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Quaker Thought and Life Today





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From a Facing Bench

THE PHOTOGRAPH ON THE COVER was taken in the Rocky Mountains by G. Macculloch Miller II, a member of Moorestown Monthly Meeting, New Jersey. He is chairman of the history and social science department of Moorestown Friends School and is director of its senior high school.

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Today and Tomorrow

Volunteers

WE WRITE THIS during Volunteer Week, when Greater Philadelphia salutes its nearly two hundred thousand volunteers who work in health, welfare, recreational, and educational agencies. It is as good a time as any to express publicly the gratitude we feel and express privately every day to our own loyal band of volunteers, who do much to keep Friends Journal on an even keel.

They stuff envelopes, type letters, run errands, check subscription lists, do other tasks, always happily, always efficiently, always promptly.

We salute, then, Susan Worrell and Annemarie Neumann of Lansdowne Meeting; Donald Rose, of Arch Street Meeting, and M. C. Morris, who retired after a long career as college professor of languages and (with Elizabeth Morris) service overseas with American Friends Service Committee. He lives in Moorestown, New Jersey, and is a member of Cleveland Meeting. He helps us with translations and similar intellectual endeavors.

Prima inter pares among them is Elizabeth Sheppard Lewis, of Valley Meeting. For fourteen years she was a part-time receptionist at Friends Institute, 20 South Twelfth Street. When she retired, still full of vigor, she looked for other Friendly work to do and found a niche to be filled in our office. Elizabeth comes regardless of rain or shine, sleet or snow, hot or cold, whenever there's work to be done. She commutes more than fifteen miles from St. Davids to our office. Her "pay" is an occasional cup of tea; she carries her own lunch. She is a breath of youthful exuberance and gaiety. She is ninety-three years old. We love her.

Your Right to Say It

ALONGSIDE the apothegm attributed to Voltaire, "I disapprove of what you say, but I will defend to the death your right to say it," we put one that we like even better, "Le secret d'ennuyer est de tout dire."

We have thought about them a lot lately—in conversations, meetings, and a tirade that had been announced as a lecture—but we refrained from quoting either of them, out of respect for the sophistication of the party of the first part.

We seem to be approaching a situation where it is embarrassing for friends and unpleasant or dangerous for speakers, writers, and office-holders to discuss, examine, or criticize a number of public, sensitive issues, which call for frank, open discussion so as to arrive at truth and equitable policy.

It is pressure more than attempted censorship, mistaken

idea of informed thinking more than thought control, inexperience more than intolerance. Nevertheless, it is bound to hurt the causes one espouses and the struggle upward for peace among all men.

It is easy to use words like "bias," "uninformed," and "unpatriotic" for honest attempts to arrive at the truth and to see both sides of an issue. It is shortsighted, too. Where there is no vision, the people perish. For vision, read *Perception*; for perception, read *Sensitivity* and *Awareness*; for people, read *All of Us*.

Disapprove—yes, yes. Give everybody, though, the same right to say, explore, discuss.

What Voltaire meant by the other saying, we think, is that one can say too much; much study (protestation?) is a weariness of the flesh.

Enjoy! Enjoy!

YEARLY MEETING SESSIONS and similar gatherings of Friends, we always think, should be happy times. We do not mean times of empty gaiety necessarily, although gaiety hurts nobody in these parlous times.

We mean *happy*: Warm, friendly, pleasant, pleasurable, sensitive—attributes that engender contentment (not self-satisfaction) and gratitude, for if contentment and gratitude exist, the other things we want badly are bound to follow. They are dedication to the common welfare, progress toward the common aim, and rededication to Quaker ideals and testimonies.

"In these parlous times" is a phrase a former governor of Iowa used in all his campaign speeches. Thomas Paine's sentence, "These are the times that try men's souls," is another aphorism that can be so unthinkingly used as to have no meaning.

We prefer something like this: "Friends met, mindful of the conditions of the times but happy that they could come together and praise God, from whom all blessings flow and to whose service they rededicated their lives."

Time for Enrichment

THE GENERAL PRACTICE of colleges and some institutions to grant sabbatical leaves may be a good one for Quaker organizations. We know a number of faithful, paid (underpaid!) workers of committees and organizations who should be given six months or a year off so they can see new faces, think new thoughts, gather new experiences, and prepare themselves in various ways for their next period of service—or to go fishing or climb mountains. Their employers might be the better for it, too.

Even the best-loved fixtures of a house need to be looked at now and then for possible repair, replacement, or, most likely, reappreciation.



Flame, Woodcut by Rockwell Kent

**The Conversion of Guy Colwell
as Reconstructed by Him
While in Solitary Confinement
in McNeil Island Penitentiary**

by J. K. Osborne

In the world of words, long ago,
—as grass and flowers grow
but not so long as lives of cliffs
and rivers—I said
“Lord, I haven’t seen you.
These books and works and miracles
of which I’m told are nothing but
frightened men’s inventions,
that will look on death for what
it is: Cessation of sensation,
the final empty end.
They claim you, Lord, but I
I haven’t seen you.”
Since then, Lord, something has been happening to me.

Was it you, Lord, who led me many days
to the shores and rocks in commune with the sea?
I came there often, to celebrate
—in reverent wonder I admit—

The very senses I was sure
would never perceive you.
Sometimes a breath, a whisper
Soft in the waves and wind
Bid me: Let these senses grasp a vision.

It bids me now: Stand in the wind and
walk in the sunlit waves, mind-moved.
It urges I touch the sunwet sand
Wind-washed brightly, too, in waves.
What sound it makes for me?
What words that I hear?
Am I an ocean?
Am I these rocks and waves?
For this same sun, and wind, wear down
mine own form.

Could I, Lord, be all these things,
as well as that called me?
Or is it merely need?

I sometimes wept, Lord, in birthpain tears,
When I saw from my place in the sea,
That the sun cast my shadow on the sand,
Cast my shadow on the guardian cliffs;
And the urgent insinuating wind
Tossed my hair into blinking eyes tear-filled,
Tossed water reaching round the rocks beneath my feet
and stretching far, far to where the great cliffs
became as one, shuddering under sea’s caress,
dissolved by sun and wind and waves
until a cloud became to
start the waters round again,
Round on the shadow of my form
lain prostrate on rock, sea, and sand.
Myself now feeling earth’s caress, I wept.

Did you do this to me Lord? Is there
something you were trying to say?

Was it you leading me to mountains and forests,
Where I walked in speechless wonder
breathing silence midst the company of giants?
Wooden mammoths, stone goliaths voicelessly
Speaking words I had been hearing from the sea.
I would have wept again, Or spoke to plead,
Had not delicate stalks of life beneath my feet
made clear that there was nothing I could say.
Little stacks of cells,—they know,
I like to think,
the drama, and humble part they play,—
sweet friends!

Do I hear these speak, too, whispering
words of recognition as my hands
and feet ply among them?
—It is you, Lord?—
Or is it the echo of my silence?

And these flowers!
Such dignified humility just emanating
varied bits of punctuating color.
Is it you who fills me with expansive admiration

For the fragile proffession of a flower?
Since, after all, am I really
greater, better, than a flower?
Its place and meaning, destiny and duty
are so clear, so full and positive;
Can I ever say the same of me?

Oh, Lord!
let these senses hold your visage!
Let me live, as flowers do,
signed with godly countenance
and living days in works of good
by joyful giving, unquestioned being.
I am alive. I am a man. My senses are awake.
Let me Know!

Lord, I can't see you, but sometimes
I think I see your reflection,
sense your light,
As I perceive and am perceived
By all the wonders around me.
Lord, I can't hear you, but sometimes
the breath whispering in my soul
reaches out to join in conversation
Between tiny protoplasmic pools
and gigantic oceans.

Lord, I can't taste you, but sometimes
when rain sweeps past my face
and mingles there
With my own wetness,
I savour eucharistic wine.

Lord, I can't smell you, but if
all I had were blossoms,
incense, ripened fruit;
This would be enough
To make my questions meaningless.

Lord, I can't touch you, but when
hands reach out to mine, and meet;
when lips brush me to gently wound
And flesh is lost in flesh
I know I've found an eternity.

Are you hearing me, Lord?
Can you see me?
When wind and water and
Green growing things set their touch on me
Do I cause, in you,
As much pleasure, as much goodness,
As I feel?

Is it you, Lord?
Who gives me this awareness?
Could I presume to think of you as me?

Lord, if you're not there
I misassign significance and sense,
Time's passing and events, with
Careful caresses I receive
At the hands of my environment.

Lord, if you are there, I know
you're not giving me a chance
To convince myself otherwise.

Emotion and Spirit in Picasso's Guernica

by Dorothea Blom

ONE SPRING DAY in 1937 the little Basque town of Guernica was razed in the first military experiment of saturation bombing. Pablo Picasso was enraged when the news reached him, and he poured his fury into a sketch, the first of fifty studies that led, in a month, to the final work on his great painting, Guernica.

During that month, Picasso participated in an intense and silent dialog with a new visual world that was taking shape before him and through him. He penetrated deeper and deeper into the mystery of man's inhumanity and the helpless agony of the innocent. He created an imagery to equate the mystery.

The painting spreads over a whole side of a gallery in the Museum of Modern Art in New York. Strange beings in it loom and hover in an eerie flicker of black and white and gray.

Each year the painting seems to attract and move more people with its mystic power, although to many it is baffling and incomprehensible. Why?

Great art tends to spearhead history. History now is made at an unparalleled pace, and no wonder we fall behind! For a hundred years we have lagged a generation or two in recognizing our most vital art. Impressionist paintings, our great-grandfathers argued, insulted the public intelligence. Today we accept those paintings as a valid and buoyant way of seeing the world.

Great art often comes through as a new visual language that looks foreign and meaningless—at first. The language of Guernica begins to communicate, usually, only as we see it repeatedly and only insofar as we are curious and open to learn this language. Once we get into step with its visual language, the painting can actually help us feel at home in our patch of history.

Guernica is acutely contemporary. Yet the more we know Guernica, the more we see it building on sound tradition. Both classicism and romanticism here fuse and lend strength to each other.

What we call romanticism is an art surging with emotion, sometimes violent, often restless, and generally expressing some degree of uneasiness or suffering. Characteristically, it has off-center balance, a twisting and turning of forms and plunging diagonals. Distortion may serve as a visual equivalent for human feeling. In Guernica, distortion becomes a new language of swelling emotion.

Classicism is an art of poise and stability, expressed with simplified linear patterns and architectural restraint.



The Museum of Modern Art
Guernica, Pablo Picasso

Vertical lines usually dominate horizontals, and diagonals have a minor place.

In *Guernica*, a romantic surge of intense feeling was caught and held in a classic net.

We need to explore its shapes as feeling rather than as objects and things. For instance, let the eyes rove over the twist and turn of agony in the dying horse. It is no mere dying horse. It is twisted agony. It is horse much more than horse—horse as universal symbol deeper than words—a life force itself. The image equates this spirited force of life wounded and writhing before collapse.

At the lower right, the woman who drags her leg is not an abject, wounded woman. She is pain. Here is what a heavy wound feels like as one drags it with waning strength. Yes, pain is like that. It distorts our sense of our bodies. A thumb that is hit by a hammer instantly becomes the largest part of the body. This is the truth of human experience of pain.

The mutilated soldier at the lower left tells us what it is like to feel as broken and scattered as a shattered statue. The hand on the sword is not so much hand as desperate clench. The flower in this hand is sublime irony. This grasp of the hand echoes a similar grasp of hand near the top of the painting—the hand that holds the lamp. The groping reach toward this grip of the lamp by this woman again stresses feeling rather than object. This woman's arm depicts reach, the energy of fumbling, groping reach. Reach is what matters. Not anatomy.

Eyes out of kilter in the faces tell what it feels like to be in the deepest throes of suffering. Only the face of the dead child in its mother's arms expresses peace and poise. At the point of extremity of suffering, only the dead know peace. The bull, with its unsuffering and steely glare, looms as the human capacity for unpredictable violence, incapable of knowing what it does.

All but dead child and bull cry to heaven. The two women facing the horse gasp soundless cries. The cries of mother and horse sharpen with swordlike leaps of tongue. The shadow-bird between bull and horse, the soldier, the women at the two sides of the picture, all press their faces and cries heavenward.

The light on the ceiling suggests the eye of God, at the moment seemingly impersonal and mechanical. Yet the

clarity and steadiness of the light links with the pure white light seen through the window at the right.

As we recognize these shapes and beings as deep feeling rather than as objects and things, *Guernica* begins to reveal itself to us. But feeling alone never creates great art. In a work of art, shapes and forms live and breathe with a life of their own. The parts are energetically beautiful in kaleidoscopic relationships.

What purpose does a painting like *Guernica* serve?

Most of us, most of the time, bury our deepest feelings. Gerald Sykes says that Americans generally are emotionally frozen and only come to realize this when they become half-thawed. The unfaced fears of the human condition eat at our energy in our own hidden darkness. A vital function of the artist lies in creating imagery, embedded in living pattern, of human aspects that otherwise the community fails to recognize in itself. When the artist successfully salvages dreads from the nebulous blur within us, we can come to better terms with them. Then we are no longer completely at their mercy. We are in some greater measure released to face the world in which we live.

When art functions this way it is truly religious art, even though it has no obvious religious subject matter. Paul Tillich, the theologian, called *Guernica* "one of the most powerful religious pictures." But why an image of a great painting like *Guernica* can educate emotion and spirit where reason and logic fail, no one knows.

For Jephthah and His Daughter

She who loved mountain's freedom, dancing, song,
Laughing, exultant, must in a moment hide
Her dread of all her father's vows implied.
Knowing that innocents must pay for wrong
If ties of love and kin continue strong,
She asked his leave to rove the mountainside,
And mourn with friends the life his oath denied—
Two months of grace and pain—so short, so long.

She is no heroine for these sullen times.
Our rootless youth will not collaborate
To camouflage or sanctify our crimes.
Yet they may free some Jephthah from pride's fate;
Though stubborn elders fear to see the end
Of what they loved and formed, but cannot bend.

MADGE H. DONNER

Philadelphia Spring

This place has flowered with many springs
That melted many a year of snow;
Not I the first to know these things
Nor I the last who will ever know.
The birds have said that spring is here
In many another troubled year.

Why should this seem the only spring
They ever sang—or will ever sing?

PATRICIA ALICE MCKENZIE

When Differences Arise

by Edmund P. Hillpern

IN ONE OF OUR DIALOGS between Quakers and non-Quakers, the problem of divorce came up. We all were pessimistic about the increasing number of divorces.

One non-Quaker asked: "What about Quaker marriages? When two members of the Religious Society of Friends are married under the care of the Meeting, according to the advices and procedures of the Book of Discipline, do these marriages last longer than average?"

Nobody knew the answer, but a few Friends tried to pool experiences in Meetings they have known for twenty years or longer. The result was depressing. We have seen painful emotional troubles between husband and wife, the breaking up of families, separations, and divorces. We had no statistics, but we know there have been many, too many, unhappy homes.

We agreed that our knowledge of marital troubles within the Meetings is superficial. We have been shocked more than once by finding out that Friends had been divorced and that nobody in the Meeting had been aware the family was moving toward tragedy—for separation is tragedy, a destructive experience for the partners and for those who love them.

How do Friends feel about divorces? In the Book of Discipline of New York Yearly Meeting we find: "... Marriage is a covenant for life and it is with a deep sense of sorrow for our shortcomings that we note in recent years the appearance of divorce among members. . . . Members should feel free to come to the Meeting for help when differences arise. . . ."

Those words may have been adequate years ago. Today we need to be more forthright.

We should make a conscientious study of divorce and then propose a special procedure, which should express deep concern, give pertinent advice, and be based on tenderness and concrete knowledge. It should specify the help the Meeting can offer. It should incorporate the essence of the Meeting as a community.

When they marry during a meeting for worship, Friends ask for divine guidance, and the Meeting joins in this act of worship and participates in their search, hope, and happiness. Just so should Friends feel called on to share sorrows of separation and be a source of comfort.

Procedures for divorce, as precise as our procedures for marriage, will help. Now many of us tend to follow the line of least resistance: "Don't talk about it, it will work itself out"; "It's too private, don't meddle"; "That's something for a psychologist—we are not professionals." Those attitudes are denials of our ideals of sharing and caring.

The Validity of Quaker Marriage

Letter from the Past—245

I SUPPOSE so many of us take for granted the validity of our traditional Friends' marriage procedure that we forget that others have not done so.

One of the most widely distributed unprinted memoranda in early Quakerism was a record of a legal case settled at Nottingham in 1661 by Judge Archer in which the inheritance of a child of a Quaker marriage was vindicated. To this was added from American experience an approval from an unnamed Catholic friar in Maryland. In the various Colonies, laws were passed early authorizing the custom and manner of marriages among the Quakers (for example, the Legislature of New York in 1684).

In the United States of today, whether a Friends marriage is legal, or with what supplements, is a matter of state legislation, and some of the fifty states with less ancient Quaker settlements than others have not yet authorized the barest Quaker ceremony without a civil or ecclesiastical personage having part. For example, the General Assembly of Missouri adopted a law authorizing Quaker marriages which first came into effect on October 13, 1969—not quite soon enough to be of use to the engaged Quaker couple who effectively promoted its passage.

The early Friends were fortunate in that during the Commonwealth period church marriages were not compulsory. Even after the Restoration the civil marriage from which the Quaker procedure evolved was supported in the courts. As George Fox said, looking back from 1690 at the hostile attempts of anti-Quaker forces, "they would have bastardized and disinherited our children if some judges had not been more moderate than others and stopped them."

From another angle, a marriage would seem to be best validated from later experience. I have attended several such ceremonies in 1969. Therefore, I have often thought of what was said of marriages just 300 years earlier, and I finally celebrated with a few other descendants the marriage day of my own parents just 100 years before.

The journals of Friends usually say little about their own marriages. I am glad to quote one of them, that of Thomas Ellwood, who was a man of some note because of his friends if not in his own right. He was the amanuensis of the poet John Milton, the chosen editor of George Fox's *Journal*, and an acquaintance of William Penn and of Penn's beloved Gulielma. He tells in full of his courtship of Mary Ellis. Referring to their marriage in October 1669 he wrote:

"We took each other in a select meeting of the ancient and grave Friends of that country (county). . . . A very solemn meeting it was, and in a weighty frame of spirit we were, in which we sensibly felt the Lord with us and joining us; the sense whereof remained with us all our lifetime, and was of good service and very comfortable to us on all occasions."

Mature modern married Friends will realize the variety included in the reminiscent phrase "all occasions." In the sequel, Ellwood's father used the fact that the marriage was not "by the priest and liturgy" as a reason for withholding the promised marriage portion.

A more famous marriage occurred the same month, in fact, the day before, at Bristol, between George Fox and Margaret Fell. It had the prior approval of other Friends and of Margaret's daughters and sons-in-law. But nothing, published or unpublished, in the records of it surpasses the *ex post facto* validation expressed by Thomas Ellwood. As advertisement of the impressive Quaker ceremony I think Fox himself found more satisfaction in the marriage he attended three years later in Rhode Island. (Letter 189).

The Lesson of Lazarus

THE THOUGHTS of the meeting for worship had turned to the way in which men respond to God, although we had started with that queerest of all parables, the story of Dives and Lazarus. Here we have a man who said "No" to God because he said "No" to man. His religious and social obligations were plain enough. Lazarus sat daily at his gate, so poor and friendless that only the dogs tried to ease his affliction.

And yet Dives said *no* to Lazarus—and thereby he cut himself off completely from man and almost but not quite from God.

When he died, he had become so utterly self-centered that he could not for a time realize that earthly conditions no longer held good and demanded that Lazarus should come and ease his torment. The answer was *no*, because Dives himself had created a gulf between them that Lazarus could not cross.

Then the first stirrings of something like compassion moved Dives—we can see the strong Jewish feeling for family at work here—and he asked that his brothers be warned of the agony they were storing up for themselves. Again the answer was *no*. If in the hardness of their hearts they could not feel for suffering humanity *where they stood*, no supernatural intervention would soften them.

God does not work like that. He surrounds us with the evidence of His love for us and the lack of love in the lives of others and asks us to work with Him in supplying the lack. Well—do we?

ROTHWELL BISHOP

Some Look Inward; Some Look Outward

by Edward N. Wright

FRIENDS now are being forced to face themselves and their beliefs in intense and agonizing ways. Those who tend to look inward sometimes are dismayed at those who feel that Quakers should only look outward. The reverse is also true. It is not merely a simple matter of defining "inward" and "outward." Words never are amenable to pigeonholing. Terms like truth, worship, love, and the Inner Light might all have to be redefined before Friends can understand and accept each other. Even then, it is doubtful if casual agreements and temporary accommodations could solve Quaker dilemmas. If some Friends are blind to the fact that they are racists, might they not also be blind to the fact that not all "good" Quakers must think and react alike?

Both the Inwards and the Outwards have plenty of tradition on their side.

At first sight, few Friends would object to our simple meetinghouses, where groups can assemble in worship or to carry on their business, or to the opening and closing of meetings with silence, the friendly handshakes that end a session, the announcements and greeting of visitors, and the activities of overseers, and such inward-looking committees as worship and ministry, property, hospitality, and religious education. Even the peace, race relations, and social order committees frequently are thought of as "our" special committees to minister to the world in traditional Quaker fashion and with our contributed or inherited resources. It is all part of a blessed community, which suits some Friends and arouses few antagonisms as long as the world leaves us alone to enjoy our way of doing things, our properties, and our tax exemptions.

Threats to that inwardness have always existed, but now our Meetings must face such problems as housing developments or projected thruways, but these are the kinds of confrontations that generally can be met by Quaker caniness or diplomacy, especially if the houses are to be occupied by white neighbors and our essential Quaker rights and reputations can remain intact.

Side by side with the Inwards are the Outwards. Not always are they the younger members of the Meeting. They are not satisfied with the status quo. They want to use physical and spiritual gifts to the utmost. They want action, not delays, and feel deeply that Friends have a message and an obligation to put religion into daily social action.

For such Outwards, a Meeting should not be just a

WHILE IT IS HUMAN to regard one's own judgments as rooted in eternal values, this impulse tends to substitute "my will" for "God's will." The results are unfortunate. Those who are liberal do not sense how often they give needless offense to conservative members; and conservatives do not sense how often they throw liberal members into black despair.

RILMA BUCKMAN

spiritual home, but a spiritual powerhouse for dealing with social, economic, and political problems. They may find it hard to put up with traditional Friendly ways, especially in meeting for business—session after session devoted to requests for membership admissions, transfers or resignations, the granting of travel minutes, Quaker correspondence, statistics, reports, and concerns. Often no time is left to consider what to them are matters of much greater importance.

Even if the Meeting does finally reach such issues as poverty, housing, racial discrimination, public education, and corruption—all of which affect our daily lives—there are some Friends who object strongly to considering such worldly, controversial topics in a religious meeting.

Is it any wonder that some Outward Friends have the desperate feeling that as a religious body we still live within the faith and practices of the rural 1870's while attempting to face the realities of the 1970's?

We are learning, to our sorrow, that the time-consuming Friendly way of conducting business by consensus breaks down if a few are insensitive to the general will of the Meeting or are convinced that theirs is the only true Quaker attitude: No action or indefinitely postponed action then becomes negative action.

Some always will favor more love, more tolerance, more patience. To them, the "unity of the Meeting" is all important, even though such unity disappeared months ago.

How possible is it in the 1970's to have a closely unified group of persons of varied interests and backgrounds, many of whom see each other only once a week; some of whom look essentially inward, and some, outward; some of whom think of Quakerism as a restful spiritual haven, others, as a dynamic religious powerhouse of opportunity?

In the days ahead, we shall have to reach difficult decisions. Time moves. Maybe Inwards and Outwards should go their own ways. Those who see corporate action thwarted indefinitely by a few dissident members may better join, support, or form other non-Quaker action groups. A few may turn away from Friends as an outmoded, inflexible type of religious society.

Friends of differing beliefs have weathered storms in the past. This time, if individual meetings survive and grow, both Inwards and Outwards can continue under the same roof, acknowledge their differences, and go about their chosen work.

Superstition and the Marijuana Problem

by Elbert W. Russell

SINCE THE USE OF MARIJUANA is a current social problem among the young, it inevitably will be a problem that will face Quaker parents and other parents.

We should realize the amount of distortion that has attended reports about it in the mass media. The emotional attitudes toward illegal drugs approach the medieval and seventeenth-century attitudes about witchcraft or the furor against alcohol before prohibition.

Let me illustrate by an incident related to LSD rather than marijuana, since it is a good example. Science, a journal of great prestige among scientists, printed a report that LSD in a test tube will break chromosomes and so may pose a danger to human beings. The information was published widely. Later, however, many reports, some again in Science, asserted that there is no valid evidence that LSD if taken by mouth will break chromosomes. Many commonly used drugs and chemicals, such as aspirin, nicotine, and caffeine, break chromosomes in the test tube. Information about marijuana also has been treated in this way in the press.

Reliable information about drugs, especially marijuana, can be obtained only by openminded, wide reading and careful evaluation of statements by medical doctors and scientific literature or by smoking "grass" oneself. For those who wish to stay this side of the law, three writings offer fairly complete information. They are: "Marihuana," by Lester Grinspoon, M. D., in *Scientific American*, December 1969; "Marijuana (Cannabis) Fact Sheet," in *Altered States of Consciousness*, by C. T. Tart; and *Drugs on the College Campus*, by Helen H. Nowlis.

Some persons drink alcohol because it relieves tensions and inhibitions. Many therapy patients, who have taken a variety of tranquilizers, have told me alcohol is the fastest and best tranquilizer they have found.

Marijuana relieves tension and promotes sociability. Relief of tension is accompanied by mild euphoria. Alcohol dulls one's perceptions of art and music, but marijuana intensifies them. People feel as if they were the music itself.

The primary study that furnished my material was reported in *Science* (December 1968). This experiment showed that marijuana when smoked made the eyes somewhat red, and the coordination of persons who had not smoked before was not quite normal. But the coordination of users was actually better than normal when they were smoking. No other ill effects were found. Another study, also reported in *Science*, showed that, during a driving-

simulation test, alcohol affected the ability to drive, but marijuana, as usually smoked, did not.

Alcohol gives one the illusion of being a better driver when one actually is worse. Marijuana does not have this effect. Alcohol makes many persons more aggressive. Marijuana does not increase a person's violent behavior.

Findings of studies are that a relatively high percentage of persons who become drug addicts have previously taken marijuana, but this does not necessarily mean that a large number of people who smoke marijuana become addicted to narcotics. In fact, an even higher percentage of addicts have drunk alcohol and smoked cigarettes, yet only marijuana is blamed.

The only valid way to show that marijuana leads to addictive drugs is to show that a high percentage of those who start taking marijuana go on to the "hard stuff." This never has been demonstrated. On the contrary, most of the evidence refutes this allegation.

If alcohol, the drug of the older generation, is legal, I see no reason for the illegal status of marijuana.

There are many dangers in the illegal status of marijuana smoking. (Many of these applied to alcohol during prohibition.) First, making marijuana illegal classifies it with genuinely addictive drugs. Young people who discover the falsehoods offered about the dangers of marijuana will tend to question statements concerning real narcotics. Even more serious is the disrespect for law that is produced by the severe penalties many states impose on marijuana smokers. In some states, one who sells or gives marijuana to another person risks capital punishment or life imprisonment.

Again, as during prohibition, one never knows what is in marijuana when it is bought illegally. It has been reported to me that some pushers of marijuana add addictive drugs in order to hook people on real narcotics, so that they can sell the more profitable addictive drugs. When a crackdown by police reduces the supply of marijuana, the price goes up, and criminal syndicates may become involved. This, of course, is what criminal syndicates desire—they cannot make money on legal stuff.

For these reasons, the American Civil Liberties Union has decided to attempt to have marijuana smoking legalized in a manner similar to alcohol. I feel this is the solution to the problem. The younger generation realizes the social hypocrisy of legal alcohol and illegal marijuana. The marijuana "problem" is primarily a problem with those who condemn marijuana, since its "harm" is largely superstition.

So, I suggest that parents do not tell their children that marijuana is illegal because it is harmful. Their children will know it is less harmful than alcohol.

I think we should support organizations such as the American Civil Liberties Union in their attempts to legalize marijuana. Even if it does produce some mildly undesirable effects, individuals should have the right to smoke marijuana just as they do straight cigarettes or take alcohol.

Consider the Lilies of the Field

by Grace S. Yaukey

FLOWERS make no pretenses about their perfections or imperfections, for they cannot grow luxuriantly if the soil is poor, or when water is too scant, or proper sunshine or shade are wanting. Their beauty is authentic, for it can only result from authentic conditions.

The flowers present their beauty to everyone alike. They choose no favorites. The poor wayfarer, the child, the old person—chic or ragged—see their beauty and smell their fragrance as fully as lord or landless, prince or president.

Like flowers that grow in a garden or a field, a person of true simplicity does not honor some and overlook others, is sensitive to the use of "thee" and "you," and, like the flowers, gives to all without discrimination. Flowers bow and bend because they are blown by high winds or because they lack water, not because they honor some and not others. Gorgeously beautiful or small and inconspicuous, they respond to all who behold them, whether leader or follower. Consider the lilies of the field in all their glory!

The possessor of true simplicity is like flowers that grow in field or garden, whether Queen-Anne's-lace, trillium, or bird-of-paradise flower. He is innocent of his appearance, even of his authenticity.

An individual of true simplicity does not heed the whispers of those who say, "You know, he is one of the Abra family," or "She is a Cadabra." He knows men cannot, any more than flowers, choose their parents. He knows that all belong to God.

True simplicity is not expressed in subdued costliness. A coat should be warm; a garment, durable. True simplicity is not found in a concern with heritage and labels. A product should be seen and enjoyed for what it really is—the fine grain of natural wood sanded and polished, clay shaped by a potter's loving hand, cloth woven out of the delight of creating, houses soundly built, orchards carefully tended, and gardens planted to bear fruit and flowers in their seasons. Such simplicity, like Gandhi's loincloth, needs no label.

A person of true simplicity does not pretend strength, if weak or hardness, if frail.

A mother of five children came to a clothing distribution center in Washington. Asked how she was making out, she said, eyes suddenly shining: "Why, I just ask the Lord's help. Every day I ask His help, and I get it for that day. I'd never make it on my own, but with it I'll get through, a day at a time. Yes, sir, with His help I'm going to make it."

And in another part of the city, an intellectual tossing



Photograph by William Bliss

sleepless in his bed, harassed by nameless anxieties, admits to himself at last, "Well, even though I don't believe any outside power, creator, or what have you could be interested in a single individual, I need help. Though I don't believe in You, God, help me, for I can't go on alone."

When the day begins, the intellectual probably will push his cry for help into the background and go on his way seemingly self-assured, but the mother, along her way of feeding and clothing her children, often will stop to say, "Lord, help me through this day."

The way of true simplicity is honest: Do not give part of the truth for the whole, or the whole where it serves no purpose but that of self-aggrandizement.

When the sun calls for the flowers to open, they obey but do not flaunt their beauty out of time or season. Violets do not usurp the season of chrysanthemums, or daffodils the time of the August-lily. Yet each opens at the right time. If seasons were confused, where would be the joy of finding the first snowdrop or crocus, the early pansy or late rose? A person of true simplicity accepts the cycles and seasons, accepts as real and valid the differing generations, repentance and rebirth, hope deferred and hope fulfilled.

How often does the spirit of true simplicity hover over a meeting for worship, awaiting the "opening"? It may come when a theme is given by an early speaker, to be amplified and deepened and enriched, or be lost when the theme is lost in a word game. But then—perhaps in a corner of the room—a person rises and with simple, honest phrases, dispels the cloud of words, and the Light breaks through once more.

The gifts of true simplicity, like those of flowers that grow and bloom, make no claims. They are honesty, steadfastness, dependability, and the special gifts of fragrance and beauty.

Afflicting the Afflicted

by R. W. Tucker

THE ROLE OF RELIGION, it is said, is "to comfort the afflicted and afflict the comfortable." What we instead are doing, too often, is afflicting the afflicted.

Many examples come to mind, but I would like particularly to cite the case of a young woman I know who got interested in Quakerism; then her husband got a job in another town and she had to move. She attended a Friends Meeting there several times, then stopped. "It was awful," she explained to me. "All they did was sit around and weep about Vietnam."

She didn't explain any further, but then, she didn't have to—I knew exactly what she was getting at.

Are we not all inwardly lacerated over Vietnam? If there is anybody who is not, surely such a person is grotesquely out of place at any of our meetings. Must we devote our precious hour of worship to lacerating one another further?

Can we not take our wounded condition as a starting point and provide a ministry that heals?

There really is a balm in Gilead. There really is a river, the waters whereof make glad the City of God, in which we can find the inward baptism that liberates us into an activism that is joyous.

Our activists today, on Vietnam as on other social issues, seem to be guilt-motivated types who appeal to the rest of us to join them or at least support them on the basis of shared guilt. God knows, on too many issues too many of us are bogged down in self-satisfaction, and we ought to feel guilty. And guilt-motivated activism is probably better than inaction and smugness.

Early Friends, though, seem to have found the secret of an activism that was not guilt-motivated, but love-motivated. It was not a bad conscience, but a good conscience, that led them to the secret of prophetic power. And their activism was joyous and healing.

When we "sit around and weep about Vietnam" we may be performing a useful catharsis in view of our sense of impotence to do anything more useful, but we are also making meeting for worship unbearable for some people who belong among us and are driving them away.

I have a radical suggestion to offer here. Why do we not think of meeting for worship as an occasion for worshipping God? For seeking Christ's healing presence and his guidance?

Who knows, this might even be a way of discovering what God wants us to do about Vietnam.

Down the Well or Across the Mat

by Joseph Havens

IS THE NEXT STEP in man's spiritual evolution to come through "vertical" self-discovery or "horizontal" I-Thou encounter?

I should like to examine this question in the context of two kinds of group experiences concerned with self-actualization. The first is the depth-psychological group of Dr. Ira Progoff (which he calls Intensive Journal Workshop); the second is the encounter group, evolved and described by Fritz Perls, William Schutz, and their Esalen Institute colleagues.

In the Ira Progoff group in which I participated, about thirty-five persons met together for two six-hour periods. We worked together in silence on inner imagery and dreams and some imaginary dialog with other persons, our work, and other aspects of ourselves. Free and spontaneous flow of images and self-feelings were encouraged by a mutually supportive, nonjudgmental, and noninterpretive attitude within the group. I was impressed with the depth of the fantasy and imagination that was sometimes reached. One person, for instance, found herself extending the image of another person's fantasy. She experienced the other person's frozen river beginning to break up and felt herself plunging over a waterfall, bouncing from rock to rock, being shattered, but finally landing safely with a plop in a backwater. She felt it had led her to a new depth of experiencing. Other persons commented, sometimes using their dreams or imagery, on their blocks to creativity, how they might deepen or extend relationships with others, and how they might come to trust their own inner guidance.

In some ways, this approach to the life of the spirit is thoroughly Quakerly. Each person "centers down" and discovers, frequently through symbols, his inner nature and his relation to God or the universe. Following Jung's affirmation of a "collective unconscious," Dr. Progoff sees these elemental symbols as "man's primary means of connection to the boundlessness of reality." He has led workshops at Haverford College and at Pendle Hill, and some Friends have found new spiritual openings through his guidance.

I believe, however, that a "go down into your own well" approach is only half the story. It is essentially individualistic; it affirms men's interdependence only in the depth-psychological sense. I find that Dr. Progoff's writings come close to denying the radical Otherness of other persons; the Thou side of the I-Thou is somehow less real, less important, less abrasively *there* than the I. Real meeting may be bypassed in asserting that one's most genuine and sig-



Sensitivity Training Session for Young Friends, General Conference for Friends, Wilmington, Ohio.

nificant connection with another is through one's own depth images and visionary experience. A fantasy of fusion or togetherness, which feeds deep wishes in us all, is too easily evoked. In depth-psychological groups these feelings of unity with others are too seldom checked against the reality of the other person's actual inner situation. Also there seemed to me a disturbing lack of confrontation with the evil in man. Symbols having to do with destructive aggressiveness were an embarrassment to the group when they arose, and were usually passed over in favor of more positive or light-filled images. Also, perhaps in deference to the sensibilities of many members present, there were few if any specifically sexual symbols in the fantasies and dreams which were discussed. I am not suggesting that Dr. Progoff explicitly sets limits to the imagery and the interpersonal experience; I am describing the *culture* of the groups as I have experienced them. Even so, I believe his approach could help renew the Quaker Movement.

The atmosphere of an encounter group is radically different. Participants usually enter the experience with apprehension because they know that the unpleasant dimensions of their relationships with others may be evoked. The emphasis of the leader is on the fullest expression of present feelings and needs. Reactions to others in the group are encouraged by verbal and nonverbal means. In one group, for instance, two men seemed to be bantering in a partly playful, partly hostile manner, and what was going on beneath the surface was unclear. The leader asked the men to stand in opposite corners of the room, to walk slowly toward each other, and when they met to do what they felt like doing at that moment. The older man put his hands on the shoulders of the younger and began to push. The latter reciprocated with the same arm position, but yielded ground and soon found himself with his back to the wall, apparently unable to resist. This compliant behavior contrasted sharply with his earlier oververbal, hostile bantering. Discussion led to an understanding of his own ambivalence about standing up for himself in relation to others. In contrast

to the depth-psychological groups, aggressiveness and sexual feelings frequently are elicited, and sometimes expressed. This, and the evocative (sometimes provocative) and probing activity of the leader add an air of tense excitement to the sessions. Surprisingly, workshops frequently conclude with a mutual tenderness and feeling of closeness. In my experience, this strong mutual affection seldom endures much beyond the life of the encounter group.

One of the sources of the encounter group culture is that branch of social science known as group dynamics. Kurt Lewin, probably the leading theorist of group dynamics, insisted that one cannot abstract an individual from his immediate culture. He hypothesized that the best way to understand any form of behavior is to look at the whole field or Gestalt, of which the skin-encapsulated organism is only one element. Thus field-theory, with its assumptions of shifting tensions and changing force-fields, was applied to groups of persons as they mutually interacted. Sensitivity training and encounter group technique both imply a highly significant interconnectedness among all members of the group at conscious and interactional and at the unconscious level. Human change is possible therefore, say group-dynamics theorists, by studying and catalyzing a wide range of human interaction in a small group situation.

Both the depth-psychological groups and encounter or sensitivity groups confirm St. Paul's vision of our all being members of one body. Proffo (and Jung) assume that individual "wells" all open out into one great ocean—the universal unconscious. In encounter groups, continued long enough, realization of interconnectedness flows from direct and open confrontation. Directness and honesty is an important hallmark of the Quaker character. In the words of John Woolman: "To see the failings of our friends, and think hard of them, without opening that which we ought to open, and still carry a face of friendship, this tends to undermine the foundation of true Unity."

The encounter group is relevant to Quaker concerns also in the character of our immediate relations with one another and of human community. Encounter groups have been widely used—not always wisely or successfully—in dealing with black-white relations, with student-faculty-administration hangups, with family and group therapy. This outreach into the common problems of our society—which to my knowledge is less true of the depth-psychological groups—should encourage a fuller use of sensitivity or encounter approaches among Friends themselves.

But there are deficiencies. There is a tendency in encounter groups, which may be partly a function of poor leadership, to *program* sexual and hostile feelings as the really important dimensions of human interaction. Other dimensions, such as rational thought or mystical experience, are seen as "defensive" or as irrelevant. Even more significant, perhaps, is the failure to tap the deeper layers of the human psyche because there is so much confrontation,

Power Failure

There is no power.
Everything has come to a standstill.
A tree, blown by the wind,
Has come down on the wires
And they have snapped.
No light, no train,
Just a broken cable
And a rotten tree
Sprawled on the track.

But men are already at work
Cutting up the branches,
Climbing the pole for repairs.
They know the intricate mechanisms
For restoration.

I have no axe for cutting,
No ladder, no new cable,
No workmen to call in.
When the cataclysm breaks my connections
So that my inner light flickers
And all power fails,
It is for me to remove the debris
And start the process
Of restoration.

MARY HOXIE JONES

body contact, or "striving for authenticity." Silences are rare. One may never get a chance to hear the voices of the deeper self—whether conscience or intuition or symbol-making creativity. The Proffo groups have a sense of the trajectory of a human life: The deaths and rebirths, the sequence of selves in different life periods, the ascents and descents, the critical turnings of a personal pilgrimage. Depth groups tap springs of the unconscious from whence flow symbols of self-development and symbols relevant to our common cultural or historical situation. All of these emerge from the silence and the inward waiting which is characteristic both of Friends Meetings and the depth psychological group, but too seldom of the encounter group.

We need to go both "down the well" and "across the mat." We need to nurture both our inner consciousness and the "community of otherness," to use the phrases of Maurice Friedman. They complement each other.

It is not clear to me how these can be brought into a unity within the Quaker movement. At times, an individual may need to follow the inward journey; at other times he must be drawn out of himself and into relatedness with others. Perhaps these two kinds of groups must develop more fully in their separate directions. But it is possible, I believe, to evolve within the Church or Meeting groups that combine elements of both.

The rekindling of spirit among Friends will rest in part on our capacity to make wider use of the powerful resources of both kinds of personal pilgrimages. I hope that we shall not opt for one as against the other. Perhaps we can find in dialog *between* them a new source of truth.

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

An Encounter

I WAS TO MEET a Friend—my first visit with a Quaker in many years. Marjorie Sykes of Southern India, editor of *The Friendly Way*, had written that she might pass through Waltair. It was not clear, however, whether she would be traveling “up” or “down” or if she could manage a stop-over. The two mail trains, Howrah-Madras and Madras-Howrah, cross here within an hour or so of each other. At least we could expect a forty-minute visit on the platform.

Marjorie Sykes did not arrive. I was not exactly surprised, for I had gathered that she was not well. I know that she must be elderly, having come to India in 1927.

But my time was not wasted.

Between the mail trains, the Durg passenger (slow) train arrives.

Always it is of interest to watch the arrivals. It was not long before I noticed a teenager sizing up the way out—a stranger, traveling without a ticket, one of the many on what I call “the grand tour.”

“Can I tell you where?” I asked in Telegu.

Silence.

“Hindi atta?” I tried. This brought a ray of light to his face.

“Do not hurry,” I said. “Talk with me. I have some work to do here and then we can go out together.”

In came the down mail, and I was for some minutes looking for Marjorie Sykes. Disappointed, I went back to the boy. His name was Prasad. He had come from near Nagpur. He was fourteen years old, was looking for work, and had a primary education. He did not know who his father was. Home?—well, a house where many men visited, mother too occupied to care, and anyway he was now big enough to look after himself.

Nearby stood four glorious hippies—two young ladies and two young men—a wonderful display of fashion. The men, if anything, were more brilliant than the ladies. Although their hairdos and face fungus were conspicuous, they were spotlessly clean. They were having a powwow, apparently reluctant to leave the site of their compartments—a ladies only and the men next door.

They showed interest in the boy and myself. At last, one approached, and the rest, drifting along, said, “Say, where can we get a satisfying meal?”

“First class air-conditioned restaurant, or ready-package meal?” I asked.

“Ready-package for us,” was the response they gave me. “Give this boy two rupees, and he will bring it for you.” I told the boy what to bring and where the stall was and to hurry.

Would he come back? I dismissed the doubt.

Talking while waiting, I asked outright if they were so-called hippies. Yes, they supposed so; they were students in a Midwest college on a sort of sabbatical year, a tour, seeing for themselves, and by the hard way, too. I said they would never get closer to the Indian people than by traveling third class. “And how!” they agreed; they liked it.

“Get some tea,” I suggested. “It will at least have been well boiled, and the little clay cups will not have been used before. Drop and break them after use.”

The boy came back with four packets done up in plantain leaves. He handed over the change.

“Eat as you journey but do not throw any away,” I said. “Save it and give it to somebody at the next station.” I knew that there would be more than enough for them. They promised this. Time passed too quickly. I would have liked to ask more questions. I would have liked their addresses.

The train departed. Good wishes were waved to and from. It had been a good encounter. If these were hippies, well, they were not bad. They had ideas. They had ideals.

I got a lunch pack for the boy who had been so helpful. We passed out of the gate, and I directed him to the Prema Samaj, a Hindu charitable association, and told him where to find me if he needed me.

I went home content.

Help Wanted

ONE EVENING, in Jamshedpur, on the spacious verandah of the general manager’s bungalow, we were waiting for a committee of the Childrens Home to convene, when two fine young Indian gentlemen came to visit my hostess. Introductions performed, it was stated that these two young men were to be congratulated, having that day received their degrees in medicine. Sitting by me, polite conversation ensued.

“Doctor,” I said, “I am really glad to meet you. I need your help very urgently.”

Across to the other doctor he said, “I’m first. I’m in practice already.” He turned his attention again to me.

I continued: “I have twenty-three children” (his eyes widened) “and I expect another four or five very soon.” Pause.

Doctor interrupted, “Pardon me, Sir, are you a Muslim?”

“Oh no,” I said. “I just hope that you will become an honorary physician to the Childrens Home, looking in about once a fortnight and advising me how they are and suggesting any needs.”

My hostess was in fits of laughter. Doctor accepted.

Reviews of Books

Pamphlets

by M. C. Morris

The Seeker — A Modern Quaker Approach. Seekers Association, 1 Swan Fold, Wilmslow, Stratford-upon-Avon, Warwickshire, England. Spring, 1969. 20 pages. 2 shillings

THREE ARTICLES in this issue treat different facets of the general subject of life experience. Wyatt Rawson's "Universal Aspect of Quakerism" (the 1969 Yearly Meeting Address) reveals how the roots of Quakerism interpenetrate with those of other religions and how a comparable broadening of its branches could bring us closer to a true unity within diversity. To be recommended also is an editorial on "human ecology."

The Journal of the Friends Historical Society. Vol. 52, Number 1. 1968. Obtainable from Friends Book Store, 302 Arch Street, Philadelphia 19106. 64 pages. \$1.75 yearly

KENNETH L. CARROLL's article, "From Bond Slave to Governor," is an account of the sufferings and successes of Charles Bayly (1632-1680). Of Catholic background, Quaker by conviction, this colorful defender of John Perrot endured the physical hardships of repeated incarcerations as well as the emotional trials of being disowned and discredited by his fellow Quakers, including George Fox. Starting life with a trip to the New World "as a kidnapped youth sold into bond-slavery," he crossed the sea again toward the end of his eventful life to become Governor of the Hudson's Bay Company.

Mocked and persecuted by business associates, coreligionists, and sea captains, he kept faith with and was trusted by the Indians and was honored posthumously by those who had called him to task.

Two shorter contributions by Henry J. Cadbury also deal with Quaker encounters with the authorities in the seventeenth century. "Legal Problems of Conscientious Objection to Various Compulsions under British Law" by Constance Braithwaite is an analysis of the uneven course of prosecution for conscientious objection (whether to taking oaths, having one's children vaccinated, serving as compulsory firewatchers in war time, or fighting in the army) and the methods used to try to determine

how conscientious the objection was. This article emphasizes the value—both to morality and to citizenship—of the objector's conviction that the state is not the ultimate moral authority.

Characteristic of British reasonableness in these matters is the quoted pronouncement of a Chairman of Magistrates on the occasion of the ninth prosecution in a firewatching case: "We do feel that his case has been before us quite often enough, and we cannot see any useful purpose is served by further prosecution . . . The law cannot make a man do things—it can only punish him for not doing them."

New South (Quarterly Review of Southern Affairs). Southern Regional Council, 5 Forsythe Street, N.W. Atlanta, Georgia 30303. Spring, 1969. 93 pages. \$1.00

The Will to Survive—a Study of a Mississippi Plantation Community Based on the Words of its Citizens. By Anthony Dunbar. Southern Regional Council and Mississippi Council on Human Relations. June, 1969. 63 pages. 75¢

IN THEIR OWN WORDS (all ninety-seven families interviewed) — because we others, for all our superior educational opportunities, have none that are adequate.

The same feeling is reflected in Robert Cole and Harry Hugé's article in *New South*: "In Jamie Whitten's Back Yard." But the authors are by no means unconscious of the fact that there are also " . . . sentences that don't tell about silences and evasions and murmurs and smiles and frowns and fingers tapping or pointing or hidden inside of clenched fists."

When Should Abortion Be Legal? By HARRIET F. PILPEL and KENNETH P. NORWICK. Public Affairs Pamphlet 429. New York. 24 pages. 25 cents

HARRIET PILPEL, a lawyer, and Kenneth Norwick trace abortion legislation from 1803, when abortions were lawful or tolerated in the United States and England in regard to a pregnancy of up to twenty weeks. Reasons for various, especially therapeutic, abortions are analyzed, and the whole problem is considered from medical, religious, and social points of view. In outlining currently proposed reform legislation, stress is laid on regular in-hospital treatment.

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Letters to the Editor

State Aid to Schools

RICHARD WOOD (Friends Journal, January 1) argues that the state might interfere with school policies, whereas state interference is minimal compared with other interferences any school is subjected to. The real argument is the Constitutional principle of separation of church and state. A church school is established for the inculcation of its religious beliefs. In this country no person should be asked to support the religious ideas of any one group. The atheist, too, has his right not to support religious schools.

Through various subterfuges, we are supporting religious schools now. The Catholics, who have the most extensive school system, are now asking for Federal and state aid to keep their schools open. It seems to me that if public funds are necessary for religious schools, then they had best be closed and the children sent to public schools. The public must be prepared to open public schools for them, which in the long run might not be of any greater expense.

Wouldn't it be better to use Federal funds on city schools than on sheltered, specially endowed private schools with small classes? This kind of segregation, suggested in Richard Wood's article, also can be damaging to character development.

Would the writer like Federal funds used to help the "private" schools of the South, whose segregationist founders are now clamoring for Federal funds? Perhaps the cause of separation of church and state will be given a lift by the South, where we can see the multitude of evils that can follow the granting of Federal and state funds to private schools.

MARGARET M. THOMSON
Minneapolis, Minnesota

The "Death Rate" Solution

I WANT TO EXPRESS my appreciation and support of Larry Miller's article, "Without Birth Control, It's a Lost Cause" (Friends Journal, March 1).

No effort, no matter how great or well-intentioned, can be successful in preserving our environment so long as population growth remains unchecked.

Birth control is the only way to maintain and enrich the quality of life. If we do not accept this as our primary problem, the problem of overpopulation will be solved for us, with increasing

degradation of human life, by the "death rate" solution in the form of mass starvation or war or pestilence—or simply the poisoning of the environment to the point that it cannot support life

HARRIET MURPHY
Dalton, Pa.

A Bright Future

IN NAZI GERMANY, many of the "silent majority" who supported Hitler's adventure by their silence did so more out of reluctance to be unpopular—or out of fear of reprisals—than because of honest approval.

Today in America, the silent majority seems to have been insensitive to the long injustice being done a small and courageous people in faraway Southeast Asia. Is the current striking shift in public opinion that produced an almost "reverential silence" during the March Against Death occasioned in part by a public conscience made sensitive by the plain facts pointed out by our modern generation? Or is it just the recognition that we can't possibly win, that we have already lost, and that we had better get out of a dangerous quagmire? Probably something of both.

The present generation, perhaps, for all its long hair and sloppy dress, has awakened us all to a higher degree of moral sensitivity. This change was impressive in Washington and at many smaller gatherings to mark the second Moratorium.

In view of the historic events of the November Moratorium week, I think we older folk can be confident of the years ahead when the younger generation will take over the reins of government. With the new generation, despite excesses now and then, the future is bright indeed. Those of us who are so minded may even sense in this phenomenon of shifting public opinion over the long course of history the Power at work which by its persistence shames us for our impatience.

KENNETH WEBB
Woodstock, Vermont

A Mystical Unity

ELIZABETH LOK (Friends Journal, January 15) has said that the loss of separateness in man is the ultimate spiritual goal. This distressed me, because (although I am at times a mystic in the Eastern tradition) I am recovering from a nervous breakdown that came about

because I was so selfless and self-abnegating that I was undergoing what could only be called a death of the ego.

I have been trying to find what my basic spiritual goal should be. What is the most constructive way that I can live without destroying my inner self-hood?

I have experienced a mystical unity fully in meeting for worship in Westerly, Rhode Island, and I have had in that same meeting psychic feelings of other presences or what are called the "cloud of witnesses"—the spirits of those who had worshiped there. These experiences have convinced me of the reality of God and of His loving "otherness." When in unity with Him I felt no loss of "me."

One can still suffer, desire to die, and face and confront severe distress and agonies of self-doubt and self-hatred even though knowing God is there. Perhaps the difference I have in mind lies in whether one gives up one's self voluntarily to God or if one tries to placate and pacify others who are not God.

The golden mean or a harmonious, balanced, and integrated self can be found through an equilibrium of the inner search and outward service. One's passionate seeking is turned inward in

reaching out to God through the Inner Light—that core of one's being that seeks Truth, goodness, and God; and outward in the manner of Friends "do-gooding." Our Love of God is to be found in the service of mankind through other men—being "God's hands and feet in this world."

When you "go forth cheerfully over the face of the Earth, speaking to that which is of God in every man," don't forget to bring your self along.

PATRICIA QUIGG SMITH
Guilford, Conn.

A Thought for Spring

LET ME WALK—let us walk—

over the earth,
over its roads and lanes,
in its market places and its homes,
its schools and its rehabilitation
centers,
its cities and its fields,
listening to the voices, crying or stifled,
listening to what stirs behind, beyond
the words,
aware,
let me walk,
joyfully,
With a song to all men

HERTA ROSENBLATT
Peapack, New Jersey

Laws and Crime

I HEARTILY APPROVE a minute of Acton Monthly Meeting that calls for the elimination of criminal sanctions against voluntary drug activities. The minute declares that to attempt to suppress by law undesirable activities people are determined to engage in does not work but only encourages organized crime.

Cannot the same reasoning be applied to the present prohibitory laws against gambling and other forms of vice? Significantly, the Correctional Association of New York in 1969 recommended that the state stop (as costly, futile, and actually counterproductive) efforts to regulate the private morality of consenting adults.

They have, in addition, urged repeal of prohibitory laws against abortion, prostitution, homosexuality, deviant sex practices, et cetera, with the state concerning itself with these things only as they affect public safety, public order, and public health.

BETTY STONE
Loveladies, New Jersey

Of Numbering

MIGHT IT NOT be possible to use the numerical dating system in Friends Journal? British Friends use the secular

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calendar but often date their work with months in Roman numerals and Arabic for days and years—with the month in the center, thus: 15. IV. 70.

Colonial American Quakers also used this calendar. Only in the nineteenth century did the Fifth-day, Fifth-month "syndrome" appear.

I find the use of the secular calendar in *Friends Journal* one more painful pinprick that we modern Friends are conformists first to the secular world about us and then only secondarily concerned with the "categorical imperative" as understood by our spiritual ancestors.

Perhaps we have to empty all particularism in the Quaker way, before we can understand what Fox and Company had in commission. But at least in my case, I will express regret, and run the risk of being labelled an antiquarian.

ROBERT J. LEACH
Geneva, Switzerland

A Living Silence

OUR MEETING is quite small, and on a recent holiday weekend I happened to be

the only member at meeting for worship. Since all present were first-time or very new attenders, I felt I should give vocal ministry.

As probably has happened to many before me, nothing seemed appropriate. The hour was nearly over when I became aware that even though the group was relatively new to silent worship, the meeting seemed gathered in a living silence. In three or four brief sentences, I spoke to this.

There was hardly a moment of silence when a second-time attender said, "The group surrounds you and separates you from yourself."

What a concise description of a gathered meeting!

PAT FOREMAN
Los Angeles

Work, Play, Worship

IT IS ENCOURAGING to hear about communities, such as that of Stan Zielinski in Quebec (*Friends Journal*, January 1). It seems to us that Friends need to find ways to integrate into closer communities that encompass more of their experiences of work and play as well as

worship under the guidance of the Light and Spirit.

Some of us have been trying to get Friends and others to do this for several years.

Now we have some eighty acres of land, held by a nonprofit corporation for the purpose of experimenting with learning how to solve our problems. We have either dealt with (or are proposing to, in community solutions) such problems as education of our children, how to make a living and yet be free to follow conscience, and how to put into practice our responsibility toward our natural environment. We have much interest in creativity, crafts, gardening, human relations, morality, and truth (but not dogma).

Several enthusiastic families of the Fresno Friends Meeting are participating. We would be glad to hear from other Friends about things they are doing similar to this.

Write to us at Bhoodan Center of Inquiry, Sierra Route, Oakhurst, California 93644.

CHARLES W. DAVIS
Oakhurst, California

To Exercise Responsibility

MANY of our nineteen-year-old citizens are protected, by law, from the dangers of imbibing alcoholic drinks, but we allow them to go to a war zone where fear and hate and revenge become part of their daily lives. We sit at home viewing with horror pictures of ruthlessly killed children, and we squirm to see American soldiers stand by while a bound prisoner is slapped and kicked during interrogation.

What has happened to our sense of responsibility that we stop there—in horror and squirming? Have we forsaken these values by a thoughtful decision that they are outmoded, or have we defected and allowed a "system" to become our consciences?

It is not enough to say that this is not the way things should be. It is not enough to send our dollars to feed the hungry and shelter the homeless. It is not enough to have committees and discussions. It is not enough to have thousands demonstrating in the streets.

If every adult in the United States would extend himself to take one step toward correcting these wrongs in order to find a creative, dynamic new way (new for him, if not for others), a tremendous surge of activity for betterment would be released.

REBECCA SHANNON CRESSON
Berwyn, Pennsylvania

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Earlham School of Religion, Richmond, Indiana 47374

Friends and Their Friends Around the World

A Kindergarten in Africa

by Laurel Phillipson

LIVINGSTONE, ZAMBIA, has a population of about forty thousand, only a few thousand of whom speak English at home. As soon as a child starts first grade, however, he is expected to be able to do his schoolwork in English.

English media education is necessary in a country with about one hundred different tribal groups and thirteen linguistic families, but it makes primary school difficult for children who have had little previous exposure to spoken English and to the books and toys we take for granted in American homes.

Therefore, when I mentioned to a friend, a minister of the United Church of Zambia, that it might be a good idea to start a kindergarten in Livingstone, he agreed and offered the use of a house that belonged to the church.

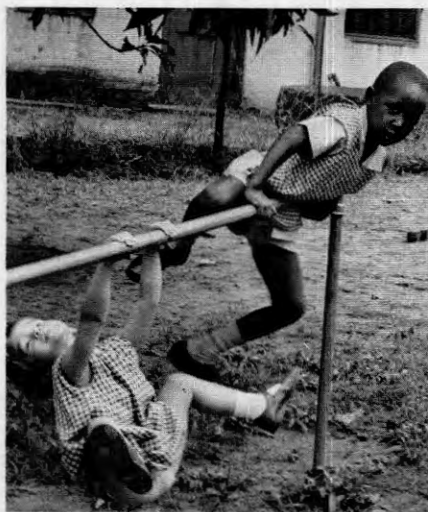
We felt that it should be a cooperatively organized project, in which the parents would share much of the responsibility. School fees were to be on a sliding scale, so that children from families of various economic circumstances would be able to attend. We did not want a school that would serve only a small segment of the community.

The task of raising local support and financing—from the municipal council, businessmen, private citizens, and expatriates took time. I was tempted to give up the project but was encouraged by letters and contributions from friends and Friends in the United States. The school finally was ready in June, 1969.

This term we have enrolled nineteen children, aged four to about six-and-one-half. Nine are Africans; six, Europeans from various countries; two are Coloureds; and two, Indians.

Last term, the teacher watched with regret as the children of various races played separately and only gradually learned to work together. This term, the presence of the "old pupils," who are more outgoing and relaxed, has helped considerably in preventing the formation of little groups.

I have noticed that the African children generally seemed to be more serious and more absorbed in their work than did the others. They spent more time on individual projects and were less easily distracted. They also seemed



At play in Livingstone Kindergarten

to be quieter and quicker at learning new things. Perhaps this is because school materials are newer and more exciting things for the African children. Or it may be, as some researchers have suggested, that they mature slightly more rapidly than do European children of comparable age.

Thanks to the generous support given to us during the first year, we now are able to be largely self-financing. We can even face with some confidence the prospect of having to find new rooms in which to hold classes later this year, although this may mean building or renting a place of our own.

Several churches and groups are planning to build a youth center, in which we hope to have room for classes.

(Laurel Phillipson is a member of Berkeley Monthly Meeting, California. She studied African archaeology and prehistory in the University of California, Berkeley, and works with her husband as an archaeologist for the Zambia National Monuments Commission.)

Summer Study and Growth at Pendle Hill

KENNETH C. BARNES, a British Friend, former headmaster and co-founder of the Wennington School, will be dean of the 1970 Pendle Hill Summer School and will lead: "Quakers and the New Morality," July 5-10. He was one of the authors of *Towards a Quaker View of Sex*, and with Francis Barnes wrote *Sex, Friendship and Marriage*. He has writ-

ten other books and articles himself.

"Radical Discipleship" is the topic for the opening session, under the leadership of Debby Haines and Geoffrey Kaiser. They live in the New Swarthmoor Community, Clinton, New York, and are active in Young Friends of North America. Bob Blood, of the Pendle Hill staff, will be chairman for this weekend, July 3-5.

Maurice Friedman, professor of religion in Temple University, will lead the third and fourth sessions, July 10-12 and July 12-17, on "The Community of Otherness," a dialog of "underground" churches and communes. Wellsprings Ecumenical Center has helped develop the program, and leaders from Packard House and Havurat Shalom (both near Boston), Emmaus House (a Catholic center in New York), and the "Backbenchers" will participate.

The weekend of July 17-19 will be dedicated to "Some Contemporary Poems," under the guidance of William H. Matchett, professor of English in the University of Washington and editor of *Modern Language Quarterly*. Poems to be considered will not be obviously religious, but the poetic act is considered essentially a religious one.

Huston and Kendra Smith will lead a consideration of "The Religions of Man" July 19-26. Zen meditation, discussions, encounter groups, readings, and lectures will comprise the course. Huston Smith's *The Religions of Man* will be basic reading for the seminar. Huston Smith teaches philosophy in the Massachusetts Institute of Technology. Kendra Smith is a psychiatric social worker in the Newton Mental Health Center.

The final series will be two Intensive Journal Workshops, under the direction of Ira Progoff, July 26-31 and July 31-August 2. Ira Progoff is a psychotherapist, author, lecturer, and group leader and is director of the Institute for Research in Depth Psychology of the Graduate School of Drew University. Participants who could share this method of spiritual growth with their Meetings are especially urged to enroll.

Students may register for the entire summer or any combination or part of the series.

Friends in Bangkok

A FRIENDS GROUP in Bangkok, Thailand, meets for worship and discussion on the first and third Mondays of each month at eight P.M. in the apartment of Reginald and Esther Price, Bangkapi suburb, Sukumvit Road, Soi No. 4, Silver Court Apartment 51 (near Hotel Rajah).



Return to Dai Loc

by Keith Brinton and Lady Borton

PRETTY, SEVENTEEN-YEAR-OLD Co Nhung lives in Dai Loc, South Vietnam. In April, 1968 she was hit by a shell. Her right leg was amputated above the knee, and in December she was brought to the Quaker Rehabilitation Center of American Friends Service Committee in Quang Ngai to be fitted for an artificial limb. After her discharge, she took a sewing course given by Vietnamese Christian Service and lived at the Buddhist Orphanage.

After she had finished her course, she asked us to take her home to Dai Loc. When we reached the Buddhist Orphanage entrance, Co Nhung was waiting with two friends—amputees who have been treated at our Center—who wanted to go along for the ride.

We missed the first turnoff and backed up to contemplate a deep wallow between two mud huts—Quang Ngai Route 7. Was Co Nhung sure we could make it to her hamlet? Yes, she was. When we successfully emerged from the entrance to the highway, the ruts and bumps before us divided the landscape into two expanses of brilliant green rice fields spotted by a few mud huts. Farther along, we encountered an impassable culvert and decided to proceed on foot.

Co Nhung and her friends led the way. When we reached the barbed wire fence that surrounds Co Nhung's hamlet, we came upon houses made of cardboard cartons and tin roofing. Soldiers, old men, women, and children in peasant dress stood about among the great

flat baskets of rice drying in the hot sun. Nearby, American soldiers in green fatigues lounged around bunkers of bulging green sandbags. Machine guns pointed toward the surrounding countryside menacingly.

Co Nhung could not find her own house, and we waited while she inquired of the hamlet chief. When we arrived at her home, an American soldier came to tell us that his commander wished to speak with us.

We chatted briefly with him.

"How big is Dai Loc?" we asked. "And how long has your company been here?" The records showed some four hundred-fifty villagers, but he guessed the number to be closer to two hundred-fifty. He and his men had come in by helicopter in mid-October; the villagers had been moved in later that month.

"We were the first Americans in Quang Ngai province to set up camp west of the railway," the Colonel added proudly. "I don't know if we have a viable community here now, but I hope we will when we leave."

"And can you make that decision?" we asked.

"Yes," he answered, "but if I pull my men out now, I'm sure to be overruled. And of course, I won't pull out until I'm sure the time is right." His men had killed six guerillas the week before.

"Since that time," he reported, "nightly sniper fire has been down near zero incidents; my platoon on the next encampment over reports zero incidents."

The Colonel reflected on the changes he had seen since he first came to Vietnam in 1963. "Before—the Vietnamese

were an honest and dignified people," he said. "You'd never see an old woman begging for C-rations then. Now it's common. Petty thievery is way up, too. I guess the wartime economy has caused this."

When we returned to the villagers, a young soldier invited us into one of the huts. He invited us to have tea. We were thirsty and accepted his kind offer gratefully. Our young host told us that he had lived and worked his fields and six months ago had become a soldier. He seemed to think the Americans would be staying forever.

When we were ready to leave, we bade farewell to Co Nhung. A few old women and children, watching their cows, had gathered near our car. As we were talking with them, an explosion went off and sent a cloud of smoke up from the hillside beyond Co Nhung's hamlet.

"Mine," one of the women said very quietly as the smoke dissipated into the clouds. We talked a while longer, then climbed into the Citroen and followed the ruts and bumps back to Quang Ngai.

(Keith Brinton, a graduate of Haverford College, served with the Peace Corps in Ivory Coast. A member of Newtown Monthly Meeting, Pennsylvania, he is performing his alternative service with American Friends Service Committee in Quang Ngai, South Vietnam.)

Adelaide (Lady) Borton was a teacher and assistant dean in Westtown School and a teacher in Friends Select School. She was administrative assistant in the Overseas Refugee Program of American Friends Service Committee before her appointment as assistant field director of the program in Quang Ngai.)

News for Senior Highs

ALTHOUGH a full-time program is planned for senior high school students who attend the General Conference for Friends in Ocean Grove, New Jersey, they will be welcome in all adult activities. Dale Miller, who teaches in George School, will coordinate the Senior High School Conference.

Some special evening programs are planned for this group. Mary S. Calderone, Quaker advocate of sex education in schools, will speak one evening, and a full-length film of social impact is scheduled for another.

Senior High Young Friends will be housed in the Seaside and Arberton hotels. A complete program for the Conference, to be held June 22-27, may be obtained from Friends General Conference, 1520 Race Street, Philadelphia 19102.

New Vitality in The Seneca Nation

by Levinus K. Painter

INDIANS—in New York State, at least—are not a vanishing race. More than sixteen thousand reside in the state; nearly two thousand live in Brooklyn.

About thirteen hundred Indians live on the Allegany Reservation and close to twenty-four hundred on the Cattaraugus Reservation. Nearly forty-six hundred persons are on the tribal rolls of the two groups. More live off the reservations, however, than the statistics indicate: For many, home is where the job is. Lack of training in trade skills means that many Indians are unemployed.

For nearly two hundred years Friends have had concern for the welfare of Indians in western New York.

Indians on the Allegany and Cattaraugus Reservations are governed by a joint council, which meets once a month to transact the Nation's business. Sessions are open to all Indians. Any enrolled Seneca may present concerns to the council, but voting is confined to members of the council.

I am asked about the long-range results on the two reservations of the Kinzua flood control-recreation-power development, for which, in violation of an ancient treaty, ten thousand acres of the Allegany Reservation were taken from the Senecas.

One hundred twenty-eight new homes have been built in two communities, Jimersontown and Cold Spring, on the Allegany Reservation. They were financed by Federal funds in compensation for lands taken. Modern community centers have been built on both reservations.

The real story must be told in terms of human values.

In ten years, members of the council of the Seneca Nation have developed a new awareness of their ability to plan for their own future. A housing scheme financed by Federal funds has provided twenty-five new houses on the Allegany Reservation and thirty-five on the Cattaraugus Reservation. Federal funds are assured for building as many more houses on the two reservations in the near future.

Many residents on the Allegany Reservation are employed in nearby Salamanca. Many Cattaraugus Senecas also are employed off the reservation. An industrial area has been set apart, and



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a pillow factory is in operation. It employs close to one hundred men and women, although the minimum wage paid them is not satisfactory.

Each Seneca community center houses offices for agencies created to meet the needs of the Nation—Seneca Nation Educational Foundation, Seneca Nation Housing Authority, Community Center Coordinator, and Seneca Nation Administrative offices. All staff members, except the educational advisor, are Indians.

Community centers have facilities for social, recreation, and education programs, with paid directors. The Education Foundation provides scholarships for nearly a hundred young people in colleges and business or vocational schools. Counseling has lowered the number of high school dropouts. The council employs a number of young people for summer projects through the aid of the Neighborhood Youth Corps program; financial assistance comes from the Federal Office of Economic Opportunity.

Teams of Volunteers in Service to America (VISTA) workers helped develop community programs on both reservations. Many of the programs have been continued under local volunteer leadership.

Adult programs in Indian arts and a class in the Seneca language interest many men and women. A marked revival of interest in Indian culture—crafts, music, folklore, and dance—is evident.

The Indian Cultural Committee on the Cattaraugus Reservation welcomes scores of visitors at the Saylor Indian Center each year. Many of the visitors are teachers. The Committee has frequent calls to present Indian cultural programs in colleges, churches, service clubs, and local schools. Indian leaders discover the wealth of their own culture, legends, and history when they prepare the programs.

A group of Senecas, most of them Longhouse adherents, is emphasizing the preservation of Indian culture through total withdrawal from the mainstream of American culture. One of the most active proponents of segregation lives in an all-white community—not on a reservation. These Senecas, followers of Handsome Lake, forget that in his day Lake was a prophet and an innovator and turned aside from certain aspects of traditional Indian culture. This philosophy is gaining adherents among some Western Indian groups.

The more progressive Indian leaders believe, however, that they cannot and need not try to escape from the modern world.

They also are concerned to preserve their Indian culture, but they believe that this can be done in the midst of the wider social structure of which they are a part. They would like to see a two-way sharing of cultures.

Many white people, as well as Indians, recognize the value of certain aspects of Indian culture and would like to share them with all Americans. This kind of relationship should replace the old one-way white paternalism, in which Quakers have sometimes unconsciously shared.

(Levinus K. Painter, a member of Orchard Park Meeting in New York, is a member of the Associated Executive Committee of Friends on Indian Affairs. He was adopted last year by the Six Nations Agricultural Society on the recommendation of the Allegany and Cattaraugus Senecas. His Indian name is Ha-Dant'-Tah-Nies.)

Thoughts from Berkeley

BERKELEY (California) Friends at a special threshing meeting considered, among other topics, the question, "Is a weighty Friend one who can crush one, or is he one who operates under the weight of concerns?"

Considered also were the size, possible relocation, or division of the Meeting; having smaller (worship-fellowship) groups; the restructuring of committees, the relationship of members and attenders to the whole Meeting; the greeting of visitors, and housekeeping that focused too much on membership rolls and not enough on those who actually attend.

Tentative conclusions included the dropping of some committees that had fulfilled their functions and setting up a suggestion box to establish "a quick, simple mechanics by which all people who attend Meeting, whether once or for a lifetime, could contribute suggestions and submit questions, to which the Meeting hopefully would respond."

The "weighty Friend" question called for "heightened sensitivity to the spirit behind cherished traditions of Friends" on the part of all.

No immediate division of the Meeting into smaller units was envisioned, but the value of more frequent worship-fellowship groups "perhaps with an initial set topic to draw people together" was recognized.



Above and below: Indians in Alaska and Canada

Theodore B. Hetzel is head of the engineering department of Haverford College and a member of Haverford Monthly Meeting, Pennsylvania. He devotes much of his spare time to photography and to travel among and study of American Indians. We here reproduce some of the photographs displayed in Ted Hetzel's exhibit, "Black and White is Beautiful," in the Comfort Gallery of Haverford College.

Above: Sadie Butler, Seneca Wolf Clan Mother; below: Brave in full regalia dances at Expo '70 in Canada.



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From New Zealand

THE NEW ZEALAND NEWSLETTER cites an incident at the Friends School in which the children, themselves not vegetarians, accepted the vegetarianism of their matron so wholeheartedly that one boy exclaimed at breakfast in scandalized tones: "Matron! Fancy having porridge! Don't you realize you are eating some poor horse's oats?"

The Newsletter also has reproduced the statement, "Conscription is for Slaves," by Bob Eaton, of Annapolis Monthly Meeting, Maryland, given before the Philadelphia Court at the time of his arrest for turning in his draft card.

AN ARTICLE by Larry Jones in New Zealand Friends Newsletter, on the status of the Omega system, as installed in submarines, concluded: "If we wish for New Zealand to avoid military entanglement in the Cold War, then anything tied in with the American world-wide military system should be kept out of New Zealand."

Even though the United States Navy has denied that the Omega system has been installed on Polaris submarines, he said, it does have admitted military use, although the precise strategic value is obscured by that murky cloud known as "classified" information.

"Good News" in Music

BALLAD OF WILLIAM PENN, a song inspired by a Christmas card received by Murray Goldman from a Quaker friend, is included on a new phonograph record, "Good News," with words by Murray Goldman and music by Larry Gold and Michael Bacon (Columbia cs 9941). The style and performance of these songs, all of which have a religious emphasis, are designed to appeal to young people.

Michael Bacon is the grandson of Ellis W. Bacon, of Providence Monthly Meeting, Media, Pennsylvania, and the son of Edmund N. Bacon, a member of Green Street Monthly Meeting, Philadelphia.

Advice

SOW AN ACT, and you reap a habit. Sow a habit, and you reap a character. Sow a character, and you reap a destiny."

This triad, quoted by Lancaster Greene, quoting his father, quoting an inspiring professor of his youth, is quoted from John Maynard's Newsletter/Bulletin. Below Lancaster Greene's article is this advice: "Keep quaking."

From the Far East

FIVE COLORED MIMEOGRAPHED pages from the Japan Committee of Philadelphia Yearly Meeting tell of the arrival of Kathy Tatman at Friends Center in Tokyo to teach in Friends School.

A yellow sheet gives her first impressions on arrival in Japan, where she will replace Kitty Taylor, who is returning via Russia and Europe to take up graduate work at Yale. It also mentions the arrival of Joseph and Sylvia Taylor, Kitty's parents, in Japan. Their visitation there is described in greater detail on the buff sheet.

A white sheet reviews activities of the Japan Committee, mentions Dewitt Barnett's appointment for an additional two years of service as Quaker International Affairs Representative in East Asia, and Professor Hideo Hashimoto's work as special Quaker Representative for United States-Japan Relations.

A pink sheet contains an appreciation of Kitty Taylor's work in Japan, written by Toshi-Ishida, and her own account of activities before and after turning over her work to Kathy Tatman.

On a green sheet, Janice Clevenger reports on her work in Korea, denies that she is leaving Japan for that country, and adds the following:

"One thing that Korean Friends feel clearly about is that soliciting for funds for worthy causes from rich Uncle Sam Quaker is not good for the long-term health of the Meeting. There are innumerable praiseworthy individual and group undertakings that philanthropic persons could well aid, but if the hope of getting abroad to study or capturing funds to further one's own private project is the reason for being attracted to Quakerism, that is not good for the individual or the group. The right thing must be done for the right reason."

Friends in Vienna

DYLIS AND ERIC HANCOCK, Quaker International Affairs Representatives for Eastern Europe, are living at Quäkerhaus, Jauresgasse 13, A1030 Vienna. They will be glad to see Friends visiting Vienna, although they travel a great deal and their telephone (73 42 84) is not always manned.

Vienna Friends (Clerk: Grete Scherer, A1080 Wien, Lerchengasse 28/30; telephone 42 29 312) have a regular meeting for worship Mondays at 7:30 P.M. in Quäkerhaus and every third Sunday in the month at 4 P.M. Visitors are welcome. Quäkerhaus has no living accommodations for visiting Friends.

Friends in Canada

A FEW SENTENCES gleaned from The Canadian Friend may indicate which way the prairie wind is blowing regarding the matter of Quaker membership.

"I wonder whether the fact that much of the present richness of our Society is due to the varied denominational origins of its members will become more fully acknowledged." (Deborah Haight, Ottawa)

"I feel that it would be useful to think of our past as merely a prologue to a full-sized play. But the play will require a much larger company of actors, who realize that only a Quaker who is involved in Quaker life and work can be seriously regarded as a Quaker; the others clutter up the theatre and interfere with the preparations." (Albert Martin, Hamilton, Ontario)

"The fact of membership in the Society of Friends, I believe, demonstrates a lack of faith on the part of somebody; a fear that some unapproved person will claim to be a Friend and will embarrass the membership; a wish to control the beliefs or actions of people associated with the group. In general, the requirement strikes me as not Quakerly, and not believed in by most Quakers." (Prairie Friends Newsletter)

"I doubt that such a diverse group as ours could ever reach agreement on specific requirements for membership in the Society and I also doubt that it would be a wise procedure if we could." (Evelyn Moorman, Winnipeg Preparative Meeting)

Wrightstown Friends Report

THE REPORTER of Wrightstown Monthly Meeting, Pennsylvania, publishes a "facing bench list" for each week of the current and of the coming month, in which Friends are listed according to "Families," "Overseers," and "Worship and Ministry." This is an excellent way to become acquainted with and confirm acquaintanceship with fellow members.

The Wrightstown Reporter also mentions the wedding of Anne Wellington Wheeler and John Herr James at a "small hickory-shaded homesite" outside Sterling, Illinois. Guests came from Boston and Baltimore on the east coast and southern California on the west.

A Roman Catholic priest, a longtime friend of the Wheelers, officiated, quoting extensively from Saint-Exupéry. John and Ann made their vows to each other simultaneously. The bride's father read a Psalm of Love and each of the ushers contributed by reading passages.

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Take Your Pick

ANN ARBOR (Michigan) Meeting chopped up a page of its newsletter into various odd-shaped boxes so as to give its readers a choice of jobs through the brief text typed within each. The attention of the potential volunteers was attracted by such headings as "Meeting of the Minders" (of young children), "Cleaner-Uppers" (who follow the "Setter-Outers" and "Potluck Eaters"), "Coffee-Brewers and Juice-Juicers," and "Fixers of the Frayed or Falling," an appeal for "Hands" with appended names of persons from whom tools may be obtained.

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References furnished.

CREMATION

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

For information write or telephone
HENRY BECK
2862 Germantown Avenue
Philadelphia 19133 — BA 5-1150



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"As a man thinketh, so is he."

Know thyself

is the inexorable imperative.

A Poetic Plea

AUTHORIZED by the Finance and Property Committee on November, 11, 1969, a poetical outburst of the Washington, D.C. Meeting informs its "esteemed Friends and Attenders" that

"Winter's coming on, and so's the heat . . .

The heat for warmth around our feet

Until there's no heat left . . .

Then what will they do in the Meeting? Freeze."

Subsequent stanzas consider night and light, office staff, telephone, new members, finance and property, and then

"We need to pray on each First-day

In our old Meetin' House.

Without the wherewithal to keep

The heat and lights and ink in store

We won't be able well to sleep.

Instead we'll snore and Grumble."

L'envoi:

"So Quakers all and friends of Friends

Who find they like to hear the Bible (or God's word from innermost)

To keep our place from falling down

We need a shekel or a crown . . .

As much as you can part with

So long as you don't

Crumble."

A Big Stick

FLUSHING MONTHLY MEETING (New York) got from a "safely absent member" a suggestion based on the practice in temple schools of Zen Buddhism of having a man use a heavy stick on all who slouch or show signs of weariness. The victims, who begin their meditations at 4 a.m., must raise their hands, palms together, in a gesture of gratitude.

The contributor of the suggestion asked if this "wouldn't be just great" for Friends meetings. "Of course Ministry and Counsel would appoint the Friend with the big stick. I feel pretty safe in making this suggestion, as I get to meeting so seldom."

Project in Phoenixville

SCHUYLKILL FRIENDS MEETING, Phoenixville, Pennsylvania, is celebrating the opening of a new people-serving project, "The Meeting Place." Members have installed a modern kitchen and washroom and changed an old schoolroom into an all-purpose center. Groups gather around an old chunkstove for conversation and action on today's big issues. Draft counseling and teenage "rap" sessions have begun, and other programs are planned.

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal 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 13 cents a word for at least 12 words: discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

Position Vacant

PRINTING FIRM in unusual, well-integrated progressive college community needs offset pressman. Staff members have varied backgrounds with special interests in peace, human relations, and economic democracy. Experience in process color presswork, stripping, and camera preferred. Write Lee Morgan, Antioch Bookplate Company, Yellow Springs, Ohio 45387.

Position Wanted

RESPONSIBLE seventeen-year-old high school student seeks summer work as mother's helper or camp assistant. Write Cathy Cooper, Friends Boarding School, Barnesville, Ohio 43713.

Books and Publications

LIKE TO COOK? You will appreciate the Powell House Cookbook. \$3.50, postpaid. Order from Powell House, Box 101 (P), Old Chatham, New York 12136.

Vacation

THREE CAMP OR TRAILER SITES on a 200-acre farm overlooking the Susquehanna River. Undeveloped woodland sites. Excellent free drinking water—carry quarter mile. No sewer, no electricity, no showers. Just shady quiet, interesting woods paths, sheep, Angus cattle. Near Lancaster County's top farms and Amish country. Rent: \$20. per week per site. Personal visit suggested before booking. In southern Lancaster County on Susquehanna River near Maryland line. Riverwood Farm, Paul E. Case, Peach Bottom, Pennsylvania 17563. Phone: 717-548-2156.

OLD VERMONT FARMHOUSE in excellent condition. Two modern baths, on 150 acres. Sleeps six, crib also available. Use of garden. In Vermont dairy country—lakes, mountains. French Canada nearby. July 26-August 28: Five weeks, \$1000. Jack Smith, R.D. 4—Box 34, St. Albans, Vermont 05478.

Travel

THE COBBLESTONES EXPERIENCE. Ages 14-18. Travel Spain, France, Britain in uniquely small groups led by teacher couples. Brochure: Cobblestones International, Ltd., 321 South Broadway, South Nyack, New York 10960 (914) 358-7899. Directors: Samuel F. Beardsley, former Westtown faculty member; Jean Boardman Beardsley, George School '62, former Media Friends faculty.

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Christopher Nicholson, A.C.S.W., Philadelphia, Pa. 19144, call VI 4-7076 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.S.W., 154 N. 15th St., Philadelphia, GE 8-2329 between 8 and 10 p.m.

Holland McSwain, Jr., A.C.S.W., SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler, Pa., call between 7 and 9 p.m. MI 6-3338.

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MEETING ANNOUNCEMENTS

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

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: Martha Dart, 421 West 8th Street, Claremont 91711.

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

FRESNO—Meetings second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

MARIN—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

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—Unprogrammed worship, 11 a.m. 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO—Meetings for worship. First-days, 11 a.m. 2160 Lake Street.

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

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, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. 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—12817 E. Hadley St. (Y.M.C.A.), Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Canada

HALIFAX (Nova Scotia) Monthly Meeting. Visitors welcome. Clerk: John Osborne, 18 Harbour Drive, Dartmouth, Nova Scotia 469-8985.

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 776-5584.

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

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Janet Jones. Phone: Area Code 203 637-4428.

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

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

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

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

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

WILMINGTON—Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

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 253-8890.

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

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

MIAMI—Meeting for worship at Sunset and Corcoran, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phone 355-8761.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. Phone: 988-2714.

Illinois

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

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

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone WO 8-3861 or WO 8-2040.

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—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

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

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

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

Indiana

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

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Lois R. 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.

Kansas

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

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

NEW ORLEANS—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

Maine

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

Maryland

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

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 332-1156.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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

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

SPRINGFIELD—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

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

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

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

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

Michigan

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

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

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

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. 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.

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

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

LINCOLN—3319 S. 46th. Phone 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

RENO—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

New Hampshire

DOVER—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day School, 10 a.m.

DOVER—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

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

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

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

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

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pitts-town, N. J. Phone 735-7784.

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

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

LAS VEGAS—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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

NEW YORK—First-day meetings for worship, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.
2 Washington Sq. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

STER—Meeting and First-day School, 11 Westminster Road.

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

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

SCHENECTADY—Meeting for worship, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

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 and First-day School, 11:00 a.m. Clerk, Robert Gwyn. Phone 929-3458.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

DURHAM—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk, Jack Kirk, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

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

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

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone 235-8954.



Jean Price Horne

Gwynedd Meetinghouse, Pennsylvania

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-MAKEFIELD—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

FALLS—Main St., Fallsington, Bucks County. First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumnertown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 10:30 a.m.

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

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

LANDSOWNE—Landsowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and Adult Discussion 10 a.m.

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

LEWISBURG—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. 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, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10:15 a.m.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

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

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

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

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

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

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

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

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

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

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

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

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

Tennessee

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

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark; 729-3756.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

Vermont

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

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

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

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

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

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone ME1rose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

Announcements

Births

INMAN—On February 9, in Poughkeepsie, New York, a daughter, **KIMBERLY INMAN**, to Earl and Sandra Inman. The mother is a member of Poughkeepsie Monthly Meeting.

LANE—On February 16, a son, **BENJAMIN RICHARD LANE**, to Peter and Juliet Backlund Lane. The father is a member of Westtown Monthly Meeting, Pennsylvania. The paternal grandparents, Richard and Anne Lane, and the paternal great-grandmother, Harriet T. Lane, are members of Poughkeepsie Monthly Meeting, New York.

LANE—On February 20, a son, **DAVID CHRISTOPHER LANE**, to Charles B. and Marga Nill Lane. The father and paternal grandparents and great-grandmother are members of Poughkeepsie Monthly Meeting, New York.

Adoption

HALLOWELL—A daughter, **AMANDA FRANKLIN HALLOWELL**, born January 18,

1970, by Howard III and Nancy Hallowell, members of Rochester Monthly Meeting, New York. The paternal grandparents, Mr. and Mrs. Thomas Hallowell, Jr., are members of Abington Monthly Meeting, Jenkintown, Pennsylvania.

Marriage

WAHL-CROWN—On November 26, in Newtown Friends Meetinghouse, Pennsylvania, **DOROTHY LOUISE CROWN**, daughter of Richard S. Crown, of Langhorne, Pennsylvania, and Mildred C. Crown, of Trenton, New Jersey, and **JEFFREY SCOTT WAHL**, son of Elwood and Frances Wahl, of Paoli, Pennsylvania. The bride and her father are members of Newtown Monthly Meeting. The mother of the bride is a member of Trenton Monthly Meeting.

Deaths

KNICKERBOCKER—On January 24, in Poughkeepsie, New York, Elizabeth Knickerbocker, aged 78, a member of Poughkeepsie Monthly Meeting. She is survived by a son, Hugh, and three grandchildren.

KORETZKY—On January 14, at Hill Farm Nursing Home, Annville, Pennsylvania, **Frida Hohenstein Koretzky**, aged 74, a member of Harrisburg Monthly Meeting, Pennsylvania. She was the widow of Alexander G. Koretzky and is survived by a brother, Theodor Hohenstein, of Germany; a son, Heinz P. Koretzky, of Harrisburg, Pennsylvania; and two grandchildren.

Coming Events

April

16—"Unscientific Comments on Friends Education," Thomas S. Brown, Swarthmore Meetinghouse, Pennsylvania, 10:30 A.M. Bring sack lunch. All welcome to this meeting of Philadelphia Quaker Women, the last for the season.

18—Western Quarterly Meeting, West Grove Meetinghouse, Pennsylvania. Worship and ministry, 9 a.m.; Worship, 10 a.m.; Business, 1:45 p.m.

19—"No Time but the Present," dramatic presentation. New People-Serving Center, Schuylkill Friends Meeting, North White Horse Road and Valley Forge Road, near Phoenixville, Pennsylvania, 3 p.m.

20—Spring term Series of Lectures at Pendle Hill, Wallingford, Pennsylvania 19086, 8 P.M., The Barn. Public invited. "Quaker Testimonies and Principles Today and Tomorrow," Henry J. Cadbury. Third Lecture: "Slavery."

20-23—Quaker Leadership Seminar at William Penn House, sponsored by Friends United Meeting, William Penn House, and Friends Committee on National Legislation, "Law and Order: Responsibilities for Concerned Citizens." Information available from Herbert Huffman, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana, or Bob and Sally Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003.

24-26—Annual Peace and Social Action Institute, New York Yearly Meeting, Wildmere Mountain House, Lake Minnewaska (near New Paltz), New York. Theme: "1970 — A Time to Let our Lives

Speak." Speakers: Richard Taylor, Stewart Meacham. Workshops on reconciliation with the Communist world, backlash and repression, the drug crisis, war in Southeast Asia, environment, seeds of violence, draft resistance, black development, estranged youth, the Middle East, and others. For further information, write: Quaker Project Office, 217 Second Avenue, New York 10003. (Telephone: 212-CA 8-2576.)

27—"Race," lecture by Henry J. Cadbury. (See April 20 for details.)

29—Annual Meeting, Suburban Fair Housing, Inc., 1515 Cherry Street, Philadelphia, 4 P.M. Refreshments. All welcome.

May

2-4—Tenth General Reunion of Friends in Mexico, Matehuala, San Luis Potosi, Mexico. Discussion theme: "What is the Responsibility of Friends Toward the Problems of the World Today?" If you plan to attend, please write as soon as possible to Oralia Balboa de Gonzalez, Domicilio Conocido, Villa de Llera, Tamaulipas, Mexico.

3—Nine Partners Quarterly Meeting, Clintondale Friends Church, New York. Programed worship, 11 a.m., covered-dish luncheon, business.

4—"War and Peace," lecture by Henry J. Cadbury. (See April 20 for details.)

11—"War and Peace," Henry J. Cadbury.

13—Southern Appalachian Association, Cumberland Campground, Crossville, Tennessee. For information, write: Jack Kaiser, 2442 Woodridge Drive, Decatur, Georgia 30033.

8-10—Weekend for Mothers, Pendle Hill, Wallingford, Pennsylvania. "In Search of Strength to Grow." Leader, Margaret Blood. Cost, \$22. For reservations, write to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

18—"War and Peace," lecture by Henry J. Cadbury. (See April 20 for details.)

25—"Economic Life," lecture by Henry J. Cadbury. (See April 20 for details.)

For your calendar:

June 1—"Sanctions and Emphases in the Future," final lecture by Henry J. Cadbury in Spring Term Series at Pendle Hill, Wallingford, Pennsylvania 19086.

June 22 to 27, General Conference for Friends, Ocean Grove, New Jersey. For program and information about accommodations, write to Friends General Conference, 1520 Race Street, Philadelphia 19102.

National Conference of Friends on Race Relations: Gathering, for all Friends, July 27-31 (cost, \$50.); Project, for young Friends, June 20-August 1, (cost \$150.) both in Washington, D. C. For details write to Jean Hunt, NCFRR c/o Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

Pendle Hill Summer School, eight sessions, July 3-August 2. For information write to Pendle Hill, Wallingford, Pennsylvania 19086.

For Powell House summer program details, write to Powell House, Old Chatham, New York 12136.

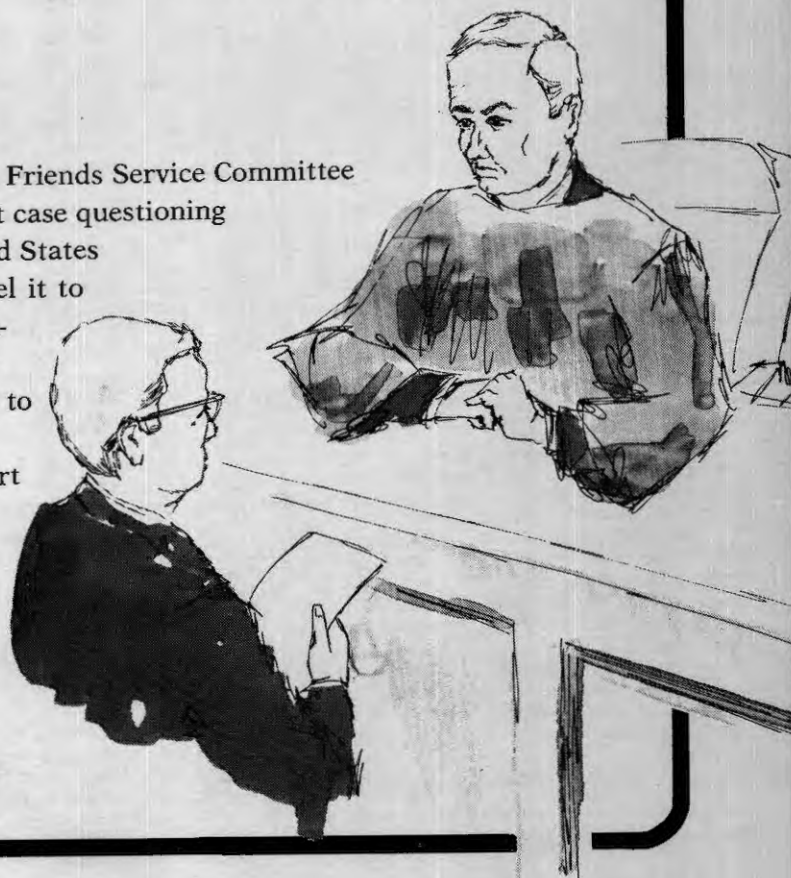


THEN:

In 1679 London Yearly Meeting decided for the first time that fines or imprisonments resulting from refusal to pay war taxes were to be reported in the annual listings for Friends Sufferings for Truth.

NOW:

In 1970 the American Friends Service Committee will enter into a court case questioning the right of the United States government to compel it to collect taxes from employees who are conscientiously opposed to paying that portion which goes to support war.



AMERICAN FRIENDS SERVICE COMMITTEE

160 No. 15th Street
Philadelphia, Pa. 19102