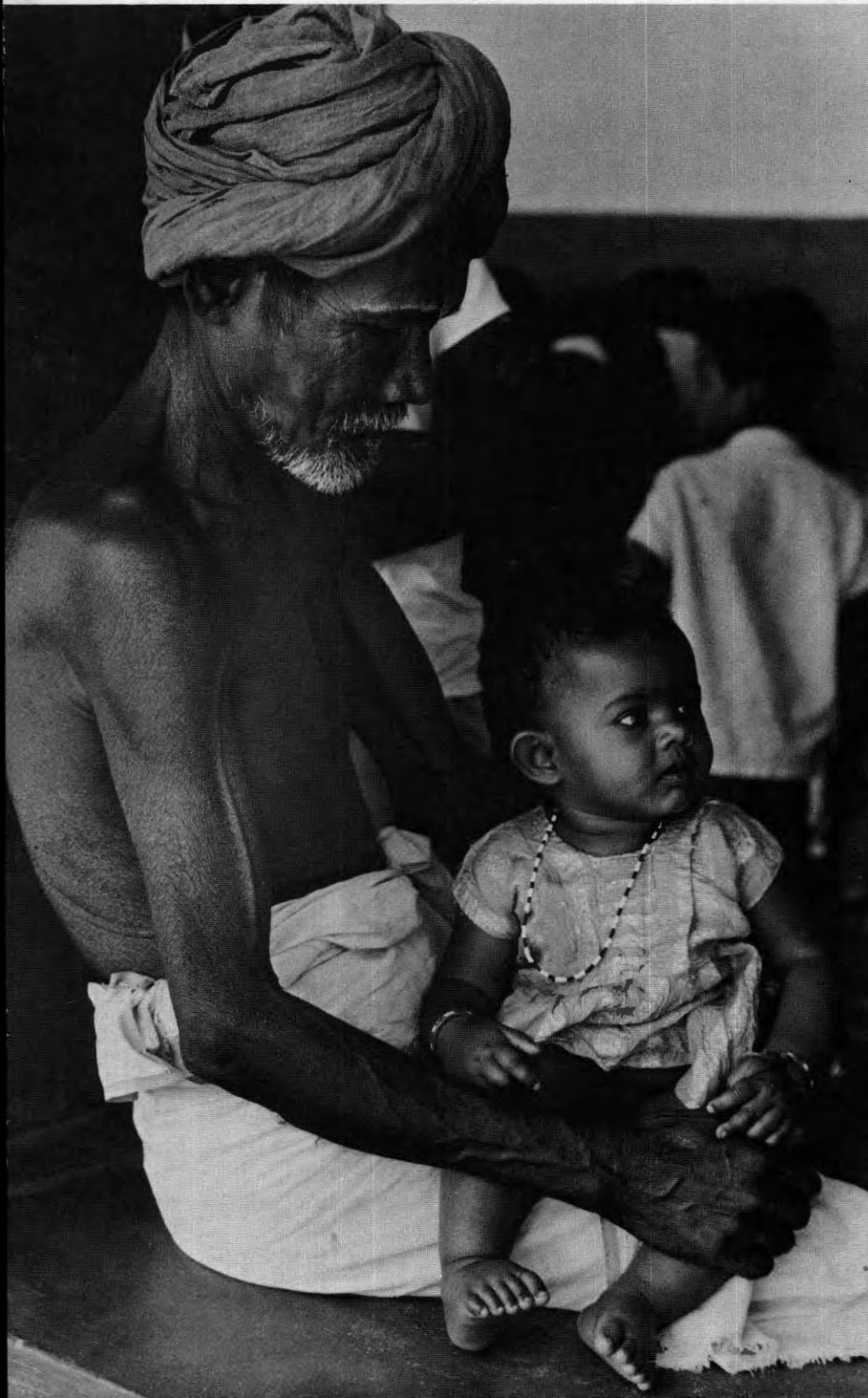


September 1, 1972

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# FRIENDS JOURNAL

*Quaker Thought and Life Today*



Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience. . . . And above all these put on love, which binds everything together in perfect harmony.

—Colossians 3: 12-14



# FRIENDS JOURNAL

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## On the Growing Edge

THE FOLLOWING GROUP of Friends and individuals closely associated with Friends are now on appeal after having been arrested for sitting on the railroad tracks near the Earle Ammunition Depot, Leonardo, N.J. An ecumenical worship service in which they were participating on June 12 was interrupted by Marines who were guarding the depot. After being tried before Magistrate Harry Lane all were required to pay a \$250 fine.

ROBERT L. ANTHONY, SARAH JEAN AVERY, SUSAN CARROLL, ARTHUR W. CLARK, ROSS FLANAGAN, JULIA B. FORSYTHE, MARY ELLEN GRAFFLIN, ANNE HILL, JOSEPH ROGERS, RICHARD TAYLOR, CHARLES C. WALKER, DAVID R. WEYENETH, LILLIAN WILLOUGHBY, PETER J. WOODROW. GEORGE LAKEY, also part of the group, served two days of a ten-day sentence under a local marine ordinance for improper handling of a boat. The case of JOAN NICHOLSON, another participant, is being handled separately.

ALFRED ANDERSEN, Berkeley Meeting, California: (After his home was seized by the Internal Revenue Service in March, 1972.) "Most socially concerned people we know wouldn't give the IRS any money either if they didn't feel they had to. They feel understandably intimidated by IRS's relentless power, and by the power of the United States Government. . . . Denying the IRS is like denying a deranged person with a gun in your back. And that's the way Connie and I looked at it until our consciences rebelled. It got to the point where we could no longer escape certain basic moral facts."

RUSSELL HAYES, attender of Westtown Meeting, Pennsylvania: In his statement to the judge and jury during his trial for refusing to cooperate with the military conscription law, in February, 1972, Russell said, "I believe that I . . . cannot . . . live in accordance with the will of God if I make use of, encourage, or support, either openly or tacitly, the use of violence for any purpose.

"The very existence of the Selective System enables the raising of manpower for the waging of war, promotes the attitude that war is normal and good, and limits the ability of many to respond to their own consciences. . . . I cannot work with the Selective Service System because by doing so I would be admitting its right to exist and helping it to function. . . ."

THE PHOTOGRAPH ON THE COVER, of patients waiting to be treated at Seva Nilayam (story on page 444), is by Ken Miller, a second-term senior in Earlham College. He took it and the photographs that accompany the story while traveling around the world with his family. He had just bought the camera and the pictures are his first.



## At Summer's End

SUMMER at its best should be a time for personal re-creation, for recharging one's batteries, and for storing up vitality to draw upon in the future. A super summer may even provide experiences, insights and motivation that can put new direction and new dimension into one's life.

Collectively, too, Friends and others gather together in summer conferences for much the same reasons. This year, the re-creations and renewals took place at Ithaca, at Green Lake and, once again, at Yearly Meetings in various parts of the world.

From this particular vantage point, and speaking both personally and collectively, it would seem that the summer of 1972 has been extraordinarily stimulating and creative; and that it may indeed lead to germination and growth of fresh life in the Society of Friends. However, as in every year, the summer of 1972 ends with harvest time still ahead.

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### To Be A Friend Is . . .

IN HER FIRST communication with the new editor of the Journal, Daisy Newman included the following:

*"To be a Friend is to be eminently creative. To worship as a Friend is to invent a new language of praise. It is listening, as a musician listens, for voices in the silence and composing fresh harmonies; it is supplanting death with life, as a gardener replaces weeds with seedlings. It is baking bread to still another's hunger; grinding lenses to beam Light across dark waters. To be a Friend is to be all one's life a sculptor, trying to make visible a vision, hammering, chiseling, polishing the granite of one's soul."*

Readers of the Journal who would like to describe their own understanding of what it is to be a Friend are invited to do so. As Daisy did, please limit the number of words to 100 or less and send them to the editor, who will select a limited number for publication in future issues. If you want yours returned, please send along a self-addressed stamped envelope because, as everyone knows, to be a Friend is to be frugal, too.

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### A Metamorphosis

WITH THIS ISSUE we begin expanding the scope and frequency of the "Sufferings" column in which we have been listing Friends who were imprisoned, fined or made to face other unusual circumstances because they had put their Quaker beliefs—beliefs usually related to the peace testimony—into practice.

Obviously, Friends have many other concerns about

which they are taking individual and group action. These include economics, politics, ecology and race relations in addition to the peace testimony. Our intent is to cover all these and any other actions in a feature we will call "On the Growing Edge." It will appear in each issue on the inside front cover.

But to do the best, most complete job we need your help. Peter Blood, Pendle Hill, Wallingford, Pa. 19087, has been very helpful in coordinating information about Friends who are defying the draft law, refusing income and telephone taxes and in other ways carrying out their peace testimony. He will be glad to continue to receive such information. Material relating to other concerns and how individuals or groups of Friends are acting upon them will be welcomed by Joyce R. Ennis at the Journal office.

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### Oddments

THE HOUSE Physician Reporter, which is published eight times a year as a service to medical residents and interns, printed an interview with Richard S. Wilbur, Assistant Secretary of Defense for Health and Environment, concerning the abolition of a draft for doctors.

"How many young doctors have taken the conscientious objector route?" the Army doctor was asked. His answer will raise a few Friendly eyebrows: "Not many. You don't bear a gun as a medical man in the armed services. There is nothing incompatible with being a military doctor and a Quaker, for example. You are expected as a military physician to take care of both sides. So a man can in all good conscience feel that he is taking care of everyone involved."

Out of the blue come these words in R. F. Delderfield's long novel, *Theirs Was the Kingdom* (Simon and Schuster, 1971): "The boyish face looked up and smiled, 'At your service, sir!' as Adam, turning back into the room said, 'I'm going to like him, Debbie. Don't ask me why. Just a feeling here,' and he patted his stomach. The conviction stayed with him even when he learned that Milton Jeffs came from a Quaker family and subscribed to many of their beliefs. . . . Jeffs' ethos was a blend of idealism and realism, with a generous dash of humour thrown in, so that it was easy to see what attracted him to a woman like Deborah Avery. . . . Privately, he suspected, Henrietta would have reservations about it, particularly after that embarrassing, Quaker-type wedding, where a prayer-meeting free-for-all replaced the traditional service. For himself, he was equipped to probe a little deeper, assuming that Milton Jeffs' participation in the ceremony—if it could be called a ceremony—was no more than a warm-hearted gesture towards his elderly father and mother, two very gentle creatures, overawed by what they would think of as Henrietta's grand manner and his own wealth and social position."

# Seva Nilayam

Story by Lawrence McK. Miller, Jr.;

Photographs by Ken Miller

IF ONE CLIMBS the two hundred and twenty steps up the highest gopuram of the Madurai temple in South India, he can see from the hatch that opens out to the sky the plains area within which Seva Nilayam is set. In the distance are the Cardamon and the Palni Hills (in any other country they would be called mountains, as their peaks rise to more than eight thousand feet), part of the range along the west coast of India called the Western Ghats and so named because the mountains rise abruptly like steps or ghats from the seacoast.

Seva Nilayam is seemingly surrounded on all sides by these mountains. The natural beauty of this setting has traditionally gone unnoticed by generations of the Indian villagers who live on the valley floor. One can only speculate that life has been so hard for centuries that the attention of the villagers has been riveted on the cultivation of their fields and the accomplishment of the daily chores necessary for survival. Only the hill tribes appreciate the mountains; it is where they live.

Seva Nilayam means "home of service." It is primarily a medical clinic and serves persons from as many as two hundred villages, some of them at a considerable distance from the center. Men, women, and children with various diseases come on foot or by bus to Seva Nilayam for medical treatment and for a sympathetic understanding of their needs. Each patient is an individual deserving of respect and kindness, tempered only by the need to be equitable in a situation where medicines, skills, and personnel are severely limited. Every day, except Sunday, patients arrive, beginning at seven A.M. They are treated on a first-come, first-served basis. Sometimes there are as many as two hundred fifty patients in one day; that means that the small staff must sometimes work through until about five P.M. The cutoff time is the arrival of the one P.M. bus from Andipatti, a market town five miles away.



The clinic consists of a veranda where patients can wait, a general-purpose room for record keeping, an inner room where the nurse examines and talks with the patients, a laboratory, and a storage room. These are cramped quarters by any standard. Once a week a doctor comes by bus from Madurai, forty-five miles away, to check on the more serious cases and to confirm diagnoses made by the resident nurses. Usually Seva Nilayam has two registered nurses in residence plus two more paramedical persons.

Many illnesses derive from malnutrition and from anemia caused by hookworm. There are patients with tuberculosis and skin diseases. The more serious cases can be referred to a government hospital, but many villagers have never been to a city or on a bus, and, furthermore, are too poor to afford the trip.

Closely related to the clinic and under the guidance of the same sponsorship committee is the leprosy center, which has its own doctor and paramedical workers. Leprosy is a continuing disease in India, and this center alone has thirteen hundred outpatients.

At any one time, two dozen adults and children, none related to another, live at Seva Nilayam. Some stay for as long as two years, obtaining care and food necessary for recovery, and all assist with the chores and farm work as health and strength permit. Seva Nilayam thereby becomes a greatly extended family, living in true Indian style.

*Lawrence McK. Miller, Jr., a member of Doylestown Meeting, Pa., is executive director of Community Realities of Bucks County, Inc., a housing development corporation for low-income families. He visited India earlier this year.*







Seva Nilayam was established in 1962 by an English woman, Dora Scarlett. Born in Liverpool, a gateway to the world, she was from a very early age accustomed to seeing the ships come in and knew the countries they came from. During the Second World War, she did agricultural work in England and later lived for four years in Hungary, where she had a special interest in the peasants and their problems. When she first came to South India, she lived in a village close to the present location of the center. During this period she learned Tamil, the language of Madras (now Tamil Nadu), and began to understand the needs of the people. Gradually, simple services could be performed. In 1963 she purchased a barren patch of land, which had no water supply. Now there is a good well, an electric pump, irrigated fields, fruit trees, working bullocks,

From the outset, Dora (right) has felt that the villagers and the people from the hill tribes must take the initiative to come to the clinic for assistance and advice. Seva Nilayam is a home of service, not an instrument for the forcing of social change or for proselytizing. There is no motor vehicle at Seva Nilayam because this might become a barrier between the center and the people. There is a bullock cart for transportation; the public bus also can be used. The villager's independence is respected.

Dora Scarlett has a special feeling for the hill people who come to the clinic more for clothes than for medical treatment. A healthy people, they live on hunted game and roots. They can look after themselves in a way that would be impossible today for the Westerner. They have native intelligence and ability. They smell the rain coming, run over the mountains like hares, and sleep on the ground. To force them into a new life pattern, particularly into an educational mold, would be a disastrous mistake.

Almost from the outset of this project, Dora Scarlett has had the assistance of Seetharama and Hamsa Reddy, an Indian couple who bring a wealth of experience and

skills to the whole project. Seetharama Reddy, incorrectly called "Mr. Reddy" by his Western friends, is an agriculturalist. He has successfully developed and managed the farm, demonstrating how production can be increased through irrigation and improved farming techniques.

Radical changes in method have not been made: The traditional plough pulled by bullocks is still used. Hamsa Reddy is indispensable in caring for the chickens and managing the casual field labor, especially the women who work at weeding and harvesting. Living for everybody in Seva Nilayam is on a simple, cooperative basis.

Friends of Dora Scarlett and several organizations provide financial support for the project. Some medicines are contributed by pharmaceutical firms abroad. The base of support is never firm.

Seva Nilayam has no religious affiliation, but it does have a large component of faith in its workings, faith that financial resources and willing hands will come forward to match the needs of the people who daily come to the clinic for treatment. What was previously a forgotten geographic area on the map of South India, virtually a *cul de sac* because of the surrounding mountains, now contains Seva Nilayam, a fixed reference point of service and understanding among the poorest of the poor of India.



# Penn, Plato and Political Perfection

by T. Noel Stern

WILLIAM PENN took half of Plato, the good half. He rejected Plato's negative side—Plato's acceptance of moral contradiction and blithe endorsement of political deceit. Penn followed—or tried to follow—the positive path that Plato sketched in the *Republic*, the *Laws*, and other dialogues. Penn sought the path toward human justice, social Utopia, and the divine mind. This was the underlying impulse in Penn's Holy Experiment in Pennsylvania.

Penn accepted Plato's ideal of the Good. He rejected Plato's contradictory and puzzling ideal-anti-ideal that combined Good and Anti-Good, Utopia and anti-Utopia.

The overlapping but unlike political visions of Plato (428-348 B.C.) and Penn (A.D. 1644-1718) were shaped by the political revolutions through which they lived. Plato's world narrowed; Penn's broadened.

Plato's political dream soared upward toward freedom for philosopher kings and swept downward to a cave of deceit and imprisonment for the masses. Plato was for the open society for the men on top and for the closed society for the men on bottom.

For William Penn, the wheel of progress spun forward. Penn lived through a revolutionary period, which moved haltingly and unevenly toward greater democracy, toward a more open society. Penn supported the progressive movement in most of his political statements and actions—despite inconsistencies in his personality and despite his upper-class background.

Penn shared the Platonic conviction that God should rule society, but he rejected Plato's two-storied political order, which offered truth and power to rulers, quasi-truth and subjection for the ruled.

Penn sometimes blundered, trusted too often the untrustworthy, and compromised, but he sought a more democratic and humanitarian universe.

Penn believed governments, like clocks, ran on the moral—or immoral—power that citizens give them. The morality of government is the morality of individual man, made big.

Plato also believed the source of political good and political evil is in man. The moral value of the state is that of people who compose it. Plato's imaginary republic, his dream state, therefore, was to be governed by men of gold and silver, lovers of truth.

Plato used metaphor to describe the struggle between good and evil within man: Within a person are three figurines or spirits of descending size: A hydrabeast, a lion, and a man figure. The largest figurine within man is

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a multiformed, many-headed animal, the beast of desire. If the heads of this spirit were lopped off, new heads would sprout. Evil was diverse and changing, regenerative and lasting. The second and smaller figure was the lion of courage. The smallest was a man figure, which symbolized the divine in man.

Man was unjust if the multibeast of evil dominated the divine spirit in him. Wrongfulness governed society.

If the Godly spirit, the man figurine in man, tamed the lion of courage and dominated the hydra of evil, then man was whole. Justice governed society. Government within man's soul determined the government of society.

Socrates, whom Plato adopted as master, symbolized truth. At his trial, Socrates told his accusers that he had assumed a post—a fighting position—as philosopher. The post of philosopher demanded the same commitment, the same loyalty that Socrates had shown earlier as a soldier in battle in defense of Athens. Appointed now by God as philosopher, Socrates' duty was to stand firm at his post, to defend truth to death. "Gentlemen," Socrates told his judges, "I am your grateful and devoted servant, but I owe greater obedience to God than to you."

In mature life, in the *Laws*, Plato summed up his rule for man and for government: "Now it is God who is, for you and me, the measure of all things." God's law was to be sovereign. Ministers of state were to minister a higher law.

Divine truth was the measuring stick for Socrates and Plato—and later for Penn—in political life.

Plato not only worshiped God and truth but contradictorily accepted ambivalence and deceit. Although God forbade the "veritable lie," He permitted the nonveritable lie—noble myths, medicinal lies, manipulated lotteries, and manufactured idols.

The Socrates of Plato's *Republic* play-acted embarrassment when he brought forth the noble lie. The republic, said Socrates, was to be indoctrinated with myth concerning its origin. The noble lie asserted that all men sprang from the soil as brothers but were of different metals—gold and silver, iron and brass.

The myth of the segregated men of metals was a means to an end. Noble falsehood was a way to noble life. The necessary lie or myth would help superior brothers hold down inferior brothers.

Penn's prime inspiration was the Bible and conscience, but he paid tribute to Pythagoras, Socrates, Plato, the Stoics, and other ancients. In *Christian Quaker*, Penn found the god of Socrates, Plato, and like-minded gentiles the same as the God of Jews and Christians, and found the moral code of Greek thinkers kin to the Bible.

Penn believed Plato "so devoted to divine things, nay, so discreetly politic, that in his commonwealth, he would not so much as harbour poetic fancies." Plato attacked evil. He believed that man should join the Divine. Plato "addicted himself to religious contemplations; always eyeing and obeying the Mind, which he sometimes called God."

Penn's metaphor in *No Cross, No Crown*, when he wrote of the conflict within the soul of a man, recalled the





metaphor of Plato in *The Republic*. Plato had seen conflict in the soul between three qualities—Godly, leonine, and hydrabeastly. Penn saw conflict in man between three spirits or impulses. One was unselfishly Godly, self-denying. The other two were selfish, one lawfully greedy and the other unlawfully wanton.

Penn asked for victory by the unselfish spirit over the other two. "There is a lawful and unlawful self, and both must be denied. . . . The true self-denying man is a pilgrim; but the selfish man is an inhabitant of the world." Penn's metaphor echoed the language of Augustine, the Christian Platonian, and showed the imprint of Socrates and Plato.

Religion, asserted Penn, was self-denial.

Penn's point of departure was that of Socrates and Plato. Penn felt that the force of righteousness had to triumph over the forces of selfishness in the human mind, if a political Utopia were to be attempted in the world. The idealistic political science of Socrates, Plato, and Penn began in the same place, in the human heart.

Penn's epigrams extolled equality, brotherhood, and freedom. In *Fruits of Solitude*, he wrote, "The humble, meek, just, pious, and devout souls are everywhere of one religion; and when death hath taken off the mask, they will know one another, though the diverse liveries they wear here, make them strangers."

On trial in court and in essay, Penn defended freedom of religion, speech, and person. Religion, liberty, and so-

cial obligations were interrelated for Penn, as for Socrates. In his *Preface to Pennsylvania's First Frame of Government*, he wrote: "Government seems to me a part of religion itself, a thing sacred in its institution and ends." Then, further on, he aphorized, "Liberty without obedience is confusion, and obedience without liberty is slavery."

Neither Bismarckian nor Machiavellian, but Quaker pacifist, Penn rejected the maxim that might makes right: "By government I understand a just and equal constitution, where might is not right, but laws rule, and not the wills or power of men; for that were plain tyranny."

Penn's belief in universal love contrasted with Plato's narrower frame and with Plato's rule of force—the need for inferiors to submit to superiors. In *Laws*, Plato repeated the militarism of *Republic*: "No man or woman [should ever be] suffered to live without an officer set over them, and no soul of man to learn the trick of doing one single thing of its own sole motion, in play or in earnest, but in peace as in war, ever to live with the commander in sight, to follow his leading, and to take its motions from him to the last detail—to halt or advance, to drill, to bathe, to dine, to keep wakeful hours . . . all at his bidding."

Shades of 1984! Big Brother would follow the subject into the refectory, into the bath, and into a sleepless bed.

Plato was godly and militarily totalitarian in one. Penn sought to be godly and democratically universal in spirit—with much success for his time.

### Was This the Seed

Was this the seed you thought that God forgot  
And left forsaken on a rocky ledge,  
With one small crevice where the roots could wedge  
Precarious foothold in a dirt-filled spot?  
Here cold winds sweep the rock, and suns burn hot,  
Nor leave a single roof of shade, nor hedge  
Against the cold, cruel snows that dredge.  
Here, surely, is a life too dearly bought.  
Yet, lacking hope of lavishness or ease,  
The seed matured into this spreading pine,  
A landmark rooted here for all to see,  
Dissolving all our pale hypotheses,  
This green and vibrant everlasting sign  
That life depends upon the will to be.

ALICE MACKENZIE SWAIM

### Age of Miracles

When Charles marched the ravines back to Roncevaux  
To Roland and the slaughtered twenty-thousand  
And spurred his force through Gascony after the horde  
That famous king prayed the sun aloft  
Till his revenge.

But I remember a day—  
And this is no wild boast. This is true.  
I didn't even ask—  
An afternoon turquoise and silver  
When the sun loitered  
For the sake of love.

CARL WOODS

# A Quaker Portrait: Chester A. Graham

by Francis D. Hole

A STORM blew down an old, big oak in Chester A. Graham's yard last spring. Chester split it up into rails, which he made into a sizable zigzag fence, of the kind few men have the energy and skill to make any more.

No one was surprised—not even his wife, Viola Jo Graham, or his neighbors in Muskegon, Michigan, or himself—for Chester has been doing comparable tasks for many of his eighty years and has a versatility few have.

Ten years ago, for instance, at sessions of Illinois Yearly Meeting, he served as presiding clerk and leader of folk dancing with equal aplomb. Now he is busy in affairs of Lake Erie Yearly Meeting, Friends Committee on National Legislation, United Nations Children's Fund, and community projects. A newspaper reporter recently referred to him as a "quiet rebel with many causes."

Chester was born March 31, 1892 on the family farm near Mercer, Pennsylvania. He inherited a vigor that he credited to Scotch-Irish forbears, whom he described as a people who "kept the Sabbath and everything else they could lay their hands on." He first saw the inside of a church at age fifteen and was not impressed. It was in a Bible class at Oberlin College that Amos and Hosea spoke to his condition. Through the decades that followed, he has been active successively in Congregational, Methodist, Baptist, and Community Churches and Friends Meetings.

After graduation from Mercer High School, he worked as a migrant laborer in the wheat harvests in the Great Plains (traveling on rails with hobos) and as a tire finisher on a twelve-hour shift in Akron, Ohio, to earn money to go to college. He worked his way through Oberlin. He signed up for ambulance duty during the First World War. His group was sent to Italy. The horrors he saw on battlefields motivated him as an educator for peace for more than half a century.

Chester injured an ankle while changing a tire during his service in Italy. He put up with the discomfort, purposely avoiding what he thought would be worse—undergoing treatment by the Army medical service. Fifty years later, an osteopath in Madison, Wisconsin, detected the dislocation and with one deft thrust popped the bones back into alignment, ending half a century of annoyance. Chester's folk dancing is more agile than ever.

His first postwar job was as director of Americanization in public schools of Akron, Ohio. He helped immigrants with their English and with problems of adjustment.

*Francis D. Hole is Professor of Soil Science and Geography in the University of Wisconsin. He has been clerk of Illinois Yearly Meeting and of Madison Monthly Meeting and for six years was chairman of the Advancement Committee of Friends General Conference.*

Chester did graduate work in international affairs in 1921 in the University of Illinois, and married Margaret Emma Rutledge. Of their three sons and two daughters, three are living: James, an adviser of foreign students in Colorado State University; and Martha and Lois, who are homemakers in Iowa and Ohio, respectively. Frank and Donald, both scientists, died in early adulthood. Margaret had died when Donald was born, in 1939.

Chester's father, a Republican, read aloud to his children articles on national affairs from *Cosmopolitan Magazine*. This was in a sense a substitute for Bible reading. The son became a socialist and friend of Norman Thomas, an organizer of the Michigan Farmers Union during the depression of the thirties, and a director of an American adaptation of the Danish folk school concept.

After a short period of service at the Pocono People's College, he began ten years (1928-1938) as director of the Ashland Danish Folk School in Grant, Michigan. Chester and Margaret Graham achieved a marvelous relationship with their children and the community. A joy and grace, idealism and enthusiasm infused the work, play, folk song and dance, earnest thinking and study, and household chores. Many a future leader of cooperatives, labor organizations, and political campaigns experienced kindling during the discussions under the great trees on the lawn at Ashland. He made his first appearance in that community calling square dances; he made such a favorable impression that he was asked to add the duties of pastor of the Community Church to those of his school directorship. The years given to the folk school movement are probably the most prized by Chester. Community life and personal development within it were all of one piece, seven days a week, to him. The school gave no grades or diplomas. Education meant development of each individual to his fullest and most joyful potential. The boundaries of the human family were to him the boundaries of the human heart. He was a compelling speaker, a courageous fighter for justice, a skillful organizer and promoter, a sensitive seeker and finder, a realistic optimist. He is all of these things today.

On his birthday March 31, his family gave him a large scrapbook entitled, "This Is Your Family." It contains pictures, poems, songs, and stories from the immediate family (including fifteen grandchildren) and also from hundreds of friends and organizations over the country.

"Batt," as Chester is affectionately called, cashed in an insurance policy in 1938, put the family in an old car, and went to Mexico for a month. This experience undoubtedly encouraged James's interest in Central and South American affairs, of which he later became an expert as a cultural attaché in the service of the Department of State.

Chester and Margaret Graham moved to Madison in 1939, when Chester became state director of the Workers Education Program in Wisconsin. Almost at once their home on Drake Street became a gathering place for Consumers Cooperative members, among others. A small buying club began operations in their basement. Soon the growth of this co-op made it necessary to move it to the



Unitarian Parish House downtown, where Chester continued to lead folk and square dancing and singing sessions after community meals.

Margaret's death in December 1939 was a blow to the family and their friends. A fund was established as a memorial to her with the idea that it might foster a new folk school venture. About this time a number of Madison pacifists, principally Fellowship of Reconciliation members and Friends, purchased a farm (later called Fellowship Farm) near Prairie du Sac, Wisconsin, to provide a haven for European refugees and families of conscientious objectors. A proposal that a "Margaret R. Graham Folk School" be established there was abandoned when Chester accepted a job elsewhere as an educational fieldworker for the National Farmers Union.

Chester's travels for the Farmers Union took him to Detroit, among other places. In February, 1944 he married Viola Jo Graham, under the care of Detroit Friends Meeting, of which he had recently become a member. Jo, as she is known, came from a devout Catholic family and had participated in the Folk School in Grant, Michigan.

Together they are a remarkable team in the building of a nonviolent society. In 1944 they were living in Belmont, Michigan, where Chester managed a cooperative feed elevator. Before beginning her present assignment as a social worker in the public school system of Muskegon, she served on the faculty of the University of Wisconsin School of Social Work and as National Executive Director of the American section of the Women's International League for Peace and Freedom. She and Chester lived in the cooperative community of Bryn Gweled near Philadelphia for two years before returning to Michigan.

The Graham house in Madison was home base from 1939 to 1966. It is a roomy brick structure that was moved many years ago a full city block to its present position on Monroe Street, not far from Friends House. Family life at this Graham home expanded into a sort of folk school in miniature.

During 1948-1955, the Grahams lived in Jamestown, North Dakota, where Chester worked for the North Dakota Farmers Union as radio program director and headed the community chest drive. During 1955-1960 he was employed as field associate for the American Labor Education Service with headquarters in New York City and Columbus, Ohio. His job was to stimulate labor unions to make world affairs a part of their educational program. Later in this period, Chester worked out of Chicago as secretary for Friends Committee on National Legislation. Home was still in Madison, where Jo cared for their three children, Laurie and the twins, Jean and Jere, and completed her training as a social worker.

For six years, in the early sixties, Chester was executive secretary of the Madison World Affairs Center, where an interracial and international community of people and organizations developed, working for peace and freedom, and responsibility. Young people with problems of conscientious objection or career sought Chester out. Preparations were made at the Center for the United Nations Day festivals that were held in the marbled halls of the



City-County Building. Booths were built for the festivals, then brought back to the Center where there was ample space for permanent displays. There were puppet shows and film showings. It seemed as if an urban folk school had grown up in a university community. Chester noted with regret, sometimes, that city people are too busy to form a genuine community, but his work seemed to prove otherwise.

In Muskegon, Chester has been active in organizing the Muskegon Priorities Council. Recently he piloted a bus load of citizens from all of Michigan's Congressional Districts to Washington, D. C.

Whether directing a community chest drive, or a United Nations festival, or sitting at the head of a meeting for worship, Chester Graham makes a contagious presence which partakes of the Light. He participates in the abundant life of the Spirit and in the rhythm of activity and quiet of a community of people who seek to live in the Light.

"At heart," he says, "I've never intended to be an agitator. I don't like any kind of extremism. In a way, it's sort of embarrassing to list all the things I've done. I've never really been fired from a job, and I've never left a job undone. Life has taught me that the only way you can get rid of evil is to overcome evil with good."

## The Hound of Heaven On Little Cat Feet

by Scott Crom

DURING THE PAST academic year we have had meetings for worship two First-day mornings a month in our living room, with a usual attendance of half a dozen college students and our own family of five persons, three cats, and a beagle.

Strictly speaking, the beagle cannot be included as an attender; on meeting mornings he is confined to the kitchen because he makes too much fuss when people he does not know come into the house.

The cats, however, are allowed to come and go as they please. Sometimes they may be a distraction, particularly to novice worshipers and especially when an outdoor cat leaps to cling spread-eagled high on our front screen door—its way of letting us know it wants in. On the whole, however, the students seem to appreciate the presence of the animals (the beagle does join us for juice or coffee afterward), perhaps as a tangible sign that they are out of their usual campus environment of dormitory or classroom and in a home.

One First-day morning I was struck by a number of perhaps irreverent but personally fruitful similarities between the behavior of our cats and the activity of the Holy Spirit, insofar as I have tried to observe the former and to grow aware of the latter over several years. For example, sometimes a cat will already be present and settled down, perhaps under the couch, before students arrive, so that no one may be aware of her presence for fifteen minutes or half an hour. Then, quietly, gracefully, and unobtrusively, the cat will emerge, and we all become aware of a presence that had been there all along.

One time, our youngest and most colorful cat (in temperament as well as in appearance) methodically made a circuit of the room, checking out every lap in turn, being received sometimes with a silent but friendly greeting and sometimes with awkward embarrassment (do we always know how to receive spiritual visitation?), staying occasionally for a brief scratch behind the ears and at other times moving on as quickly as politeness permitted.

I believe cats are called "domesticated" only by courtesy or by analogy; it is an open question who has tamed whom, and whether we live with them or they with us. (Do we seek to live in the Spirit or does the Spirit live in us?).

A cat cannot be caged and still be true to its feline nature; although it has its predictable ways, it also wanders where it lists. Like the Spirit, no one can tell when or where it will appear. Neither cat nor Spirit is a respecter of position or title or precedent—both are as

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Photograph by Lyn Hutchinson

apt to visit the neophyte as the old-timer, or the freshman as well as the professor. Again, neither cat nor Spirit can be controlled or cajoled; both are quite likely to refuse to come when called, and both have a way of being embarrassingly present when one would prefer them to be elsewhere.

One must handle such musings and comparisons delicately, of course, because of the totally different dimensions of the spiritual and the feline. Furthermore, I find it difficult to imagine a spiritual parallel to the cat who takes a leisurely and embarrassingly complete bath in the center of a circle of a dozen worshipers. Nor can I think of anything analogous to the habit which our cats have developed of leaping gracefully to the chair and thence to the desk from which they can drink from our living room aquarium. (First-time visitors have to restrain themselves from rushing to the rescue of the fish; they do so when they see that none of the rest of us is upset.)

Far beyond this particular analogy, we are left with a deeper and more perennial question, which turns, as do so many, on a matter of balance and perspective.

Friends and others make great use of analogies to describe or interpret their religious experiences and beliefs. Such practices are perfectly appropriate and helpful, because we can begin to learn our conceptual way around in unknown and transcendental territory only by using intellectual maps or landmarks brought with us from familiar ground.

Analogies, metaphors, and parables can be effective in sharing with others and in helping ourselves come to a greater understanding of our own beliefs and experiences. Yet we must also resist that strong temptation to think that we can always understand new experiences in terms of old ones, or that we have explored, conquered, and mapped that terra incognita of the spirit, because the blindness of one who believes he has all the answers is far more difficult to cure than that of one who has not yet begun to ask the questions.



## Dare I Express My Negative Feelings?

by Bob Blood

LAST SUMMER I read Eric Berne's *Games People Play* and was fascinated to discover that the game I had been playing all my adult life was that of "counselor."

By formally and informally counseling my clients and friends, I had achieved a vicarious intimacy with them, but the orthodox formulas governing psychotherapy enabled me to protect myself from anxiety by maintaining an impersonal distance. Others shared their inner lives and personal troubles with me, but I revealed little or nothing of myself to them in return. By playing the game of counselor, I gained the illusion of intimacy with others at minimal cost to myself.

The students I used to teach in the University of Michigan seldom came near my office and hardly expected to achieve much personal openness in classes of seventy-five or more. When I moved to Pendle Hill, the size of my school dropped from thirty-five thousand to thirty-five, and my classes became a manageable dozen or two. In class and in private conferences, Pendle Hill students challenged me to level with them, to come down off my academic and professional pedestal, and to relate to them as one human being to others. They asked me to reveal myself to them.

The challenges forced me to take a hard look at myself.

I discovered that I had a couple of other games besides that of counselor. The university hired me to play "sociologist." The rules of that game required me to respond to questions about my personal beliefs by saying "According to the research data, . . ." or "Statistics show, . . ." Such ploys enabled me to avoid taking stands on controversial matters and revealing my own feelings. When those feelings were negative or unpopular, such intellectual processes were a nice defense against revealing them.

In my spare time in Ann Arbor, I played the game of "organizational Quaker." My main concerns were with building Quaker organizations and Quaker buildings. This activity saved me from being aware of my own feelings or having to reveal them to others.

Why did I not want to reveal them?

Because they often were negative feelings—of anger, hostility, or insecurity. If I were to reveal them, I was afraid other people would not like me, I would lose friends, my wife would not love me. Since I was insecure enough to feel I needed to be loved, I did not dare risk losing that love by expressing negative feelings. So I hid them from other people—hid them so successfully that I was often unaware of them myself.

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How could I abandon these games and become more real to myself and others? My first task was to become aware of my own feelings.

Given my verbal slipperiness, hardly any verbal approach could have done this, but nonverbal experiences have reached me in ways words could not. The nonverbal exercises of sensitivity training, the discipline of Yoga, the gift of massage, the grace of Tai Chi, and the freedom of creative movement have penetrated deep within me. When creative movement has been in response to inner feelings, the incarnation of those feelings in the dramatic intensity of body movement has enabled me to see them magnified and to become vividly aware of them.

A second major source of awareness has been through encounter groups. Those groups stirred up intense feelings within me in a setting in which expressing them was rewarded and hiding them was tabooed. It has often been difficult for me to express feelings even there, but with a little help from my friends I have practiced opening up and heard the enthusiastic response of the group. I have discovered, hard as it is for me to believe, that my friends like me better when I reveal myself than when I hide.

What have been the results so far of this venture into expressiveness?

The more I become aware of my feelings, the stronger they seem to become. This often scares me as I experience an unfamiliar intensity of emotion. My feelings have been uncovered and stirred up. I feel more alive—but it is scary, because I do not know where it will lead. Sometimes I wonder if I will lose control of myself, lose my head, go to pieces, go out of my mind.

I have begun to reveal more of my feelings and problems to my wife and friends. This feels good in the process and generally brings positive responses—sympathy, understanding, caring. My friends say I am more likable when I reveal my imperfections.

I have run into problems in decision-making situations, however.

Revealing one's feelings does not seem to be the style in Quaker business meetings. When I tell my colleagues that I feel frustrated or threatened or depressed over a proposed course of action, I hope they will share their feelings in return. They do not. Instead, they say they feel manipulated by the way I express feelings.

Now I must figure out how I can reveal my feelings and also elicit the feelings of others in return.

Originally, I was aware only of other people's feelings, not my own. Now I have become aware of my own but have lost sight of the feelings of others. Can I be aware of both my feelings and theirs at the same time—or at least in close succession?

I think I can see that if my colleagues and I express our feelings openly, we will sometimes disagree sharply. When that happens, I will get scared again and will think I have made matters worse, but I am coming to realize that battles do not necessarily lead to permanent estrangement. They often lead to mutual respect.

Such conflict, I am beginning to suspect, is a necessary part of vital human relations, of being really alive.

General Conference '72

## Coming Full Circle Back to the Cross

by Dorothy Hutchinson

MY FIRST IMPRESSION of any gathering of Friends from far and wide is always one of joy at simply coming together. We greet with delight people we have loved for years and we also meet for the first time some who, ten or 20 years from now, will be people we will have loved for years.

A spirit of thanksgiving for our fellowship of seekers permeated our daily meetings for worship and for worship-sharing throughout this precious week. This spirit helped Friends move naturally from the joy of reunion into consideration of the grave problems facing us at every level: individual, as Meetings, as a Society, as a nation and internationally.

This was the most probing Friends General Conference I have ever attended and the most radical in the sense that it went to the roots (*radices*) of these problems. Thus, we found our entire culture in the throes of rapid change. Under fire are all its institutions: from what we used to believe was the democratic process to the educational system; from what we used to believe was the system of justice to the institution of marriage. During the hundreds of sessions, the 60 groups considered almost all aspects of our lives as Friends within this maelstrom of change. The two key queries were: what kind of people are we called to be, and what are such people called to do?

Basic unity was achieved on the urgent *need* for pioneering, although we reached no consensus on how much of the status quo needs to be torn down nor on what is needed to replace it.

On the grounds of love even if we don't understand, old and young at this Conference came closer together than before. We knew all of us were inexperienced in solving the deep problems of today. Many traditions are not relevant enough to fall back on and the course ahead lies uncharted. Thus, there is no generation gap—we must seek together as equals. Thank God that in Quakerism no

theological or organizational authority inhibits our search. We face a terrible responsibility but we are *free* to examine anything and everything in the Light.

Moreover, the simple foundation of our Quakerism remains as solid as ever. We believe that we can seek and progressively find God's will for us. We are convinced that His will rests on the fact that God is Love and That of God in all men is their capacity to love and to respond to love. This makes each and every one infinitely precious and opens infinitely beautiful prospects in human relations. The highest spiritual achievement is to use this faith and hope as our incentive for action.

I see two fairly immediate challenges to our actions. The first has to do with methods of achieving social change. Because change has been too little and too late, America is entering a period of increasing violence. Minorities, the economically oppressed, prisoners, etc. will resort to violence that will be met by violence from defenders of even the most unjust aspects of the status quo. Friends will face a dilemma as our testimony against injustice seems to collide with our testimony against violence.

Gandhi, I submit, points the way out of the dilemma by offering *active nonviolence* as both a moral and practical alternative to either inaction or violence.

One of our challenges as pioneers, then, will be to devise and demonstrate new imaginative tactics for militant non-violent resistance against oppression and to work as hard at implementing these as do resisters who are committed to violent methods. Only in that way can we prove both our sincere support for resistance by the oppressed and the superior effectiveness of nonviolent methods for producing social change.

A second challenge facing us as pioneers has to do with the *content* of social testimonies, particularly as it relates to economics. This week we have discovered that, no matter where our discussions of social, political or of many moral problems might begin, they tended sooner or later to involve the American economic system. We have become aware that, with Love as our guide, we must hold the system fearlessly in the Light with faith that because the Light is One, we can dare to expect eventual unity

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At Ithaca, left to right: Olcutt Sanders, Dorothy Hutchinson, Tayeko Yamanouchi, Deborah Seeley



# An Overseas Impression of General Conference

by Robert J. Leach

SOME WAG who visited Philadelphia's Arch St. Meeting in the early 1940s after 40 years absence reportedly observed, "that though the vestments had changed, it was apparent that the investments had not." Some such witty aphorism should apply to a 22-year absence (in Europe) from the General Conference. My job at Ithaca was to shepherd two widely divergent groupings that examined the Quaker approach as related to Christianity, "post-Christianity" and humanism.

Ira Progoff's public lecture served as the catalyst in pushing us (both groups) into a more profound consideration of ourselves as partly Christian, post-Christian, and humanist. There near the center of our true selves (Tao?) we affirmed loving care as central to Quaker experience regardless of intellectual formulations. In a more profoundly spiritual sense our "investments" have not changed.

The vestments of some Friends at the conference, however, it would appear had come full circle. A good many Quaker-cum-Mennonite hats were visible, and a valiant effort was put forth by New Swarthmoor-type Friends to revive the plain language—in the interests of "tenderness." Dress was enormously variant. However, no testimony in favor of nudism as yet has appeared. A certain mildly reticent toleration was exercised by both extremes—each appearing as "way out" in the eyes of the other.

Only the senior high school group failed to measure up to its potential Americanism: To demonstrate that "the difficult we do immediately; the impossible takes a little longer." Perhaps in another two years they can be caught up in the competition of an all-absorbing "Simulation Exercise"—in which their latent capacities are challenged—and each Yearly Meeting group contends to win out over the others.

For the rest of us, never was such a spirited "smorgasbord" made available to the satisfaction of every possible point of view. (Probably the bracing hikes from one end of the campus to the other—"oh, those steps"—played a vital role in keeping Friends alert.) "Our" dormitory, in my own case—not unlike the Chinese commune that Bronson Clark so clearly explained—noted when I missed a worship-fellowship session or even one of those (groan) "lovely" 6:45-7:45 A.M. meetings for worship. I was then gently reminded of my responsibilities to "Bogard."

Of course, visiting with old personal friends took a high priority, particularly as I have kept a personal journal for over 40 years. Nearly always the deepest ties of friendship are easily recoverable. And it is fun to note how some acquaintances try to cover up their surprise at how I have aged—"matured" or "broadened" (ha!). The American

habit of the "roommate" has its good points too—although mostly a horrifying thought to the typical European. And I must confess I do not see much point in spending a whole First-day afternoon discussing whether or not bathrooms should be "integrated." In Europe, toilets tend to be segregated in schools—not according to the sex of the teacher, but to separate him (and her together) from the students.

Sex, sensitivity, and self-cultivation are now the American "thing," it would appear. Our younger Friends seem to be engaged in a de-Victorianizing exercise which is not only lots of fun, but fundamentally healthy. They appear, however, to be well stuck on their own navels. There seems to be little understanding of the 70 percent "children of trust" and how to elicit their support in blocking the exploiting activities of the shrewd self-interested ten percent of the population and their similar grouping of some ten percent neutrals making up the bureaucracy. Our young rebels underestimate the power of the final creative ten percent (of which they are a part), and they thus tend to alienate the 70 percent by "far out" shock tactics.

In fact they don't really comprehend how effective they could be if they put an equal amount of energy into creating the conditions for a workable "global village," as they do in affirming their own individual lifestyles. I might add rather unkindly that most American Friends tend to think that liberal American criteria is mainly relevant, when such may well be inferior to liberal British, Scandinavian, Indian, or even Nigerian criteria. But this is unfair carping. I overheard someone say that R.J.L. was reported as anti-American. But how does one achieve universality without subjecting all *national* mythologies to penetrating critical examination?

Some Friends are, of course, "politically liberated." I think of the wisely authentic account of Landrum Bolling regarding the Middle East situation. Or I think back with massive humility to John Bach's, John Braxton's, and Robert Eaton's reflections on the prison reality, which is the underside of our own privileged situation. Their authenticity reminds me of the "Doctrine of the Lord's Own Timing," by which we Friends *know*, on occasion, that we are in the *right place* at the *right time*, in order to be *serviceable* to others at those points where our spiritual experience provides us with a true mirror of our Heavenly Father as seen in the visages of His faithful servants—and above all in the face of our Lord. I had in mind to speak of this doctrine at the final plenary (rather "pop-corn-like") meeting for worship. We Friends have a lot more growing to do in the next two years, especially as compared to the last two. Nothing is more important for us and our faithfulness than that we live these years in the time of the Lord's own appointing.

George Fox lived in that time. So did John Woolman. So did William Bacon Evans. Can our liberated young Friends, quasi-"Jesus freaks," gay, non-gay, commune, non-commune—whatever adjective applies—strike afresh that vein of imaginative faithfulness that can give us "pure

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## General Conference '72

### Coming Full Circle Back to the Cross

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from which a corporate testimony may be forthcoming.

Meanwhile, we have been greatly stimulated to pursue our *individual* searches. Many will be experimenting with simplified lifestyles so they may use something approaching a fair share (6% instead of 40 to 60%) of man's rapidly diminishing resources. Many will be moved to invest savings accruing from simpler living as well as other monies in economic projects which produce more fulfilled human beings, not full-filled pocketbooks. And some will be trying to construct in theory and practice models for economic systems compatible with our concept of the brotherhood of man.

In these individual searches we will yearn for the moral support of other Friends. We know, however, that we often will be lonely because many Friends, even in our Meetings, will not agree or understand. At those times, it will help to remember that *doing* always depends on *being* and that strength to act can come if we raise our own level of being high enough to meet the challenges ahead.

Thus, I come full circle back to the first session of the Conference, when Jan de Hartog gave moving testimony that witnessing his saintly mother's hideously painful death was what prepared him for his service to suffering human beings in a Texas hospital and to children of Vietnam. He left us that night at the foot of the Cross.

I have gone back to the Cross again and again this week and watched Christ die. His suffering, and mine, has been intensified by the knowledge that his message was misunderstood, that he was condemned and ridiculed, that, in his hours of pain, he was deserted by most of those he had trusted. He was so alone! And, like Jan's mother, he lost his faith. He, who was the greatest revelation to man of God's love, at the last apparently lost his faith in that love and cried, "My God, My God, why hast thou forsaken me?" Yet at Gethsemane, when he prayed, "Father . . . not my will, but thine, be done," he freely chose his shameful and agonizing death. Why? To what purpose?

When I was a child, I was told that God demanded this death of Jesus as the price of saving men from the punishment for their sins. It seemed that

Jesus redeemed man as, for a price, one redeems an article from a pawn shop. This to me seemed unworthy of God and I have always regarded the Sermon on the Mount rather than the Cross as the core of Christianity. However, Jan's view of the meaning and effect of his mother's suffering throws new light for me on the Cross as Christianity's central symbol.

To be "crucified with Christ," to use the words of Paul, I can see is to enter wholly into the crucifixion experience and to emerge not saved from punishment by an angry God for one's sins, but saved from the greatest sin of all, self-centeredness. One finds oneself on a higher level of being where compassion is so intense that self-sacrifice becomes the highest form of self-fulfillment.

When this happens we can begin to follow the advice Henry Cadbury gave this week to our 17-year-olds. "Pioneer," he said, "pioneer with abandon!"

(Dorothy Hutchinson, a member of Abington, Pa., Meeting, was international chairman of the Women's International League for Peace and Freedom and is on the national advisory board of United World Federalists (U.S.A.).)

### An Overseas View of General Conference

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wisdom"? Quakers in the fourth Quaker century must find this. I'm not pessimistic. But I had the impression that the impassioned appeal to eternal verity was not explicitly forthcoming in those parts of FGC that I attended.

Of course Andrew Young comforted our vanity. But why must we call a black cleric a "Reverend"? Why must we be prisoners of the ovation syndrome just because Martin Luther King once elicited this? In fact why all this applause? Worse, why all those "Ladies" when men Friends aren't called "Gentlemen"? Why not start FGC like the Queen in Parliament; viz, "My Lords, Ladies and Gentlemen." There is some virtue in plainness—even in Quaker plainness.

And then there were the "pagan rites of spring" by which we all became Shakers by adoption. Only this year I learned that Shakers branched off from Friends in the English Midlands in the 1740's. I felt a kinship to them, not quite like the pure ecstasy of some of our Mennonite-hatted brethren. (Though

I do think God reaches us in movement, melody, skiing and even in sex; each with feelings akin to the gathered meeting for worship.) What is more important is holding lightly to our possessions: Showing courage in utilizing the Marxist analysis to our holding such property even to the extent of acting as respectable "front-man" for the really exploiting minorities. Here lies costing community!

What great joy it was to welcome some "pure gold" Carolina Friends to FGC—Louise Brown Wilson, Floyd Moore and Lucretia Moore, for example! Louise would shake most Quaker schools into something incredibly vital. About the "youngest" present were the incomparable Lydia Cadbury and her spouse, Henry. Also accolades go to Ellen Paullin and to Dorothy Hutchinson for sensitive leadership. Lloyd Bailey deserves just a little consideration too. What a magnificent "do"! One Friend, deeply touched, said, in our worship-fellowship group, that we had lived a bit of heaven together. Let's make it a bit bigger next time!

(Robert J. Leach is clerk of Geneva Monthly Meeting, Switzerland.)

### Sex Roles vs. Human Liberation

by Gunda Korsts

OUR GROUP of five dozen women and men in the workshop, "Rethinking the Roles of Men and Women," at the Ithaca Conference, had come together with our Quakerism and little else in common, we thought. Then through roleplays in which we switched sexes and by trying to raise our levels of consciousness, we shared trust, then discovery: We were not alone in our search and we were not aberrant; change for the better has begun.

No longer having to explain or justify our dissatisfaction, we brainstormed our new society. The startling shower of ideas that resulted provided many potential stimuli for thought and action in our home communities.

All of us also tried to cope with the peculiar problems of men's roles. The unequal position of the sexes puts burdens on men, too, ranging from the frenzy of wage-earning to the conduct of wars to limits on emotion. Can a man move beyond personal guilt for the general oppression of women to a rehumanization of the masculine ideal? Can we have a real men's liberation, not just a "Gentle Man's Auxiliary" to the women's movement? Can we use



the term "human liberation," without forgetting that it is women's liberation that will free us all?

After meeting for a week in a Quaker context, we realized there still was resentment and disdain for the women's liberation movement among Friends, but those in our group also found that for them, movement and meeting no longer were separate; the two strengths had been joined.

On the last day, we searched for the changes needed in the Society of Friends. Some of the specific queries suggesting approaches to those changes have been listed below. Their import is that human liberation is a Quaker concern as fully as war and peace; both the killing of the body and the maiming of the soul are unacceptable—in ourselves and in others.

A few queries follow:

Do women and women's issues command respect in and support from Meeting?

Do men and women equally share in all Meeting tasks and all committee appointments?

Are children through First-day School being helped to think of themselves as individuals, regardless of sex?

Are committees on oversight of marriage informed about marriage and divorce laws, including the rights of each partner? Has the Meeting considered marrying couples who wish to be married under the care of the Meeting without legal ties (similar to early Friends)? Does the Meeting nurture couples before, during, and after marriage?

Does the Meeting help people going through separation and divorce? Does it offer a Meeting for Divorce if desired, and does it welcome back to the Meeting each person as an individual?

The workshop suggested all Friends, individually and collectively, consider the relationship between spirituality and sexuality and that men and women begin to learn and to do more to achieve their own human rights and begin to stop playing particular roles according to their sex.



Photograph by Meg Richardson



Photograph by the Blissés

## Simple Living: A Rich Experience

by Bruce Birchard

APPROXIMATELY 120 persons attended Friends General Conference under "simple living" conditions this year. We did so for two reasons: To allow many of us to participate in, learn from and contribute to a conference which we otherwise did not feel we could afford; second, to join together in a community of sharing.

Arrangements included sleeping in space donated by three local churches where we also prepared and ate breakfast. On the Ithaca campus, we were provided space and accommodations in a dormitory where we shared in preparing and eating lunch and dinner. We met, talked, sang and relaxed together there as well.

Each of us contributed \$10 to cover the cost of food. We not only ate simply but well, but at the end of the week we had \$375 left. We donated \$50 to each of the three churches we stayed in, gave \$25 to Ithaca College to cover any extra cleaning expenses, and donated the rest to the Leonardo project.

Overall, the experience was very worthwhile. It permitted more Friends to participate in the conference and made our fellowship richer and more meaningful.

It seems to me that many Friends want to live simply and would be interested in doing so at future conferences if they could be assured of reasonable comfort and convenience. I suggest, however, that arrangements for simple living be made in plenty of time to allow

detailed information to reach those interested, and that care be taken to not separate those living simply from the rest of the conference. Perhaps persons making the arrangements also could be reimbursed for their expenses.

I hope to see even more people living simply at our next gathering.

## Concern Raised About Bisexuality

by Bob Martin Jr.

FRIENDS ATTITUDES toward bisexuality and toward bisexuals and homosexuals in our midst was discussed by some 130 persons at two meetings during Friends General Conference in Ithaca, N. Y.

The discussions were not part of the planned program but *ad hoc* sessions which drew overflow crowds after they were announced in the Daily Happening.

The lack of reliable information about bisexuality, homosexuality and sexuality in general was a concern of many of these Friends. Bisexual Friends spoke freely about their conditions and answered many questions. There was agreement that many Friends needed to become much more informed on these subjects and that this could best be accomplished through Monthly and Yearly meetings and at future general conferences.

It was also felt that bisexuality should be defined at the local level. A statement and four Queries resulted, much of them based on the painful testimony of Friends who had suffered themselves, or who knew of sufferings by others in their Meetings.

The following queries were distributed to most of those attending the conference in the hope that all Meetings would address themselves to these concerns under the guidance of God.

Are Friends open to examining in our Meetings facets of sexuality, including bisexuality, with openness and loving understanding?

Are Friends aware that Friends are suffering in our Meetings because they are not exclusively heterosexual? That Friends have felt oppressed and excluded, often without conscious intent; have felt inhibited from speaking Truth as they experience it? That Quaker institutions have threatened their employees with loss of jobs should their orientations become known?

Are Friends, with their long tradition of concern for social justice, aware of the massive and inescapable bigotry in this area directed and perpetuated by virtually all United States institutions, to wit: all branches of government; churches; schools; employers; landlords; medical, bar, and other professional associations; insurance companies; news media; and countless others?

Are Friends aware of their own tendency to falsely assume that any interest in the same sex necessarily indicates an exclusively homosexual orientation; and to further falsely assume that interest in the opposite sex necessarily indicates an exclusively heterosexual orientation?

#### **BLACK DEVELOPMENT FUND**

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## **Friends Around the World**

### **A Busy Kitchen at Pyrmont Yearly Meeting**

by Martin Stamm

MANY READERS probably never heard that there is such a thing as "Pyrmont Yearly Meeting"; and, indeed, this is a new name among Friends Meetings. It is the new name for the Yearly Meeting covering the area of the Federal Republic of Germany (including West Berlin) and Austria. The Friends in the German Democratic Republic were separated three years ago, and now the confusion of names has been resolved.

Somehow the West German Friends, again assembling (May 20-23) for their Yearly Meeting in Bad Pyrmont, managed to recover their optimism within their own organization. I wonder whether it was the high number of participants—the highest a German Yearly Meeting ever had—causing hard work in the kitchen; or the large number of Young Friends willing to work in the Society; or the successful work of the two new clerks elected last year? At least all this made us very hopeful.

Many questions which bothered some Quakers last year were still remembered, but outside the discussions. No one, for example, spoke about selling Friends House or converting it into a restaurant, about giving up Young Friends organization, or even about losing contact with Friends in East Germany.

Instead, we decided to negotiate about buying a second house near our present one to make future Yearly Meetings more comfortable. We also managed to work out a new Young Friends program. We were especially glad to have five Friends from the German Democratic Republic with us.

For the future, Quakers from the European continent have planned a new project in the Middle East to start immediately after they have given their Algerian project into the hands of native leaders. Young Friends in Germany will meet twice this year, once in Udenhausen near Coblenz, and once in Berlin where they hope to meet some Young Friends from East Germany. They are also planning to work with mentally handicapped children.

The general theme of this year's meeting was "Quakers in the Change of Consciousness of Our Time." This topic

was discussed from the points of view of art, religion, politics, economics, and social work. "Through our discussion groups," the epistle stated, "and the contributions of individual Friends there was a passionate reminder to take up the challenge of our time, within our Society and outside, with increasing activity."

Also, "we are confronted with the question whether, side by side with our Peace Testimony, we are not at this time obliged to a further testimony which gives a new incentive to our historical task in the battle against poverty, illness and social injustice, against lack of education and against suppression. More than ever before we feel that we are called to search for ways of cooperation with other Yearly Meetings and similarly disposed organizations and individuals in order to move forward together in our responsibility for a worthy future for all people."

### **East Germans Examine "God Then and Now"**

by Horst Brückner

"FRIENDS' EXPERIENCE of God Then and Now" was the theme of the 1972 Yearly Meeting in the German Democratic Republic. Approximately 45 Friends—among them nine from outside the country—met June 22-25 at Eisenach, city of the Wartburg. After welcoming members, Clerk Helga Brückner read a summary of the nine epistles received since 1971 Yearly Meeting. These epistles, then read by Ines Ebert, helped us feel a sense of community and sharing.

On the basis of his work in the Leipzig Meeting, Horst Brückner spoke to the theme of the Yearly Meeting. Starting with the early Quakers' unity with God and solidarity among themselves, he showed—with references to Maurice A. Creasey's articles in *The Friend*—how experiencing the vastness and the creativity at the center of Christ's gospel is timeless and open to all throughout all time. What George Fox and the early Friends transmitted in their time about the nature and spirit of the indwelling Christ can be expressed by us in today's language if we have experienced the harmonious relationship between God and man and if we try to actualize in ourselves the wholeness of His being.



In two study groups and one plenary discussion session individuals exchanged opinions on the general theme. Although Friends were not entirely able to share the basic concern of the address because experiencing God for many not only was quite an indefinite but also a questionable "concept," the intensive discussions lasting several hours nevertheless developed into a memorable experience. In everyone there remained something of the "principle of hope"—the hope that we may be permitted to hope.

Echoes of this hope were heard in Gunnar Sundberg's report on the work of the Friends World Committee. The U.N. Environmental Conference concluded in Stockholm could draw nations together. In the long view of FWC, the East-West conflict—now so much in the foreground—would tend to appear "old fashioned." Specifically, it was reported that Friends decided to use the One Percent More Fund this year to build hospitals in North Vietnam, channeling it through the organization "Bread for the World."

In the final session, five Friends presented animated reports on the life and work of the Yearly Meetings which they represented: (London, Denmark, Sweden, Switzerland and France). In addition, all visiting Friends expressed patient and sympathetic understanding, and their openmindedness and frankness gave us courage, confidence and a broadened view. In closing the sessions, Marie Pleissner summarized the various ways we could work for peace under conditions in our country.

Along with the undercurrent of seriousness, and in spite of some difficult moments during the sessions, we also experienced joy in singing and in making social contacts and we found considerable humor. This was true not only during the unprogramed "open" evening but also throughout the sessions, helping to stimulate a feeling of ease and social informality. In the final worship period we centered down in thankfulness and in the desire that all-embracing love be vouchsafed to us.

Translated by M. C. MORRIS

### Cloudburst

Cumulus cloud  
White charger of the sky  
Lifts his proud head

A challenge to the sun  
Flings his wild mane  
Drops thundering hoofs.

His reckless work is done.

EDITH VAIL



Left to right, top row: Kay Camp, Norristown, Pa., Meeting, observer; Wilberia Hardy, Lancaster, Pa., Meeting, delegate; Esther Jones Bissell, Green St. Meeting, Phila., delegate; Helen Carroll, Swarthmore, Pa., Meeting, delegate. Bottom row: Roy Heisler, Westfield, N.J., Meeting, observer; Alfonso Morriconi, Richland Meeting, Quakertown, Pa., observer; Austin Hardy, Lancaster Meeting, observer; Willard C. Hetzel, Unami Meeting, Sumneytown, Pa., delegate.

### Quaker Voices in the Political Wilderness

by Roy Heisler

"THE SENSE of the meeting is . . ."

The decision was not religious but political—reached not at a Quaker business session but in an overcrowded meeting room in a Miami Beach hotel where the McGovern delegates of the Pennsylvania delegation to the 1972 Democratic National Convention were caucusing.

It was a scene perhaps typical of many at the convention where, among the widely diverse McGovern delegations comprised of youth, blacks, women, labor, etc. were several Quakers. Friends participating in the Pennsylvania delegation included three delegates, an alternate and several "non-delegates," including Congressional candidate Kay Camp. A co-leader of the McGovern caucus was an alumna of Swarthmore with close Quaker ties, Molly Yard Garrett.

When the Pennsylvania delegation met to choose a chairman and discuss the issues, there was often more heat than light, as the old guard resisted and ridiculed the McGovern "independents." Tension and tempers ran high. To insure that the rules were followed by all without special privilege, when a party leader stood or spoke without proper recognition the McGovern delegates rose as one in protest—and remained standing until the "leader" also sat down. Conciliatory moves followed, and in the early hours after the McGovern nomination, a number of opposition labor leaders and others joined the McGovern celebration. And the daily sunrise ocean swim,

usually immediately following the Convention sessions, reminded me of the Cape May Conferences.

To those of us who saw their candidate as an embodiment of many Quaker principles, the Convention was a culmination of Friends peace and social activities over the years. The openness and respect for individual responsibility and conscience during the Convention were due, however, to the hard work of many, including Friends, particularly in the Spring Primary's election of delegates.

(Roy Heisler, a member of Westfield, N.J., Meeting, is treasurer of the New Democratic Coalition of Pennsylvania.)

### Ecology Project at Friends Select School

FRIENDS SELECT SCHOOL, Philadelphia, received a Federal grant of four thousand six hundred dollars to operate a project in ecology, called DOMES (Direct Observation Motivates Environmental Sensitivity). The purpose of the program is to foster an increased awareness of environmental problems, including—in cooperation with Westtown School—a comparison of urban and suburban ecological conditions.

### Alms for the Poor

THE PROPERTY COMMITTEE of Wilmington Monthly Meeting, Delaware, has made a contribution of one hundred twenty-five dollars for the fiscal year 1972-1973 to the City of Wilmington for fire and police protection and rubbish collection. Because the Meeting is tax-exempt, this is a voluntary contribution. The property and budget committees are considering the possibility of increasing this amount next year.

### New Faculty Appointments for Earlham School of Religion

EARLHAM School of Religion has announced two new faculty appointments for September 1972.

Miriam Burke, who will teach counseling and pastoral psychology, received her doctor's degree from the University of Texas. She is currently an assistant professor in Michigan State University.

James Yerkes, who will teach theology, is completing work for his doctor's degree in the University of Chicago.

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### An Occasion That Rises Up to Bless Us: Southern Appalachian Yearly Meeting

by Bob Welsh

OUR 1972 sessions of the Southern Appalachian Yearly Meeting, held May 12-14 at Warren Wilson College, was focused around Douglas Steere, around the life of witness and service he has lived and the message which he brought us. We found in him a powerful witness to the tradition of Friends that unites us and a channel of the Spirit which we seek. Close to the heart of his message to us were these words of Isaac Pennington: "There is that near you which will guide you. Oh wait for it, and be faithful to it." These and all Douglas Steere's words were words to slow us down, to restore our sense of balance and our hope, to calm our sometimes desperate search for some novel answer to our problems. Douglas Steere helped us to see the promise of simple silent waiting among Friends, a quiet opening of the inward self to Light—a deeper breathing, a quieter pace and tone, a more gathered posture and presence. There were times during the weekend, particularly during the vespers and times of worship, when it seemed the silence-in-community might indeed encompass all the anxiousness and busyness and aloneness of our lives.

During our business sessions we heard reports of the new and growing work of Quaker House in Fayetteville, N.C. (near Fort Bragg), where Ellen and Kenn Arning keep open house for

soldiers; of the expanding work of Quaker House in Atlanta; of the continuing work of the Fayette-Haywood County Work Camps in west Tennessee; and of the brave tax resistance of Ellis Rece in Augusta, Ga. We welcomed attenders at Yearly Meeting from newly formed worship groups in Bowling Green, Ky., and Columbia, S. C.

Including our children, there were some 240 present on this spring weekend at this lovely college campus in the mountains of western North Carolina. We are thankful that each spring this occasion of Yearly Meeting rises up to bless us.

(Bob Welsh is a member of Charlotte, N. C., Meeting and formerly worked for the VISA program of AFSC.)

### The United Nations and Conscientious Objection

THE HISTORIC DISCUSSION of conscientious objection in the United Nations Human Rights Commission last year and a resolution requesting information on the treatment of objectors from all governments have kept the Quaker United Nations Office busy.

The office provided United Nations officials with the sort of inquiry Friends wished to see sent to member governments. Quakers around the world were asked to send specialists on the subject to their foreign offices and to see to it that the United Nations received a reply.

The United Nations in 1973 will report on the replies received from governments, and the issue will be debated. Two sponsors of the original resolution, Austria and The Netherlands, have asked the Secretariat in open session to report on how the answers are coming in, reflecting an eagerness to deal with the issue.

### A New Campus for Atlantic City Friends School

ATLANTIC CITY Friends School has selected as the site of its new campus seventeen and one-half acres of the Fischer Tract on Bargaintown Lake in Linwood, New Jersey. The site has great natural beauty and is accessible to the major population centers.

A campaign to raise more than a million dollars has begun. The new campus, planned for an initial enrollment of three hundred, will have classrooms, a library, an auditorium, cafeteria, physical education center, and athletic fields.

Atlantic City Friends School was founded in 1900, with facilities for nursery through eighth grade. High school classes were added in 1943.



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## A New Zealander Visits Australia Yearly Meeting

KATHERINE KNIGHT, New Zealand Yearly Meeting, reported her impressions of Australia Yearly Meeting in *The Australian Friend*. She was impressed by the wide range of activities undertaken by Friends in Australia and mentioned two specifically: The attempt to make a study of true democracy and the deputations to the Government Minister asking for a liberalization of Immigration Policy. She felt that Australian and New Zealand Meetings had much in common, such as the need to foster the life of small isolated groups, the concern for aboriginal people, and the interest in collecting rare Quaker books for safekeeping.

She was disappointed by what she felt was a lack of depth in meetings for worship. Too many persons wished to speak. "Much of the ministry seemed to be on a discursive level and was given by the same people. Shyer people would have found it difficult to speak. When a Friend asked why I didn't offer anything in meeting for worship, I could only reply that there was no time between speakers for any thought to arise from deep down—to be pondered over and pruned—in order to make sure it was a true prompting. Under such circum-

stances, I feel that one can best contribute by remaining silent and receptive."

## Volunteers in Service to Prisoners

BUFFALO Monthly Meeting, New York, is participating in the Task Force on Criminal Justice of the National Council of Churches. The program has included action on bills introduced in the State Legislature following the tragedy of Attica, a halfway house, and the sending of volunteers into prisons to support and assist individual prisoners.

Volunteers in Service to Prisoners sends citizens into the State Prison in Attica to develop supportive relationships with prisoners anticipating release within eight months. Two hundred prisoners have asked to participate, but only thirty can be served in the pilot program arranged through the State Department of Volunteer Services. The volunteer visits his prisoner monthly, carries messages to family and friends, makes certain he has a place to live when released, helps him find a job, and sticks by him during the transition period.

IN ALL THINGS we learn only from those we love.  
GOETHE

## Friends of Danilo Dolci

DANILO DOLCI, who for twenty years has challenged Mafia opposition and government indifference to his attempts to "invent the future" for Sicilian peasants and fishermen, plans to visit the United States September 26-October 15. He will be in the Midwest October 1-7 and in the East before and after those dates. Invitations for him to appear before religious, community, and campus groups are welcome.

The tour is sponsored by Friends of Danilo Dolci, Inc., 100 Hemlock Road, Short Hills, New Jersey 07078.

## 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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## OCTOBER CALENDAR (previously announced):

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- October 5** *Art Images and Growth Processes.* Dorothea Blom.  
First session of a ten-week course for nonresidents.  
Thursday mornings at 9:30.
- October 27-29** *Conflict in Friends Meetings, 1972 Meeting Workshop.*  
Chaired by Mona Darnell.

## NOVEMBER EVENTS:

- November 3-5** *Creative Dance Workshop.* Led by Anne Smith.  
Previous dance experience is not necessary to participate in this third workshop given by Anne Smith at Pendle Hill.
- November 10-12** *Sensitivity Training.* Led by Bob Blood, Jean Feinberg.  
Workshop members will seek deeper awareness of personal feelings, greater freedom of emotional expression, and the ability to listen to others with more understanding, responding more actively to them.
- November 17-19** *Pendle Hill Retreat.* Led by Helen Hole.  
An examination of the role of meditation for Friends today with emphasis on the practice of several different meditative techniques. Exploration of a possible pattern peculiarly appropriate to Quakers will be included.

Write: Dorothy Rodgers, Pendle Hill, Wallingford, Pennsylvania 19086.

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## Reviews of Books

**Yet Still We Kneel.** Poems by JOHN H. McCANDLESS. Drawings by GERARD NEGELSPACH. Hemlock Press, Alburdis, Pa. 80 pages. \$5

THE PUBLICATION of John McCandless' poems is a Quaker Event, the poet being a concerned and active member of Philadelphia Yearly Meeting, the graphic artist a Friend living in Spain and helping to nurture the Barcelona Meeting, and the Hemlock Press the publishing and printing business of the poet himself.

These poems are lean and sinewy; not much fat has been left on their frames. It is a cerebral poetry; there is little body-sense here. It reads like the winnowed harvest of years of thought, reading, and meditation about experience (with some ratiocination too). I should think conversation has played its part as well. Consequently, most of the poems do not immediately yield up their layers of meaning, and the reader must bring something with him to the reading. Yet he does not need to guess, only to think, for he is not balked by any of the tortuous construction and arbitrary use of words affected by much current verse.

There are echoes here of Eliot and Hopkins (and Herbert?), but these are honorable echoes and not out of their element. One poem purposely sounds forth Blake in his quatrain mood, and that page of print even hints at Blake's own hand-made pages. The book contains much humor, some biting wit, and a good deal of implicit polemic. One poem is rollickingly funny. Do not miss the notes and the dedication.

MILDRED B. YOUNG

**False Gods, Real Men.** By DANIEL BERRIGAN. Macmillan. 111 pages. \$4.95

IT IS HARD, almost impossible, to separate the man Dan Berrigan from the poet Daniel Berrigan. One brings to his poems what one already knows of his life. The reader's feelings toward the revolutionary activities of the priest color the reader's feelings toward the writer's poetic activities.

Reading the poems in *False Gods, Real Men*, one knows that is exactly how the poet would have you react. He reinforces the reader's sketchy memories of his acts with quotes from Newsweek and The New York Times and the indictment. Then he develops out of those snatches of instant-history poems that

enlarge and crystallize the moment. The word made flesh. Or he carefully mentions that any references to actual persons living or dead are not only intentional, they are willful.

Willful is an operative word in this small volume of poems. Daniel Berrigan's will seems to have worked equally on his life and on his poems. The poetry in this collection is filled with what I like to call "creative rage," the kind of rage Dylan Thomas meant when he talked about raging against the dying of the light. Berrigan sees no simple solutions, no easy answers—but he is never afraid of the dark, either to be in it or to talk of it.

Daniel Berrigan the poet sees Dan Berrigan the man very well. He remarks, in the very first poem: "My brother and I stand like the fences of abandoned farms. . . ." Almost all the poems are first-person poems, poems that proceed from direct experience: The draft files burning when the "foul macadam/blossomed like rosemary/in the old tapestry. . . ."; a Vietnam trip in which he picked up an orphaned child "the messiah/of all my tears. . . ." These personal poems are much more effective than the literary constructs, and it is because of the creative rage that fills these poems that their images are just and just right. The poems are articulate, often quite powerful, and very real.

Will the poetry last beyond the man who did the deeds about which he writes, beyond the causes for which sake he has been martyred again and again? I am not sure. Beyond articulateness, beyond power of a right cause, poetry needs to sing, to soar, and Berrigan's poems do not. They have an adopted passion: Not the passion of the poem itself but of the things about which it sings. Yet if the reading of these poems changes one mind, opens one heart, I feel that Daniel Berrigan the poet will have been justified.

JANE YOLEN

**The House of Life: Rachel Carson at Work.** By PAUL BROOKS. Houghton Mifflin Company. 329 pages. \$8.95

RACHEL CARSON was a relatively obscure writer of newspaper and magazine articles and government bulletins before she became widely known for five scientific-literary books.

From her publications, speeches, and letters, Paul Brooks has selected pas-



sages of permanent value. Her writings on environment foreshadow today's concerns about ecology. From *Under the Sea-Wind*, he chose five enchanting chapters about marsh grasses, nesting terrapins, cypress swamps, spawning grounds, and the birth of a mackerel.

Rachel Carson became a biologist and editor in the Fish and Wildlife Service. Conservation interests took her to the Everglades, bird refuges, and a research vessel at sea. Eventually she left government service to write *The Sea Around Us*.

Family illness and other distressing incidents interrupted her final year on the manuscript. Nevertheless, she delivered it to Oxford Press in 1950. It was a bestseller for eighty-six weeks.

"The Birth of an Island" is a chapter favored by Paul Brooks: "Millions of years ago, a volcano built a mountain on the floor of the Atlantic. . . ." It is left to man to appreciate—or to devastate—this "miraculous creation."

It is natural for an author with degrees in marine biology to write books about the sea. Would her readers be interested in a book about indiscriminate use of untested pesticides? Although she would "miss the Maine rocks at low tide," she could have no peace of mind if she kept silent. She collected mountains of research material on pesticides, but obstacles grew: Her own sinus infection, her mother's death, and the illness of Roger, her adopted son. She spent the spring of 1961 bedridden with an infection. Still, she finished the last difficult chapter in June. *Silent Spring* was serialized by The New Yorker. The complete book was published in September.

Organized opposition came from chemical companies, nutrition foundations, university laboratories, and others. The popular press, letters, and reviews were overwhelmingly favorable.

From *Silent Spring*, Paul Brooks has chosen six magnificent chapters. One, "The Story of Clear Lake," brings out the heartbreaking results of using pesticides and documents what happened to fish, birds, and animals. Nature's own control is explained in the chapter, "Balance of Nature."

*Silent Spring* was republished in Great Britain, Europe, South Africa, Australia, Brazil, Japan, Israel, and Iceland. The book, dedicated to Albert Schweitzer, brought her the Schweitzer medal.

Rachel Carson died at the age of fifty-six in April 1964. She believed that a great part of man's spiritual growth is

in natural beauty: The lonely mountain, the sea, the stillness of the forest.

As editor-in-chief at Houghton Mifflin, Paul Brooks worked closely with Rachel Carson. For his recent book, *The Pursuit of Wilderness*, this "modern Thoreau" received a distinguished medal. Readers, worldwide, will cherish this pictorial book.

BESSIE WILSON STRAIGHT

**The New Testament in Current Study.** By REGINALD H. FULLER. Charles Scribner's Sons. 147 pages. \$2.95

THE AUTHOR is an Anglican priest, now professor of New Testament in Union Theological Seminary in New York. This book is a revision of lectures delivered to clergy of the Protestant Episcopal Church at the School of the Prophets, San Francisco, in June 1960. It is an item in Scribner's "Studies in Biblical Interpretation."

For the present reviewer, who has taught these writings for more than fifty years, the reading of this survey of modern critical scholarship is an exercise in nostalgia as well as an up-dating of knowledge. Fifty years ago, critical examination of Scripture was widely held to be "blasting at the Rock of Ages." It is still so regarded by many. In reality, these studies have meant the end of the "sky-writing" view of the Bible. However disturbing to inherited views, many have come to see that the Bible has issued from the living center of the life and thought of men of faith. Reginald Fuller's text is not burdened by overtechnical language, and the author does not obtrude his own views.

The first two chapters deal with Rudolph Bultmann's "de-mythologizing" of the New Testament. As a chaplain in the First World War, Bultmann learned that much of the language of the Bible was quite meaningless to the soldiers. Now myth is a way of communicating thought that cannot be expressed in logical syllogism or in scientific formula. How can the creative meaning of the New Testament myths be retained without perpetuating the obsolete forms? His attempt to eliminate the myths has made him the most creative and controversial figure in present-day Biblical studies. Does Bultmann verge on Gnosticism—that is, the evaporation of Christianity into a set of ideas? Does he endanger the historical reality, which has compelled a grappling with life as it is rather than an escape into forms of thought? This may be a continuing question mark.

The chapters that follow deal with

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the new quest of the historical Jesus, Pauline studies, the Lucan writings, the Johannine problem, diagnosis, and prospect.

Modern studies are concerned chiefly with the religious meaning of the writings. Questions of date, authorship, authenticity, and the like are still pursued, but the main stress is on New Testament theology. This was not the case in my youth. Can we detect Jewish, Jewish-Hellenistic, or purely Hellenistic influences? What of the relevance of the Dead Sea Scrolls? In at least one instance, the dating of the Gospel of John, modern scholars have moved from a more radical to a more conservative view—not as late as 140 A.D. but on or about the year 100 A.D.

How could the author discuss Luke-Acts without any reference to the distinguished contribution of Henry J. Cadbury?

ALEXANDER PURDY

**On the Shred of a Cloud.** By ROLF EDBERG. Translated by SVEN AHMAN. University of Alabama Press. 200 pages. \$6.50. Paperback, Harper Colophon Books, \$2.25

WITHIN A THIN FILM of atmosphere, "only some fractions of a millionth part of the radius of the earth," there exists all the life we know of in the entire universe. "Below this film is the solid mass of the globe, glowing with black fire in its interior—an abode of death from the point of view of organic life. . . . Outside the ozone covering: A black emptiness where the cold of space and its radiation, softened by no air cover, join in creating another realm of death. . . . In this paperthin margin . . . with the hot black death of the globe beneath, the cold black death of space above . . . we love and dream and strive, and indulge in our politics. . . ."

In these words, Rolf Edberg, governor of the province of Värmland, Sweden, helps one locate his precarious place in the cosmos. He locates man in time and shows the rapidly accelerating process by which he is bringing to a tragic end millions of years of evolutionary development, because we "have failed to understand that the earth does not belong to us, but we to the earth."

He is a layman writing for other laymen. In a travel diary of a hiking trip through the Swedish mountains with his seventeen-year-old son, he asks himself, "Did you try to escape from something up here? . . . You may walk in your mountains, listen to the silence . . . and yet, heavy echoes will be heard

penetrating the silence—echoes of young men in uniform marching around the globe. Yellow, brown, black, and white soldiers, all of them moving in that same robot-like gait. Marching where?"

Rolf Edberg succeeds in showing that the problems of peace, pollution, and population are inextricably bound together and require a common solution. Each of these problems transcends national boundaries; they are world problems. To deal with them, man must achieve a world viewpoint. He must also create a world structure. The spirit can only express itself through form; to become effective the Word must become flesh and dwell among us.

Every man must be restrained from destroying the planet on which all men—and all man's fellow creatures—depend for life. There are some among us who will not be restrained by anything less than the power of law.

Published in 1966, this book has been a bestseller in Europe, having gone through ten printings in three years before being translated into English and brought out for American readers by the University of Alabama Press in 1969. A paperback edition was published by Harper Colophon Books in 1971. The exquisite quality of the prose is a credit to Edberg's writing and to the skill of Sven Ahman, the translator. The many typographical errors are a discredit to the University of Alabama Press.

If enough people would read *On the Shred of a Cloud* and catch the vision that Rolf Edberg shares, the dangers the book cites might yet be surmounted. Mankind could be saved.

MORGAN HARRIS

**The Sea and the Honeycomb; a Book of Tiny Poems.** Edited by ROBERT BLY. Beacon Press. 107 pages. \$5.95

"IN THE BRIEF POEM," the editor tells us, "the poet takes the reader to the edge of a cliff, as the mother eagle takes its nestling, and then drops him. Readers with a strong imagination enjoy it, and discover they can fly."

These sixty tiny poems of three or four lines each, none rhymed, are drawn from the ancients, the early Middle Ages, the Japanese, and contemporary writers, among others. Each, as the editor puts it, opens a door in the wall for an instant to show you where the entrance is. The possibilities in this beautifully made small volume are wide.

EDITH H. LEEDS

## Pamphlets

by M. C. Morris

**Arms Traffic and Third World Conflicts.** By GEOFFREY KEMP. In: International Conciliation, No. 577, The Carnegie Endowment for International Peace.

THIS is a careful study of the types and amounts of military hardware being transferred from whom to whom in today's first, second, and third worlds. It includes a region-by-region analysis of arms, controlled or uncontrolled, in the Middle East, South Asia, Southeast Asia, Taiwan, South Korea, North Korea, Africa, and Latin America. It examines realistically what the author regards as the dangers attending too quickly or too widely imposed arms embargoes.

**Sex Education (Sex Information and Education Council of the United States Study Guide Number One). Sexuality and the Life Cycle (SIECUS Study Guide Number Eight).** SIECUS, 419 Park Avenue South, New York. 50 cents

FORTY YEARS AGO the appearance of such pamphlets as these two examples of the ten presently available SIECUS Guides might have been hailed as revolutionary. Today their chief usefulness lies in correcting the sensationally slanted sex emphases pandering by mass media publications—provided, of course, the readers of the latter would buy them.

**Inward Light.** Vol. XXXII, No. 76. 3518 Bradley Lane, Washington 20015. 48 pages. Single copy \$1

PERCEPTION AND PERCEPTIVITY, by Laurence Bendit and Phoebe D. Bendit, is the lucid lead article in this number. It states sympathetically a number of truths: "Men pride themselves on being logical and rational; they are not so in fact." "Intuition often referred to as feminine is actually just as prevalent among the male sex." The article explains why.

There is an editorial appreciation of Rachel Cadbury by Elined Prys Kotschnig and a memorial article about her by Helen Stark. A thoughtful article on the Pasadena Sanctuary, a continuing happening which was "worked out between the Resistance and the Friends Ministry and Counsel Committee," was written by Leonard Brown.

A treatise, "Evil and Good," by Robert Clark, asks: What hope is there for a world that seems bent on destroying itself? Here is an unusually interest-



ing number of a publication sponsored by Friends Conference on Religion and Psychology.

**On Jews and Judaism.** (A Selected, Annotated List of Films and Filmstrips). Institute of Human Relations of the American Jewish Committee, 165 East 56th Street, New York. 28 pages. 35 cents

SOME ONE HUNDRED FIFTY films and filmstrips on Jewish religion and ethics, history, religious holidays, Israel, and miscellaneous world topics are listed and briefly described. Sale or rental price (if any) and directions for ordering are indicated.

**Religion in Public Education.** By PHILIP JACOBSON. American Jewish Committee, 165 East 56th Street, New York. 41 pages. \$1.50

WITH OBJECTIVITY and devotion to the cause of truly religious education, the author has put together a readable and well documented study guide.

His short chapters cover separation of church and state; government aid to education; teaching "about" religion; observance of Christmas; moral and spiritual values; prayer and Bible reading; and dual enrollment, released time, and use of school premises by religious groups. In each he sets forth the problem, cites the principal suggestions for action made thus far, sums up pros and cons, and appends questions.

**William Penn.** By VERNON NOBLE. Friends Home Service Committee, Friends House, Euston Road, London NW 1 2BJ. 32 pages. 15 pence

THE FIVE short chapters: "Introducing a Personality," "Courtier into Quaker," "A Legal Farce," "Pennsylvania: 'Holy Experiment'," and "Troubles of a Statesman" give Penn sympathetic treatment. As a man "learned without vanity . . . as free from rigid gravity as he was clear of unseemly levity . . ." the shortcomings and liabilities of the founder of Pennsylvania are honestly appraised.

The basic problems William Penn faced still are with us: The new generation still is not understood. Letter-of-the-law specialists still make legal farces out of court scenes at which the sacredness and dignity of the human personality is at stake. "Dexterous swindles" still are perpetrated in high places, and there are few statesmen (and fewer politicians) with the moral stamina to stand firmly on principle and exert a disciplinary influence at first hand—let alone by correspondence from overseas.

## Cinema by Robert Steele

IT IS GOOD for a change to see a movie that is not improvised, casual, smart, cute, funny, or sexy. *The Trojan Women* has performances on a grand scale, is serious, and is of somber significance—a new movie experience. Euripides's timeless indictment of the horror and futility of war and Michael Cacoyannis's recreation of it in a film prod a spectator into soul-searching. The screenplay is adapted from Edith Hamilton's translation of the play.

The cast of the film is a noteworthy assembly of stars and fine supporting players: Katherine Hepburn, Hecuba; Genevieve Bujold, Cassandra; Vanessa Redgrave, Andromache; Irene Papas, Helen. Alberto Sanz plays Astyanax, the son of Andromache and Hector and the grandson of Hecuba. Patrick Magee plays Menelaus, and Brian Blessed Talthybius. The music is by Miklis Theodorakis, who is best remembered for his scores for *Zorba*, *the Greek* and *Z*.

The screenplay is a responsible adaptation from the play. Euripides's anger against his country for what it had done to Troy is intact. Euripides's condemnation of what his countrymen had recently done makes him a comrade of those who are denouncing our warring government.

The feel of classical drama expressed by Michael Cacoyannis in his film may explain one of the reasons for its financial failure. Yesterday's Oscar-award-winning film is a "classic," but experiencing a classic drama retooled as a *sonne et lumière* evening to fill one of our two evenings spent in Athens satisfies most appetites.

The more pertinent reason for the failure is that the film, like the play, is one long pageant of agony. The suffering of Hecuba, Andromache, and Cassandra is more than many persons wish to take. Without relief, anguish builds on anguish. The chorus extends and prolongs it. The suffering and pathos continue to mount long after one has thought, "this is enough." The apex is finally reached near the end of the film when Hecuba says what has to be said—what still has not been said and must be said—when she looks down upon the body of her murdered grandson.

Because the film is half theater and half cinema, it does not satisfy as a completely unified, artistic work, al-

though the director, his staff, and his superb cast did all in their power to bring off a triumphant film.

In her preface to her translation, Edith Hamilton said: "*The Trojan Women* is the greatest piece of anti-war literature there is in the world. . . . Nothing since, no description or denunciation of war's terrors and futilities, ranks with *The Trojan Women*, which was put on the Athenian stage in the year 416 B.C. In that faraway age, a man saw with perfect clarity what war was, and wrote what he saw in a play of surpassing power."

Perhaps Euripides is still too strong, painful, truthful, troublesome, and close to us to give a lot of us what we want when we go to the movies.

## REUPHOLSTERY and SLIPCOVERS

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## Letters to the Editor

### A Rejected Gift

I WOULD LIKE an explanation for the inclusion of "Prayer" (pages 22, 23) in the book *A Song Book for Young Friends*, published by Friends General Conference, 1971.

I ordered a copy of this book as a gift for a religious group in another country. Unfortunately, I had not read it thoroughly. My gift was spurned, rejected, returned with a message of shock and protest. I cannot imagine why a peace-professing group would include this in an otherwise enjoyable collection of songs. How could one justify this ghastly song to a group of Christian pacifists, including some Quakers, in another country? Or to anyone in any country?

EDITH P. STRATTON  
Upper Montclair, N. J.

### Reply from FGC

THE SONGS included in *May The Long Time Sun . . .* were selected by young Friends in Baltimore Yearly Meeting. Final editing was done by two members of the Religious Education Committee and myself.

The song you refer to is one of three in a row ("Crow on the Cradle," "Prayer," "I Come and Stand") that are cynical or sarcastic about war and our involvement in it. I personally would not have made those selections for a songbook as I am more inclined to emphasize the positive. Nonetheless, these songs are meaningful to teenagers. They have grown sarcastic and cynical through their continued exposure to the atrocities of Vietnam. People in high school today cannot remember when there was no war in Vietnam, and their earliest memories of it include promises that it would be ending soon.

The song entitled "Prayer" is intended to be understood along the lines of Mark Twain's "War Prayer." For people of that age it emphasizes the absurdity and irony of American life as they have experienced it. The need to express their own cynicism in song or otherwise is widely evidenced.

I sincerely regret the distress that the presence of this song in the songbook has caused you and your friends.

PATRICIA MCBEE SHEEKS  
Assistant Secretary  
Friends General Conference

### The Pale

AFTER years of study and self-denial, I have finally figured out the definitive position of liberal Friends on all questions of church discipline, membership, doctrinal clarity, theological coherence, corporate action, and what Quakerism is and isn't, to wit:

"There is no pale, and Richard Nixon is beyond it."

J. H. McCANDLESS  
Alburtis, Pa.

### Un-Friendly Notions

I FIND it difficult to believe that Friends Journal would print the quotation of Iris Murdock in "Miscellany" (FJ July 1/15) unless it was intended to provoke us or to serve as Socrates did, as a "gadfly."

Iris Murdock puts words together to make nonsense. It is likely that her assertions are part of the final gasps of a philosophical fad, which I had thought had already run its course and passed into the limbo of sterile notions.

"Words are spirit"—what an extraordinary notion! Words are sounds and symbols that can just as well signify nothing, as manifest the spirit.

Iris Murdock's conception of the relation of truth and language is the polar

## TWO VOLUMES OF INTEREST TO HISTORIANS, QUAKERS AND WEST INDIANS



### CARIBBEAN QUAKERS

HARRIET FRORER DURHAM

This history of the Quaker movement into the West Indies begins in 1650 and traces their arrival, successes and trials to the present day.

Harriet Durham has done an excellent job of researching an almost forgotten period of Quakerism in the West Indies. Henry J. Cadbury's foreword points out the difficulties and problems she encountered in collecting and sorting the scant information available.

This book will be a valuable addition to any library which deals with Quakerism or West Indies history and will serve as a basis to which other scraps of knowledge may be attached should any appear. \$6.95



### TORTOLA:

A QUAKER EXPERIMENT OF LONG AGO  
IN THE TROPICS

CHARLES F. JENKINS

This is a reprint of Charles Jenkins' story published in 1923. It is exactly as the original with the addition of a new Foreword by Harriet F. Durham.

Charles Jenkins relates the story of a small group of Quakers who thrived on the island of Tortola in the West Indies for a short period during the middle of the 1700's. Their lives were but one small part of the history of thousands of Quakers who settled in the West Indies beginning in 1650. \$4.95

Order from Friends Book Store, 302 Arch Street, Philadelphia 19106 (215-MA 7-3576).



opposite of Friends' conviction that the most profound truths are inexpressible.

We refrain from creedal statements not from a lack of apprehension of truth, but rather because words are inadequate for the full expression of what can be experienced and apprehended.

Words, like painting, sculpture, music or behavior are means for suggesting aspects of truth, but Truth exceeds them all, in the life of the Spirit within us.

Friends Journal should not be circulating such un-Friendly notions.

R. WARD HARRINGTON  
Flushing, N. Y.

### True Historical Perspective

ELEANOR STABLER CLARKE (FJ, June 1) has done a real service to the Society of Friends by placing Jan de Hartog's *The Peaceable Kingdom* in true historical perspective. We can hope that the author will profit by these comments when dealing with Philadelphia Quakers, John Woolman and the Indians in a future volume.

The mission of the historical novelist is not to distort or to rewrite history to suit his own convenience, but rather, by use of vivid imagination, to make history come to life as flowing human experience derived from actual events.

Many Friends will feel that Jan de Hartog has failed to make a valid portrayal of 17th century Quakerism. His literary "Kingdom" may not be too peaceable. Yet he has set all of us to thinking and to that extent perhaps he has accomplished his purpose.

LEVINUS K. PAINTER  
Orchard Park, N. Y.

### An Illuminated Manuscript

I MUST RESPOND to the article of Eleanor Stabler Clarke (FJ, June 1/15) about *The Peaceable Kingdom*. It is clear that her point is well researched and a matter of conscience with her. I would not want to get so caught up in intellectual gamesmanship as to miss the point that this is a book about a dream: the actualization of a peaceable kingdom on earth in our time.

It is *not* essentially an historical document. It is *fiction*—a *novel* and should not be discussed in any other terms. This is clearly stated in the frontispiece. Indeed, it strives to be a poem—lyrical, aesthetic and with an emotional impact. Whether Margaret Fell or Elizabeth Fry was first to enter the prison is not important to the novel—or the reader—or to its purpose. The important thing is what

happened to individuals who were led to follow strong leadings; that God has but *Thee*, which is as true *now* as then.

Jan de Hartog *knows* the facts—not only those recorded in the history books and dusty old journals, but also those intimate and emotional ones from having lived out several leadings of his own. *The Peaceable Kingdom* is an illuminated manuscript: A witness filled with blood, sweat and tears and a great deal of love. It will serve to speak to the condition of a good many Friends and to the continuing enlightenment of friends of Friends.

MARY MARGARET MCADOO  
Sarasota, Florida

### Serve the Lord; Serve the People

THE UNITED Farm Workers Union, headquartered in Keene, California, with offices in most major cities, needs help and support of their boycott of non-union iceberg lettuce, if they are to continue to survive and grow in their work to bring dignity to the lives of America's lowest-paid workers. They face prohibitive legislation and massive fear and ignorance in many parts of the country.

"Survival of American Indians Association" and "American Indian Movement," offices in Tacoma, Washington, and (I believe) Minneapolis, Minnesota, are two organizations struggling to gain a measure of justice for Native Americans. I know AFSC has looked into the S.O.A.I.A. fishing rights struggle, but I've never seen anything about it in Friends Journal.

These are areas that we believe need to be brought to the attention of Friends and other concerned Christians, until such time as justice and mercy and faith are universally lived by—not just spoken of.

TIM AND BON ATWATER  
Concord, Mass.

### Pen Pal Requested

PLEASE for your kindness I would like each of you to become my pen pal and I would be grateful if you write to me.

I am a male aged 20 and I completed my secondary education last year but was unable to continue because of financial difficulties. I am learning book-keeping and religious correspondence courses on my own.

Waiting to hear from each one of you soon. Yours in Christ Jesus.

PETER J. N. GITAU  
c/o Shubhag Ltd.  
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Ruiru, Kenya

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Robert L. Smith, Headmaster

## Classified Advertisements

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

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

## For Sale

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

**TOOLS TO HUMANIZE TECHNOLOGY.** Free catalog. Camping equipment, garden tractors, shop tools, flour mills, etcetera. Postpaid anywhere in United States or Canada. 1316 Spruce Street, Berkeley, California 94709.

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## Opportunities

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

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## Books and Publications

**A BOOK SERVICE FOR FRIENDS.** Current hardcovers, 25%; paperback, 10%. For list of suggested books, send stamped envelope to H. R. Weitzer's Book Service, 30 Horatio St., N.Y. 10014.

**"QUAKER SHEETS TO THE WIND"** by Robert N. Cool is an account of the first year of an experimental weekly, *The Rhode Island Boat and Messenger of Peace*. Also "Leaves from the Journal of a Poor Vicar," narrative of Christian faith and social perception rescued from reform papers of the 1840's. Both in 60-page Boat Book. \$1. postpaid. The Observatory Press, 217 Pleasant St., Providence, R.I. 02906.

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

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## Wanted

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## Positions Wanted

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## Personal

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# MEETING ANNOUNCEMENTS

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

## Argentina

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

## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, 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., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

## California

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

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

**COSTA MESA**—Orange County Friends Meeting, Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

**DAVIS**—First-day School and adult discussion, 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 658-5789.

**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. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7440.

**SAN JOSE**—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

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

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

**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**—622 Williams St., Worship, 10 a.m.; discussion, 11. Clerk: Hobart Mitchell, RFD 1, Norwich 06360. Phone, 442-7947.

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

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

**STORRS**—Meeting for worship, 10 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.

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**ODESSA**—Worship, 1st Sundays, 11 a.m.

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

**WILMINGTON**—Meetings for worship; 4th & West Sts., 10:30 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. 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**—Unprogrammed worship. Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Coclerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

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

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

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

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

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

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

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

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

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

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

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

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

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

### Indiana

**BLOOMINGTON**—Meeting for worship 10:15 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.

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

### Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

### Kentucky

**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 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

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

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

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

**EASTON**—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. 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 584-2788.

**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 meetinghouse 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 825-6566. 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 Wilts, 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.

**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 Ramsen 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 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.

**FLUSHING**—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

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

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

**ITHACA**—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

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

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

**NEW PALTZ**—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

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

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**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, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

**QUAKER STREET**—Mid-April to mid-October, unprogrammed 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, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

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

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

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

**WESTBURY, LONG ISLAND**—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

## North Carolina

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

**CHARLOTTE**—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

**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 (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

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

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

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

## Ohio

**CINCINNATI**—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

**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 9-9728.

**SALEM**—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

**TOLEDO**—Bowling Green Area—Allowed meeting, unprogrammed, Sundays 10 a.m., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information or transportation: David Taber, 419-878-6641 or Alice Nauts, 419-242-3934.



Peter Walsh

*Birmingham Meetinghouse, West Chester, Pa.*

**WAYNESVILLE**—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

**WILMINGTON**—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

## 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. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

**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 old Rt. 30, 1/2 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, 10:30 a.m. Phone, 169-2899.

**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 1/2 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.

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

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

**HORSHAM**—Route 161, Horsham. First-day School and meeting, 11 a.m.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

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

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

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

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

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

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

**MILLVILLE**—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham—Jeanes Hospital Grounds. Fox Chase, 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.

**SPRINGFIELD**—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

**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 Jeffreys, 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.

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

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

**SOUTH LONDONDERRY**—West River Meeting. Worship, Sunday 11 a.m., in the home of Charles and Ruth Perera, South Rd., Peru, Vt. Phone 824-3783 or Anne Compter Werner—824-6231.



## Virginia

**CHARLOTTESVILLE**—Janie Porter Barrett School, 410 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 Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 2-7006.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

**MADISON**—Sunday, 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.

## Coming Events

### September

3—Adams, Mass., First-day meeting for worship, 3 p. m., followed by message from Miriam Zahradnik, member of Mt. Toby Meeting, Amherst, Mass.

15-17—Weekend of Thinking and Talking about the Study of Peace. Write Earle Reynolds, POB 686, Ben Lomond, CA 95005.

15-17—Missouri Valley Conference, Rock Springs Ranch, Junction City, KS. Write Arthur Evans, 619 S. Monroe Way, Denver, CO 80209.

22-24—Annual fall conference, Friends Committee on National Legislation, Quaker Lake Conference Center, Climax, N. C. Details from FCNL, 245 2nd St. N.E., Washington, D. C. 20002. Discussions of spiritual roots for political involvement, welfare, human justice, military spending, the seabed, Indochina war.

23—Flea Market, Yardley Meeting-house, N. Main St., Yardley, Pa., 10 A.M.-4 P.M. (Rain date Sept. 30.) If you wish to sell items, call 215-HY 3-4717.

## 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.*

### Births

**KERMAN**—On June 4, a daughter, ADA JOY KERMAN, to Ed and Kate Kerman. The father and paternal grandparents, Ralph and Cynthia Kerman, are members of Ann Arbor Monthly Meeting.

**ZINDLER**—On June 16, a son, ERIC WAYNE ZINDLER, to Herbert and Audrey Zindler. The parents are members of

Poughkeepsie Friends Meeting, New York.

## Marriages

**CATLETT-KIENINGER**—On July 8, at the home of Gertrude Mathews, and under the care of Columbia Monthly Meeting, Mo., CAROL J. KIENINGER, daughter of Tilden and Loretta Kieninger, and RICHARD R. CATLETT, son of Richard W. and Ila Catlett. The bride and bridegroom are members of Columbia Monthly Meeting.

**FALCONI-POST**—On June 24, at The Inn, Buck Hill Falls, Pa., under the care of Germantown Meeting, Phila., ELIZABETH POST, daughter of Richard and Helen Shilcock Post, and JOSEPH FALCONI, son of Jean Budd Falconi of Honesdale and Jose Armando Falconi of Quito, Ecuador. The bride and her parents are members of Germantown Meeting.

**MOORE-STEIGER-WARM**—On June 17, in Cornwall, N.Y., under the care of Cornwall Meeting, SHERRY STEIGER-WARM and DAVID CLARKE MOORE, both members of Cornwall Meeting.

**MORRISON-COMLY**—On May 25, under the care of Wrightstown Meeting, Pa., LOUISE COMLY and RICHARD MORRISON. The bride is a member.

**SEAVELL-THOMPSON**—On July 1, under the care of Wrightstown Meeting, Pa., ELLEN F. T. THOMPSON, daughter of Elbert and Carol Thompson, and ERIC A. SEAVELL. The bride and her parents are members.

## Deaths

**ALBERTSON**—On May 4, MARK ALBERTSON, aged 29, after a long illness. He was a valued attendee of Powelton Preparative Meeting, Philadelphia, which was deeply moved and strengthened by sharing in his courageous struggle with cancer. He is survived by his wife, Sandi Albertson, recently clerk of Powelton Meeting, and two daughters, Robin and Kimberly.

**CARRELL**—On May 30, in Mahaska Hospital, Oskaloosa, Iowa, GOLDA O. RUAN CARRELL, aged 84, a member of College Avenue Friends Church and a recorded minister. She was a graduate of William Penn College, and received a B.D. from Hartford Theological Seminary, a B.E. from Columbia College of Speech and Dramatic Art, and an M.G.A., International Graphoanalysis Society.

She organized the speech and voice department in Nebraska Central College in 1918 and taught there for 35 years.

She taught graphoanalysis and was involved in counseling in Oskaloosa where she was active in the Business and Professional Women's Club, Delta Kappa Gamma, American Association of University Women, Women's Christian Temperance Union, Oskaloosa Women's Club and International Graphoanalysis Society, Indiana.

She and her husband were active in Nebraska Yearly Meeting for 35 years and were related to Iowa Yearly Meeting prior to, and since their return to Oskaloosa.

She is survived by her husband, Ora W. Carrell.

**JOHNSON**—On July 4, at his home in Winter Park, Florida, ALAN JOHNSON, a founding member of Montclair Meeting, N.J. He was an active member of the Meeting for many years. He made Florida his home much of the year following his retirement from the Newark, N.J., Public

School System, which he served for 41 years as teacher, high school principal, and as assistant superintendent. He was a sojourning member of Orlando-Winter Park Meeting. He is survived by his widow, Helen Dillistin; a son, Alan; a daughter Joy; and several grandchildren and great-grandchildren.

**LAMB**—On June 9, at the Keswick Home, Baltimore, MARGARETTA WALTON LAMB, aged 91, a member of Stony Run Meeting, Baltimore. She was graduated from Swarthmore College in 1902 and for many years taught kindergarten in the Baltimore Public School System.

**STEVENSON**—On April 19, CHARLOTTE STEVENSON, a member of Community Friends Meeting, Cincinnati, Ohio. She had a love for all growing things, a deep concern for others, did not stand in judgment of the shortcomings of others and had Christ as the center of her life. She is survived by her husband, Hale Stevenson; and a son, Karl Stevenson, of North Carolina.

**SUPLEE**—On June 27, SUSAN SHEPPARD SUPLEE, in Friends Boarding Home, West Chester, Pa., a member of Goshen Monthly Meeting and also active in Lansdowne Meeting, Pa. She was graduated by Banks Business School, class of 1902, and had been a bookkeeper for Shoemaker Co. and The Philadelphia Library. She served on the board of Jeanes Hospital and Friends Boarding Home in West Chester. She is survived by two sons: Edward B. Suplee, of Wilmington, Del., and J. Reed Suplee, of Warrington, Pa.; a daughter, Elizabeth S. Fisher, of the Virgin Islands; eight grandchildren; and 18 great-grandchildren.

## In Memoriam: Jo Noble

JO NOBLE of the Friends Service Council died from a heart attack at her desk in Friends House, London, on 30th June, the day she was due to retire. She was 60 years old on June 2nd.

Her work with Friends began at a training camp in Cornwall during the early months of the war, followed by a period at Spiceland where she taught conscientious objectors to cook. As part of Friends Relief Service she helped evacuees mainly at a large settlement for mothers and children in Yorkshire. From 1946 to 1957 she was a mainstay of the Quaker Centre in Paris. She joined the FSC staff in 1960 to become, successively, Secretary of the North Africa Advisory Group, the West Africa Group, and the Jordan and Lebanon Committee. A beloved colleague and an intrepid traveler, she had a flair for maintaining close relations between field workers and the central administration.

Tributes to Jo Noble have been pouring into the FSC offices: "She was a confirmed listener. Her approach to wider international issues was founded on a deep feeling for the problems and stresses of individuals. . . . in a situation of human turmoil and suffering, as among refugees and war victims, she was like a rock" . . . "Her life was joyous and full of lovingness." . . . "She was a person of great humanity and warmth of understanding and had a wonderful patience with all sorts of odd people." . . . "She was really someone quite special, particularly in her personal interest and concern for each individual."

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