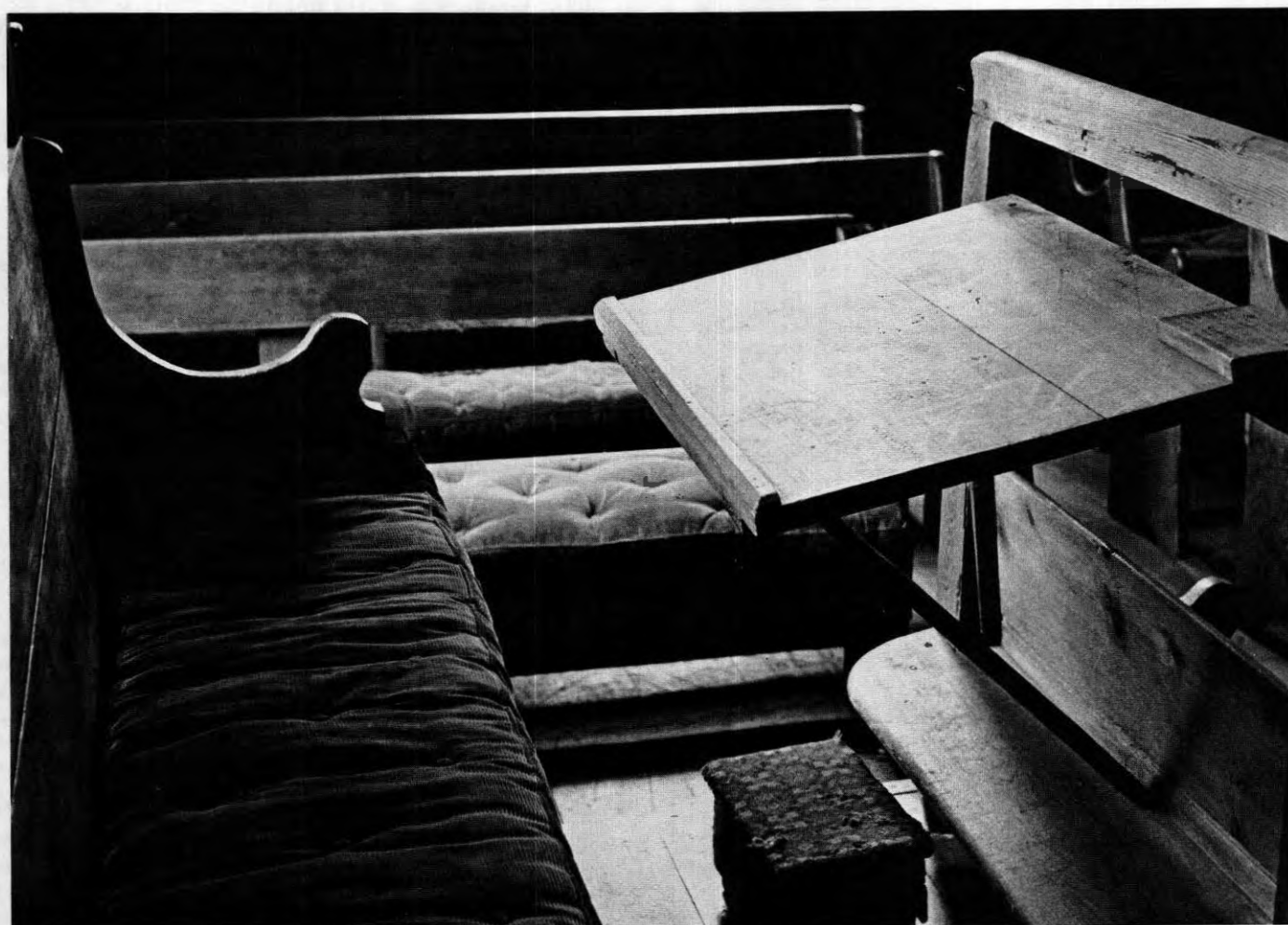


March 15, 1971

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

March 15, 1971

Volume 17, Number 6

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

ALFRED STEFFERUD, *Editor*

JOYCE R. ENNIS, *Assistant Editor*

MYRTLE M. WALLEN, *MARGUERITE L. HORLANDER, Business*

NINA I. SULLIVAN, *Circulation Manager*

BOARD OF MANAGERS

Daniel D. Test, Jr., *Chairman*

Richard P. Moses, *Treasurer*

Mildred Binns Young, *Secretary*

1967-1970: Laura Lou Brookman, Helen Buckler,

Mary Roberts Calhoun,

Eleanor Stabler Clarke, James R. Frorer, Francis

Hortenstine, Walter H. Partymiller.

1968-1971: Carol P. Brainerd, Arthur M. Dewees, William

Hubben, Miriam E. Jones, Margaret B. Richie, Daniel D. Test, Jr.,

Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young.

1969-1972: Paul Blanshard, Jr., Len Cadwallader, Walter Kahoe,

Richard P. Moses, Ada C. Rose, James B. Shuman, Eileen B.

Waring, Gordon D. Whitcraft.

CONTRIBUTING EDITORS

Frances Williams Brown

William Hubben

Richard R. Wood

Subscription: United States, possessions: one year \$6, two years

\$11, three years \$15. Foreign countries (including Canada and

Mexico): one year \$7, two years \$13, three years \$18. Single

copies: 35 cents, unless otherwise noted. Sample copies are sent

on request.

Second class postage paid at Philadelphia, Pennsylvania.

Copyright © 1971 by Friends Publishing Corporation. Requests to

reprint excerpts of more than two hundred words should be

addressed to the editor.

Friends Journal Associates are those who add not less than five

dollars to their subscriptions annually to help meet the over-all

cost of publication. Contributions are tax-exempt.

Contents

The Unknown God— <i>W. Fay Luder</i>	165
A Quaker Portrait: Mary Steichen Calderone— <i>David Mace</i>	166
Achieving the Good Life— <i>Clyde Onyett</i>	168
Friends and the Communal Way— <i>Clifford Neal Smith</i>	169
Psalm 36: 9— <i>Pollyanna Sedziol</i>	171
Index to Friends Journal 1970	172
Bienvenue Chaleureuse dans le Treizième— <i>M. C. Morris</i>	177
Poetry by <i>Alice Mackenzie Swaim</i> and <i>Clifford Neal Smith</i>	177
A Quaker Service in the White House	177
Reviews of Books	178
Theater— <i>Robert Steele</i>	181
Letters to the Editor	182
Friends and Their Friends Around the World	184
Reports by <i>Horst Brückner</i> and <i>Dwight Ericsson</i>	184
Announcements and Coming Events	191

THE PHOTOGRAPH ON THE COVER is of the facing bench in Flushing Meetinghouse, New York. It was taken by Takao Akiyama, of East Norwalk, Connecticut. A note relating past and present concerns of Flushing Meeting is on page 184.

Flushing Meetinghouse, built in 1694, was the site of New York Yearly Meeting from its founding in 1696 until the time of the American Revolution. During the New York World's Fair in 1964, the meetinghouse and historical exhibits had many visitors.

On June 29, 1964, the three-hundredth anniversary of the return of John Bowne to Flushing, New Netherlands, Flushing Friends presented to the Acting Consul General of the Netherlands a commemorative plaque. John Bowne had been deported by action of Governor Peter Stuyvesant in 1661 because he and his wife unlawfully had entertained "those people called Quakers" in their new home. The government of the Netherlands and the Dutch West India Company in 1664 decided that "men's consciences should at least be forever free and unshackled." The decision freed John Bowne to return to the New World. The Landmarks Preservation Commission of New York in 1966 designated the meetinghouse and the nearby home of John Bowne as official landmarks of the city of New York. John Bowne was correspondent for the first gathering of New York Yearly Meeting.

The contributors to this issue:

W. FAY LUDER, professor of chemistry in Northeastern University, writes, "My profession is an enjoyable way of earning a living, but my main interest in life is citizenship in the Kingdom of God." He is a member of Cambridge Monthly Meeting, Massachusetts . . . DAVID MACE is professor of family sociology in the Behavioral Sciences Center, Bowman Gray School of Medicine, Wake Forest University. From his 1968 Rufus Jones Lecture, "Marriage as Vocation," published by Friends General Conference, has grown a series of marriage enrichment retreats, for which he has trained leaders, in seven Yearly Meetings. He belongs to Summit Monthly Meeting, New Jersey . . . CLYDE ONYETT is former secretary of Friends Meeting of Washington. Last summer he and Mildred Onyett sailed a boat he had remodelled from Alexandria, Virginia, to Frenchboro, Maine, where they now live . . . CLIFFORD NEAL SMITH, treasurer of DeKalb Preparative Meeting, Illinois, wrote his poem, "In Memory of the Yehsu Chia-T'ing," which appears on page 170, as a companion piece to his article. It commemorates some suppressed Christian communes of modern China and arose from the research he did for the article . . . POLLYANNA SEDZIOL, of Cincinnati, lists as her hobbies, "writing, reading, handwork, and bringing order to the chaos within in order to be qualified to speak in the chaos without." She is an American Baptist member of Wider Quaker Fellowship . . . M. C. MORRIS retired as a professor of German to work in Internationales Freundschaftsheim, Bückeburg, Germany. He subsequently undertook Quaker visitation in East and West Germany, and worked with international students in Mittelhof, Germany. He and his wife, Elizabeth, for three years were cosecretaries of the International Quaker Centre, in Paris. They now live in Moorestown, New Jersey.

Today and Tomorrow

Again, the Generations

WE PRESENT, with one comment, three items we have kept for some time in our *misc* file.

K. Ross Toole, professor of English in the University of Montana, addressed a letter to "Dear Waiting Student" that the New York Times printed. Parts of it follow:

"I am sick to death of your drumbeat, overblown rhetoric, the monotonous litany. 'We cannot make our voices heard. No one will listen to us.' The violent left is heard. But you are correct in thinking that very few listen. That is because the violent ones have nothing to say.

"The channels to change in America are not plugged. You simply do not know how to use them. I, for one, am sick of the fact that you haven't done your homework or tried very hard.

"Just as a simple example: There are thirty-one million voters in America under thirty. As former Chief Justice Warren put it, 'Youth can lead a crusade anytime it wants to.' If the eighteen-year-old vote stands the test of constitutionality, eleven million more youths will be added to the rolls. That is forty-one million out of one hundred twenty million registered voters.

"Consider Eugene McCarthy and his supporting youth: It was largely the power of youth that forced an incumbent President, in effect, to resign. And what then? Did you go on working? Did you apply yourselves to the hard pragmatism of political power? Indeed not. You slunk off because you had been defeated.

"How about facing up to the fact that what stands athwart man's chances for a better life is not technology, machines, and the military-industrial complex—it is man himself who stands there. It is you."

Leonard Bernstein, the noted conductor, made these comments (as printed in the New York Times) in a talk to students at the Berkshire Music Center:

"Youth today cannot wait; their great problem is massive impatience.

"How much harder it is to come to terms with impatience today, in an age which is so hectically speeded-up, an age in which instant gratification is offered by the advertising media—*instant* headache relief, *instant* energy, *instant* tranquilization. It's also an age in which *instant* destruction of the human race is a real possibility.

"There lies the real cause of the famous 'generation gap': We grew up before all this instantaneousness and the dividing line between us is Hiroshima . . .

"So O.K., you say, thanks a lot: we've learned about progress and democracy and international brotherhood and racial equality and the elimination of the class-strug-

gle. You told us there could never be political prisoners again after the defeat of Nazism—so what's new in Greece and Nigeria and Russia—and Chicago for that matter?

"Well, you're absolutely right. Thank God you're impatient, because impatience is a certain signal of hope. What is this despair we keep hearing about? The answer is it's not despair—it's impatience, frustration, fury.

"Nothing comes instantly except death, and every generation has to learn that anew. Our own country is not yet two hundred years old. There's still hope for everything; even patriotism, a word which is being defiled every day, even patriotism can be rescued from the flagwavers and bigots. It's true that we have to work faster and harder if we're going to take our next social step before the overkill stops us dead in our tracks; but if anybody can do it, faster and harder and better, it's you, the best generation in history."

Landrum R. Bolling, president of Earlham College, wrote in the *Earlhamite*:

"For some time now I have been compiling my own secret set of rules on How to Survive and be Happy Though Surrounded by College Students. I pass them on to the Earlham alumni family, not as an infallible guide, but as a set of suggestions for the preservation of civility and sanity. Here they are:

"1. *Listen.* You won't learn much from young people if you do all the talking. You'll be surprised at how much sense they talk, however senseless they may look.

"2. *Keep smiling.* A large percentage of us of the older generation unconsciously or deliberately glare, sneer, or frown when we look at college students. Most of them are remarkably perceptive; they know when we're hostile. It is difficult for most people, young or old, to communicate with others who are clearly antagonistic.

"3. *Don't ask them why they look the way they do.* If they can't explain it to their parents, they can't explain it to you. Anyway, they don't really know.

"4. *Don't tell them how hard and how joyfully you worked in your youth.* Theirs is a different world; they have no conception of the world through which we lived in the depression and in the Second World War and little curiosity to learn about it. Sad or wrong, but it's true.

"5. *Level with them.* They are amazingly open and honest, if you approach them in a spirit of openness and honesty. And there's little or nothing you can't talk about.

"6. *Don't try to be one of them.* Among the most pathetic creatures over thirty are those synthetic adolescents who try to dress, talk, act, and look like college students. Oh, there's an occasional middle-aged folk singer who can get away with it. Most of the rest of us, on or off the campus, can't.

"7. *Share with them your own highest hopes and finest*

purposes. It will surprise and delight them to discover that plenty of old people are idealists, too. They have been fed too much nonsense about the lack of social purpose among their elders.

"8. *Believe in them.* They'll sense it when you do. And, as in all generations, they will respond, eventually, to that belief."

In a letter to the editor of *The Friend* (London), W. David Wills wrote:

"I have for some time been coming to the view that the 'old'—that is, those of us who have passed the ripe age of thirty—spend far too much time and trouble trying to understand the young, and that it's about time the young were persuaded to try to understand the old. I would remind the young that theirs is a very temporary condition, and before they can say 'Jack Robinson' they will find themselves to be one of us, and they will remain one of us for a great deal longer than they are young. Let them therefore try to understand what they are very shortly to become!

"I would remind them that what they see as failings in us, and what they see (with a fine complacency) as virtues in themselves, are neither failings on the one hand nor virtues on the other, but the natural attributes of the chronological stage that has been reached in each case.

"The young have vitality and beauty; the old have these attributes in decreasing degree as they get older, and therefore seem stodgy to the young. (I say nothing about how silly the young often seem to the old.) It is true that some of the old have never been anything but stodgy (they like the poor, are always with us).

"But if the young will take the trouble to inquire into the history of individuals among us they will find a fair number in any Friends Meeting who are Old Rebels. Some of them have been one-man action groups all their lives, and if they no longer seem active or rebellious it is not because their ideas have changed but because, like Ulysses, they are made weak by time and fate, and action depends upon that vitality which only the young have. We who are older are fit only to talk and to write, which some of us may do to excess, but if they will take the trouble to know and to understand us the young will find that our hearts are bang in the right place.

"When we say, in our pathetic, elderly way, 'How nice to see some young people,' we are not being insufferably condescending. It is true that we do enjoy the spectacle of their beauty, but what we really mean is: 'Good. Some young people. Now perhaps this Meeting will be stirred into life and action, because only they have the necessary vitality to do what we long to see happening.'

"So I would say to young Friends: Attend in large numbers your meeting for worship with the same faithfulness as some of those elders you are so impatient with,

and infuse it with your crusading own youthful spirit . . .

"I suggest to young Friends that if they will constitute themselves a cell of vitality within their own Meetings, make themselves felt in spite of what seems to them (but is not) elderly apathy, they will be surprised by the support and understanding they receive from the old. They might not get much participation in *action*—that's their job—but they will get what the old have to give in encouragement, writing, talking, administrative expertise, public relations and propaganda, the finding of funds, and even sometimes a restraining hand when the vitality of youth outruns its wisdom.

"Finally I would remind the young that just as they will very soon be like us, so we (long, long ago) were like them, full of vitality, burning with zeal, determined to change the world. We did not succeed, and neither will they, in revolutionizing society. But we can see a little progress here, a small improvement there, which they now take for granted but which *we* helped to bring about.

"They want (as we did) to achieve more than that, and God bless them. If they will come in with us and use such small gifts as we have to offer, they will achieve much more than if they stand aside from us, cutting themselves off in that juvenile contempt for what they are very soon to become."

Comment: All the foregoing was written by persons not young; how welcome in these pages would be words as sharp and articulate by persons not old!

I Know in My Heart

A PERPETUAL QUESTION for every creative artist is: How can I learn to trust the verities?

We have answers from Lord Kenneth Clarke, Judson Jerome, Nicolas Berdyaev, and Ludwig van Beethoven:

"When Constable trusted his passions, even the commonplace in his paintings expressed the sublime."

"These poets seem, too, in an almost desperate pursuit of loneliness, as if one could sense his own validity only if he expressed himself to such an extreme of sensitivity and individuality and uniqueness that no one could touch him."

"And the whole matter in question is this: Does the infinite shine through in the finite image?"

"I must live with myself alone, but I know in my heart that God is nearer to me than any other is. Deep is the heart, but if nothing forces us there we never plunge to the bottom where everything is."

Like Calves

"BUT FOR YOU who fear my name, the sun of righteousness shall rise with healing in his wings, and you shall break loose like calves released from the stall."—Malachi 4: 2, The New English Bible.

The Unknown God

by W. Fay Luder

WE CANNOT know God.

If we assume that God is the continuing creator of our incomprehensible universe, He, too, must be incomprehensible. Does He exist as its soul?

What do we mean by the soul? Where is it located? Can we assume that one manifestation of the human soul is the way the body grows into its definite shape? Does the soul organize the tremendous complexity and interdependency of the thousands of chemical reactions and electrical interactions that occur in the body into a living being? How can we know? Is the soul "that of God in everyone"?

As we may believe that the organization of the human body is too complex to be the result of chance, so some biologists are beginning to hint that evolution might not depend entirely upon chance. Could God—the omnipresent soul of the universe—be influencing the evolution of his own body, the universe—including us—perhaps by methods such as telepathy? How could God be everywhere at the same time in an incomprehensible infinite universe?

When we admit that we cannot know God, the way is cleared to abandon theology and to concentrate on following Jesus. This conclusion is confirmed by recalling how much theology has been devoted to justifying war and other violations of his teaching. Having abandoned the impossible attempt to define and to know an incomprehensible God, we can proceed in faith: We can test the working hypothesis proposed by Jesus. As we do, however, we find that four minimum assumptions about the nature of God seem reasonable—assumptions that are not knowledge of God but faith in Jesus.

The first assumption is the working hypothesis itself: The creator of the universe is a God of universal and eternal love for all his children. This hypothesis assumes the existence of a God and that he created the universe. It becomes more reasonable as science advances.

The second assumption is not so obvious in the synoptic Gospels as is the first, but it seems to be inherent in the assumption that the love of God is universal. If God loves all his children equally—regardless of their social, economic, political, or religious status and regardless of the color of their skin or any other difference—he loves females and males equally. Furthermore, if God is in all the universe—even, to some extent, in the worst of his children—he must include in himself something of the nature of both sexes. God must be both female and male.

The third assumption about the nature of God is inherent in the synoptic Gospels: He wants our love. He is not an egotist who desires our worship. He does not de-



Highfire, by Eloise Harmon

mand his own praise and glorification. Nowhere in the synoptic Gospels does Jesus advocate worshipping God. Worship is a pagan anachronism. It often becomes a substitute for loyalty to God. God does not want our worship; He does want our loyalty as citizens of His Kingdom. Furthermore, He wants that loyalty not for His sake but for ours. Jesus urges us to love God—not for God's sake but for our own best welfare. Loving loyalty to God leads to the best way of living with all.

But how can we love an incomprehensible God? The answer is given by the final minimum assumption.

It is that Jesus of Nazareth is the embodiment of God. The earliest Christians called him the "son of God." By embodying part of himself in Jesus, God has revealed to us as much of himself as it is possible to know and all we need to know. The embodiment of God in Jesus changes the love of God from the abstract to the concrete; it facilitates our reciprocating God's universal love. To love God is to love Jesus.

These four minimum assumptions do not constitute knowledge of the unknown God. They are only the reasonable assumptions of the faith of the committed follower of Jesus who has learned that citizenship in the Kingdom of God is the best way of living with his neighbor and with himself.

A Quaker Portrait: Mary Steichen Calderone

by David Mace

LIKE A METEOR, Mary Calderone suddenly rose from relative obscurity to become one of the most controversial figures on the American scene. A Quaker grandmother in her sixties, crusading in the cause of sex—this was something sensational, even in the sensation-saturated United States!

First, there was the enlightened interest and support that responded to the formation of SIECUS—Sex Information and Education Council of the United States—a high-level, cross-disciplinary organization determined to pull human sexuality out of the gutter and accord to it the decency and dignity it deserved. What an eminently sensible, worthy idea! Why had it not been done before? Eminent Americans from every field—professional, business and communication, government—were warm in their congratulations. Here indeed was an idea whose time had come.

Then followed the counterattack. Extreme conservatives and sternly righteous fundamentalists joined in an uneasy coalition to mount a massive, nationwide assault on sex education in the schools, accusing SIECUS, because it encouraged such education, of being a "Communist plot to overthrow the United States." Fanning the fears of parents with distorted and fabricated stories, they attacked all who supported enlightened attitudes to sex with their most vicious weapon—character assassination. Their furious onslaught was concentrated on the most prominent officials of SIECUS and above all on Mary Calderone. She was denounced and derided in a hate campaign that recognized no limits. At one protest meeting in a church, to my knowledge, those assembled were enjoined to go home and pray for her death.

Quaker women have been vilified before and no doubt will be again. Mary Calderone underwent a double ordeal, for the wind blew successively hot and cold upon her. Subjected first to adulation that raised her to a pedestal, then to calumny that dragged her through dust, she managed, by holding firm to her deep inner sense of vocation, to keep her balance. Dedicated to the cause to which she had committed herself, she did not permit praise to turn her head or abuse to break her heart.

I have been invited, as a fellow Quaker who helped found SIECUS, served as its president for two years, and saw all the action from the receiving end, to sketch a verbal portrait of this remarkable woman. It is not an easy task, but I will do my best. I have known Mary very well

for many years, and I believe she would count me as one of her closest friends.

She had the good fortune to have some distinguished relatives. Her father, Edward Steichen, is known throughout the world as one of the greatest photographers of all time; he earned widespread acclaim for his exhibition, "The Family of Man." Her uncle, Carl Sandburg, was one of America's distinguished poets. She grew up in France, the Mecca of freedom and culture for all impoverished young artists at the turn of the century. The atmosphere gave her more than facility in the French language. The artistic ability she inherited drew her at first to the stage, but after three years she decided that she was not going to measure up to the high standards she had set herself. She had meanwhile married and become the mother of two daughters. Trouble now shadowed her life. One of the daughters died of pneumonia at the age of eight, and in 1933 her marriage ended in divorce. Shaken by these events, she turned to psychoanalysis as an attempt to know herself more deeply.

Ready to face life again, Mary Calderone decided at the age of thirty to become a physician. She had a bachelor's degree in chemistry from Vassar College and now studied at the University of Rochester Medical School. She received her M.D. degree and went on to Columbia University for a master's degree. During her field work in public health, she studied with Dr. Frank Calderone, a New York City district health officer of Sicilian extraction. Their friendship led to marriage, and Mary, as two more daughters came along, settled down again to motherhood and homemaking; Frank Calderone embarked on a distinguished career, becoming chief administrative officer of the World Health Organization and director of health services with the United Nations Secretariat. Mary continued to practice her profession as a part-time physician to the public schools of Great Neck, New York, where the Calderones lived.

Religion had not until now played a significant part in Mary Calderone's life. One day her eldest daughter, Linda, gently reproved her mother for rearing her without any formal church association and suggested that her younger sisters should not be denied this experience.

Mary took this to heart, and began looking for a church, secretly hoping she could herself avoid any very demanding involvement. Manhasset Monthly Meeting was quite near her home, and she started taking the girls to First-day school, reading the Sunday papers in her car while she waited to drive them home again. Some Friends, observing this odd procedure, suggested that she would be most welcome to spend the waiting time in the meetinghouse. Listening to the children in their classes brought her to see the folly and dishonesty of exposing her children to religious influences that she as their mother did not share, and she began to involve herself in the life of

the Meeting, which soon put her to work in the First-day school and in helping with the Christmas play.

"The next step," she adds, "was to join the adult education class; and one day I simply realized that I was well and truly and happily hooked." A few years after she had started bringing the girls, she and they made their formal request to be received as members of the Meeting. In busy recent years, involved in much traveling, she says, "I have had to transfer my participation in overt worship to my daily doings. This is the truly blessed aspect of being a Quaker—it is laid on you to live your worship and you are freed to do so." Thus she feels very much a part of her Meeting, although unable to attend.

The sense of vocation was now stirring within her. In 1953 she accepted the position of medical director of the Planned Parenthood Federation of America. Her concern for women faced with unwanted pregnancies made her work to establish birth control as an essential part of medical and public health practice. Her cultural background and experience on the stage combined to make her an effective public speaker. Her opportunities to speak and lecture increased.

Through many letters she received while working for Planned Parenthood, Mary became aware of the negative, unwholesome attitudes to sex that were deeply rooted in our Western world. "The gift of sex," she declared in a lecture in 1961, "is something the American culture has abnegated." It became more and more clear to her that conflicting religious and social attitudes were combining to prevent the kind of free, open discussion of sex that was necessary if we were to achieve sound and healthy acceptance of a major and God-given part of our human nature.

It was during her years at Planned Parenthood that I came to know Mary Calderone well. We were often together at conferences, and I became aware of her keen, penetrating mind, her skill in discussion, and her eager and untiring quest for the light of truth and reality on subjects that had too long been treated with evasion and denial. We found that, in our ideas and ideals, we had much in common.

We both took part in 1961 in the First North American Conference on Church and Family, organized by the National Council of Churches at Green Lake, Wisconsin. Representatives of Protestant Churches in the United States and Canada assembled, not to listen to theologians, but to hear what the behavioral scientists had to say about controversial aspects of the relationships between men and women. It was a remarkable conference, still vividly remembered by all who took part in it. Informally, at conferences in the following years, a group of us who had first met at Green Lake found ourselves discussing the possibility of a national organization, entirely professional, scholarly, and nonpartisan, which could unite serious and re-



Photograph by Muray

Mary Steichen Calderone

sponsible men and women in liberating human sexuality from the unhealthy atmosphere of suspicion, guilt, and fear that surrounded it. As the conviction grew that such an organization was sorely needed, it became equally clear that Mary Calderone was the obvious person to lead it.

Four years after Green Lake, the Sex Information and Education Council of the United States was established, and Mary Calderone left her position with Planned Parenthood to become its executive director. The purpose of SIECUS was stated in its charter: "To establish man's sexuality as a health entity; to identify the special characteristics that distinguish it from, yet relate it to, human reproduction; to dignify it by openness of approach, study, and scientific research designed to lead towards its understanding and its freedom from exploitation; to give leadership to professionals and to society, to the end that human beings may be aided towards responsible use of the sexual faculty and towards assimilation of sex into their individual life patterns as a creative and re-creative force."

SIECUS met with an instant response. The idea of a national campaign for sexual enlightenment being led by a woman, a grandmother, and a Quaker at first tended to be treated as a joke. Gradually, however, we all became aware that this was exactly what was needed. If a highly cultured and religious woman in her sixties felt called to chide the nation for its unhealthy attitudes to sex, this was indeed something to think about.

Mary Calderone had heard her own "voices." There was no conceivable reason for her to be doing what she was

To Find a Vision

How easily cobweb dreams are brushed away,
Their bright dew-diamonds fallen to the ground
As we move briskly through a cluttered day
With sterile spirits, aching for the sound
Of flute notes shattering our sheltered sky,
and harmonies that need a kindred heart
Before the fragile visions shrink and die,
Before stardust and miracle depart.
How much we mourn the embryonic dream
That vanishes in winds of disapproval,
Without a brief fulfillment to redeem
Our patterned paths, our dreary ritual.
May we in meditation, high and pure
find some untarnished vision to endure.

ALICE MACKENZIE SWAIM

doing, except a deep inward conviction that this was laid upon her to do. This belief has sustained her.

She comes of tough and healthy stock; but the schedule she has accepted and carried through could have killed a person half her age. In each year since the establishment of SIECUS, she has traveled some 50,000 miles, often speaking several times a day to students, parents, teachers, physicians, pastors, and women's groups. She has made innumerable radio and television appearances, has been interviewed by reporters and magazine writers, and has written many articles.

The pace has continued, now for more than six years. In good report and evil report, she has been sustained by her quiet confidence that she was not seeking money, power, or fame. In whatever role the world may see her, (and she has been called both a "latent Puritan" and "aging libertine") she perceives herself as a member of a company of men and women who are pleased to call themselves Friends and who do what they do because an Inner Light beckons them.

Mary Calderone is now in her sixty-seventh year, and other, younger hands in many professions across the country are taking up the task so well begun by the SIECUS group. What she has accomplished cannot now be destroyed. Sex is at last fully open to serious study, and the case for sex education, for young and old alike, has been established beyond serious question. Never shall we return to the era of shamefaced silence with which we once approached a creative gift from our Creator with guilt and fear. In fact, the churches today would not permit us to do so.

When her work is done, Mary Calderone will go quietly and happily on to some other venture. "I know," she said to me recently, "that someday the tempo of my life will slow down, and I shall march to the pace of a different or at least somewhat more muted drum."

Achieving the Good Life

by Clyde Onyett

IN A DAY when many of the bases for the good life, as we were led in our youth to expect it, have been eroded or destroyed, the question becomes poignant as to how one goes about achieving the good life for himself or for others in today's world. I faced and answered that question. I wonder if the answer was right.

Some continue to struggle to preserve for themselves the values they have cherished. They mostly fail.

Others lead lives of quiet desperation while seeking to relate to conditions so foreign to their sense of values as to bring them to the very edge of bitterness, saved only by the undergirding love that makes them tender toward the people with whom they are brought into association.

This intolerable life situation persuades others, for the sake of their families or from a sense of self-preservation, to withdraw from the current arena and to seek a new spiritual environment in which to cultivate the good life.

The choice to remove oneself opens one to the question, in his own mind and in others', whether his choice is morally excusable. It is somewhat agreed among Friends that they can find the strength, or should be able to, to remain on top of life while maintaining a relation to the action, however severe this may become. A person motivated by love can be equal to the demands of life, even though the results may be fatal.

We must question the moral justification for the development of an intentional community, a commune, or an ideal colony that persuades persons to band together with like-minded people to create a community designed according to the ideals of one's own choosing. "We wanted our children to grow up without exposure to the competitive economic system," said a member of such a group. Other reasons are not so definite, but there is a common motive: A better life.

Is the person (I, that is) who chooses to migrate from an urban situation to a simpler subsistence in a community remote from urban conditions guilty of running away? If his skills and professional training are of little use in his new community, is he to be accused of an unethical choice? Some Friends answer, "Yes, it is, by Quakerly standards, an unethical choice."

Consider, for comparison, the migration to the city of a person who was born in the remote and simple community to which our Friend has moved. He, too, must equip himself for a new means of economic support. Are we to decide that he, too, is morally at fault in making the change? Time was when this judgment would have been

confidently denied, and it would have been assumed that he was bettering himself. But cultural self-criticism is increasingly presenting a case for the simpler subsistence way of life and is raising insistent questions about the urban industrial complex as a basis for the good life.

We may agree with those who favor the simpler subsistence economy, but we must still deal with the question of abandoning our old neighbors, most of whom may find it impracticable to follow us to our newly chosen way of life should they desire to do so. Is it a violation of the way of love to which Friends are committed to choose to remove oneself?

Some of our best informed and most respected thinkers are raising grave questions about the adequacy of our present culture. We are so near to the fire of contemporaneous events that the smoke may prevent us from remembering the similarity of current judgments to the prophetic observations of earlier generations. History records many periods of social crisis, but few descriptions of crises in the history books can compare with the scope and seriousness of even the more conservative estimates of the present global dilemma and predicament.

If there was ever an imperative for the pioneering spirit to probe for new social and economic directions, it lies before the present generation. This imperative lies not before youth, alone, but before every person who waits upon God for his guidance. It is easy to believe that a Divine Light illumines the path of the person whose sensitivity to the will of God and to the condition of people about him impels him to seek imaginative though radical solutions.

Does one contribute to another's good life until one has found that good life for himself? Does one contribute to the good life for all while one continues to remain a part of the conditions which erode the personalities of the majority, even though it be in the spirit of utter self-sacrifice?

There is little question about the ethics of the attempt blindly to preserve for oneself special privileges through a lack of sensitivity for the social consequence, but Friends need, I believe, to reexamine the matter of the social consequences to mankind of remaining a supporting member of the community of institutions that has brought about today's crisis in social and economic life. Escapism is hardly the term to describe the positive and creative course some Friends feel constrained to take as they try to follow the Light through these days so fraught with adventure.

THE GREATEST MORAL fact of our time is our awareness that everybody counts, that life could surely be better for millions of people whose existence did not matter to the rest of us just twenty years ago.

ALFRED KAZIN

Friends and the Communal Way

by Clifford Neal Smith

FRONTAL ATTACKS on the economic core problem of our age are something new to Friends. Our attacks on social problems have been rather oblique ones: We fought against slavery, but we have never spent much time considering the economic roots of slavery. We fight against the use of warfare in international politics, but, until the past two decades, little systematic study of the economic underpinnings of the war machine has been attempted.

Friends now are giving direct attention to the economic system in which we live. What seems particularly difficult, however, is the discovery of an alternative to the present system, particularly in the light of the fact that most Friends are deeply involved in this system. If, for example, it were found that Friends could no longer support the system in its present form, it would be difficult, indeed, to get Friends to extricate themselves from it. Any fundamental turning away from the inequities of the American economic system would require Friends *individually* to restructure their own lifestyles and daily activities.

As a first step, we must be able to recommend something better. The alternative to America's present "free-enterprise" system that comes most readily to mind is that to be found in the so-called communist countries. In fact, however, the Marxian communism of these policies is state capitalism without any semblance of democracy as we understand it in the Society of Friends. Only in some countries on "this side" of the Iron Curtain—I think of Scandinavia, in particular—does one find a blend of socialistic order and democracy. Probably, it is to those countries that we must turn to find the institutions that would blend social justice with democratic freedom.

As an alternative to both Marxian communism and American capitalism, I suggest that we consider closely the communal way enjoined by Christ.

For two thousands years mankind has ignored the fact that Jesus was a communist, continuing in age-old modes of individual wealth accumulation and explaining away the clear Biblical injunctions regarding the sharing of wealth and general social organization.

So accustomed have we become to the orthodox explanations of Biblical texts, that it comes as a shock to reread the New Testament to seek references to communalism.

Aside from the Catholic monastic orders that practice a communal lifestyle, few attempts have been made to live as Christ recommended that we live. That is why the Hutterian Brethren—the Hutterites—have had such significance among those who have studied the communal way.

Since the mid-sixteenth century, the Hutterites have lived communally in the belief that it was enjoined on them by Christ and that all other lifestyles doomed their practitioners to perdition.

I can think of no better literature for Friends to read than the early Hutterite statement of their belief, a statement antedating Karl Marx by three hundred years and by far more relevant to Friends condition than *Das Kapital*.

The third article of Hutterian faith, as written by Peter Walpott in about 1577, was published in the *Mennonite Quarterly Review* for January, 1957. It is astonishing how many references Walpott found in the Bible pointing to the communal way.

The modern introductory commentary to Walpott's third article states: "The Christian demand for the sharing of worldly goods (both in their consumption and in their production) is here argued in a twofold way: 1. By reference to brotherly love in its fullest extent where no one can speak any longer of mine and thine. 2. By reference to *Gelassenheit* . . . generally meaning self-surrender, yielding to the divine commandments, resignation, giving up of all self-willing, etc."

I must confess that the many Biblical references used by Walpott to support the Hutterite social system led me to suspect that he had taken them from the Bible out of context, thereby distorting their meaning to fit his purpose. How else could one explain away the fact that the Hutterite interpretation is so signally different from that of the mainstream of Christianity? My rereading of these references, however, leads me to believe that it is the mainstream—including the Society of Friends—that is blind to Christ's clear injunctions.

Indeed, Peter Walpott was unduly gentle in his argumentation; Christ was blunter, more adamant, in his stand. Walpott based his third article on the gentler injunctions of brotherly love and self-surrender, but Christ had a third injunction of harsher import: He absolutely rejected the possibility that a rich man could enter the Kingdom of Heaven. Later, after Christ's corporeal mission was completed, Peter was to be a stern witness to the deaths of Ananias and Sapphira for having held back a portion of their property from the sharing of it among the body of Christians (*Acts* 5). Early Christians lived communally: "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." (*Acts* 2: 45-46)

What I am suggesting is that Friends give thought to the possible restructuring of our Meetings into communes.

I suggest several courses of action.

First, Peter Walpott's third article needs to be considered by those among Friends who see to the preservation of the tenets of the Society of Friends. Probably Walpott's article needs to be recast in modern terms.

Second, we ought to seek ways whereby pilot communes

In Memory of the Yehsu Chia-T'ing

I think of China:

Great dynasties do not succeed each other without end; always there are interregna when dangers lurk behind each mountain crag, bringing forth the evil in men's hearts.

Great spiritual unity comes during times of deep social unrest; the people turn to communal living when it is dangerous to live alone.

Great Teacher Yehsu lived in a period of contending states; He taught that there can be no salvation save that the people share possessions, withdraw from public life, live together communally.

So, likewise, His nameless disciple in Shansi, converted Buddhist:

Ten thousand followers, in one hundred communes, arose in a troubled time; they fully shared their possessions, together they taught their children.

Exalted were the visions which came forth from their meetings for worship; great was their eagerness to convert others to the communal way.

What was their fate?

In the year nine of Mao, first emperor of the New Dynasty, corresponding to the year 1953 of the Great Teacher Yehsu, a show trial decreed the stoning death of Yehsu's nameless disciple; the ten thousand followers were scattered among unbelievers.

A half decade thereafter it was decreed that all the Middle Kingdom be organized into communes; from which we infer that strong emperors, though quick to seize upon the innovations of others, cannot tolerate the Yehsu spirit of unity.

May it be that, among the remote crags of Shansi, there live today the remnants of the ten thousand followers; remembering the visions, nurturing in secret the Yehsu spirit of unity.

CLIFFORD NEAL SMITH

could be organized in each region of the country. Perhaps young Friends, unencumbered by many worldly possessions, can proceed most expeditiously; certainly, Friends who have participated in workcamps already have some experience with the communal way.

Third, we may discover that the communal way will recommend itself to Friends who wish to resist the payment of war taxes, for, as the Hutterites have found, there is a considerable tax saving to the communal way, particularly as practiced by a religious organization.

Fourth, in a period of repression and social unrest, it may be that the communal way offers Friends—as it has the Hutterites—the only shield against the persecution that is likely to be our lot in the event that Friendly testimony against the military-industrial complex should become effective enough to be recognized by the establishment as the real foe of the present system.

Psalm 36: 9

It first enveloped her when she was young,
so very young she could not name the Thing,
being aware only that here a glory hung,
a glory vaster than her life could sing.

The moment passed, as moments have to do,
and though It would withdraw in years
which saw her body grow through joy and tears,
this Glory owned her life, her deep self knew.

She lived frustration; for she knew her life,
which was an ordinary bit of all
the mingled joys and quarrels of childhood growth,
was keeping her from answering Its call.

With infancy and childhood years behind
she recognized at length the Light's earth-Name
and realized how far from Him she'd grown,
how little of her life was at His claim.

So she succumbed to lists of do's and don'ts
and daily failed to measure up to them;
she lived her teenage years in will's and won'ts
of inward self-abhorrence, outward sham.

She sublimated life in piety,
achieving heights in tradition's idiom
approved within a laity
of folk who claimed Him as a hope to come.

Baptized in childhood, then confirmed at ten,
six years passed, and she made a "decision"—
prompted not so much by Light within
as by desire to end outward confusion:

She thought it just might be that all her offerings
of self to serve Him through these teenage years,
and all her prayers which brought no answerings,
were vain, until she testified in tears;

But even as she did it, memory
of that one moment in His perfect Light
began to gently mock each creed and verity
held by variant cleric and laity—all right!

Since no doors opened wide into His realm,
she molded life of what she "ought to do";
became a Nightingale among the ill,
and puzzled over how to see truth through.

But Light is silent; even so was He.
She took the name of him who loved her then
and they became a home, then family,
daily making love reality, not just a token.

All things, to start with, were traditional;
they worked, and served, and tried to love and live
a Light-led life, by Him acceptable,
but found themselves imprisoned in a sieve

of dailyness where weariness was king
and bitterness leapt out surprisingly
in situations where love should have winged . . .
confusion became continuity;

Strife in their home and growing families
was echoed in their jobs and Fellowship—
committed and compartmentalized keys
snapped shut to capture them within fate's grip.



Photograph by George L. Creed

But deep within the Light kept prodding her
and flooding her with moments of relief
which were enough shoring for her nature
when home and work and church came into grief.

One routine dissolved into another
as faith in that which was blown away,
and when those tears were tallied together
two loves alone remained to be her stay:

The one whose name and life she wholly shared . . .
that Light, unseen, which seemed to rule her life.
Like Thompson's Hound of Heaven, this Light spared
her not; now a surgeon's deftly probed knife

which would lay open wide each subtle flaw
by which faith organized can break love's law
and clearly show what Love has always known—
that it must rule supreme and rule alone.

Frustration grew, encompassing her life
for she reacted very humanly
to this great gulf between intent and deed
and lost herself in triviality.

She was a wind-blown leaf, no place to cling
for strengthening of joy's lost innocence,
so for a time she went with crippled wing,
but doggedly, bound by obedience

to that intangible, but bedrock Light
which glimmered now and then to ease the pain
that haunted her throughout this lonely night—
and in each failure to bear fruitful grain.

She envied those who called their Lord, adored;
she envied those who marched for divers cause;
but not maliciously . . . her soul deplored
attempts to fence this Light in rhymes or straws.

He had too great a depth to be thus shown
and though she hungered to be used of Him,
the only place He had for her was home,
and it was here she must live love's bright rim.

So she forsook her dreams of mission far
and took the task of living joyously
within her small, but sometimes brilliant, star;
she showed His strength by her own frailty.

Then came the day of changing sides of life,
when she came face to Face with Righteousness:
"Now lifted is the veil of human strife—
welcome home, disciple thou of dailyness!"

POLLYANNA SEDZIOL

Index to Friends Journal

1970—Volume 16

Articles

Afflicting the Afflicted—R. W. Tucker	229
Affirmation—Jean Marshall	673
Affirmations and Challenges—Joyce R. Ennis	428
Affluence and Alternatives—Ruth H. Smiley	355
Africa, A Kindergarten in—Laurel Phillipson	237
Aggression: A Possible Cause of American— Clifford Neal Smith	513
Aiguaviva, a Workcamp in Spain—Nancy K. Negelspach	56
Am I Not Also Aggressive?—Dana Nadeau	486
America's Other Migrant Workers—Clifford Neal Smith	418
Aphorisms—Barbara Roberts	619
Army for War, An; An Army for Peace— Frances Adler	174
Art, Junk, and the Ecological Awakening— Dorothea Blom	647
Artist Who Shocks Us, The—Dorothea Blom	581
Audiovisual Materials, Workshop on—Dorothy Plunkett	434
Australia Yearly Meeting—Kenneth Townley	174
Baltimore Yearly Meeting: A Family Occasion— Edith H. Leeds	532
Barclay, Robert, and the Dog I Did Not Buy— Marianne Gunther	519
Beneath the Pleasantries, a Sense of Direction— Royal Buscombe	617
Binding up the Wounds—Lydia Carlin	355
Black Men and the Quaker Bag—David B. Perry	6
Black Reparations—How and to Whom?—Charles A. Wells	69
Bringing Our Tithes to the Storehouse of the Lord— Barbara Reynolds	286
Brotherhood, The Query on Human—Florence L. Kite	518
Bunyan, John, and the Quakers—Shirley Miller Bartell	546
California Friends Equip for Growth— Donald C. Brandenburgh	465
Celebrate, Come Let Us—Rachel Davis DuBois	179
Centenary of a Devotional Classic—D. Elton Trueblood	357
Children, On Being Courteous to—John F. Gummere	323
Children of God as Citizens of the Universe, The— W. Fay Luder	578
Children's Prayer, A Mother's Version of Her— Katherine D. Hill	643
Children, Responsibilities of Parents to Their— Deborah James	259
China, Myth and Reality in Our Relations with— J. Stuart Innerst	195
Chinese Prisons, Two Americans in—William W. Stafford	12
Christian Love: What Does it Mean?—Paul E. Pfuetze	158
Christians, Amateur—Harold Sumption	5
Christmas Cards—Candida Palmer	675
Cinema—Robert Steele	15, 139, 169, 268, 296, 334, 423, 460, 496, 592, 622, 689
Citizenship Eternal in God's Kingdom—W. Fay Luder	101
Claremont Friends and Their Meetinghouse—Ferner Nuhn	271
Clear Testimony in South Starksboro, A— William F. Rushby	370
Clues and Treasure in the Hill Country—Jack Kaiser	467
Community is People, A—George M. Stabler	582
Concern to Spread the Good News, A—Katherine H. Wright	660
Conscientious Objector to War, The—George Parzen	614
Conservationism—Francis D. Hole	74
Consider the Lilies of the Field—Grace S. Yaukey	228
Counseling, Re-evaluation, To Become More Human— Ingeborg L. Snipes	24
Counseling, Talking and Listening in Re-evaluation— Ingeborg Snipes	435
Creative Reading—Elizabeth Yates McGreal: Diaries and Journals	8
Grahame, Kenneth	389
The Alcotts	262
Cuba, Friends in the New—Betty Richardson Nute	307
Cynics Call Them Monuments to Failure—J. Duncan Wood	190
Days of Preparation—Catherine Roberts	97

Demythologizing Christianity—Paul Oestreicher	414
Detention Centers in Cambodia—Edward F. Snyder	469
Detroit Friends School, A Permanent Home for— Jeanne Rockwell	54
Digging at the Roots of White Racism—Bill Watson and Marion D. Fuson	500
Discouraging Example of Elizabeth Fry, The— Rothwell Bishop	76
Down the Well or Across the Mat—Joseph Havens	230
Draft Counselor, My Husband, the—Helen Hammarstrom	613
Dream Come True, A—Jeanette Hadley	305
Drug Usage—A Challenge for Friends—Lisa Bieberman	434
Drum Beats in the Silence, A—Stefano Barragato	41
Ecology, Applied, and Friends Meetings—Francis D. Hole	516
Ecumenical Occasion in Waterford, Ireland, An— William M. Glynn	658
Ecumenism, Prayer and—Douglas V. Steere	515
Empowering the Traditionally Deprived—Margaret H. Bacon	191
England, Letter from—M. David Hynard	661
England, Letter from—Frederick Vanson	55, 275, 471
Europe, Letter from—Douglas Steere	20, 145, 177
Evans, William Bacon: Laughter, Worship, Humility— Josephine M. Benton	512
Exchange—Betty Douglass Jansen	619
Expo '70, Friends and—Sarah Swan	143
Facing Conflict in Southeastern Yearly Meeting— Beatrice S. Reiner	300
Facing Our Quaker Future Together— Charles K. Brown III	626
Father Was a Gentle Man—Dorothea C. Shipley	39
Fear of Loving and The Courage to Love, The— John A. Yeatman	612
Fellowships, AFSC	468
Film Classification is a Snow Job—Robert Steele	197
First Ninety Days, The—Elinor Ely Ashkenazy	661
Flowers, A Tradition of—Daisy Newman	438
Food and Fellowship for Seasoned Friends— Charles A. Varian	563
Forgiveness, Another Dimension to—Candida Palmer	455
Friends World Committee Meets in Sweden— Elizabeth H. Kirk	529
Furniture, My Tax Refusal—Robert E. Dickinson	145
Future of Quakerism, The—Anna S. Forbes	487
Gandhi, An Achievement of—Esther Muirhead	71
Germany Yearly Meeting—Anni Sabine Halle	438
Glorious Flop, A—Deborah Dodd	341
Ground for Durable Hope, A—George Emerson Haynes	75
Guidance for a Reverent Stewardship—Carol Murphy	679
Haddonfield Friends' Commitment to the Black Community— Elisabeth Farr	53
Harmony of Spirit That Surpasses Words, A— Harold Myers	72
Hawaii, A Sunrise in—Eubanks Carsner	166
Health, the Person, and the Community— Keith Hammond, M.D.	584
Heavenly Flight, A—Hugh Barbour	555
Humanity, Humanity—Gunda Korsts	258
Human Potential, For the Development of—David H. Scull	399
I am a Fugitive from a Discussion Group— Ralph A. Raymond	290
Icons, Rosaries, Prisms, and the Young Man of Nain— Sven E. Ryberg	684
If Men Could Learn from History—J. Kennedy Sinclair	577
Illinois Yearly Meeting: A New Understanding— Clifford Neal Smith	628
Indiana Yearly Meeting, Sesquicentennial Sessions— Jane Morgan	596
I Remember Twelfth Street and Friends Institute—Robert C. Smith	401
In 1902: "Strong to Do The Work of God"—Henry F. Shaw	338
Infrastructure for Quaker Meetings, An—Robert R. Schutz	292
Instructor Said, "I Trust You, Red."—The—Stanley Prague	181
Inward Stillness, An—Catherine Roberts	256
Iowa Yearly Meeting (Conservative): Broadening Our Hori- zons—Ardith L. Emmons	533
Ireland, Letter from—William M. Glynn	695
Ireland, Some Background Points on Strife in— Jeanne Rockwell	208
Ireland, Young Friends in—David Bass	53

Japan, A Letter from—Yukiko Backes.....	662	Pacific Yearly Meeting, Family Night of—Richard Manners.....	597
Jesus, The Survival of—George Emerson Haynes.....	129	Parfit Research-boy—Elizabeth Yates McGreal.....	104
José Flores Spoke Sweetly; So Did Sam Azadian—		Peace Institute—Nancy S. Blanc.....	402
Jeanne Ellin.....	457	Pendle Hill, The Apocalypso Approach at—Jack Shepherd..	503
King Charles's Hat and Penn's Hat—Howard H. Brinton.....	579	Picasso's Guernica, Emotion and Spirit in—Dorothea Blom..	223
Lake Erie Yearly Meeting, Communication and Community—		Plants, Poisoning for Peace—Arthur H. Westing.....	193
Martha Gay.....	595	Plea for John Woolman, A—R. W. Tucker.....	484
Lazarus, The Lesson of—Rothwell Bishop.....	226	Pole-Vaulting Friends Who Stayed Up There—Moses Bailey	328
Lebanon, Letter from—Douglas and Dorothy Steere.....	273	Political Action, Friends and—Patricia Ritter.....	435
Let Not the Salt Lose Its Savour—Katherine T. Paxson....	74	Portraits, Impressionist, by a Transient Friend—	
Letters from the Past—Now and Then:		R. Neil Dalton.....	548
244—Render Unto Caesar.....	127	Possible Impossible Task, A—Schuyler Elsbree, Wyman Har-	
245—Quaker Marriage, The Validity of.....	225	rison, and Robert O. Clapp.....	471
246—So Teach Us to Number Our Days.....	417	Prayer and Action—Douglas V. Steere.....	420
247—A Plea for the Poor or a Word to the Rich?.....	483	Progress Through Pain—Elizabeth Cattell.....	73
248—Women's Liberation Again.....	580	Prophets, To Stand up in the Spirit of the—Amelia Swayne..	350
249—Whate'er Our Name or Sign.....	645	Psalm 119, The Different Psalm—Terry Schuckman.....	681
Listening Comes First—Candida Palmer.....	648	Pearl of Great Price, The—Adele Wehmeyer.....	293
Louisville Peace Testimony—J. Mansir Tydings.....	533	Quaker Community and Projections for the Future, The—	
Love, A Concept of—Kenneth Johnson.....	649	Leanna Goerlich.....	261
Love and Responsibility: An Unfinished Meditation—		Quaker Conscience in Communities, The—Loureide J. and	
Lawrence Jones.....	552	William W. Biddle.....	583
Loving Disagreement Among Friends—C. LeRoy Jones.....	126	Quaker Existentialism—Nancy S. Blanc.....	359
Marijuana Problem, Superstition and the—Elbert Russell..	227	Quaker Portraits:	
Mark of the Mystic, The—Kenneth Webb.....	419	Brinton Turkle—Arthur Bell.....	98
Marriage Enrichment—Rosalie Regen.....	433	Barrington Dunbar—Elizabeth Cattell.....	257
Mars, The Great Open Design on—Howard G. Platt.....	555	Jan de Hartog—Marian Hahn.....	320
Meeting for Worship, When an Egg Gets Laid in—		Mary-Cushing Niles—Rachel Conrad Nason.....	383
R. W. Tucker.....	40	Quaker Teacher in Visakhapatnam, A—Stanley M. Ashton	
Memorable Meetings:		9, 44, 131, 232, 263, 391, 521,.....	587
Caroline Ackerman.....	7	Quaker?, What is a—Lorraine Veatch.....	196
M. C. Morris.....	97	Quaker Without a Label, A—Ann Fielding Fortenberry.....	260
Lenore Turner Henderson.....	164	Quakers and Other World Confessional Families—	
Arthur J. Vail.....	359	Dean Freiday.....	175
Margaret Granger Utterback.....	453	Quakers, There Are Many—Tony Pearce.....	262
Levinus K. Painter.....	585	Quang Ngai, Quaker Work in—Margaret H. Bacon.....	52
Lawrence S. Kubie.....	643	Quarterly Meeting, A New Kind of—James Best.....	694
Merrily Danced the Quaker's Wife—Mary Whiteman.....	587	Radical Obedience in a Reluctant World—Wayne Lauser....	430
Miss Liberty Stares East—Robert West Howard.....	37	Radicalism of Jesus in the Nations of the Earth, The—	
Mississippi, Meeting the Needs of People in—Christine Erb..	403	Wendell Thomas.....	677
Modern Art, The Prophetic Element in—Susan Hicks Ford..	434	Refugees, At the Receiving End of Shipments to—	
Mourning, Month of—Margaret Stanley Tesdell.....	630	Margaret Tesdell.....	115
Mysticism, A Seeker Looks at Quaker Meeting—Don Wismer	682	Reflections More or Less Pacific—Thomas B. O'Neill.....	549
Myths, Symbols, Rituals; Love, Trust, Faith—Peter Fingesten	387	Religion and the Inductive Mind—Howard G. Platt.....	70
Nature, The Conspiracy of—Richard H. Farquhar.....	192	Religious Experiences, Sharing Meaningful—Elizabeth W. Ellis	435
Near East Friends: A Called Community—Jean Zaru.....	368	Religious Search, Guidelines for the Individual—	
Nebraska Yearly Meeting, Confidence and Courage—		Gunda Korsts.....	456
AraBelle Patrick.....	441	Repression, Friends and the Coming—Clifford Neal Smith... 615	
Netherlands, Youth Cries Out in The—Sam de Back.....	438	Resist, A Call to—David Morrison.....	493
New Departure in Religious Education, A—Judith Brown...	370	Resources, Some Questions About Sharing—Keith Smiley... 130	
New England Yearly Meeting, Walk Joyfully Over A Suffer-		Responsibility of Opposing Violence, The—Kenneth Johnson	676
ing Earth—Henry B. Williams.....	501	Return to Dai Loc—Keith Brinton and Lady Borton.....	238
Newer World, A—Cynthia Lynn Leslie.....	489	Reverence for Life—James Junker.....	488
New Heaven and a New Earth, A—Christopher N. Diver... 382		Richer Life, A, The Primary Goal—Kenneth Johnson.....	553
New-Old Meeting in the Shenandoah Valley—		Ridgewood Meeting, Agony and Ecstasy in—Albert Schreiner	308
Arnold B. Vaught.....	81	Rocks, Floods, Violence, and Apathy, Of—Howard G. Platt	388
New Swarthmoor: Simple Living and Spiritual Renewal—		Saint Louis Conference, Some Notes about—Isabel N. Bliss.. 658	
Pamela Haines and Chris Laning.....	400	Saving Remnant, The—Muhammad Kenyatta.....	352
New York Yearly Meeting: Creative Tension and Loving		School Affiliation, A Venture in—Margaret Reynolds.....	492
Struggle—Richard and Melanie Evans.....	528	Schools, A New Look at State Aid to—Richard R. Wood.... 4	
New Zealand Friends Unite in Service—Marjorie Dyson... 465		Schuykill Friends Look Back and Ahead—Marjorie Penney	
Nonviolent Action, Training for Effective—Marianne Gunther	563	Paschkis.....	398
North Carolina, A Small Revolution in—Phyllis Tyler and		Science and Spirit—Naomi H. Yarnall.....	76
Daniel Young.....	369	Searchers for a Radical Lifestyle—John McCandless.....	564
North Carolina Yearly Meeting (Conservative)—Looking in		Seashell, The—Philip Winsor.....	513
New Directions.....	534	Self-Confidence, Building—Michael J. Breslin.....	419
No One Should Have to Die.....	414	Self-Improvement, A Plan for—Carey Guidici.....	196
Notes on Grammar and Vocabulary—Moses Bailey.....	133	Self-Transcendence with Genuine Concern—William L. Nute,	
Ocean of Light—Katherine Hunn Karsner.....	44	Jr., and Dean Freiday.....	42
Old Soldiers in the Faith—Rosemary and Philippe Vergnaud.. 467		Seneca Nation, New Vitality in the—Levinus K. Painter... 239	
One of Our Own—Kenneth Johnson.....	458	Sense of All Conditions, A—Theodor Benfey.....	450
One to Speak to Our Condition—Elizabeth Lok.....	36	Service, A Lesson About—John F. Gummere.....	133
One with the World on a Mountaintop—Rose Lowe Wardlaw	324	Silent Friends Should Speak Out—Paul Brink.....	11
Only Game in Town, The—R. W. Tucker.....	161	Silent Night, Thoughts for a—George A. Perera.....	682
Opening the Door to the Light—Philip Winsor.....	324	Simple Gifts—Elizabeth Kirk.....	54
Openness to Emptiness—Winston L. King.....	325	Simplicity and a Sense of Relative Values—	
Ours is a World Within a World—Lawrence S. Apsey.....	390	Dorothy K. Garner.....	588
Out-Quakering the Quakers—Gertrude P. Marshall.....	57	Simplicity, Complex—Naomi H. Yarnall.....	41
Pacific Northwest Friends, Spring Meeting of—			
Emelie Hodgdon.....	438		

Single Parents, A Conference for—Bob Blood.....	565
So Many Hats—Frances W. Browin.....	287
Some Look Inward, Some Look Outward— Edward N. Wright.....	226
South Africa, Letter from—David S. Richie.....	469
Southeastern Yearly Meeting, Facing Conflict in— Beatrice S. Reiner.....	300
Southampton Meetinghouse, New—Helen N. Schantz.....	469
Spain, Letter from—Gerard and Nancy Negelsbach.....	470
Spiritual Awareness, Opening the Door to—Dorothy Hopkirk Ackerman.....	482
Spiritual Teachers Here and Abroad—Elizabeth Lok.....	165
Strictness, The Appeal of—R. W. Tucker.....	642
Study of American Quakers, A—Martha L. Deed.....	318, 384, 415
Summit Monthly Meeting, New Jersey—R. W. Tucker.....	597
Swarthmoor Hall: A Quaker Mecca—Edith Sunners.....	21
Switzerland, Fifty Years of Quakerism in—Robert J. Leach.....	306
Taking Up The Banners—Joan Wattles.....	494
That of God—Calvin Keene.....	23
Those Nature Sermonettes—R. W. Tucker.....	358
Time of Glory and Pain, Ours Is a—Theodor Benfey.....	485
Timing, Testing, and Speaking Truth to Power— Paul Blanshard, Jr.....	427
Touchstones of Reality, Magic Moments—John K. Hartsock.....	534
To Usher in the Right Condition—Francis D. Hole.....	160
Toward Community: Meaningful Involvement—Ned Towle and Janice Koch.....	94
Town Meetings in a Psychiatric Setting—Ada Rose.....	111
Tradition, Fellowship, and Pagan Rites—Rothwell Bishop.....	210
Tree-planting: A Living Reminder—Paul Brink.....	502
Trophy of Truth, The—Marion L. Bliss.....	482
Trust in God in a Television Studio—Phyllis C. Byerly.....	598
Turkey, Do-It-Yourself Quakerism in— John and Louise Daniels.....	23
Turn Up The Heat—John Pancake.....	693
Two Happenings at Philadelphia Yearly Meeting— Barbara Norcross.....	337
Unitarian Church, Creative Silence: A Service in a— Jane Marshall Cox.....	674
Universal Love—Ben Rasmusen.....	486
Urban Problems, Friends and—Ross W. Sanderson, Jr.....	434
Very Happy Day, It Was a—Clarence Wollen.....	618
Vietnamese Children—Tom Martin.....	340
Elizabeth Gray Vining's Quiet Pilgrimage—Elizabeth Yates McGreal.....	610
Violence and the Imperatives of Truth—Mel Acheson.....	676
Virgin Islands, A Second Quaker Venture in the British— Kenneth B. Webb.....	146
Vision in a Valley—Eileen Barnard-Kettle.....	56
Walton, George A., 1883-1969—William Hubben.....	68
War Crimes, Our Responsibility for American— John B. Sheerin, C.S.P.....	326
Washington Friends Look to the Future—Opal Gooden.....	209
Wealth and Property, The Responsible Use of— C. Anthony Junker.....	451
We Live by What We Think and Feel—Beatrice S. Reiner.....	552
West Africa, Planning Future Dialogues in—Eric Kiers.....	21
West, The Remarkable Jessamyn—Cleveland Amory.....	659
What the Black Panthers Are Trying to Tell Us— Elizabeth Gulick.....	352
What the Prophecies Can Tell Us—Daisy F. Macdonald.....	680
When Differences Arise—Edmund P. Hillpern.....	225
Whitman and Quakerism—Howard H. Brinton.....	255
Wilmington Yearly Meeting, Constant Unity of Purpose— Svend and Elizabeth Peterson.....	564
Wisdom and Prophecy—Everett Lee Hunt.....	586
Wise, Carl F.....	577
With Thanks to George Lakey—Deborah Dodd.....	273
Without Birth Control, It's A Lost Cause—Lawrence McK. Miller, Jr.....	99
Witness—Ellen Paullin.....	164
Witness to the Power of God—Alan Crosman.....	389
Workers for Justice and Liberty, Conference of—Ellen Deacon.....	628
World at Our Fingers, The—Bernestine Wallauer.....	491
World Day of Prayer—Lois S. Vaught.....	272
World Fit to Live In, A—Allen W. Stokes.....	386
Worship Experience, The—Harold Myers.....	520
Young Friend, Recollections of an Old—R. W. Tucker.....	550
Young Policeman, I Keep Thinking About A—Frances Evans Layner.....	646
Youth, Adventuring with Creative—Dianne Marshall.....	435

Books Reviewed

Abbott, Walter M., S. J.; Rabbi Arthur Gilbert; Rolfe Hunt, and J. Carter Swaim, *The Bible Reader*, 557; Alexander, Horace G., *Gandhi Through Western Eyes*, 392; American Friends Service Committee, *Uncommon Controversy: Fishing Rights of the Muckleshoot, Puyallup, and Nisqually Indians*, 496; *Who Shall Live?*, 199; *Search for Peace in the Middle East*, 295; Arbuthnot, May Hill, *Children's Reading in the Home*, 78; Arnold, Eberhard, *The Early Christians after the Death of the Apostles*, 591; Arthur, Juliette K., *Retire to Action*, 460; Atkinson, D. Watson, *The Friendly Invaders*, 653; Bacon, Margaret Hope, *Lamb's Warrior*, 360; Bainton, Roland H., *Erasmus of Christendom*, 105, 686; Balk, Alfred, *The Religion Business*, 421; Barnes, Kenneth; Kathleen Lonsdale; and John MacMurray, *Quakers: Talks to Sixth Formers*, 495; Barth, Karl, *Action in Waiting*, 294; Barton, Edwin, *Physician to the Mayas*, 652; Beardsmore, D. W., *Moral Reasoning*, 394; Bellinzoni, Arthur J., Jr. & Thomas V. Litzburg, eds., *Intellectual Honesty and Religious Commitment*, 687; Blanshard, Frances, *Frank Aydelotte of Swarthmore*, 589; Bleeker, Sonia, *The Ibo of Biafra*, 46; Bluem, A. William, *Religious Television Programs*, 134; Bly, Robert, *Forty Poems Touching on Recent American History*, 655; Bonham, Frank, *Durango Street*, 494; Born, Hedwig and Max, *Der Luxus des Gewissens*, 104; Boyd, Malcolm, *The Fantasy Worlds of Peter Stone and Other Fables*, 106; Brandon, S. G. F., *Dictionary of Comparative Religion*, 654; Bridges, Hal, *American Mysticism from William James to Zen*, 687; Bronner, Edwin B., editor, *An English View of American Quakerism*, 361; Buber, Martin, *The Legend of the Baal-Schem*, 267; Buck, Charles, and Greer Taylor, *Saint Paul, A Study in the Development of His Thought*, 330; Burns, Vincent Godfrey, *The Man Who Broke a Thousand Chains*, 169; Carroll, Kenneth L., *Quakerism on the Eastern Shore*, 685; Christian, Henry M., ed., *The State Papers of Levi Eshkol*, 47; Christopher D. Smithers Foundation, *Understanding Alcoholism*, 333; Clark, Kenneth B., and Jeannette Hopkins, *A Relevant War Against Poverty*, 332; Cobb, John B., *God and the World*, 15; Cole, William, selected by, *A Book of Nature Poems*, 199; Collier, David S., and Kurt Glasen, eds., *The Conditions for Peace in Europe*, 169; Colman, Hila, *Claudia Where Are You?*, 494; Consumers Cooperative Publishing Assn., *Consumer Cooperation and the Society of the Future*, 686; Conference of European and Near East Friends Handbook, *Spiritual Strength for Responsible Living*, 558; Crisp, Steven, *A Short History of a Long Travel from Babylon to Bethel*, 652; Curtis, C. J., *Contemporary Protestant Thought*, 295; Delany, Martin R.—Blake, or the Huts of America, 622; DeRopp, Robert S., *The Master Game*, 136; Dioro, Margaret, *Listening*, 46; Dirks, Lee E., *The Ecumenical Movement*, 558; Dorland, Arthur Garrett, *The Quakers in Canada*, 267; Drew, Louise C., Ed., *Sing of Life and Faith*, 13; Dunbar, Anthony, *The Will to Survive*, 233; Duncan, Donald, *The New Legions*, 14; Eiseley, Loren, *The Unexpected Universe*, 393; Elder, Frederick—Crisis in Eden, *A Religious Study of Man and Environment*, 620; Ellul, Jacques, *The Theological Foundation of Law*, 395; Ellul Jacques, *The Meaning of the City*, 688; Elliot, Lawrence, *The Legacy of Tom Dooley*, 591; Faust, Clarence H., and Jessica Feingold, eds., *Approaches to Education for Character*, 167; Fox, Paula, *How Many Miles to Babylon*, 494; Freedman, David Noel, and Jonas C. Greenfield, editors, *New Directions in Biblical Archeology*, 459; Friedman, Maurice, *A Dialogue with Today's Youth*, 135; Friends Historical Society, *Journal*, Vol. 52, Number 1, 233; Gara, Larry, *War Resistance in Historical Perspective*, 522; Gaster, Theodore H., *Myth, Legend, and Custom in the Old Testament*, 522; Gaylin, Willard, M.D., *In the Service of Their Country*, 265; Gibson, Arthur, *The Silence of God*, 393; Godden, Rumer, *In This House of Brede*, 136; Goff, Beth, *Where is Daddy?*, 200; Gonzales, Justo L., *A History of Christian Thought, Volume I*, 688; Gorman, George H., *Introducing Quakers*, 267; Greenleaf, Robert K., *The Servant as Leader*, 268; Harrison, John C. F., *Quest for the New Moral World*, 136; Hayward, Arthur L., *Jordans: The Making of a Community*, 77; Heer, Friedrich, *God's First Love*, 590; Helfman, Elizabeth S., *Celebrating Nature: Rites and Ceremonies Around the World*, 331; Hersey, Jean and Robert, *These Rich Years*, 138; Hentoff, Nat, *Jazz Country; I'm Really Dragged but Nothing Gets Me Down*, 494; Hinshaw, Edwin E., *Adventuring with Youth*, 266; Hinton, S. E., *The Outsiders*, 494; Hoffman, Daniel, *Broken Laws*, 622; Hoffmann, Hans, *Discovering Freedom*, 361; Hoyt, Edwin P., *The Palmer Raids*, 106; Hughes, Langston, *Black Misery*, 525; Hunter, Kristin, *Soul Brothers and Sister Lou*, 494; Isichei, Elizabeth Allo, *Victorian Quakerism*, 525; James, Howard, *Children in Trouble: A National Scandal*, 556;

Kaufman, Donald D., *What Belongs to Caesar?*, 653; Kavanaugh, James, *The Birth of God*, 168; Kenworthy, Leonard S., *The International Dimension of Education*, 556; King, Coretta Scott, *My Life with Martin Luther King, Jr.*, 363; King, Marian, *The Ageless Story of Jesus*, 620; Kirkland, Wallace, *The Lure of the Pond*, 47; Koch, Klaus, *The Growth of the Biblical Tradition*, 168; Kohl, Herbert, *The Open Classroom*, 363; Kotker, Norman, *The Earthly Jerusalem*, 460; Krishnamurti, J., *Freedom from the Known*, 77; Krishnamurti, J., *The Only Revolution*, edited by Mary Lutyens, 620; Lacout, Pierre, *Dieu est silence*, 395; Lamont, Corliss, *Freedom of Choice Affirmed*, 362; Lapp, Paul W., *Biblical Archaeology and History*, 654; Lasley, Jack, ed., *In Quest of Freedom—Abolish The Draft*, 559; Latham, Edward Connery, ed., *The Poetry of Robert Frost*, 104; Laubach, John Herbert, *School Prayers. Congress, the Courts, and the Public*, 134; Lester, Carol E., *To Make a Duck Happy*, 495; Lester, John A., Jr., *Journey Through Despair, 1880-1914*, 459; Libby, Frederick J., *To End War*, 134; Loch, Joice NanKivell, *A Fringe of Blue*, 137; Mabee, Carlton, *Black Freedom*, 360; Macquarrie, John, *Three Issues in Ethics*, 687; Mason, Herbert, ed., *Reflections on the Middle East Crisis*, 590; Marty, Martin E. & Dean G. Peerman, ed., *New Theology No. 6*, 685; Mather, Eleanore Price, *Edward Hicks, Primitive Quaker*, 294; Mays, James L., *Amos: A Commentary*, 522; Mazmanian, Arthur B., *The Structure of Praise: A Design Study, Architecture for Religion in New England from the 17th Century to the Present*, 688; McCarthy, Eugene J., *The Year of the People*, 46; McGinley, Phyllis, *Saint-Watching*, 361; McHugh, Gelolo and Jay C. Williams, *A Drug Knowledge Inventory and Discussion Guide*, 48; McLaren, Robert B. and Homer D., *All to the Good*, 139; Mendenhall, Raymond, *Quaker Tales of North River*, 556; Mills, C. Liston, Ed., *Perspectives on Death*, 13; Moltmann, Jurgen, *Religion, Revolution and the Future*, 134; Mullins, Helene, *The Mirrored Walls*, 620; Neufeld, John, *Ethan Allan*, 494; Norlind, Emilia Fogelklou, *The Atonement of George Fox*, 48; Norwood, Frederick A., *Strangers and Exiles*, 331; Noth, Martin, *Numbers: A Commentary* (translated by James D. Martin), 422; Nuhn, Ferner, *Friends and the Ecumenical Movement*, 523; Oden, Thomas C., *The Structures of Awareness*, 395; Ogg, Elizabeth, *Tell Me Where to Turn*, 559; Ojha, I. C., *Chinese Foreign Policy in an Age of Transition*, 621; Pakk, Induk, *The Wisdom of the Dragon*, 653; Parkes, James, *Prelude to Dialogue*, 137; Paton, Alan, *For You Departed*, 267; Patterson, George N., *Christianity in Communist China*, 167; Pawlowski, E. J., *Path to Permanent Peace*, 265; Peale, Norman Vincent, ed., *Norman Vincent Peale's Treasury of Courage and Confidence*, 688; Pickvance, T. Joseph, *George Fox and the Pure-fays*, 421; Pilpel, Harriet F., and Kenneth P. Norwick, *When Should Abortion Be Legal?*, 233; Pioli, Giovanni, *Il Giornale di George Fox*, 685; Pipes, Richard, editor, *Revolutionary Russia, A Symposium*, 331; Poe, William D., M.D., *The Old Person in Your Home*, 199; Potter, Ralph B., *War and Moral Discourse*, 199; Putnam, Carleton, *Race and Reality*, 106; Quarles, Benjamin, *The Negro in the Making of America*, 199; Rawlins, Winifred, *Man is a Tender Plant*, 524; Read, William R., Victor M. Monteroso, and Harmon A. Johnson, *Latin American Church Growth*, 459; Reich, Charles A., *The Greening of America: The Coming of a New Consciousness and the Rebirth of a Future*, 651; Richardson, Frances, *Hark Back With Love*, 421; Rickett, Allyn and Adele, *Prisoners of Liberation* (Two Americans in Chinese Prisons), 12; Rinker, Richard N., *The East Burlap Parables*, 106; Robinson, Rose, *Eagle in the Air*, 14; Roy, Rustum and Della, *Honest Sex*, 14; Saltman, Jules, *What About Marijuana?*, 48; Schaeffer, Francis A., *The Mark of the Christian*, 621; Schoonover, Melvin E., *Making All Things Human*, 134; Schmoie, Floyd, *What is Man That Thou Art Mindful of Him*, 557; Schweitzer, Albert, *Reverence for Life*, 295; Sears, Paul B., *Lands Beyond the Forest*, 167; Seekers Association, *The Seeker—A Modern Quaker Approach*, 233; Senfter, Alfons, *Yahweh's Land*, 558; Smith, Harmon L., and Louis W. Hodges, *The Christian and His Decisions*, 330; Southern Regional Council, *New South*, 233; Southern Regional Council, *Southwide Conference of Black Elected Officials* (Report of Proceedings), 393; Stalvey, Lois Mark, *The Education of a Wasp*, 557; Stern, Leni and Philip, *O Say Can You See by Dawn's Urban Blight?*, 199; Stevenson, W. Taylor, *History as Myth*, 138; Stewart, Maxwell S., *A Chance for Every Child*, 559; Strand, Mark, ed., *The Contemporary American Poets*, 590; Stuart, Jesse, *To Teach, To Love*, 686; Swinger, Marlys, *The Shepherds Pipe*, 460; Taylor, Richard K., *Friends and the Racial Crisis*, 558; Thomas, Dylan, *A Child's Christmas in Wales*, (illustrated by Fritz Eichenberg), 105;

Tielhard de Chardin, Pierre, *Letters to Léontine Zanta*, 14; Todrank, Gustave H., *The Secular Search for a New Christ*, 106, 422; Toynebee, Arnold, editor, *The Crucible of Christianity*, 556; Tillich, Paul, *What is Religion?*, 77; Trueblood, Elton, *The New Man for Our Time*, 265; Ulmer, Al, *Cooperatives and Poor People in the South*, 393; Vining, Elizabeth Gray, *William Penn: Mystic*, 200; Wahl, Jean, *Philosophies of Existence*, 138; Walker, Charles C., *Peacekeeping: 1969*, 48; War Resisters International, *War Resistance*, 199; Ward, Leila, *Both to Will and to Do*, 199; Ward, Robert, ed., *Reynard, Autumn*, 1969, 48; Washington, Joseph R., Jr., *Black and White Power Subreption*, 332; Waskow, Arthur I., *Running Riot*, 654; Weik, Mary Hays, *The Jazz Man*, 494; Wescott, Roger W., *The Divine Animal*, 333; West, Jessamyn, *Crimson Ramblers of the World, Farewell*, 687; Westermann, Claus, *Isaiah 40-66, A Commentary*, 105; Wilson, Edmund, *The Dead Sea Scrolls, 1947-1969*, 167; Wojciechowska, Maia, *Tuned Out*, 494; Woodyard, David D., *To Be Human Now*, 460; Wright, G. Ernest, *The Old Testament and Theology*, 362; Yates, Elizabeth, *On That Night*, 268; Zindel, Paul, *The Pigman*, 494.

Poetry

Mae Adams: Leaves, 490
Vickie Aldrich: Time to Pause, 198
Raymond Paavo Arvio: On the Death of Meeting, 554
Juanita Austin: Intervention, 554
Phoebe Barash: Why Not Listen?, 103
T. L. Barlow: Journey to the Light, 39
Stefano Barragato: A Tanka on Missing, 423
H. D. Barrett: And Yet I Should Somehow Know, 490
Ann Morrison Beidler: Thoughts on Leaving Boston Airport, 71
Paul Benjamin: A Spring Prayer, 198
Gracia D. Booth: Quakers in Haiku, 519
Iola Powell Cadwallader: Sonnets on the Beatitudes, 354
Betsy Crom: I Am Real, 329
Amy Crohn: Peace (Haiku), 490
Carol Dawson: I Wonder, 490
Sara deFord: New Habit, 554
Emil M. Deutsch: Death, 264; To My Daughter, 554
Margaret Diorio: To an Apparition, 39; Moving, 198; Old Man, Old Woman, 264; Churches, 353
Madge H. Donner: For Jephthah and His Daughter, 224; Sea Song, 614
Noreen Dresser: Footstep Reflections, 649
Margaret Durgin: Together, 579
Samuel S. Duryee, Jr.: For Anna Brinton, 261
Robert S. Gaines III: Friends, 329
S. Arvesta Gardner: Children Swinging in a Slum Playground, 264
Susan Landstra Gravatt: Walls, 490
Stephen Harding: "World at our Fingers," 491
George Emerson Haynes: The Rainbow, 292; The Great Galaxy, 579
Daniel Hoffman: A Gift of Tongues, 103
Patricia Howe: The Song of Youth, 103
Kenneth Johnson: The Dead at Kent State, 382
Linnea Johnson: June Birth, 323
Mary Hoxie Jones: Power Failure, 231
Stephanie Jones: On Christmas Week, 684
Deborah Kaplan, M.D.: Same Old Annie, 128
Katherine Hunn Karsner: Three Dimensional, 612
Charles H. Long III: Void of One, 329
Laurie McNeill: Before Suns or Moons or Planets, 579
Patricia Alice McKenzie: The Attender, 39; Riddles, 103; Philadelphia Spring, 224; Morning, 451; Meeting, 613; The Drums, 681
Beatrice Miller: Shut Out, 116
Don Murray: A Child's Short History Lesson, 329
J. K. Osborne: The Conversion of Guy Colwell, 222
Fern Newman: Our Good Earth, 490
Candida Palmer: "There Once was a Quaker Advice," 500
Ellen Paullin: Dogwood, 198
Merle Perry: Dead Rattler, 328
Lyon Phelps: Gentlemen, A Toast, Withdraw, 458
John M. Pipkin: Pendle Hill, 554
Joyce Povolny: Acceptance, 264
Ben Rasmusen: Trnth, 648
Winifred Rawlins: Four Poems from "Windows into Andalusia," 10
Deckard Ritter: Hospital Thoughts, 490

Herta Rosenblatt: Make Gardens, 159; Sing Again, 457; Nor Shall I Forget You, 547; Unicef Greeting, 677; May the Blessings, 679
 Dorothy T. Samuel: Exodus, 617
 Ronald Saxton: Hymn from Milkstool, 198
 Terry Schuckman: Counter Query, 615
 Sammy Schwartz: What Does God Look Like?, 329
 Pollyanna Sedziol: Reservoir, 103; In The Garden, 198; Let us Pray, 264; Kirkwood, 554; Semper Fidelis, 631
 Jessie Shetter: Silence, 329
 Sidwell Friends School, Fourth Graders: I am Thankful For, 491
 Beatrice R. Siegforth: Meditation, 264
 Ralph Slotten: John Woolman Receiving the Heavenly Mind, 554
 Alice Mackenzie Swaim: Sanctuary of Sound, 103
 Amelia W. Swayne: Meditation on John Donne, 453
 Henry Taylor: For A Friends' Wedding, 547
 Carol Thorpe: Ideas, 490
 Richard E. Tirk: The Difference is in the Language, 289
 Frederic Vanson: Two Easter Sonnets, 191; To God the Father, 386; The Sun Indoors, 645; A Johannine Sonnet, 645
 Robert G. Vessey: Prayer, 264; Prelude, 516
 Marjorie Wachs: The Blue Jay, 329
 Robert Ward: Living Room, 264
 Richard Weitzner: "Light I have sought," 514
 Humbert Wolfe: The Uncelestial City, 454

Index of Authors

Acheson, Mel, 676; Ackerman, Caroline, 7; Ackerman, Dorothy Hopkirk, 482; Adcock, Joe, 302; Adler, Frances, 174; Amory, Cleveland, 659; Apsey, Lawrence S., 390; Ashkenazy, Elinor Ely, 661; Ashton, Stanley M., 9, 44, 131, 232, 263, 391, 521, 587.

Backes, Yukiko, 662; Bacon, Margaret H., 21, 52, 191; Bailey, Moses, 133, 328; Barbour, Hugh, 555; Barnard-Kettle, Eileen, 56; Barragato, Stefano, 41, 423; Bartell, Shirley Miller, 546; Bass, David, 53; Beck, Hanno, 436; Beck, Peter, 436; Bell Arthur, 98; Benfey, Theodor, 450, 485; Benton, Josephine M., 512; Best, James, 694; Biddle, Loureide J. and William W., 583; Bieberman, Lisa, 434; Bishop, Rothwell, 76, 210, 226; Blanc, Nancy S., 359, 402; Bliss, Isabel N., 658; Bliss, Marion L., 482; Blom, Dorothea, 223, 581, 647; Blood, Bob, 565; Borton, Lady, 238; Brandenburg, Donald C., 465; Brayshaw, A. Neave, 416; Breslin, Michael J., 419; Brink, Paul, 11, 502; Brinton, Howard H., 255, 579; Brinton, Keith, 238; Brown, Frances W., 287; Brown, Charles K. III, 626; Buscombe, Royal, 617; Byerly, Phyllis C., 598.

Cadbury, Henry J., 127, 225, 417, 483, 580, 645; Cadwallader, Len, 303; Cadwallader, Mary Ann, 305; Carlin, Lydia, 355; Carsner, Eubanks, 166; Cattell, Elizabeth, 73, 257; Clapp, Robert O., 471; Cox, Jane Marshall, 674; Crosman, Alan, 389.

Dalton, R. Neil, 648; Daniels, John and Louise, 23; Deacon, Ellen, 628; de Back, Sam, 438; Deed, Martha L. (See also Martha Deed Niss), 318; Delgard, Ernest, 532; Dickinson, Robert, 145; Diver, Christopher N., 382; Dodd, Deborah, 273, 341; DuBois, Rachel Davis, 179; Dyson, Marjorie, 465.

Ellin, Jeanne, 457; Ellis, Elizabeth W., 435; Elsbey, Schuyler, 471; Emerson, John B., 271; Emmons, Ardith L., 533; Ennis, Joyce R., 429; Erb, Christine, 403; Evans, Richard and Melanie, 528.

Farquhar, Richard H., 192; Farr, Elisabeth, 53; Fingesten, Peter, 387; Forbes, Anna S., 487; Ford, Susan Hicks, 434; Fortenberry, Ann Fielding, 260; Freiday, Dean, 42, 175; Fuson, Marion D., 500.

Gay, Martha, 595; Garner, Dorothy K., 588; Glynn, William M., 658, 695; Goerlich, Leanna, 261; Gooden, Opal, 209; Guidici, Carey, 196; Gulick, Elizabeth, 352; Gummere, John F., 133, 323, 581; Gunther, Marianne, 519, 563.

Hadley, Jeanette, 305; Hahn, Marian S., 320; Haines, Pamela, 400; Halle, Anni Sabine, 438; Hammarstrom, Helen, 613; Hammarstrom, Wendy, 437; Hammond, Keith, M.D., 584; Harrison, Wyman, 471; Hartsock, John K., 534; Havens, Joseph, 230; Haynes, George Emerson, 75, 129; Hertzberg, Kathleen, 627; Healey, Winifred, 337; Hill, Katharine D., 643; Hillpern, Edmund P., 225; Hodgdon, Emelie, 438; Hole, Francis D., 74, 160, 516; Houghton, Anne C., 306; Howard, Robert West, 37; Hubben,

William, 68; Hunt, Everett Lee, 586; Hunt, Jean, 305; Hynard, M. David, 661.

James, Deborah, 259; Jansen, Betty Douglass, 619; Johnson, Edith Warner, 304; Johnson, Kenneth, 458, 553, 649, 676; Jones, Lawrence, 552; Jones, C. LeRoy, 126; Jordan, Clarence, 131; Junker, C. Anthony, 451; Junker, James, 488.

Kaiser, Jack, 467; Karsner, Katherine Hunn, 44; Kaufmann, Barbara, 452; Keene, Calvin, 23; Kenyatta, Muhammad, 352; Kiers, Eric, 21; King, Winston L., 325; Kirk, Elizabeth H., 301, 529; Kite, Florence L., 518; Korsts, Gunda, 258, 456; Kirk, Elizabeth, 54; Koch, Janice, 94; Kubie, Lawrence S., 643.

Laning, Chris, 400; Lauser, Wayne, 430; Layer, Frances Evans, 646; Leach, Robert J., 306; Leeds, Edith H., 532; Leslie, Cynthia Lynn, 489; Leuty, Joseph D., 357; Lok, Elizabeth, 36, 165; Luder, W. Fay, 101, 578.

Macdonald, Daisy P., 680; McCandless, John, 564; McGreal, Elizabeth Yates, 8, 104, 262, 389, 610; Manners, Richard, 597; Marshall, Gertrude P., 57; Marshall, Jean, 673; Marshall, Dianne, 435; Martin, Tom, 340; Miller, Lawrence McK., Jr., 99; Morgan, Jane, 596; Morrison, David, 493; Muirhead, Esther, 71; Murphy, Carol, 679; Myers, Harold, 72, 520.

Nadeau, Dana, 486; Nason, Rachel Conrad, 383; Negelsbach, Gerard, 470; Negelsbach, Nancy K., 56, 470; Newman, Daisy, 438; Niss, Martha Deed, 318, 384, 415; Norcross, Barbara, 337; North, Alec, 550; Nuhn, Ferner, 271; Nute, Betty Richardson, 307; Nute, William L., Jr., 42.

Oestreicher, Paul, 414; O'Neill, Thomas B., 549.

Painter, Levinus K., 239, 585; Palmer, Candida, 455, 648, 675; Pancake, John, 693; Parzen, George, 614; Paschkis, Marjorie Penney, 398; Patrick, AraBelle, 441; Paullin, Ellen, 164; Paxson, Katherine T., 74; Pearce, Tony, 262; Perera, George A., 682; Perry, David B., 6; Perry, Harold, 473; Peterson, Svend and Elizabeth, 564; Pfuetze, Paul E., 158; Phillipson, Laurel, 237; Platt, Howard G., 70, 388, 555; Plunkett, Dorothy, 434; Poulard, G. E., 549; Prague, Stanley, 181.

Rasmusen, Ben, 486; Raymond, Ralph A., 290; Regen, Rosalie, 433; Reiner, Beatrice S., 300; Reynolds, Barbara, 286; Reynolds, Margaret, 492; Reynolds, Wilfred, 38, 357, 418; Richie, David S., 469; Roberts, Barbara, 619; Roberts, Catherine, 97, 256; Rockwell, Jeanne, 54, 208; Rose, Ada, 111; Rushby, William F., 370; Russell, Elbert, 227; Ryberg, Sven E., 684.

Sanderson, Ross W., Jr., 434; Sartre, Jean Paul, 520; Schantz, Helen N., 469; Schreiner, Albert, 308; Schuckman, Terry, 681; Schutz, Robert R., 292, 518; Scull, David H., 399; Shaw, Henry F., 338; Shepherd, Jack, 503; Sheerin, John B., C.S.P., 326; Shihab, Naomi, 487; Shipley, Dorothea C., 39; Sinclair, J. Kennedy, 577; Smiley, Keith, 130; Smiley, Ruth H., 355; Smith, Clifford Neal, 418, 513, 615, 629; Smith, Robert C., 401; Snipes, Ingeborg L., 24, 435; Snyder, Edward F., 469; Stabler, George M., 582; Stafford, William W., 12; Steele, Robert, 15, 139, 169, 197, 268, 296, 334, 460, 689; Steere, Douglas, 20, 145, 177, 273, 420, 515, 531; Stokes, Allen W., 386; Stringfellow, William, 260; Struik, Herman, 404; Sumption, Harold, 5; Sunners, Edith, 21; Swan, Sarah, 143; Swayne, Amelia, 350, 453.

Tesdell, Margaret, 115, 630; Thomas, Wendell, 677; Thompson, Silvanus P., 293; Towle, Ned, 94; Townley, Kenneth, 174; Trueblood, D. Elton, 357; Tucker, R. W., 40, 161, 229, 358, 484, 550, 597, 642; Tydings, J. Mansir, 533; Tyler, Phyllis, 369.

Utterback, Margaret, 11, 453.

Vanatta, Shirley, 351; Vanson, Frederic, 55, 275, 471; Varian, Charles A., 563; Vaught, Arnold B., 81; Vaught, Lois S., 272; Veatch, Lorraine, 196; Vergnaud, Rosemary and Philippe, 467; Vlaskamp, Joe, 436.

Wallauer, Bernestine, 491; Wardlaw, Rose Lowe, 324; Watson, Bill, 304, 500; Webb, Kenneth E., 146, 419; Wehmeyer, Adele, 293; Wells, Charles A., 69; West, Jessamyn, 511; Westing, Arthur H., 193; Williams, Henry B., 501; Winsor, Philip, 324, 513; Wollen, Clarence, 618; Wismer, Don, 682; Wood, J. Duncan, 190; Wood, Richard R., 4; Wright, Edward N., 226; Wright, Katherine H., 660.

Yarnall, Naomi H., 41, 76; Yaukey, Grace S., 228; Yeatman, John A., 612; Young, Daniel, 369.

Zaru, Jean, 368.

Bienvenue Chaleureuse dans le Treizième

by M. C. Morris

SHE STOOD hardly five feet high and seemed to have shrunk during the three years that had passed. Wrinkled but not wizened features. Her gray eyes, sharp, alert, and watchful as ever. The profile faintly reminiscent of Mr. Punch's nose and chin as it used to appear on the cover of the magazine bearing his name. The forefinger, however, instead of being laid on the side of the nose, was, as one might have expected, hooked into a dish or floor cloth as we surprised her in the kitchen of the Quaker Center in Paris.

She welcomed us, with arms thrown wide, in a rush of Polish-accented French and Russian, and there were tears in her eyes. It was too much. Her former "chefs" had returned. They had come downstairs just to see her!

It was a gala day. It must be celebrated. At long last we must come to her flat and have dinner with her. What day? Polite concern for her health and other feebly attempted alibis were brushed aside with a single sweep of her partially crippled arm. It was clear that a refusal on any grounds would be an insult. No alternative but to accept.

Métro station "Nationale." Almost dark on the street as we emerge. Factory district. We pass the one in which her husband had worked until his death fourteen years ago. They had lived in Paris since 1928. Prevented from returning to Poland by the outbreak of the Second World War, she had worked all the time since.

Unexpected sharp turn into a doorway, up dark, stone steps. Pause halfway up to show the courtyard with (now invisible) clothes hung out to dry. First floor, door to right, three locks to turn before it would open. "Have to, otherwise they break in. Nu, poidite! Vot doma moy!"

Lace tablecloth. Dishes, packages, flowers, bread, cakes all piled together. Crucifix, icon, in corner. Family photographs on every shelf. Two wooden chairs and a stool. Food kept outside on windowsill. Small gas stove. Immediately she started to heat up the big pot of soup, standing ready. With huge slices of bread, more than a meal in itself.

Then she brought three sizable steaks in from the window. Protests availed nothing. We must each eat a whole one—and they were delicious—served with a mammoth potato-and-vegetable salad. She talked constantly while preparing them: Her husband; her child who had died of diphtheria at the age of six; her various employers, who took advantage of her difficulties with the language; the unpaid light bill; her troubles with the landlord; the fall from a stepladder which had crippled her arm. But—with a sigh—such is life. She had been fortunate. Look! A bedroom, a kitchen—all to herself.

"Kushaete! kushaete!—eat! eat!"—or she will think we

do not like it. We must have a yogurt for dessert; choose the flavor. And the cakes. She had bought them especially for us—her "family." Those that were left over we must take with us. No argument. We must. And finally coffee.

It was late—and she would have to be up early in the morning. But she would take us as far as the Métro. No trouble. Only to triple-lock the door.

And the big package against the wall—that was for us! No protests permitted. What was in it? A blanket—a brandnew blanket. She had bought it just for us. We were traveling. We were her family. We must keep warm.

A Quaker Service in The White House

ASSOCIATED PRESS reported from Washington January 25:

Singer Ethel Waters and a Quaker minister from a small community joined Sunday in Presidentially sponsored religious services. And President Nixon said, "It could only happen in the White House."

The combination, he said, "made it seem far different from any service any place."

The minister was T. Eugene Coffin from Mr. Nixon's own church—East Whittier Friends Meeting in California.

About three hundred guests and the President lingered to chat and hail seventy-four-year-old Miss Waters as having a unique gift, spirit, and style of singing.

"You're the only one, I'll tell you," said the President to the Negro spiritual singer. Guests at the White House, he added, told him they had tears in their eyes as Miss Waters sang three solos in the East Room, including the spiritual "His Eye Is on the Sparrow."

Mr. Nixon, in an especially jovial mood, offered Miss Waters "a bowser bag" to take home some of the sweet rolls from the White House after-worship breakfast. Miss Waters laughingly said she didn't want it to look as though "I'm doin' the White House out of something."

A moment of silent prayer was invoked at the gathering by the minister and Mr. Nixon said this was typical of the Quakers and he recalled that his Quaker parents sometimes had gone to meetings and sat thirty to thirty-five minutes in total silence.

"I thought we might try that sometime," he said.

It was the first time there had been a minister from the church to which he belonged in Whittier.

Coffin delivered a sermon on "the evidence of hope" and said "it is a great hope in the hearts of millions that a just and lasting peace will be realized and that your dream, Mr. President, of a generation of peace will be a reality."

Mr. Nixon noted that the Quakers are the smallest of the religious denominations and said there were only one hundred thousand in the world today. Coffin, smiling, corrected him to make it two hundred twenty-five thousand.

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



Complete Camp Program—Swimming,
Sports, Arts & Crafts, Canoe and Trail
Trips

TWO WEEK SESSIONS—FIRST
SESSION starts JUNE 27th

SPECIAL RATES FOR QUAKERS

For Brochure Write or Call—CAMP
ONAS, 96 Cobalt Cross Road, Levit-
town, Pa. 19057 945-8292

THE PUTNEY WORK CAMP

is designed for young people whose
minds are open to new experiences—
who wish to

- respond wholeheartedly to work
- encounter significant issues of our time
- explore their relationship to the current scene

Coed, 13 to 17

Write c/o The Putney School,
Putney, Vermont 05346

ECHO FARM

A small
residential
and
day camp
in rural
Bucks
County,
Penna.

For Boys
and Girls
8 to 15

Bruce and Katharine Hartman
Phone—Area 215 822-9385

R. R. 1, Box 225
Perkasie, Pennsylvania 18944

Riding lessons,
stable management,
and animal care.

Guitar and singing
with George Britton.

Projects in electronics,
science.

Tractor driving.
Fencing. Yoga.
Standard sports.

Swimming in
spring-fed pond.
Red Cross Water-
Safety instructors.

Quaker leadership.
Family atmosphere.
Interracial.

Counselor-in-Training
program

Reviews of Books

Reducing Social Tension and Conflict Through the Group Conversation Method. By RACHEL DAVIS DuBOIS and MEW-SOONG LI. Association Press. 159 pages. \$5.95

FEAR AND FURY always have played leading roles in the human experience. Suspicion, leading to fear, hatred, and finally violence, create walls of silent enmity, of which every sensitive man has been aware through the centuries.

"Despair," begin the authors, "induced by . . . disorientation and dislocation develops soon into hostility and loss of faith." Today, Friends themselves find the pressures of the times bursting in to disrupt their lives and Meetings with this hostility and loss of faith.

It has been a rare man, indeed, who, sensing the essences of human dynamics, has learned how to bring men together, to introduce them to one another as their true selves, and to assist them in regaining faith in one another and in themselves. The question most on our minds today is how we can possibly do just that ourselves.

Rachel Davis DuBois has worked over the years to develop a method by which the barriers of interpersonal differences can be broken down in group situations. She calls her methodology "Group Conversation," and it could not be more simple or more basic. In this exciting book, we have a manual on how to lead a group conversation and how to adapt it to various goals.

The principles are so simple that the authors never really get around to a definitive explanation in the first chapter for the reader totally ignorant of their work. But the first example of it in action, at the conclusion of the first chapter, will answer any questions.

What could be more natural, in bringing foes together, than spending "an hour in which to exchange memories of experiences of joy and sorrow in a group experience based on spontaneity . . .?" When people discover the similarities of their favorite memories, a warmth and closeness develop quietly and quickly even among the most disparate individuals.

Group conversation has been utilized in many situations where action would be almost impossible were the group not able to get itself together first. Where love is not possible, progress is not possible.

DAVID B. PERRY

America and Russia in a Changing World; A Half Century of Personal Observation. By W. AVERELL HARRIMAN. Introduction by Arthur M. Schlesinger, Jr. Doubleday & Company. XIX plus 218 pages. \$5.95

AVERELL HARRIMAN's brief discussion of American-Russian relations is intended "for anyone who has a concern for our survival on this planet." It is tantalizing because it barely hints at the varied experiences that, combined with unusual insight, make Harriman one of America's remarkable men: Businessman and banker, head of the Union Pacific Railroad yet top-flight worker for the New Deal, Roosevelt's personal emissary to Churchill and Stalin, ambassador to Russia, governor of New York, assistant secretary of state, trusted special envoy for four Presidents, and first leader of the American team to the Vietnam peace talks. He could negotiate the 1963 Limited Test Ban Treaty in two weeks because of his skill, because he knew Khrushchev and the Soviet hierarchy well, and because Khrushchev knew Kennedy meant business when he sent Harriman to do the job.

Always, Harriman puts things in perspective, including the Vietnam involvement. When he criticizes recent diplomatic efforts (or their absence) vis-à-vis Vietnam or Russia, it is because he sees no real desire to negotiate, or else a failure to use the right approach. He is convinced that our American ideal of free and responsible individual development has strong appeal throughout the world in spite of conflicting ideologies, and he believes there can be peace, with firmness and with recognition of the objectives on both sides. Friends should thoroughly consider how a pacifist philosophy can best be applied to the realities he describes.

GRIST AND CAROL BRAINERD

For Instance. Edited by DONALD T. KAUFFMAN. Doubleday & Co. 252 pages. \$5.95

THE MANAGING EDITOR of Christian Century has written a religiously oriented book that is based on the assumption that an example illustrating an idea or principle is worth many descriptive words. It is arranged alphabetically under such topics as automation, boredom, drinking, God, justice, prayer, responsibility, space, truth, and welfare. Questions follow each example.

BESS LANE



The Boy Who Could Make Things,
by Heather Lee Fortenberry

The Boy Who Could Make Things. By EDNA MITCHELL PRESTON. Illustrated by LEONARD KESSLER. Viking Seafarer Books. 48 pages. \$3.50

THE BOY Who Could Make Things made a house, four little paper people, and furniture. The little people always did things wrong and got into mischief. One day the boy got out his paste and his scissors and his paper and made a vacuum cleaner, a lawn mower, a tricycle, a jack-in-the-box, grass, flowers, and trees. After he had put the toys and work stuff in the house, he said, "Now the kids will play with the toys and the grownups will clean the house."

The paper mother and father played with the tricycle and the jack-in-the-box. The paper boy tried to sweep the rug with the mower. The paper girl tried to take the vacuum cleaner and mow the lawn with it.

Then The Boy Who Could Make Things took all four of them and whipped them and said, "What am I going to do with you?" But they just kept on doing mischief every time he made new things for them. Finally he found them a way to be good.

HEATHER LEE FORTENBERRY

Ollie, Ollie, Oxen-free. By MARTHA EADS WARD. Abingdon Press. 128 pages. \$3.25

OLLIE lives with his father, a handyman. He does not have a mother, and he visits his grandmother. His father is cross and lazy. It changes the whole thing when the levee collapses and his father gets hurt because he was standing in a hole trying to save the town. After

that, everybody said he was a brave man, and it changed his feelings. Then he bought Ollie an iron horse, because Ollie liked horses. Ollie never had a toy before, because his father never wanted him to have them.

HEATHER ROBINSON

Along Sandy Trails. By ANN NOLAN CLARK. Photographs by ALFRED A. COHN. Viking Press. 31 pages. \$4.95

A LITTLE PAPAGO Indian girl shown around the Arizona desert by her grandmother, who shows her ground squirrels, gila woodpeckers, road-runners, families of quail, and the desert flowers when the desert is in bloom. It made me feel I was right on the desert with them. I always thought the desert was just sand and cactus. I never knew there were so many flowers and other plants.

SARAH HANCOCK

Boy on a White Giraffe. By PETER HALLARD. The Seabury Press. 128 pages. \$3.95

Koto and the Lagoon. By GERALDINE KAYE. Funk and Wagnalls. 128 pages. \$3.95

FOR CHILDREN of today, there is a great need for stories of life in other lands, and authors are struggling to fill the demand. These are two such stories, one of East Africa and one of West Africa.

Peter Hallard's *Boy on a White Giraffe* is the story of Martin Bolt on a photographic safari with his parents in East Africa. Once the reader accepts the disappointment that the protagonist is not African, the descriptions and portrayal of animal life on the great plains of Kenya add much to a child's perception of East Africa.

With the aid of a white baby giraffe, which he and his parents have recently caught, Martin, who has a sprained ankle, is able to flee in front of and exist through all of the terrors that a fire can bring to a parched countryside.

Koto and the Lagoon is a simple, delightful story of Koto, of Ghana, and Wa, from the north. Their paths meet when Wa manages to run away from some slave traders. Although the story takes place at the end of the last century, the fears and superstitions of the Lagoon people in Koto's small village and its way of life are depicted sympathetically and directly. Inherent in Koto's ways of reacting to both Wa's problems and those in his village is the inevitability of change and the struggle to combine new ways with the old.

ANNE T. BRONNER

Camp CHOCONUT

Fifty Boys—9-14. A summer of constructive fun on 800 acres near the New York Border in Pennsylvania's Endless Mountains. Private natural lake with good fishing and full waterfront program. Our boys camp out, take hiking trips and canoe trips on the Susquehanna and Delaware rivers, and participate in individual and group projects including natural science, carpentry, and tending farm animals. Campwide games and sports round out a program aimed at helping boys become independent and self-assured. We have a high counselor ratio, good food, informal living style, and sound but rustic facilities. American Camping Association accredited. Booklet on request.

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

DARROW WILDERNESS TRIP CAMP

Grand Lake Stream, Maine 04637

For seventy-five boys, ages 12 to 17. Six age groups. Full Season only—seven weeks. Series of lake and white water river trips: St. John, Allagash, St. Croix, and Machias Rivers. SURVIVAL AND ECOLOGY TRAINING. Quaker Leadership. Special Northern Quebec Wilderness trip for advanced campers.

ACA Accredited Camp

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

Girls, 6 to 16 Come with us to NAUSAKWA in the Poconos

An active, interesting, and rewarding summer awaits 96 girls on our 1,000 acre wooded site. The program is well-balanced with swimming, sailing and canoeing on our 60 acre private lake, horseback riding in our own ring and on our trails, archery, softball and individual sports, arts and crafts, music and drama. 2, 4 & 8 wk. sessions. ACA Accredited.

Write: Mrs. Wm. Gilbert,
Camp Nausakwa, Box 101F4,
Mt. Pocono, Pa. 18344.

Please Print
Name _____
Address _____ Age _____
City _____ State _____
Phone _____ Zip _____

Old Posters and Memorabilia

For home and den, suitable for framing. Any item of your choice \$1.00 each. Pony Express Notice Gen Robert E. Lee Funeral Notice Confederate decoding chart, Anti-Lincoln Cartoon; Jefferson Davis Election Notice; President Johnson impeachment ticket; Army orders on President Lincoln Assassination; Army Discharge Certificate; Gold Mining Stock Certificate; Draft Exemption Certificate; \$1,000 Reward for Gen Morgan; Slave Dealer Poster; Confederacy Law of Treason Poster; Recruiting Poster; Abolitionist handbill; Underground Railroad Poster; List of slaves for Sale; K.K.K. Notice of new organization; Uncle Toms Cabin Poster; \$500 Reward for runaway Slave; Civil War Recruits Handbill; Lynching Poster; Slave Auction woodcut; Civil War handbill for Brooks Pat; Richmond Fredericksburg & Potomac Railroad Notice; Civil War Ambulance woodcut; Slave Chins Devices; General Orders Headquarters department of the South; Confederate Soldier woodcut; Horses wanted Notice; Calamity Jane handbill; Buffalo Bill Poster; Annie Oakley Poster; Reward Posters — Billy the Kid; Jesse James; Frank James; Francisco Pancho Villa; Joaquin; Belle Starr; John Wilkes Booth; The Daltons; Black Bart; Bill Doolin.

BELLS COIN SHOP

Box 276

Tolleson, Arizona 85353

Proud to be Amish. By MILDRED JORDAN. Illustrated by W. T. MARS. Crown Publishers. 144 pages. \$3.50

MY ELEVEN-YEAR-OLD daughter remarked that *Proud to be Amish* is "just like all the other stories about the Amish." Plain Katie meets and envies pretty, worldly Gloria but finally decides her own ways are best. The view of contemporary Amish farm life is pleasant; some insight is given into the cultural conflicts Amish people are facing with radios, cars, and tourists. It may be difficult for some to feel with Katie the temptation and fear of listening to the radio—even when disaster strikes, and she fears it is because of the forbidden radio.

JOAN WATTLES

The Navajo of the Painted Desert. By WALTER L. BATEMAN. Beacon Press. 124 pages. \$5.95

THE NAVAJO have lived for nearly a thousand years between the Four Sacred Mountains in the harsh but beautiful desert area of northwestern Arizona. The author weaves myth and historical fact into a fascinating study of one of the early cultures of our country. We learn about the customs, ceremonies, and lifestyle of the Navajo of a hundred years ago. This book can be read for itself alone or it can be used with a course of prepared lesson plans suitable for ages 9-12. It belongs to Part I of *Man The Culture Builder*, a curriculum designed by Walter Bateman. Equally interesting is his book written for Part II, *The Kung of the Kalahari*.

This Street's For Me. By LEE BENNETT HOPKINS. Crown Publishers. 34 pages. \$3.35

THIS BOOK of short poems shimmers with the intense feelings of a city child for his surroundings. In his own strong words, he may speak of the myriad faces on the subway, the clinkle of a gum machine, the pleasure of a shoe-shine well done, the joy of giving nuts to a squirrel, or the gushing of an open fire hydrant. Imaginative illustrations add to the simple poems.

The Stolen Ruler. By ERIC W. JOHNSON. Lippincott. 64 pages. \$3.50

WHAT CLASSROOM teacher has not been confronted by a child who insists something precious has been stolen by another? Here is an intriguing story about a first-grade boy whose shiny new ruler is too tempting for one of his schoolmates. The author develops his theme with skill and sensitivity to-

ward a climax where each person involved learns something about his strengths and his needs.

A Snake Named Sam. By MARY PHRANER WARREN. Illustrated by BETH and JOE KRUSH. Westminster Press. 172 pages. \$4.50

CORKY is a twelve-year-old boy who comes to terms with such things as going to school, adjusting to a new home, and finding an easy relationship with his parents after an uneasy truce, thanks to dear old Sam, a brown and orange corn snake. Through him, Corky finds out that field trips and fossil hunts are learning experiences as much as class-work, and that lady teachers, especially Miss Pucket, really do like snakes.

Adventures in an abandoned shack, a stormy night drifting in a houseboat, and a fake fire alarm keep things moving along. Mary Warren has a knowledgeable hand and writes about flesh-and-blood children, like her own seven, perhaps.

Lilies, Rabbits, and Painted Eggs. The Story of the Easter Symbols. By EDNA BARTH. Seabury Press. 63 pages. \$4.50

EASTER is a religious holiday and also much more. It is a festival of hope, of awakening life, and of Man's joy in being alive. Here is an unusual collection of unique Easter customs from over the world, with descriptions of how these ideas have evolved. In Panama, a painted rabbit brings the eggs. In England and elsewhere, families enjoy hot cross buns. In eastern Europe, a specialized art developed for egg decoration. Easter sunrise services are joyful celebrations around the world. These and many other symbols and activities are described in detail.

SYLVIA T. LOTSPEICH

Seacrow Island. By ASTRID LINDGREN. Viking. 287 pages. \$5.95

DURING their summer on Seacrow Island in a leaky old cottage, the four children of a Swedish widower know unforeseen joy and sorrow. Pelle finds more animals to understand. For Johan and Niklas there are companions full of boat lore. Malin falls in love for the first time. Melker, their impractical father, steers confusingly between triumph and despair, supported by his loyal children.

Particularly memorable among the islanders is Tjorven, an articulate little girl flanked by an enormous Saint Bernard. The author conveys the characters and their experiences with a beguiling naturalness for those twelve and up.

NANCY SAVAGE

The Money Hat and Other Hungarian Folk Tales. By PEGGY HOFFMAN and GYURI BIRO. Illustrated by GYURI BIRO. Westminster Press. 156 pages. \$4.50

THESE WITTY FOLK tales, originating in Hungarian, told by their Hungarian author to his wife in German, and sent to Peggy Hoffman in English, remain deeply flavored by their essence: Old-world wisdom. Fantasy makes them appealing to children of any age—such as a hat that produces money, talking animals trying to outwit a simple peasant, timeworn but not outworn themes of princesses and princes in disguise, and poor widows with lazy sons. Today's children can find more than amusement in this collection of tales. They are made of the timeless fabric of good storytelling: High adventure, imaginative characters, humor, and little regard for logic, plot, or fact—all that matters is the story!

Children eight to twelve will be entranced. Gyuri Biro, who heard this book first from his grandfather when he was a child in Hungary, illustrated the book deftly in an attractive, simple style.

MARY ADELE DIAMOND

Theater

by Robert Steele

THE EARTH SONG company has had a rough fall and winter in New England. The cast had a number of engagements last summer in the Midwest, under the sponsorship of American Friends Service Committee, but they have not been getting many recently. Their survival therefore is precarious.

I was among those invited to a potluck supper in Beacon Hill Friends Meetinghouse in Boston to become acquainted with the cast. To begin the evening performance that followed, in Charles Street Meetinghouse, members of the cast led those in the audience into the meetinghouse auditorium, gave each a pillow, and invited all to sit in a horseshoe arrangement on the floor. Persons who arrived together were seated separately.

The purpose of the evening of movement, music, and talk that is *Earth Song* is to question our survival as joyful human beings on "spaceship earth." Martha and Paul Boesing, creators of the play, and their theater-family commune strive to use contemporary dramatic and musical means to communicate their belief in nonviolent social change. They seek an alternative life-

style to the divisiveness of our society and world. They woo an audience lovingly to agree with their conclusions.

The casual form of the presentation is akin to Meg Terry's *Viet Rock*, Julian and Malina Beck's Living Theater, and street, impromptu, and poor people's theater. Its roots are in the plays of Bertolt Brecht and the theories of Antonin Artaud. Consequently, the experience of *Earth Song* is propagandistic rather than esthetic.

Earth Song could take off and be a galvanizing encounter if the cast were to work with an uncommitted audience. Because there is no real conflict in the subject matter as presented, the performance is a do-gooder's testimonial that results in a pleasant and warming way to spend an evening. If the cast or audience were to introduce conflict or sincere opposition to the values presented in talk and songs, however, then—if the cast were sufficiently capable—the wooing might become dynamic.

Friends can support *Earth Song* for their own diversion, but they could give more assistance to the troupe by sponsoring performances before a more general audience. Although *Earth Song* will not make a dent in the economic causes of wars, racism, or pollution, it is to be nurtured because it shines with a faith that life might be changed.

Information about booking the troupe, which will perform in schools, churches, town halls, and the like, may be obtained from Elizabeth Boardman, AFSC, 48 Inman Street, Cambridge, Massachusetts 02139.

ELIZABETH FRY CENTER, INC.

—A home for released women prisoners—invites

CONTRIBUTIONS AND BEQUESTS

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

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

Young Friends The Meeting School . . .

offers boys and girls entering grades 10 and 11 the opportunity to develop inner strength and direction.

Community decisions by consensus . . . Family living . . . Intersession trips and projects . . . Farm . . . Work program . . . Fine arts and crafts . . . College preparatory . . . Accredited NEACSS. True education comes from a way of living together, as well as from academic study. Write:

JOEL HAYDEN, Director of Admissions
THE MEETING SCHOOL
Rindge, New Hampshire 03461

FRIENDS SELECT SCHOOL

PHILADELPHIA 19103

Established 1689

Coeducational Day School
Kindergarten through 12th Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

ABINGTON FRIENDS SCHOOL

DAY SCHOOL

NURSERY THROUGH 12TH GRADE

Coeducation is complete in the Lower School. Applications for boys entering high school in 1971-1972 are now being accepted.

Established 1697

ADELBERT MASON, Headmaster

Jenkintown, Pennsylvania 19046 886-4350

RE-UPHOLSTERY and SLIPCOVERS

more than forty years' experience

THOM SEREMBA

Telephone 215-LU 6-7592 for free estimate
Will go anywhere within forty-five miles of
center-city Philadelphia, except New Jersey.
Discount to readers of Friends Journal

Counseling Service

Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counsellors between
8 and 10 P.M. or Rachael Gross, WI 7-0855

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

Annemargret L. Osterkamp, A.C.
S.W., 154 N. 15th St., Philadelphia
GE 8-2329

Holland McSwain, Jr., A.C.S.W.,
West Chester, 438-4901

Ruth M. Scheibner, Ph.D., Ambler,
MI 6-3338

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

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

Leisure paced Friendly place



Seven thousand acres of unspoiled
natural beauty...spring-fed lake...
a resort where your whole family
can relax and play together. Con-
genial hospitality. Healthy recrea-
tion—scenic golf course, tennis,
boating, swimming, fishing...miles
of forest trails to hike or ride horse-
back...lovely gardens to stroll.
Delightful entertainment—musi-
cales, cinema, much more. 300
rooms. Also family cottages. Deli-
cious meals. See your Travel Agent,
or call (212) 233-2244.

Mohonk

MOUNTAIN HOUSE

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

Letters to the Editor

Sisterhood of Women

THE ARTICLE by Marion Bromley, "Friends and the Equality of Women," (Friends Journal, January 1) was truly excellent and inspiring. People must come to realize that the brotherhood of men is meaningless without the sisterhood of women. We are all children of the same God, and we are all endowed with the same living spirit.

I am reminded of a quotation by Kahlil Gibran: "Most religions speak of God in the masculine gender. To me God is as much a mother as God is a father. God is both the father and the mother in one; and Woman is the God-Mother. The God-Father may be reached through the mind or the imagination. But the God-Mother can be reached through the heart only—through love. And love is that holy wine which the gods distill from their hearts and pour into the hearts of people. Those only taste it pure and divine whose hearts have been cleansed of all the animal lusts. For clean hearts to be drunk with love is to be drunk with God."

SANDY ZERBY

Lancaster, Pennsylvania

Income Taxes

I AM PAYING about fifteen hundred dollars in federal income tax for 1970. I would like to have this money used for some programs like the Peace Corps, education, urban redevelopment, transportation, and pollution control. I oppose paying about seven-hundred-fifty dollars for killing and destruction (about half of the federal budget goes to the military). This money could be better spent on domestic problems or aid to other countries.

The military-industrial complex in our country controls one-half of our taxes. I would like to have the taxpayer control all the taxes. I suggest that on the federal income tax form a person designates which federal agencies receive his money.

PHILIP VAN DER GOES

Harrisburg, Pennsylvania

If We Love

I AM MOVED to share a thought not yet clear to me. Maybe it will never be clear.

Our society and our culture have entrapped us with their complexity. Not all of us can be lawyers, doctors, sociologists, teachers, and mystics and be

masters in all. We live in a specialized society.

Economics for many of us has become an unyielding tyrant that controls our every movement—even our spirituality. Our Meetings have become corporations to protect themselves against legal cases that might be brought against boards of trustees. If an individual trips on the crack in the concrete outside the meetinghouse, he could sue the Meeting for a ridiculous amount. Our practical solution of incorporation leaves all those unincorporated open to the same evil. I believe we should attack the evil rather than make sure we are protected against it.

I believe everyone should have the right to all the basic necessities of life without letting the necessities become the end of all physical and psychic energy. He should be free to love, to serve, and to see beyond himself and his family to all living things and be free to base his life on the Light within.

If enough of us loved one another, we could share the burdens to the extent that none would be encumbered to the detriment of his growth as a person. This is the message that I see communal living is offering us. Our society is not a community. Each of us, according to society's norms, is obliged to provide food, clothing, and housing for all the members of our immediate biological family. It amounts to a great waste of food, clothing, and housing.

As Quakers, we share in the belief that something of God is in every man. That is the basis of any form of communal living. In a community, we may have to give up our material goods to common use, but I have always felt joy in giving.

I have four children under six and a house with a thirty-year mortgage. I teach retarded men. I am only twenty-one and have lived nearly four years in Catholic seminaries. The experience of both these forms of life brings this idea: I believe we should come to grips with our present lifestyle and by sharing, loving, and giving bring about a better life for each one of us and for all men.

I hope Friends will share their thoughts about these matters with me. My love for you is strong. My spirit flies with you through all of life.

JOHN WENZ

Plainfield, New Jersey

Common Clay

THE PAGES of Friends Journal are peopled with writers who have laid hold on the Inner Light and therefore live in the Spirit that is the envy of us lesser souls. They have insights into the evils of this world and the dedication to do something about them. They are the committed whose attitudes and actions have given the Society such an exalted image and make us glad to be called Quakers.

But for us folk of commoner clay, this parade of saints is discouraging, too. We are the ones who, despite our best efforts, find our minds wandering outrageously during meeting for worship. And when we do hear a still, small voice, we can't be sure if it is the Spirit speaking or our own ego prompting us.

We give our intellectual assent to non-violence but find ourselves on too many occasions strongly tempted to poke somebody in the nose, and our failure to do so is more cowardice than compassion.

With a choice of literature, while waiting in the barber shop, between the Saturday Review and Playboy, we are likely to choose the latter, and a passing miniskirt involuntarily turns our heads.

We give money to AFSC, FCNL, and other alphabetical Quaker causes, but we manage to avoid the total involvement in good works that would interfere with our comfortable way of life.

In short, as Quakers, our spiritual vitality leaves something to be desired.

Now, I am not asking that Friends Journal rationalize away our shortcomings (we are pretty good at that ourselves) or lower the standards by which a Quaker should live and love. But would it be possible to have a little corner somewhere in the back of the book set aside for us that would say that there are other members of the Society who have the same problems, that we are still welcome to call ourselves Friends, that there is still some hope for us? It might even give a few simple hints on how we could move up the ladder of spirituality (without asking that we storm the battlements of evil and injustice after the first lesson).

This would be a great comfort to us lesser Friends, and we might be led to persevere in our struggle for the better life. Without such encouragement, we may give up.

HERBERT C. FLEDDERJOHN
McLean, Virginia

THINKING is the talking of the soul with itself.

PLATO

FRED S. JAMES & CO., INC., OF PENNSYLVANIA

Insurance

841 CHESTNUT STREET
PHILADELPHIA, PA. 19107
WAlnut 3-6800

INSURANCE BROKERS AND CONSULTANTS SINCE 1858

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$20,000. Legal Investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION
126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138

See

what pure delight
is possible with

SKITTLES

Joy and Fun should balance
serious social concerns. We
make fifty marvelous games
and puzzles to help people
enjoy being together.

Write for our catalog.

WORLD WIDE GAMES INC.

Box 450-FJ

Delaware, Ohio 43015



You will enjoy
HARK BACK WITH LOVE
 by Frances Richardson
 Dorrance & Company
 1809 Callowhill Street
 Philadelphia 19130 \$4.95
 and at Friends Book Store
 Everybody loves it!

1971 Rufus Jones Lecture

George Lakey
"Training for the Lambs War"

A study of violence and
 nonviolence as it applies
 to religious education.



April 16 8:00 p.m.

Lake Minnewaska
 New Paltz, New York

Sponsored by:
 Friends General Conference

**Personal Supervision
 of a Firm Member**

Fyfe & Auer
FUNERAL HOME

7047 GERMANTOWN AVE.
 Chestnut Hill 7-8700

James E. Fyfe Charles L. Auer

Cremation service available

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
 Boarding and Day

A uniquely diversified program de-
 signed to demonstrate

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

C. Thornton Brown, Jr.,
 Headmaster

"LET YOUR LIVES SPEAK"

Friends and Their Friends Around the World

A Second Germany Yearly Meeting

by Horst Brückner

EVER SINCE the spring of 1969 there has been a second Germany Yearly Meeting. Thus two separate groups have grown out of the Religious Society of Friends, in Germany, which was founded in 1925. This development we all regret. In the course of recent years, however, we have had to recognize that the borderline that runs through our country is far more than a geographical one.

It is a dividing line established by the occupying powers after the Second World War, which since that time has partitioned our country into two regions, each having its own very different social and political development. Since 1949 this process has been carried farther and has crystallized into two independent forms of government: The German Federal Republic, with Bonn as its capital, and the German Democratic Republic, whose capital is in East Berlin.

Even though we feel ourselves as being united with the world family of Friends (as is true of Friends everywhere), the differentiated development of the two states has confronted us with very different kinds of problems. In addition, the possibilities of personal contacts have been limited and rendered more difficult. There were other factors. In any case, the life of the Society of Friends as one single coherent body has suffered considerably in the course of the years. Thus internal and external difficulties have led to an independent and separate Society of Friends in the German Democratic Republic. The International Quaker Center in Berlin, which was established after the First World War and became the central office of the Society of Friends in Germany during the Hitler regime, now lies in East Berlin and continues to serve the newly formed Society (which now numbers fifty members) as its modest office, although on a greatly reduced scale.

The first Yearly Meeting of this new Society was scheduled to meet in East Berlin in October, 1970, but it was not able to meet in the "special territory

Berlin" and in the short time remaining (before the end of the year) could not be transferred to another location within the GDR. Thus the first regular Yearly Meeting has now been set for November, 1971, to take place in Neudietendorf, near Erfurt. Previous to that time (April 24-25, 1971) a spring meeting will be held in Karl-Marx-Stadt and will undoubtedly contribute further to consolidating the small group, especially if, under the new conditions, the Friends come increasingly under the weight of their religious-spiritual Source and partake of its power.

Flushing Yesterday and Today

THIS HISTORICAL NOTE on Flushing Monthly Meeting, New York, is recorded in its newsletter: "1707 . . . John Farrington was engaged at 2 pounds a year to make fires; . . . 1773, Rebecca Walsh was engaged to build fires, at 1 pound 10 shillings per annum . . . 1775, It was at another meeting ordered that 'Friends should do nothing that involved an acknowledgment that slavery was right.'"

This contemporary note appears in the same issue: "The use of the Meeting House is being given to a group of high school students who gather there every Friday evening for fellowship and group singing; a group of Indian people come to the Meeting House every Sunday afternoon to hold their Hindu service there."

An Innovation in Wilmington College

THE ADULT Continuing Education program of Wilmington College is serving twenty-two neighbors of the college in the initial semester. Under this program, thirty-six courses are being offered, without charge, to residents of Clinton County. Official credits and grades are not given, but participants receive regular course offerings in classes with full-time students.

Welcome Hospitality

FRIENDS of Lewisburg, Pennsylvania, Meeting, open their homes to visitors of prisoners in Allenwood prison. Two members, Joe and Margaret Rogers, have been especially helpful to prisoners and to the visitors who come to see them.

Beyond Ecology

SCATTERGOOD SCHOOL is planning a new summer program, "Beyond Ecology," to which Friends and their friends are invited. The program will focus on ecological awareness and on foods. Daily talks on "backyard ecology," will be designed to help us become more aware of our interdependence with all of nature, and food values, designed to help us understand better how to nourish our bodies. We will also spend time each day working in the large school garden, which is being managed by organic methods. We intend that much of the food we eat will be picked fresh from the garden and prepared by the participants.

The program will run for four one-week sessions beginning June 12. Each week will be different, though, so it will be possible to attend for more than one week without having to endure repetition. We are particularly interested in attracting families, and there will be provision for children, but nonfamily people will also be welcome.

We intend to limit the enrollment to about twelve participants per session. There is plenty of space for camping at the school, for those who prefer that style of living.

We hope those who participate in this summer program will learn something about organic gardening, will gain a better idea of the relation between foods and health, and will have a better feel for their interrelatedness with the rest of creation. And, if it all blends together to make a whole, participants may catch a glimpse of something beyond the facts of ecology and foods—something that might be called integrated living or the organic life.

If this sounds interesting to you, please write to me at Scattergood School, West Branch, Iowa 52358.

DWIGHT ERICSSON

Posters for Peace

TWENTY PRIZE-WINNING posters from contests sponsored by South Jersey Peace Center are included in "Peace is You and Me," edited by Chick Weiner, scheduled for publication by Avon Publishing Company.

The eighth annual "Posters for Peace" contest, open to elementary, junior high, and senior high school students in public, private, and parochial schools in Camden, Burlington, and Gloucester counties, New Jersey, closes April 21. Nearly two thousand young artists participated last year.

Humanity and Sexuality

EDUCATION for Human Sexuality" is a science curriculum course for third and fourth graders in The Sidwell Friends School, in Washington, D.C. In explaining it to parents, the teacher stated: "We are all human and all sexual, and it is terribly important for children to grow up feeling good about being both." "Thus," comments the Parents Association Newsletter, "her overall objectives go far beyond the specific projects which the children do."

"During these two years they awaken to themselves as unique individuals and worthwhile persons. Through the study of anatomy and reproduction they become aware of their biological identity with all mankind, as well as their similarities to many other animals.

"Equally important, as the children become more familiar with the design and functions of their bodies they likewise (it is hoped) discover themselves as human beings: They learn to appreciate and respect the 'me-ness of me' and the 'you-ness of you.'

"A discussion of feelings about sex may well lead to one about the importance of privacy. Similarly the children discuss and develop feelings about masculinity and femininity and try to distinguish the genuine from the artificial, so that they may better cope with the role-stereotypes which continually bombard them in our culture."

The Draft

LYLE TATUM, urban affairs representative for Haddonfield (New Jersey) Meeting, testified before the Senate Armed Services Committee against extension of the military draft. He spoke on behalf of Friends Committee on National Legislation, American Friends Service Committee, Friends Coordinating Committee on Peace, and Baltimore Yearly Meeting.

The present conscription law expires June 30, and the administration is seeking a two-year extension through Senate Bill 427.

Lyle Tatum said:

"We object to the draft because of the base it establishes for rapidly expanded quantities of manpower for military purposes. We object to the draft because of the major role it plays in disrupting the fabric of our society with uncertainties, injustices, and sacrifices it lays on our young people, young women as well as men.

"The bill will authorize two more years of conscripting men asked to kill

THE COMMITTEE ON PSYCHOLOGICAL COUNSELING

of the
New York Yearly Meeting
offers service to members
and attenders

15 Rutherford Place
New York, N. Y. 10003

Tel. 212 777-8866
212 673-5750

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

We also sell peace kites.

**LEGAL
FOR
TRUST
FUNDS
OF
COURSE**



FRED A. WERNER,
President

LANSDOWNE FEDERAL
★ SAVINGS AND LOAN ASSOCIATION

Home Office:
32 South Lansdowne
Avenue, Lansdowne

Lawrence Park Office:
Lawrence Rd. Entrance
To Shopping Center
Broomall, Pa.

Classified Advertisements

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

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

Positions Vacant

FAMILY PHYSICIANS to join full-time faculty of University Family Medicine Program. Prefer practice experience. Also need family-oriented internist and psychiatrist. Please write Eugene S. Farley, Jr., M.D., Family Medicine Program, 335 Mt. Vernon Avenue, Rochester, New York 14620.

FAMILY PHYSICIAN—to administer and help develop family-centered, community-supported group practice in small university town. Option to affiliate with university family medicine teaching program. Please write Eugene S. Farley, Jr., M.D., Family Medicine Program, 335 Mt. Vernon Avenue, Rochester, New York 14620.

PHYSICIANS—Opportunity to serve poverty area in Louisville, Kentucky. Specialists and generalists needed for neighborhood comprehensive health center. Approved for alternative service. Generous benefits. Write to John Howard, M.D., Medical Care Director, Park-DuValle Neighborhood Health Center, 1817 South 34th Street, Louisville, Kentucky 40211; or telephone 502-774-4401.

MATURE FRIEND with organizational ability and aptitude for working with people to direct New England Friends Home. Twelve residents, rural setting. Write Jessie Jones, 728 Commonwealth Avenue, Boston, Massachusetts 02215.

SYMPATHETIC COMPANION for elderly lady with limited vision, Swarthmore. Sleep in; help with breakfast, dinner, walk. Days free. Box C-509, Friends Journal.

DIRECTOR OF DEVELOPMENT, Quaker boarding school. Key administrative post directing expanding programs in fundraising and in alumni, parent, public relations. Similar or related experience desirable. Position available starting this summer. Write to Box B-510, Friends Journal.

EXECUTIVE DIRECTOR: Creative opportunity to develop innovative residential care for normal adolescent girls in small private agency. Placement primarily through child care services, on basis of family breakdown. Pleasant rural setting, in culturally aware Delaware Valley. Psychiatric consultation; good liaison with public schools. Requirements: Master's degree in social work or related field; experience in administration and work with young people. Salary open. Fringe benefits; Equal opportunity employer. Send résumé and salary history to: Fridtjof Tobiesen, Grubbs Mill Road, Paoli, Pennsylvania 19301. Chairman, Selection Committee, Friends Shelter for Girls, Cheyney, Pennsylvania.

Travel

VISIT QUAKER PROJECTS AROUND THE WORLD. Join Leslie & Wini Barrett on their fourth journey to East Africa, Addis Ababa, Beirut, New Delhi, Bangkok, Singapore, Hong Kong, Taipei, Hiroshima, Tokyo, Honolulu; missions, centers, service projects. 40 days July-August; adults. Studytravel Dept. F, Friends World College, Westbury, N. Y. 11590; 516-248-2616.

HAWAIIAN TOUR—1971—August 4th-19th, including outer islands, also Los Angeles, and San Francisco, California. Elizabeth Smith, 14 Waverly Road, Wyncote, Pennsylvania 19095.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers. Please see my display advertisement. Seremba. Philadelphia and Suburbs.

Accommodations Abroad

FRIENDS IN STOCKHOLM have two small rooms to let during June, July, and August in their meetinghouse, Kväkargården, Varvsgatan 15, 117 29 Stockholm (telephone 68 68 16). Centrally located. Shower available. No meals. Single person, Sw. Cr. 15 per room per night; two persons, Sw. Cr. 20.

EXCHANGE large, furnished apartment in Geneva for similar housing East Coast USA. July-August, 1971. Gunther, 9 Chemin Valavran, 1294 Genthod, Switzerland.

Camps

CAMP BIOTA—Boys 8-14. Small group. Warm, professional staff. All activities plus natural science program. Friends welcomed. Romeis, 1120 Glendale Lane, Nashville, Tennessee 37204.

Positions Wanted

SUMMER POSITION ABROAD OR STATE-SIDE wanted by mature female completing junior year of college in France. Enjoys travel, children, arts. Write c/o K. E. Muhlhausen, 604 Pinetop Trail, Bethlehem, Pennsylvania 18017.

SUMMER JOB for George School girl, age 16. Child care, camp counselor, instructor, etcetera. June to September. References. Reply to Sylvia Stabler, George School, Pennsylvania 18940.

SUMMER POSITION (child care, tutoring, assistance with light housekeeping) desired by female college student. Will drive. Box M-507, Friends Journal.

I AM SEARCHING for a way to spread the Quaker message as a Meeting secretary, Friends pastor, or other challenging position. Willing to go anywhere but prefer Philadelphia area. M.A. in English; additional courses, seminary training. Ten years' experience with young people. Salary not a prime consideration. Single, 34. Statement of experience and my view of my Quaker commitment on request. Paul Reed, George School, Newtown, Pennsylvania 18940.

QUAKER SALES EXECUTIVE wishes to obtain job in Philadelphia area that would enable him to spend more time on friendly activities. Daniel Devlin, 63 Shadywood Road, Levittown, Pennsylvania 19056.

Books and Publications

THE FRIENDS QUARTERLY for January 1971 publishes Pierre Lacout's address to the World Committee at Sigtuna entitled, "George Fox—Prophet for the 20th Century." Alice Robson reviews "Quaker Inheritance, 1871-1961," which pictures the Clark and Bancroft families. Send 65 cents for one copy or \$2.50 for annual subscription to Headley Brothers, Ashford, Kent, England.

INSPIRATION for young and old. Reprints of Amelia Swayne's "Growing Older" (Friends Journal, February 1, 1971), twenty copies, one dollar. Request FJR 11 and include twenty-five cents to cover postage and handling.

FREE SAMPLE COPY. Disarmament News and Views, biweekly newsletter. Address: 400 West 23rd Street, New York 10011.

Etc.

BED-AND-BREAKFAST HOSTELRY in the Berkshires, near Powell House and Tanglewood. For reservations, telephone 413-698-2750, or write Pearson Place, Route 41, Richmond, Massachusetts 02154.

INSTITUTE FOR SEX RESEARCH, Summer Program in Human Sexuality, July 11-22, 1971: General lecture course in human sexuality, workshops in sex education and counseling, informal discussion groups. Certificate of attendance. \$325, includes housing. Registration ends May 30. Write Summer Program, Institute for Sex Research, Bloomington, Indiana 47401.

and to be killed. To use the word kill is to use a stark word rather than euphemisms about 'service.' The casualty lists coming out of Indochina make stark reading.

"Let June 30, 1971 be the day that conscription dies and we move a bit closer to our national goal of building a democratic society based on respect for the value of each individual. The challenge of our age is to build the institutions of peace to meet the needs of mankind. We must invest heavily of our resources to build the alternatives to war.

"If Congress wishes to reassert its influence over foreign policy, one useful step would be to close the door on the conscription of manpower at the discretion of the President. The polls indicate and the addition of young voters to the registration rolls emphasizes that the majority of United States citizens believe the time has come to end conscription."

FCNL at its annual meeting approved repeal of the draft as one of its top priorities of the year. It supports legislation by five senators to disband selective service by December 31, 1971.

Growth and Change

THE ADULT FORUM committee of Lancaster Meeting, Pennsylvania, anxious to avoid the "hurried and harried" feeling, reports the newsletter, has decided not to limit discussion of a given topic to just one meeting and to pause for coffee periodically. When concrete suggestions have been discussed and formalized, they are to be presented to Monthly Meeting.

Discussions on restructuring the Meeting are based on recognition "that the Meeting has grown by such leaps and bounds—fifteen new members in the past few months—plus the active attenders and a flock of new seekers and faces, that it is increasingly impossible to speak, much less know one another."

When Death Comes

A HELPFUL LEAFLET, "When Death Comes," has been prepared by New Jersey Friends Council. It lists a number of resources available to residents of New Jersey and Pennsylvania and has suggestions of interest to others. Copies are available at two cents each. Address: Leaflet No. 1, Quaker House, 33 Remsen Avenue, New Brunswick 08901. Fifty or more copies are postpaid. For individual copies, include a self-addressed, stamped envelope.

Queries for Applicants

A RECENT ISSUE of the State College, Pennsylvania, monthly newsletter includes these suggestions to committees visiting applicants for membership:

"The applicant should have been furnished a copy of *Faith and Practice* in advance.

"The interview need not be a formal question and answer session but it should include some reference to the following questions:

"1. Do you realize that you are asking to join a group which does not accept the final authority of any person or creed but which individually and collectively trusts to the continuing revelation of Light and Truth?

"2. Are you familiar with the historic testimonies of the Society of Friends, and have you any reservation in this regard (pacifism, simplicity, brotherhood)?

"3. To what extent do you already feel yourself a part of the Meeting fellowship?

"4. In what ways could you contribute to the life of the Meeting? Have you given thought to regular attendance at meeting for worship, sharing in committee work, and contributing financially?

"5. Do you understand how business is done in a Friends Meeting, and are you willing to take your share of responsibility in matters brought before the meeting for business?

"5. Is any correspondence required to transfer your membership from a church? Does your application include other members of your family?"

Searching Questions

ARE THE SPRINGS of our Society choked with weeds? How can the waters run clear and cold and refreshing for mankind? Are we locked, mind and body, into an old life style which "includes individual competitive struggle, secrecy, nuclear families, serial polygamy, lightly worn meetings for worship, standard middle-classitude—and many other rigid ways of looking at life?" Have we "put our faith in plans, in good works, in forms and formulations—yes, even we unprogramed Quakers—instead of trusting the buoyancy of the Life Within, the Great Silence which sustains us?"

These are a few of the questions raised in Friends Bulletin of Pacific Yearly Meeting by Robert Schutz, clerk of Palo Alto, California, Meeting. He hopes for response from Friends who are struggling with these problems.

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 Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Chester W. Emmons, Clerk, 9639 N. 17th Street, 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., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: 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—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

HAYWARD—Unprogrammed meeting 11 a.m. First-days. Clerk 582-9632.

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

LONG BEACH—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

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

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

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

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

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

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

SAN FRANCISCO—Meeting for worship, First-days, 10 a.m. 2160 Lake Street, 752-7440.

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

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

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

VISTA—Palomar 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). 742-7950.

WHITTIER—12817 E. Hadley Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

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.

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

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

STORRS—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

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

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

Delaware

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



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

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

ELIZABETH G. LEHMANN, Owner

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., 11:00 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

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

Florida

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

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 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-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Rd., Clerk: 261-3950, AFSC Peace Center: 443-9836.

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

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

SARASOTA—Meeting, 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 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

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

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

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

DECATUR—Worship, 10 a.m. Phone 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 968-3861 or 665-0864.

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

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

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

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

ROCKFORD—Rock Valley Meeting. 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.

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

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1189.

Iowa

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

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

Kansas

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

Kentucky

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

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

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

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

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

Maine

DAMARISCOTTA—(unprogramed) Public Library, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programed) Paul Cates, pastor. Worship, 9 a.m.

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

NORTH FAIRFIELD—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

ORONO—(Unprogramed) Skitukuk School, Ben-nock Road. Worship 10 a.m.

PORTLAND—Forest Avenue Monthly Meeting, Route 302. Worship (unprogramed) and First-day School, 10 a.m. Adult discussion, 10:45.

SOUTH CHINA—(programed) David van Strein, pastor. Worship, 10:30 a.m.

WATERVILLE—(unprogramed) YMCA, Worship 10:30 a.m.

WINTHROP CENTER—(programed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

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

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

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Home-wood 3107 N. Charles St. Phone 332-1156.

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—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone 227-9118.

BOSTON — VILLAGE STREET MEETING, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

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

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting, unprogrammed worship, 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 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of The Center. Telephone 322-3013. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4138.

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

New Jersey

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

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

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

DOVER—First-day School, 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.

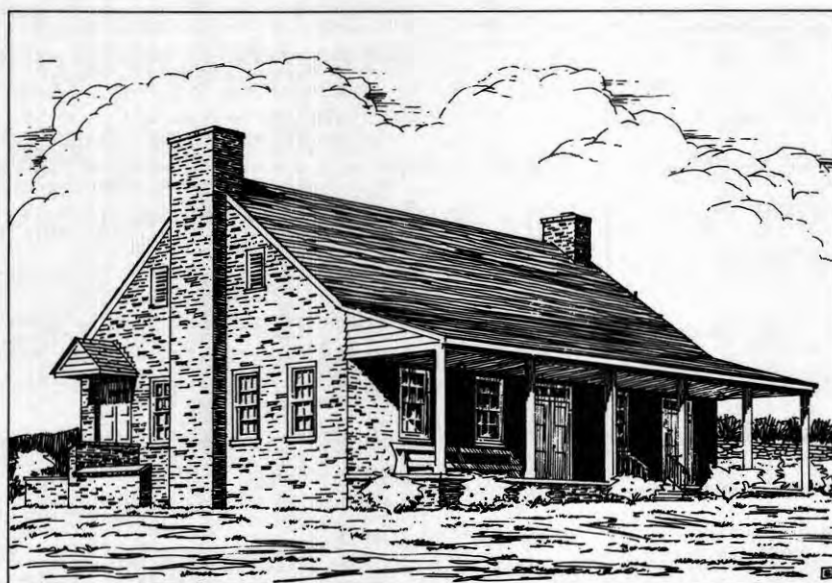
MANASQUAN—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle.

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.



Lancaster, Pennsylvania, Meetinghouse

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, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). 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.

GRAHAMSVILLE—Greenfield and Neversink Meeting—Worship, First-days, 10:30 a.m. From Easter till Thanksgiving, in the meetinghouse; during winter, in Friends' houses. Call 914-985-2852.

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

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one 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, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

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

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

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

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

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

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

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

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

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

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

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

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. 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. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

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

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

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

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

Pennsylvania

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

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

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.

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

GWYNEDD—Sunneystown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 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. Meeting for worship 10:30 a.m. followed by Forum.

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

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

LANSLOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 10 a.m.; worship, 11.

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

LEWISBURG—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.

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

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

MILLVILLE—Main Street. Worship 10 a.m.; First-day School 11 a.m. H. Kester, 458-6006.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid 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 Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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 and 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

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

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

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. 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. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

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

PUTNEY—Meeting for worship and First-day School, 10 a.m., at The Grammar School, Hickory Ridge Road, two miles from village.

Virginia

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

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

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

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

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

Washington

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

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

Coming Events

Entries for this calendar should be submitted at least four weeks before the event is to take place.

March

21—Memorial Meeting for Ernest Kurkjian, manager of Friends Book Store. Race Street Meetinghouse, Philadelphia, 2 p.m.

26-30, April 2, 3—Philadelphia Yearly Meeting, Arch Street Meetinghouse, Philadelphia. Agenda available from Yearly Meeting office, 1515 Cherry Street, Philadelphia 19102.

26-28—Weekend gathering, Hudson Guild Farms, Andover, New Jersey, sponsored by New York-Westbury Quarterly Meeting. Topic: "Quaker Mysticism." Resource: *Ethical Mysticism in the Society of Friends*, by Howard H. Brinton (Pendle Hill Pamphlet 156). Registration, three dollars. Send to Jan Warner, 1425 Bellevue Avenue, Plainfield, New Jersey 07060. (Total cost, twenty dollars.)

27—Annual Dinner-Meeting, Friends Journal Associates. 6 p.m., Arch Street Meetinghouse, Philadelphia. Speaker, Henry J. Cadbury. All welcome. Send reservations (\$3.50) by March 17 to Friends Journal, Box D, 152-A North Fifteenth Street, Philadelphia 19102.

April

8-11—Southeastern Yearly Meeting, Lake Byrd Conference Center, Avon Park, Florida. Information from J. William Greenleaf, 1375 Talbot Avenue, Jacksonville, Florida 32205.

18—Millville Muncy Quarterly Meeting, Pennsdale, Pennsylvania. Worship, 10:30 a.m.; box lunch, 12:30 p.m. (Note change of date.)

Announcements

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

Births

DERR—On December 17, a son, NATHANIEL MARSHALL DERR, to Daniel and Elizabeth Trueblood Derr, members of Deer Creek Monthly Meeting, Darlington, Maryland. The paternal grandmother, Eleanor K. Derr, is a member of Millville Monthly Meeting, Pennsylvania. The paternal grandfather, D. Elton Trueblood, is a member of Clear Creek Monthly Meeting, Richmond, Indiana.

MITCHELL—On December 29, a daughter, SELENA EMILY MITCHELL, to Stephen W. and Shirley Sulpizio Mitchell. The father and maternal grandparents are members of Elklands Monthly Meeting, Eaglesmere, Pennsylvania, and Muncy Monthly Meeting, Pennsylvania.

WILL—On February 4, a daughter, KAYDEN MARCIA WILL, to Philip and Karen Will, of Philadelphia. The mother and the maternal grandparents, Theodore and Ellen Paullin, are members of Hartford Monthly Meeting, Connecticut.

Adoption

YOUNG—On January 19, a daughter, MARGARET FRANCES YOUNG, born October 17, 1970, by Frank and Julie Young, of Galesburg, Illinois. The parents are members of Peoria-Galesburg Monthly Meeting, Illinois.

Engagement

THE ENGAGEMENT IS ANNOUNCED OF KAREN JEAN PFUETZE, daughter of Paul E. and Louise G. Pfuetze, and THOMAS M. MARSILIO, son of Nicholas Marsilio and the late Mary J. Leyman Marsilio. Karen and her parents are members of Poughkeepsie Monthly Meeting, New York.

Marriages

LEWIS-MCILVAIN—On October 23, in Xenia Friends Church, Xenia, Ohio, JUDITH BROOMELL MCILVAIN, daughter of William E. and Rebecca G. McIlvain, and DONOVAN JONES LEWIS, son of Malcolm and Vashti Jones Lewis. The bride, formerly a member of Rancocas Monthly Meeting, New Jersey, and the bridegroom are members of Xenia Friends Church.

MARSHALL-MCILVAIN—On December 19, in Westfield Friends Meetinghouse, Cinnaminson, New Jersey, under the care of Rancocas Monthly Meeting, New Jersey, JOAN LUPTON MCILVAIN, daughter of William E. and Rebecca G. McIlvain, and ROBERT HENRY MARSHALL, Jr., son of Robert H. and Ruth C. Marshall. The bride and her parents are members of Rancocas Monthly Meeting; the bridegroom and his parents, of Kennett Monthly Meeting, Kennett Square, Pennsylvania.

Deaths

BARNARD—On January 28, MARJORIE W. BARNARD, wife of Samuel M. Barnard, of Wawaset Road, Kennett Square, Pennsylvania, a member of Marlborough Monthly

Meeting, Unionville, Pennsylvania. In addition to her husband, a daughter, Anne E., and a son, Richard W., survive.

BELL—On January 11, in Poughkeepsie, New York, STEWART SMITH BELL, aged 75, a member of Poughkeepsie Monthly Meeting. He is survived by his widow, Margaret Powell; a daughter, Helen Bell Chornely; two grandchildren; and two great-grandchildren. He maintained a light-hearted attitude toward life, which greatly eased the burdens of his family and friends.

CURTIS—On January 27, of acute leukemia, in Jefferson Hospital, Philadelphia, DANIEL LEE CURTIS, aged 19, a member of the Lackawanna-Wyoming Preparative Meeting, Wilkes-Barre, Pennsylvania. A graduate of George School, he was for a year a student in Juniata College. He is survived by his parents, Ralph and Marie Curtis, and two brothers, Carl and Timothy, all of R.D., Newfoundland, Pennsylvania; and his maternal grandparents, Leon and Edith Allen, Bradenton, Florida.

HAMILTON—On January 15, ROY HAMILTON, aged 85. He had lived for many years in Kennett Friends Boarding Home, Kennett Square, Pennsylvania, and was a member of Kennett Monthly Meeting.

KURKJIAN—On February 12, after a brief illness, in Northeastern Hospital, Philadelphia, ERNEST KURKJIAN, aged 54, a member of Central Philadelphia Monthly Meeting and formerly of Green Street Monthly Meeting, Philadelphia. He was manager of Friends Book Store and had worked for American Friends Service Committee. A graduate of Haverford College, he was imprisoned during the Second World War for refusal to submit to the draft. He was a member of the boards of the Central Committee for Conscientious Objectors and Friends Select School. He served his Meeting on many committees and as a draft counselor. His gifts as a reconciler and as one especially sensitive in communicating with troubled persons and the enjoyment of life he radiated will be missed by his Meeting and his many friends and associates in the Society of Friends and elsewhere. He is survived by his widow, Amy; two brothers, Haig and Edward; and his mother, Flora.

ROBERTS—On January 17, in Clearwater, Florida, ROSALIE GEYER ROBERTS, aged 77, a member of Clearwater Monthly Meeting, Florida, formerly of Swarthmore Monthly Meeting, Philadelphia. She is survived by a son, William Hugh, Jr.; two grandchildren; and seven great-grandchildren.

VERLENDEN—On February 1, MARY VERLENDEN, of Lansdowne, Pennsylvania, aged 85. A graduate of Swarthmore College, for many years she was secretary of the board of directors of the Darby Library. She also was on the board of what is now the Community Nursing Service of Eastern Delaware County. She was a member of Darby Monthly Meeting, Pennsylvania. She is survived by two sisters: Ruth Verlenden Poley, of Philadelphia; and Susan Verlenden Worrell, of Lansdowne, Pennsylvania.

WORRALL—On January 16, LAURA K. WORRALL, daughter of the late Susanah and William H. Worrall. She belonged to Kennett Monthly Meeting, Kennett Square, Pennsylvania.

WHO CARES?

Who Cares about Steve?

Although he doesn't always show it, he is beginning to worry a lot about the draft

Should he accept alternative service?

Is he even sure he is a conscientious objector?

Maybe he ought to be a resister and go to jail . . or Canada . . or Sweden

Ought he to go to college? Or face the draft first?

There are, he is beginning to see, no easy answers.

Who Cares? The American Friends Service Committee cares about all draft-threatened Steves, the ones who will end up in the army as well as those who are conscientious objectors. Because we do not believe that the state has a right to compel a boy to make such a decision, we have been opposed to conscription for more than half a century.

Because we care,

- We train draft counselors, and offer counseling and referral services to boys like Steve.
- We work closely with the National Council to Repeal the Draft, which now believes the next few weeks afford the best chance in 24 years to defeat conscription.

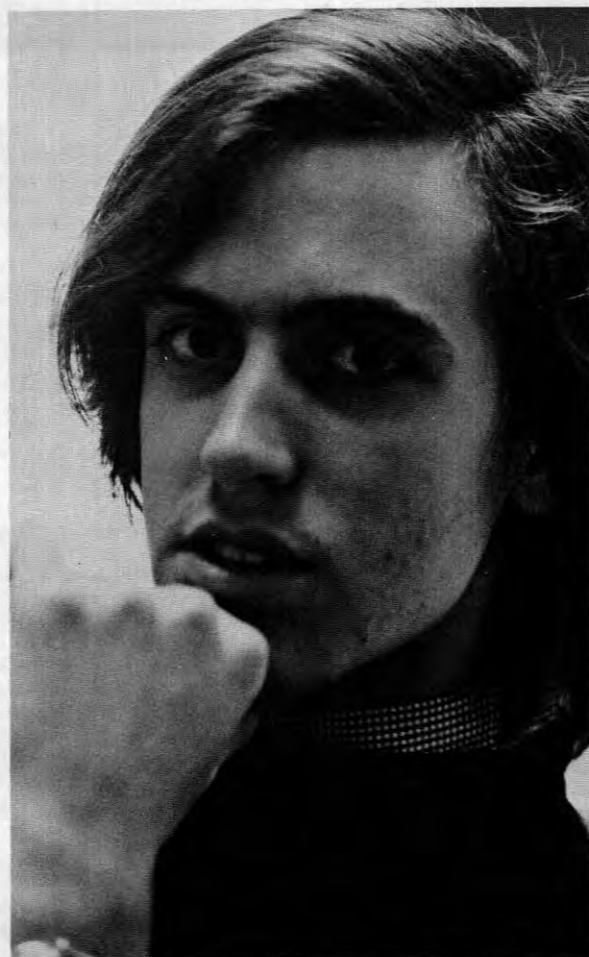
If you care too, won't you help?

- Send a check to support our work in draft counseling and public education on draft repeal.
- Give us your name and address if you wish to become active in your own community.

**AMERICAN
FRIENDS
SERVICE
COMMITTEE**



160 North 15th Street, Philadelphia, Pa. 19102



Yes... I want to support AFSC work in this field.

Yes... I want to help in my area.

Enclosed please find my check for

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

160DA