indian Affairs operate on a budget of eighteen dollars per child; the national average for schools is forty dollars. The Indians have been citizens since 1924, yet many still are disfranchised. The Indians' cultural contributions should be respected.

Friends have had a special concern for Indians since 1869, when President Grant formulated a new policy toward "these wards of the nation" and asked the Society of Friends to select government agents to serve in Indian Territory. The four Friends Centers in Oklahoma—Council House, Hominy, Kickapoo, and Wyandotte—now under the supervision of the Associated Executive Committee, carry forward this concern.

We heard a two-decade report of the work at Council House. Laurence and Lucille Pickard went to the Council House community in 1951. They have reared a family and plan to retire there. Larry attends the meetings of the Seneca-Cayuga Tribe and is their librarian. An exciting new development for the community is the Cherokee Housing Program. Forty new homes have been allocated to Seneca-Cayuga families in the

area. Most of these families have been identified with Friends in the past, have moved from the community, and now are returning.

Encouraging advances have been made in local leadership. More young people are getting a college education. Youth organizations have been added to the church program. A weaving program has made it possible for the women to help with financial support. The contribution of the Monthly Meeting toward the budget of the Associated Executive Committee has increased from fifty dollars to fifteen hundred dollars; the Meeting also pays local expenses.

Chuck and Pat Vander Linden have come to Hominy Friends Center this year. Chuck is doing his alternative service in the Hominy community. Arrangements have been made with his draft board to give half time to the Meeting and its program and half time to community organizations. The civic groups work primarily on behalf of Indians and low-income persons. He has maintained contact with the Osage Nation Organization, providing support for their programs when possible. He investigates state and federal programs that might be used to improve housing conditions in the community.

Daniel and Mildred Neifert continue their supervision of the activities relating to the Meeting. Hominy Monthly Meeting belongs to Nebraska Yearly Meeting. Members participate in Friends World Committee, Friends Committee on National Legislation, and American Friends Service Committee. A special committee has been set up to sponsor the C. O. program. In addition to members of the local Meeting, the committee includes Friends from Oklahoma City (South Central Yearly Meeting), Wichita, Kansas (Kansas Yearly Meeting), and Central City, Nebraska (Nebraska Yearly Meeting).

Of the four centers, Kickapoo is the only one with an entirely Indian congregation. It is not an organized Monthly Meeting so is not connected with any Yearly Meeting. Thus, it has no way of accepting members. It is hoped that steps can soon be taken for it to become a preparative Meeting under the care of another Meeting in the area.

Loren and Mary Emily Lilly are the only resident pastors for an Indian church in the community. They have the only organized Indian youth group.

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The enrollment for the group, which meets on Sunday evenings, has reached twenty-five. A work-training program has been most effective. Boys are trained to do carpentry work, welding, farming, and care of the grounds. Girls do cooking, care for the cleaning of the buildings, and help with rummage sales (which serve as a source of income). The Kickapoo tribal chairman has been watching the program with interest and would like to expand it or establish a similar program.

Other activities include a children's meeting each Thursday after school and a women's group that comes each Wednesday for quilting and sewing. A daily vacation Bible school was held last summer with the help of Friends from Muscatine, Iowa. A workcamp was held in June, 1971, at which time a play unit was constructed and a septic tank installed for the parsonage.

Robert and Edith Williams continue serving as pastors at Wyandotte. Children from the Seneca Indian School, which is within walking distance of the church, are encouraged to attend the church of their choice on Sunday mornings. Since the Meeting membership is small, there is a constant problem of leadership for the children who consider Friends "their" church. The churches of the community are permitted to have chapel services on the campus of the school each week. Many opportunities for counseling come after these services. The Williamses feel their contact with students to be most meaningful.

The four centers make definite and

distinctive contributions to their respective communities and seek always to meet the spiritual, moral, and physical needs of those they serve.

(Ardelle F. Cope, of Noblesville, Indiana, is Education and Publicity Chairman of the Associated Executive Committee of Friends on Indian Affairs.)

#### **A Quaker Message to Richard M. Nixon**

A THIRTY-PAGE DOCUMENT, "Indochina 1972: Perpetual War," produced by American Friends Service Committee, has been presented to Richard M. Nixon.

The paper asserts that "there is nothing which suggests that this ghastly war is diminishing in intensity or that the end is in sight." The major obstacle to peace, it says, is the President's support of the Thieu regime and his refusal to accept a coalition government in Saigon.

American Friends Service Committee, which has warned against military involvement in Indochina since 1954, believes the war must be resolved through negotiations. But, the statement says, "negotiations now, as in the past, are viewed solely as a means of ratifying the defeat of the other side."

AFSC suggests a four-point "agenda of reconciliation," which includes: An immediate end of all United States military activities and aid and prompt withdrawal of all air, naval, and land forces, advisors, and materiel; the resignation of President Thieu to make way for a coalition government, which would include the Provisional Revolutionary Government; asylum for anyone who feels endangered; and generous repatriations.

#### **China Hands**

RHOADS MURPHEY and John Sullivan, two of the leaders for "The Chinese Quarter of Mankind," the Pendle Hill Summer School session scheduled for July 2-8, have just spent several weeks in China as part of an American Friends Service Committee delegation.

Colin Bell, moderator for the session, also was in the delegation that visited China.

## **A Look at Ourselves:**

### **Membership**

HOWARD BRINTON, in *How They Became Friends* (Pendle Hill Pamphlet 114), traced the path of religious search of some early seekers before they joined Friends. One of the purposes of the survey of Meetings undertaken by Friends General Conference was to discover what paths present-day seekers follow on their way to the Society of Friends.

Of one hundred Meetings that reported on new members, thirty-five reported no new members in the preceding year; sixty-five reported two hundred thirty new members—more than two for each reporting Meeting but fewer than four for each Meeting with new members.

For about half of the new members, data on previous and childhood religious attendance or affiliation were supplied. Childhood denominations were: Presbyterian, twenty; Catholic, eighteen; Episcopal, fifteen; Methodist, twelve; Jewish, nine; none, nine; other denominations, five or fewer each.

To find the relative "risk" of becoming a Quaker, we related these figures to the membership of those denominations in 1940, about the time the average new member was born. Presbyterians and Episcopalians were more than seven times as likely to become Friends as Catholics were. Jews were twice, and Methodists one-and-a-half times as likely as Catholics to become Friends. For Unitarians, this rate was twenty-two times.

Of those with Jewish or Episcopalian background, more than half still were active in their childhood faith in the five years before they became Friends. Among Catholics and Presbyterians, nearly a third still attended. Of those listing these two faiths in their childhood, however, at least half had stopped attending and were listed as "none" or blank in the five years before attending a Friends Meeting.

About one-seventh of all new members had attended a different denomination after that of their childhood before coming to Friends. Some Catholics sought the opposite pole before finding Friends; two had attended Unitarian and one, Ethical Culture.

The churches new members attended immediately before Friends Meetings were: Episcopal, seventeen; Presbyterian, thirteen; Methodist and Catholic, ten each; Jewish, American Baptist, and Unitarian-Universalist, five each; Congregational (United Church of Christ),

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four. These seven denominations accounted for fifty-eight percent of the new members. Trailing the list were two each from Mennonite, Brethren, Ethical Culture, and nondenominational churches; one each from Moravian, Disciples, Advent Christian, and Schwenkfelder; one returned to Friends after resigning.

The age of joining "at their own request" was seventeen years or under for nine percent; eighteen to twenty years for more than thirteen percent; twenty to twenty-nine for twenty-five percent—a total of nearly half. Persons over sixty accounted for more than four percent, so that nearly half (forty-nine percent) were thirty to sixty years old.

Among those joining before the age of twenty-one, the denominations in which they were brought up were: Catholic, five; Presbyterian, four; Episcopal, three; Unitarian, three; none, six. Thus, the majority of those with no childhood religion are in this age group. The nine "other denominations" (thirty percent) were: Methodist and nondenominational, two each; Baptist and Jewish, one each; Friends, three. Almost none tried attending a different denomination before joining Friends.

For groups that might like to discuss this material, here are several questions:

1. Is the smaller proportion of Catholics and Presbyterians who retain their childhood affiliation until they joined Friends a reflection of a wide difference between creedal and noncreedal outlooks in religion?

2. Our new members reflect a tremendous range of theological training. Do we have a distinctive message which appeals to a variety of persons, or are we attracting rebels against theology? Does the fact that we bring in many who had abandoned organized religion for a time speak to this question?

3. It has been noted that the denominations we most easily attract members from—Episcopal, Presbyterian, Unitarian—have a considerable upper-class membership. Does this reflect our present membership's class position? Why else might we attract so many from these groups?

4. Since a seventh of our new members come from other denominations, what proportion of our new members or attenders can we expect to move on to another denomination? What is your Meeting's experience with this? Is it good or bad if some move on? What have we given them while they were with us?

5. How do we account for the recent influx of applicants under twenty-one years old? What other religious groups

have many young applicants now? Are we viewed as a "counter-culture" or anti-establishment church, with our non-authoritarian outlook and opposition to war? What other aspects of Quakerism might contribute to, or detract from, this image? Is it a desirable image? An accurate one?

6. Should the Advancement Committee of Friends General Conference develop advertisements for those under twenty-one to supplement those on various aspects of Quaker outlook it now has? Should it try these out in national or local publications aimed at this age range? Do we need literature for this age range, in addition to "Friends and the Generation Gap" and others of that series? How likely are those who join Friends at this age to maintain their interest and involvement?

7. What more do we need to find out about our new members and their needs? What more do we need to offer them—what further education in Quakerism—if we are to help them and other seekers find a helpful and growing religious home in Quakerism?

—from KENNETH IVES, with advice from several members appointed by the Advancement Committee of FGC: NANCY BREITSPRECHER, LAWRENCE GOLD, DEBORAH HAINES.

#### **Peace Blockade in New Jersey**

PEOPLE, CANOES, AND BOATS are needed for the ongoing "People's Blockade" of the Earle Ammunition Depot, Leonardo, New Jersey. The nonviolent actions, which will continue indefinitely, include vigils, leafleting, canvassing, marches, street theater, and blockades by land and by sea.

The installation in Leonardo, one of five naval ammunition depots in the United States, is used for the storage and transport of bombs, rockets, and shells. Ninety-two percent of all supplies for the war in Southeast Asia are transported by sea. Friends and others are attempting a symbolic interdiction of this ammunition.

Participants wish to express support for sailors and soldiers who have resisted the war and to direct public attention to the implications of our involvement in the war. The actions are sponsored by Movement for a New Society, a Quaker group in Philadelphia; Vietnam Veterans Against the War; Philadelphia Resistance; and National Episcopal Peace Fellowship.

Further information may be had by calling 212-741-0750 (New York) or 215-724-7398 (Philadelphia).

#### **Counter Recruitment and Job Alternatives**

THE SAN FRANCISCO office of American Friends Service Committee and Ecumenical Peace Institute have initiated a program of "counter-recruitment" at the armed forces recruitment center in Oakland, California.

The project attempts to make contact with men and women who are considering joining the armed forces. An "alternative employment service" is available for those who need jobs desperately and who see the military as their only chance for employment.

Plans include making and retaining cordial contact with the recruiters themselves and educating persons on the street about the air war.

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## As the Earth Turns to Concrete

GOVERNOR Milton J. Shapp of Pennsylvania has ordered his Department of Transportation to restudy the proposed route of the controversial Pulaski Expressway in Philadelphia. The route would take one-third of the property of Friends Hospital—thirty-four acres that include the famous azalea gardens, which attract more than fifteen thousand visitors each year.

Mayor Frank L. Rizzo has announced his support for the route, and his administration is attempting to expedite the plans.

Friends Hospital, known for its pioneer work in horticultural therapy, utilizes its grounds and greenhouses in treatment of the mentally ill.

## Ecology Week in Media Friends School

ECOLOGY WEEK in Media Friends School, Media, Pennsylvania, was the occasion for a series of lectures on pollution and the environment. The aim was to broaden understanding of ecological problems, many of which were studied in special classroom projects.

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### CREMATION

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

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*Palm Sunday Vigil, Hickam Air Force Base, Hawaii*

## Before the Idol of War

A STRONG AND LOVING affirmation of the Friends peace testimony came to life outside Hickam Air Force Base, Hawaii, on Palm Sunday.

In a plot of grass just wide enough for the large United States Air Force Pacific Headquarters sign and one pine tree, Honolulu Friends gathered for their regular meeting for worship. They were joined by visitors from other churches and by tourists, who, having read about the service in the newspaper, came to share their concern that war still goes on in southeastern Asia.

The special meeting for worship followed the suggestion of Ben Norris, a Honolulu Friend, in a discussion on "The Life of the Meeting." In addition to bringing vitality into the Meeting, Ben envisioned the Palm Sunday worship at Hickam Air Force Base as a way to reawaken conscience and deepen concern over the continuing war.

Sitting on grass mats or folding chairs in the sun, Honolulu Friends listened to the inner voice speak of peace.

From Hickam Air Force Base every day the message of war goes out to all the world. On Palm Sunday, Friends began to send a message of another kind: They worshiped God in peace before the great idol of war.

PHYLLIS THOMPSON

## Meetings for Worship at Cape May

REGULAR MEETINGS for worship will be held on the Cape May beach Sundays at 9 A.M., near Grant Street jetty, weather permitting, from July 2 through the Labor Day weekend.

A group has been meeting informally for the past four summers, and now the gathering is officially under the care of Seaville, New Jersey, Monthly Meeting, which continues to hold year-round meetings for worship each Sunday at 11 A.M.

## Speakers at Baltimore Tricentennial

YEARLY MEETINGS all over the world have been invited to send representatives to the three-hundredth-anniversary celebration of Baltimore Yearly Meeting, to be held August 4-6 at Western Maryland College, Westminster, Maryland.

The annual Carey Memorial Lecture will be delivered by Jan de Hartog Sunday, August 6, on some aspects of the past, present, and future of the Society of Friends. Preceding the talk, Walter Felton will give a pipe organ recital that covers three hundred years of organ music.

Panelists participating in other parts of the program are Harold B. Winn, William P. Tabor, Jr., Howard Bartram, Lorton G. Heusel, Robert Hess, Louise Wilson, Elizabeth Watson, and Maxine Beane.

## AFSC and the National Tenant Movement

AMERICAN FRIENDS Service Committee, long a supporter of the national tenant movement, has gone on record to express its confidence in the Resident Advisory Board of Philadelphia, which has been under attack in newspapers.

"We are concerned that publicity given to recent actions by the City Controller and District Attorney may obscure the important contributions which RAB has made to improve the dignity and living conditions of tens of thousands of low income tenants of Philadelphia," said a statement of the AFSC board.

## Honors

HAVERFORD COLLEGE conferred honorary degrees on Landrum R. Bolling, president of Earlham College; Kathleen Curn, professor of English in Victoria College, University of Toronto; William Morris Maier, treasurer of the corporation of Haverford; and Lydia Babbott Stokes, civic leader and humanitarian, Moorestown, New Jersey.

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FAMILY REUNIONS, SMALL CONFERENCES. Camping, dormitory, recreational, and living facilities available in Southeastern Ohio between mid-June and mid-August. Capacity, 150. For information, fee schedule, and reservations, write to Sam Lingelbach, Friends Boarding School, Barnesville, Ohio 43713.

### Books and Publications

ETHICS—Scriptural? Situational? Contextual? Quaker? A discussion by Vail Palmer and others in **QUAKER RELIGIOUS THOUGHT**, Volume 13, Number 2. 75¢ per copy from Quaker Religious Thought, Rio Grande College, Rio Grande, Ohio 45674. Subscribe now at \$3 a year and beat our approaching price increase (if that's ethical).

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.

PIERRE LACOUT writes in "God is Silence": "I am convinced that neither the written nor the spoken word will ever be as precious as Silence. For in the soul dwelling in silence, God himself is Silence." We have arranged for a special edition of "God is Silence" (26 pages) which we offer for 30 cents a copy or 25 cents a copy in quantities of ten or more. Individuals, study groups, and Meetings will find much of value in it. Write: Wider Quaker Fellowship, 152-A North Fifteenth Street, Philadelphia 19102.

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

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

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## Positions Wanted

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COUPLE, experienced teachers, seek position for either or both in Friends School. Qualified in mathematics, physical sciences; English, French. Willing to act as houseparents. James and Susan Wanner, 3812 Calvert Street, N. W. Washington, D. C. 20007.

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## Personal

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FAMILY! The noncompetitive card game for as many as nineteen persons. Everyone cooperates to win. Sixty-eight cards and rules, \$1.60. Booklet of six more cooperative games using the same deck, \$1.10. Together: \$2.50. Order/more details: Family Pastimes, R.R. 4, Perth, Ontario, Canada.

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## Positions Vacant

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

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# 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. Phone 791-5880 (Buenos Aires).

## Arizona

**FLAGSTAFF**—Unprogramed 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**—Unprogramed 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.

**DAVIS**—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

**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.

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

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

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

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

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

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

**SOUTH LONDONDERRY**—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231. Temporarily suspended. Resume May 28.

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

**STORRS**—Meeting for worship, 10 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. Phone 966-3040. Marjorie Walton, acting clerk, phone 203-847-4069.

## 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.

**REHOBOTH BEACH**—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

**WILMINGTON**—Meeting for worship, 4th and Wests Sts., 11 a.m.; 101 School Rd., 9:15 a.m.

## District of Columbia

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

**WASHINGTON**—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N.W.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

**DAYTONA BEACH**—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 677-0457.

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

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

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

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

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

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

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

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

## Georgia

**ATLANTA**—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

**AUGUSTA**—Meeting for worship and First-day School, 10:30 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

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

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

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

**ROCKFORD**—Rock Valley 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 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone 336-3003.

**FORT WAYNE**—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone 489-5297 or 743-0616 for meeting location.

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

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

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

## 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., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## Kentucky

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

**LEXINGTON**—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

**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

**CAPE NEDDICK**—Seacoast Meeting. Worship, Sunday, 11 a.m., Kuhnhouse, Cape Neddick Park. Phone, 363-4139. Throughout summer.

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

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

## Maryland

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

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

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

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

**EASTON**—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

**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 (just off Brattle Street, west of Harvard Square) One meeting for worship during summer at 10 a.m., June 18 through September 10. Visitors welcome. Phone 876-6883.

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

**NANTUCKET**—At 10:45 a.m. in old meeting-house on Fair Street, until September 17.

**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**—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Ave. (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.

## 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, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 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

**DOVER**—Dover Preparative Meeting—Worship 10:30 a.m., Central Ave. at Trakey St. Lydia Willets, clerk: Phone 868-2629 (Durham).

**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.

**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**CAPE MAY BEACH**—Near Grant St. jetty, 9 a.m., weather permitting, through Labor Day weekend. (Under the care of Seaville Monthly Meeting.)

**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.

**MOORESTOWN**—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 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 and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

**RANOCAS**—Meeting for worship, 10 a.m., June 18 through September 17.

**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.

**GRAHAMSVILLE**—Greenfield and Neversink Meetinghouse, worship: Sundays, 10:30 a.m.

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

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

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

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

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
137-16 Northern Blvd. Flushing

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

**ONEONTA**—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, 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-April to mid-October, unprogramed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of Duanesburg.

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

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

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

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

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

**ST. JAMES, LONG ISLAND**—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

**SYRACUSE**—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

**WESTBURY, LONG ISLAND**—Unprogramed 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.

**FAYETTEVILLE**—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogramed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, Clerk.

**GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING**: Unprogramed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Martha G. Meredith, Clerk, Jack Kirk, Pastor.

**RALEIGH**—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

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

## Ohio

**CINCINNATI**—Community Friends Meeting (United) FUM & FGC. Unprogramed worship 10:00, Sunday School 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, unprogramed, Sundays 10 a.m., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information or transportation: David Taber, 419-878-6641 or Alice Nauts, 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. Unprogramed worship, and First-day School, 10 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: June, July, August, meetings for worship, 10 and 11:15 a.m.

**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.

**DOWNINGTOWN**—800 E. Lancaster Avenue (South side off Rt. 30, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone, 269-2899.

**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.

**ELKLANDS**—Route 154 near Shunk. Meeting for worship 11:00 a.m. Philip Henning, clerk Phone (717) 924-3986.

**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 Pennsylvania, reconstructed manor home of William Penn.

**GWYNEDO**—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.

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

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

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

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

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

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

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

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

**MILLVILLE**—Main Street. Worship, 10 a.m., First-day School, 11 a.m. 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, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

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

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

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

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

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

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

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

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

**STROUDSBURG**—Meeting for worship at the Manor House, 9th and Main Sts., first and third Sundays, 10 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**—Janie Porter Barrett School, Ridge St. Adult discussion, 10 a.m.; worship, 11.

**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.

**WINCHESTER**—Centre Meeting—203 N. Washington. Worship, 10:15. Phone 667-8497 or 667-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001-9th Ave., N.E. Silent worship, 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, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

**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).*

BARBARA CARROLL, attender of Providence Meeting, Media, Pennsylvania; RUTH KILPACK, Concord Meeting, Concordville, Pennsylvania; WILLIAM STANTON III, Middletown Meeting, Lima, Pennsylvania; and VINTON DEMING, attender of Concord Meeting: Sentenced to fifteen days in Delaware County Prison, Pennsylvania, in lieu of payment of fines and court costs. They were among ten persons arrested for obstructing the business of the Selective Service system in Media, Pennsylvania, by lying on the floor. Several Friends were roughed up, and Ruth was slightly injured when an agent of the FBI stepped on her neck.

"Our immediate purpose was to bring an end to the terrible violence and destruction of people in Vietnam," said Vint Deming. "We believe the Media Draft Board is the best symbol and the clearest example of how our community relates to this terrible war. . . . Our intent was to persuade the individuals there to stop the work they were doing and begin doing loving, peaceful, human work."

REX LETTAU, and other members of the White House Daily Meeting of Friends, Washington, D. C.: Subjected to harassment from the Government for the first time May 14. Since then all property that has touched the ground has been seized. Six persons were arrested on such charges as littering, one when he placed his newspaper by his side. Sergeant Treon of the United States Park Police stood on Rex's bare toes. When it was politely requested that he cease, he rocked back and forth, smiling.

In a statement issued May 15, the Meeting said: "We encourage all persons who feel they can maintain disciplined nonviolence to join us at the Vigil in this hour of crisis. People who join us should be prepared to respond to physical assault and other abuse from the police in a totally nonviolent manner."

### Friends who remain in prison:

WILLIAM EAGLES, attender of Raleigh Meeting, North Carolina: In Federal Prison, Petersburg, Virginia 23803.

RUSSELL HAYES, Westtown Meeting, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

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

MICHAEL MCCORD, Germantown Meeting, Pennsylvania: In Federal Prison, Danbury, Connecticut 06810.

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

KEVIN TOWLE, Monadnock Meeting, Peterborough, New Hampshire: In Federal Youth Center, Morgantown, West Virginia 26505.

## Coming Events

### July

2—Millville, Pennsylvania, Meeting. Worship, 10 A.M.; special Monthly Meeting session, during which a descendant of John Eves will present traditional request of payment of rent—one peppercorn—to Millville Friends, 11 A.M.

5-28—Open Classroom Workshop, Brooklyn Friends School, staffed by Phillip Sherwood from Leicestershire, England. Apply to John Darr, Brooklyn Friends School, 112 Schermerhorn Street, Brooklyn, New York 11201. Limited to fifty participants, half from public and half from independent schools. Tuition, \$250.

8-15—Friends United Meeting Triennial Sessions, Green Lake, Wisconsin. Speakers: Landrum R. Bolling, Lorton G. Heusel, Mary Louise Rowland, Bernard Boyd, Arthur O. Roberts, and D. Elton Trueblood. Write C. Wayne Carter, Program Chairman, 651 West Main, Carmel, Indiana 46032 or Program Committee, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374.

14-17—North Pacific Gathering, St. Martin's College, Olympia, Washington. Worship-fellowship groups, volleyball, folk-dancing, crafts, etcetera. Information from: Kathy Beverly, Box 112, Orting, Washington 98360. Friends of all ages and from all areas welcome.

15-29—Peacemaker Orientation Program in Nonviolence, Mankind Village, Legett, California. Write Tom Harman, 10208 Sylvan Avenue (Gano), Cincinnati, Ohio 45241.

28-30—Retreat for Married Couples, sponsored by the committees on Religious Education and Family Relations as part of their Marriage Enrichment Program, at Haversham Point, Westerly, Rhode Island. Costs vary according to accommodations. For information, write Charles and Eleanor Perry, 749 Polo Road, Bryn Mawr, Pennsylvania 19010, or call 215-LA 6031 (after July 1, Haversham Point, Westerly, Rhode Island 02891).

#### Yearly Meetings

12-16—Alaska Yearly Meeting, Kotzebue, Alaska. Write Samuel Williams, Kotzebue, Alaska 99752.

29-August 5—New England Yearly Meeting, Geneva Point Center, Lake Winnepesaukee, New Hampshire. Write Gor-

don M. Browne, Jr., Box 586, Cotuit, Maine 02635.

30—Worship, 11 A.M., Old Kennett Meetinghouse, Route 1, east of Hamorton, Pennsylvania.

30-August 6—New York Yearly Meeting, Silver Bay, New York. Write Miriam K. Brush, 15 Rutherford Place, New York 10003.

At Pendle Hill, Wallingford, Pennsylvania 19086:

2-8—"The Chinese Quarter of Mankind," O. Edmund Clubb and Rhoads Murphy. Moderator: Colin W. Bell.

9-15—"The Power of Movement in the Life of the Spirit: Exploration Through Creative Dance," Nancy Brock and Christopher Beck.

17-22—"Quaker Festival of the Arts," Fritz Eichenberg and Dorothea Blom.

23-28—Unprogramed week for sojourners.

30-August 5—"The Shattering and Healing Light," Robert Scholz, Teresina Havens, Joseph Havens, Hugh Barbour.

At Powell House, Old Chatham, New York 12136:

1-3—Folk Festival—Ginny Coover, Duty Hall (singing), Dick and Bess Haile (dancing).

7-14—Exploring Early Quakerism—Phillips P. Moulton, Evelyn Dane, Pearl Hall.

16-23—Encounter and the Spiritual Journey—Joseph Havens.

August 20-27—Exploring Modern Quakerism—Rachel Davis DuBois, Evelyn Dane, Francis and Pearl Hall.

#### Youth Program:

7-14—(For Junior and Senior High) Week for Simplicity and Outdoor Skills.

16-23—(For Senior High) Bible Quakerism.

18-23—(For Fifth to Seventh Graders) Ecology and Action.

August 15-20—(Junior High to Adult) Music and Art Camp.

23-29—(Junior High) Basic Skills for Practical Living.

### August

19-September 3—Peacemaker Orientation Program in Nonviolence, St. Stephen's-in-the-Hills, Allentown, Missouri. Write Tom Harman, 10208 Sylvan Avenue (Gano), Cincinnati, Ohio 45241.

27—Worship, 11 A.M., Old Kennett Meetinghouse, Route 1, east of Hamorton, Pennsylvania.

27-September 2—Young Friends of North America summer gathering, Gowen, Michigan. Write Penny Bliss, 4918 Walnut Street, Philadelphia 19139.

#### Yearly Meetings

4-9—Baltimore Yearly Meeting, Western Maryland College, Westminster, Maryland. Write Ellis T. Williams, 17100 Quaker Lane, Sandy Spring, Maryland 20860.

8-12—Kansas, Friends University, Wichita, Kansas. Write Maurice A. Roberts, 2018 Maple; Wichita, Kansas 67213.

9-13—Iowa (FUM). William Penn College, Oskaloosa, Iowa. Write Bernard L. White, Box 552, Oskaloosa, Iowa 52577.

9-13—Western, Plainfield, Indiana. Write Lowell E. Mills, 203 South East Street, Plainfield, Indiana 46168.

10-13—North Carolina (FUM), Guilford College, Greensboro, North Carolina.

Write Ruth R. Hockett, Post Office Box 8328, Greensboro, North Carolina 27410.

10-13—North Carolina (Conservative), Cedar Grove, Woodland, North Carolina. Write George C. Parker, Woodland, North Carolina 27897.

12-17—Indiana (FUM), Earlham College, Richmond, Indiana. Write Lyman B. Hall, 1403 Briar Road, Muncie, Indiana 47304.

13-17—Pacific, St. Mary's College, Moraga, California. Write Edwin A. Sanders, 6208 Temple City Boulevard, Temple City, California 91780.

15-20—Northwest, Newberg, Oregon. Write Dorwin E. Smith, Box 190, Newberg, Oregon 97132.

15-20—Iowa (Conservative), Paullina, Iowa. Write Mary E. Autenrieth, Rural Route 1, Paullina, Iowa 51046.

15-19—Wilmington (FUM), Wilmington College, Wilmington, Ohio. Write Glenn A. Reece, Post Office Box 165, New Vienna, Ohio 45159.

16-20—Canadian, Pickering College, Newmarket, Ontario, Canada. Write Burton S. W. Hill, Box 33, Rockwood, Ontario, Canada.

16-20—Illinois. Write Robert L. Wixom, 813 Maplewood Drive, Columbia, Missouri 65201.

16-20—Jamaica (FUM), Seaside, Happy Grove, Jamaica. Write Ernest Nugent, 11 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

18-27—Central, Rector Memorial Camp Grounds, Muncie, Indiana. Write Arthur Hollingsworth, Box 215, Westfield, Indiana 46074.

22-27—Evangelical Friends Church, Eastern Region, Malone College, Canton, Ohio. Write Harold B. Winn, Damascus, Ohio 44619.

19-22—Indiana, Quaker Haven, near Syracuse, Indiana. Write Richard P. Eastman, Box 262, Yellow Springs, Ohio 45387.

23-26—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write Edward N. Kirk, Rural Route 2, Columbiana, Ohio 44408.

Cuba. Write Maulio Ajo, Apartado 183, Banos, Oriente, Cuba.

## Announcements

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

### Birth

RAMSEY—On April 19, in Corvallis, Oregon, a son, ALEXANDER PIM RAMSEY, to Fred A. and Elizabeth Lane Ramsey. The mother, the maternal grandparents, Richard and Anna Lane, and the great-grandmother, Harriett Lane, are members of Poughkeepsie Monthly Meeting, New York.

### Marriages

BRINTON-TAKAHASHI—On April 16, Howard H. Brinton stated to Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets, his intention of taking Yukiko Takahashi to be his wife. He said that she had given him much help for the last twenty years, beginning as his secretary in Japan. He felt that he could never suf-

ficiently repay her, but he would like "to give her his name." The Meeting, which naturally holds Howard Brinton in much love and esteem, immediately granted him clearance to carry out his wish. Toyama Monthly Meeting, Tokyo, being applied to, responded in a very few days with similar clearance for Yuki Takahashi.

On May 21, in the regular meeting for worship at Fourth and Arch Streets, the marriage ceremony was accomplished. Esther Rhoads and Elizabeth Vining, who had both known Yuki and her family in Japan, sat beside her to represent her parents (now deceased) and her two sisters. Yuki appeared in kimono as a gesture of loyalty to her home country.

About one hundred fifty persons attended the joyful meeting. Among several who spoke was Howard Brinton's lifelong friend and associate, Henry J. Cadbury. A tape recording of the ceremony was made for Yuki's sisters.

Afterward, the Meeting provided a reception in the large lounge next to the meetingroom. Two wedding cakes were brought, one by Howard Brinton's daughters and another by the Pendle Hill "family," of which he is the patriarch and both are beloved members. About ten years ago, Yuki Takahashi spent four years at Pendle Hill, part of the time as a student. While there, she translated into Japanese Howard Brinton's book, *Friends for 300 Years*, which was published in Japan in her version.

Howard and Yuki Brinton will still live at "Matsudo," the little house on the Pendle Hill grounds to which the Brintons retired twenty years ago.

By their wedding day, Howard and Yuki had finished correcting proofs of his study of Quaker journals as a special form of religious literature, which is being published by Pendle Hill. Each day they were working a little bit on his autobiography and had brought it to the time of his marriage to Anna Cox Brinton.

FEHNEL-HAINES—On February 19, at and under the care of Springfield Monthly Meeting, Pennsylvania, JEAN HAINES, daughter of Herbert W. Haines and Mabel Haines, and GARY EDWARD FEHNEL, son of Edward A. and Dorothy L. Fehnel. The bride and her parents are members of Springfield Monthly Meeting.

HICKS-CLARKE—On May 20, at Willis-town Monthly Meeting, Edgemont, Pennsylvania, under the care of Swarthmore, Pennsylvania, Monthly Meeting. EVELYN BYRD CLARKE, daughter of William Anderson Clarke and Bolling Byrd Clarke, and GILL VOORHEES HICKS, stepson of Charles W. Ranson, of Lakeville, Connecticut. The bride, her mother, and her grandmother, Eleanor Stabler Clarke, are members of Swarthmore Monthly Meeting.

MORGENROTH-KIENZLE—On April 22, on a mountaintop in Julian, California, CAROL KIENZLE and CHRISTOPHER MORGENROTH, son of Molly and Edwin Morgenroth, members of Orange Grove Monthly Meeting, Pasadena, California.

WEAVER-SPOONER—On January 29, at and under the care of Crosswicks, New Jersey, Preparative Meeting, BARBARA JEAN SPOONER, daughter of Clifford H. and Elizabeth G. Spooner, and GEORGE ROBERT WEAVER, son of George N. and Helen P. Weaver. The bride and her parents are members of Crosswicks Preparative Meeting.

## Deaths

BLACKBURN—On April 15, in the Donahoe Nursing Home, Bedford, Pennsylvania, SARA BLACKBURN, aged 73, a lifelong member of Dunning Creek Meeting, Fishertown, Pennsylvania. She was active in the Monthly Meeting and on the Advancement and Outreach Committee of Baltimore Yearly Meeting. She had worked for the State Treasury Department and also gave active support to the local hospital. She is survived by two brothers, Lesley F. Blackburn, of Everett, and Dr. Joseph Blackburn, of Danville, both in Pennsylvania; and by one sister, Margaretta Shimer, of Bedford.

GARRETT—HELEN T. GARRETT, aged 62, a member of Schuylkill Monthly Meeting, Phoenixville, Pennsylvania, and a former member of Abington Monthly Meeting, Jenkintown, Pennsylvania. She had taught French at Abington Friends School, The Hillside School, Scranton-Keystone Junior College, and Pennsylvania State University. In 1970 she won the honor of being distinguished teacher of the year at Ursinus College, where she had taught since 1943. She is survived by three brothers: Daniel T. Garrett, of Maple Glen, Pennsylvania, Sylvester S. Garrett, Jr., and William N. Garrett; and a sister, Mrs. Agnes G. Leamy.

MOORE—On April 13, ESTHER H. MOORE, sojourner in Friends Meeting in Washington from Falls, Pennsylvania, Monthly Meeting. She served faithfully in the Quaker Clothing Relief sewing center, cataloged books, and worked in the children's library on Sunday mornings. She is survived by her husband, Elwood B. Moore.

NICHOLS—On May 8, in Charles Town General Hospital, Charles Town, West Virginia, MARY E. NICHOLS, an active member of Goose Creek Monthly Meeting, Purcellville, Virginia, and Baltimore Yearly Meeting. She was active in many local organizations. She is survived by a niece, Mrs. Bartlett Hendrickson, of Rockville, Maryland; and three nephews, Edward E. Nichols, Jr., Milton A. Nichols, and Kenneth E. Nichols, of Purcellville; and nine great-nieces and nephews.

STEAD—On April 27, in Crosswicks, New Jersey, ELISABETH WATKINS STEAD, aged 78, a member of Crosswicks Preparative Meeting. She had served as an overseer, a member of Ministry and Worship, and on the First-day school committee. She is survived by her daughter, Elisabeth S. Roach; a granddaughter, Joan Binette; and a great-granddaughter, Lisa Binette.

WEBER—On February 10, in Olney, Maryland, MARJORIE SHEETS WEBER, aged 79, an active member of Palo Alto Monthly Meeting, California. She had earned a master's degree in economics from the University of Chicago and held several positions in the Federal government. During the Second World War, she and George M. Weber spent three years in American Friends Service Committee relief work in Germany. They became active in AFSC and Friends Committee on Legislation in San Francisco. Upon leaving Palo Alto, they gave their home to the Meeting. Besides her husband, she is survived by two older sisters; and five nephews, one of whom, Roger Lorenz, is a member of Monterey Monthly Meeting, California.

## Thomas Perry

THOMAS PERRY, aged 92, a member of Westerly Monthly Meeting, Rhode Island, failed to recover from a stroke suffered April 19.

A member of the committee that struggled to unite the Wilburite and Gurneyite elements of New England Yearly Meeting, he was a devoted servant of the Society of Friends. He served on the Permanent Board of the Yearly Meeting for many years, on the committee to revise the Yearly Meeting Book of Discipline, and on many other committees.

On his last birthday, Daisy Newman gave him an advance copy of her book, *Procession of Friends*, with the inscription: "Thomas, whose life speaks; who read each chapter as it came from the typist, who sustained me with his wisdom and encouragement, who has my love and deep regard."

The quiet humility of this gentle Quaker obscured his role in his community and among Friends from all but those whose lives he touched. Flags throughout the town of Westerly flew at half-mast following his death, an expression of the deep love his community felt for him.

A citation that accompanied a Chamber of Commerce award in 1965 mentioned his "quiet and unassuming manner of contributing and helping in more ways than will ever be revealed" and said:

"And that is the way he wants it. For this man is a true gentleman . . . with his ears and his heart attuned to the often unspoken needs of humanity. He offers to help without being asked and he wants no recognition. . . ."

His public service included twenty-nine years on the Westerly School Committee. He was chairman when the town undertook one of its most extensive building programs. He was one of the chief benefactors of the Young Men's Christian Association in Westerly and served as an incorporator and president. He was a member of the executive committee of the Massachusetts-Rhode Island YMCA.

Thomas Perry was an incorporator of the Westerly Hospital, for which his family donated the land for the original building. He was a member of the Board of Trustees of the Memorial and Library Association, which oversees the Westerly Public Library, and was its president for many years.

He was active in the formation of the Westerly Council of Boy Scouts and headed numerous fundraising campaigns for such organizations as the Negro College Fund of America and the Westerly Chapter of the American Red Cross.

Thomas Perry was born in Westerly on February 1, 1880. He was graduated *cum laude* from Harvard College in 1903. He married Margaret Watson November 2, 1907. In 1970, he completed a sixty-two-year career as a banker in The Washington Trust Company.

His wife died in 1942. He is survived by his son, Thomas Perry, Jr., Providence, Rhode Island; two daughters: Margaret Bruton, Haverford, Pennsylvania, and Phoebe Peebles, Cambridge, Massachusetts; a brother, Harvey C. Perry, Westerly; a sister, Elizabeth Perry Steiner, Claremont, California; six grandchildren; eight great-grandchildren; and many nieces and nephews.

Baltimore Yearly Meeting has roots that are one hundred years older than the United States.

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Its publication coincides with the observance of the tercentenary sessions of Baltimore Yearly Meeting (which all Friends are warmly invited to attend in Westminster, Maryland, August 4-9).

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