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THE PHOTOGRAPH ON THE COVER is by Christopher Byerly, poet, photographer, and silversmith, of Westtown, Pennsylvania, a graduate of Westtown School. He is now studying with the New York Institute of Photography and working in a fireworks factory. He entitled the photograph, "The forest never stands still, even when we do."

*I will set my ear to catch the moral of the story
and tell on the harp how I read the riddle;
why should I be afraid in evil times,
beset by the wickedness of treacherous foes,
who trust in their riches
and boast of their great wealth?*

*Alas! no man can ever ransom himself
nor pay God the price of that release;
his ransom would cost too much,
for ever beyond his power to pay,
the ransom that would let him live on always
and never see the pit of death.*

—Psalms 49: 4-9; The New English Bible

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Aggression is a Wary Tiger

by Peter H. Klopfer

THE IDEA that aggressive behavior in man represents a biological heritage from our primate ancestors has become popular. This view is that aggression is as deep-seated in people as sexuality and can be sublimated or redirected but never eliminated. Is this really so?

Aggression is a wary tiger. It is best to approach such beasts indirectly.

Imagine yourself passing by an open door. You glimpse a man slapping a girl. An aggressive act? By most standards, yes. But what about his emotional state? We could apply to it the label "angry." Perhaps, however, he is a therapist who thinks physical shock can calm an hysterical patient. He could be a sex maniac.

The point is that one and the same motor act can be associated with three different emotional states.

In man, these states can be labeled and identified, at least introspectively. In nonlinguistic beasts, however, how is this possible? Because one robin chases another as a landowner might chase a trespasser, can we assume they experience similar emotions?

What do we mean by "aggression"? Is it the observed act? The emotion? Which emotion? Is a long-term, carefully calculated poison plot "aggression"?

Our dilemma stems in part from our conceiving of "aggression" as too specific a noun or notion. The noun, I believe, is responsible for the notions implicit in most theories of aggression and made explicit by ethologists, such as Konrad Lorenz, of a specific drive that can be thought of as a fluid that accumulates in a reservoir and must be discharged periodically.

I suggest that there is no such entity as aggression. We may label certain acts aggressive. Some are stereotyped and may be elicited by the stimulation of specific brain centers. Others are more variable and may be elicited by various stimuli. Some emotional states, at least in man, we subjectively know as "aggressive"; they may or may not become associated with particular acts.

The argument that aggression is inevitable in man because it existed in our forbears is nonsense. Aggression does not exist in a brain any more than music exists in a radio receiver. The radio transforms certain inputs in such a way as to produce an output we recognize as music. It is useful to ask whether the structure of the radio is such as to assure that any inputs will be so transformed.

The answer is no, although it is true that (if no malfunction exists) particular inputs will inevitably produce music. To what extent can this also be said of the brain?

Are there stimuli which, because of its structure, must produce an aggressive response—whether an act or an emotion?

Studies of human and animal behavior do not support those who argue affirmatively. These include the pioneering work by Margaret Mead and analyses of so-called instinctive behavior, which indicate that even highly stereotyped acts are composed of individually variable elements. This is comparable to a volume of a gas. It is predictable enough, but its component molecules may vary individually in velocity and position. The development of behavior apparently involves applying constraints between the "molecules," so there are limits to their independence.

An example of how such constraints may develop is provided by an hypothesis on the origins of obesity. An infant is beset by a variety of stimuli that provide sensations of discomfort—he itches and is cold, wet, hungry. To all these, and sometimes spontaneously, he responds with a wail. If his mother is unskilled, she will respond to all wails as if they signalled hunger. The child may be warmed and dried, but only after he has been fed. Feeding becomes an intervening signal—physical distress, feeding, then relief. Such an infant, then, as an adult, is programmed to respond to all conditions of distress (including anxiety) by feeding, hence, his obese condition. There has presumably been established in him a deviant (although stable and predictable) set of stimulus-response contingencies. Presumably many (any?) responses could be conditioned to many (any?) emotional states, just as we can be conditioned subjectively about particular emotions.

We must ask whether such a scheme can explain aggressive acts and emotions.

The major effect of aggressive acts is to repel, subordinate, or separate individuals. If behavior with such effects is automatically elicited from all men under certain circumstances, it must have been because it possessed selective value at some phase early in primate or human evolution. Is this a possibility?

Repelling or subordinating behavior has limited value among animals that are highly mobile and require low-energy and abundantly available food. They require a high proportion of their time to imbibe a sufficient quantity of nutrients, and "repelling" or subordinating behavior may simply take more time and energy than it is worth. Indeed, animals such as deer tolerate conspecifics close to themselves, and (except for males during the rut) show little aggressive behavior; they tolerate conspecifics nearby. The cost/benefit ratio of feeding versus fighting militates against the latter. Among carnivores that depend on occasional and large packets of food and are made less mobile by their helpless young, the proximity of many conspecifics may be less acceptable and the cost of aggression worth meeting.

Early man almost certainly was more like other pri-

mates than like wolves in his feeding behavior; that is, he was a gatherer first and relied only secondarily on animal prey, and then not until relatively recently in his evolution. Wolf-type aggression would then have been of limited benefit, and its evolutionary cost could easily have exceeded the profit.

It is therefore at least equally plausible that early man showed very little aggressive behavior. The repelling behavior, dominance, and defense of property that characterize many men today would then not be a biological heritage carried from our primate ancestors. At most, it might be argued that later in man's history aggressive behavior did become adaptive and hence more widespread, although the relatively brief time there has been for such a far-reaching evolutionary change argues against it.

Indeed, radical as it may be for a biologist to propose it, I believe more serious consideration be given to the view that "aggressive" behavior is a cultural artifact that depends on our learning to associate certain stimuli with particular emotional states and responses. There are important social (and practical) implications for techniques of dealing with aggression if this view proves the more nearly correct, and we discard the picture of a fluid slopping about in man's cranium until it finds cracks through which to seep.

Encounter

Caught within myself
I hurled my strength against bonds
crying with a loud voice,
"Lord deliver me!"
The road of shining promise opened,
my feet trod the rising slope.
I walked into clouds.

My feet grew bloody,
my throat parched.
I threw myself onto a large rock and cried.
A man stopped, offered me water;
his cup was nearly empty,
his lips were cracked.
He saw my look
took my hand
placing the cup in it
and held it to my lips.
I drank and drank.

The cup filled
spilled over the brim
dripping onto the ground.
Grass grew around the rock.
Light parted the clouds.
I caught his hand and shouted,
"Look, see the mountain top!"
He laughed and pulled me to my feet.
"Come," he said, "let's hurry while we have light."
We blessed each other and exchanged a kiss.
Though clouds came back, we stumbled on,
not weary.

MARGARET BASO

It is Necessary to Take Risks and Leaps of Faith

by Betty Gulick

SOME WELLESLEY FRIENDS met one evening to discuss ways to implement Minute 60, which instructs the Peace and Social Concerns Committee of New England Yearly Meeting to work with local Meetings to develop programs and raise one hundred thousand dollars in five years to aid victims of prejudice and poverty.

Our discussion bumbled along to a fairly satisfactory conclusion: Two specific projects were agreed upon for further investigation and consideration. There was, however, a fuzzy quality to the long discussion and a general absence of meshing of minds. There were certain unpleasant overtones and a feeling—on my part, at least—of our not always coming to grips with what we were saying to one another.

Sensitivity training has made a real contribution to the understanding and accepting of ourselves and others at a deep emotional level. Such sensitivity enhances (but cannot take the place of) honest, rigorous intellectual exchanges, particularly when group action is being contemplated.

Perhaps some other kind of training or preparation is needed. If a person does not comprehend the intellectual bases from which he and another person are operating, more heat than light and very little power is apt to be generated. We need to understand the philosophical implications of what we are saying. Clarity, as well as love and sensitivity, are needed if Friends are to be effective bearers of the Light.

To be specific: That evening one member said rather defensively that when we choose projects to support, we must be careful to "stick to our Quaker principles." And, he added, when we disapprove of something we should say so! He had in mind the Quaker principle of non-violence. He was concerned that we not help any militant black groups that might be advocating the use of force for self-protection and in their approach to solving their problems. He cited Mary Dyer as someone who stuck to her principles.

Another Friend picked this right up and said she was not so sure Mary Dyer had accomplished so much for religious freedom; perhaps it would have been better in the long run if she had stayed alive! There was a moment of shocked silence as a Quaker saint teetered on her pedestal. The same Friend added that Friends must remain open, be flexible, and keep listening to cries for help, which may not always sound like cries for help.

In short, one Friend was accusing the other—by in-

nuendo at least—of compromising a Friends principle and was, in turn, being accused of uncompromising, unproductive rigidity. It sounded as though we had two Friends principles that were in conflict with each other.

Actually, I believe the conflict lay in the interpretations or opinions by two different personalities. Yet no one—including myself—seemed able to sort this out at the time. No one recognized or acknowledged the fact that these two Friends were each operating simultaneously on different levels: That there is a difference between principle (a fundamental truth that is the basis for action) and individual opinion (an interpretation regarding the implementation of a principle based on a reasonable amount of knowledge and experience) and that neither is the same as prejudice (a preconceived opinion without sufficient knowledge). Not very often do we think in analytical, philosophical terms, but in order to have more fruitful discussions with one another perhaps we should. I think we all recognized the ring of truth in what each of these disputants was saying that evening, but we felt confused or lined up behind one Friend or the other according to our personal bias or prejudice. The matter was soon dropped, but it will arise again, like Hamlet's father's ghost, when we have to decide what project to take on or not take on.

When two Friends take different postures, each claiming special insights, it becomes clear that some hard and careful thinking needs to be done by everyone. Praying helps. So does a bit of humor. In any case, we need to do better than we did that evening.

It is not easy and never entirely possible to align our opinions and our actions with our principles and eliminate all prejudice, but this is what men of Christian faith are called to do. It is far too easy to compartmentalize our lives, piously advocating nonviolence for the Society of Friends at large, yet personally lending support to the most violent of societies (our own) by our taxes, our jobs, our investments, by silence and by our merely going along with things as they are. We need a great deal of emotional stability, courage, intellectual honesty, and humility, as we try to practice what we preach.

I should like to pose some contemporary yet ancient queries for Friends to ponder, as we face the task of aligning our lives with our principles.

Is it necessary for Friends to pass judgment on aggressive victims of aggressive prejudice and poverty?

Who will cast the first stone?

Do we not all make compromises with the principle of nonviolence, being deeply enmeshed in countless ways by the war in Asia?

Why do we look for the speck of sawdust in our brother's eye and not see the plank in our own?

Should Friends pick and choose which victims of poverty and prejudice we are going to help primarily on



Photograph by Ruth H. Smiley

the basis of how these victims defend themselves against or submit to injustices?

Have Friends not found from experience that rendering help to a belligerent is a *disarming* act?

Who are our brothers? Who is without prejudice?

Does helping a militant person who is hungry, ill, afraid, and in despair necessarily imply approval of the way he behaves? Or are Friends only fearful it will seem that way to others?

If we do good to those who do good to us—or do us no harm—what credit is that to us? Do Friends fear more for their reputation or their souls? Is it proper that Friends refuse to administer to human need because it would involve them with those who do not hold to their beliefs?

Are Friends concerned only with bringing *physical* relief to victims of poverty and prejudice or is there an added dimension of reconciliation between peoples that Friends should be thinking about and working on?

I believe that in these days of schism, polarization, and confrontation Friends do have a special message of healing and reconciliation that goes beyond meeting the obvious physical needs of people—important as those are. We have always been advocates *and* reconcilers. We need to interpret afresh Quaker principles of the Inner Light, nonviolence, and that of God in *every* man. Do Friends accept the fact that it is necessary to take risks and leaps of faith and be forever mindful that we are not alone in His work?

William Blake's Inner And Outer Worlds

by Dorothea Blom

Everything that lives is holy, life delights in life.

THE DAY William Blake lay on his deathbed at the age of seventy, he kept breaking into song, because the world was still beautiful to him. At the time he celebrated life with that line of poetry, he was still to grow through wounded bitterness and a measure of paranoia. Altogether, Blake (1757-1827) was an alien to his place in history, and he paid a price in suffering.

The pattern of Blake's growth may be the normal life expectation for generations ahead.

First comes the innocence of childhood, when ideals take form. Second is the experience of youth as it encounters the realities of life. Third is the period of disillusionment, which may be disconsolation behind a brave, cheerful demeanor or may be overt and express itself in irritation, anger, and outrage.

To reach the fourth stage, a person goes through a miracle of forgiveness of the world and a recovery of essential innocence that releases love of life and begins a new phase of creation.

The first three stages may tend to happen automatically: Danger lies in resigning oneself to the third stage. Today, more and more people of all ages are unwilling to settle for self-consuming anger or despair.

How did Blake come to trust this process? Perhaps it was his instinctive trust of imagery, and now we are beginning to know that the image educates where reason never reaches. From childhood he had visions, meaning that the image-making factor, inhibited in most of us except in sleep, worked for Blake by daylight. Many contemporaries thought he was insane, but the psychotic confuses his visions with outward events. Blake never confused these two realities. Besides, William Blake had an exposure to art of another value-system early in life, which released him from the illusionistic standards of art of his time.

William Blake was a precocious child. At twelve he was a discriminating collector of engravings. His family sent him to art school. His father later bought him an apprenticeship with an engraver. He was soon out of step with his peers and failed to get along with the other apprentices. To have peace, the apprentice master sent him to make drawings of illuminated manuscripts and medieval sculptures, which in those days were considered curios, not art.

Blake saw in them a visual language at variance with his culture—a visual idiom that flowered in a period when powerful symbolism and an exciting fresh seeing of the

Resurrection

*For his shy child he found the shyest flower:
Wood-purple violets bunched in a paper ruff.
For her to clutch, stiff-fingered, like a muff
Borne to the soaring song of Easter's hour.*

*Easter no more rejoices. All her song
Is stilled, but on some unexpected day,
Belated, hurrying the cemented way
Edged with street grass, the violet's purple prong
Points out the Resurrection.*

And I kneel.

SARA DEFORD

world fused. He recognized what he saw as a language of spirit. He thus became the first artist of a sequence of one hundred years to assimilate value and sensibility from other times and other places into new art forms.

The art Blake developed thus was a language of spirit. It has to do with the whole developing relationship of person, God, and world and was reflected in his poetry, graphic art, and his life.

If we find much of his poetry obscure, we may be sure our grandchildren will be more at home with it. In the meantime, the heart can sing with him in "The Songs of Childhood" and "The Songs of Experience." We enter into some of his responses to life in an exciting and readable illuminated book, *The Marriage of Heaven and Hell*.

Medieval art convinced him that the language of spirit is basically linear, although nature has no lines. His structures are a surface pattern of lines. His strongly organic work derives from vital and fresh communication with nature, as if his forms were growing, happening, flowing. This is the world of Heraclitus, Bergson, and William James, of many great masters of recent generations, and of the great creative scientists of the twentieth century.

Blake's images are strongly mythological in the sense that they are outer equivalents of inner processes, a sense of journey in life, the reconciliation of opposites, and nebulous and elusive realities until they find form.

Sometimes the sentimentality of his period creeps in. The illustrations in some of his books suggest incidental decoration. His most powerful work tends to be in his old age, when he distilled processes he had lived through in response to Job and Dante, for instance.

Blake, responding to the early exposure to medieval manuscripts, felt the printed word deprived the reader of some degree of involvement. He preferred, therefore, with his wife's help, to engrave his own lettering of his poems on the plate along with the illustrations. These pages have a jewel-like coloring and give a textural, tactile, organic unity to word and picture.

Blake ties in his sensibility with a sequence of prophetic artists of the following hundred years. He bypassed the mechanistic science that reached a peak in the late nineteenth century and led beyond itself into nonphysical physics.

In the meantime, mechanistic science taught its lessons too well. Twentieth century education and the community at large accepted its focus as "reality" rather than as useful tools. Even the humanities and the arts came to be treated like technology, as if they were merely a set of facts to be memorized, analyzed, and manipulated. The crowning glory of man was reason—at the expense of the many-faceted aspects of human nature. For Blake (like many creative scientists today), imagination was the crowning glory of man: For him, imagination demanded the fusion of reason and instinct—his way of saying the whole person.

Blake revolted against dogma and hypocrisy, even the dogma of intellectualism.

The revolution Blake saw coming in people and in the world was the triumph of human art, imagination, love, and mercy. To use these words as abstractions, having nothing to do with how they live in human relationships, was to Blake the devil itself.

He tried all his life to find the fresh and living impressions of the world that reveal meaning and value. We are beginning to realize that these fresh meetings with life nourish the mind, heart, and spirit, as food nourishes the body—"seeing through, not with, the eye."

Seeing through the eye, he saw the exploitation and oppression around him as keenly as many do today. Whether slavery in America or child labor in Britain, he saw injustice in a way that pales Karl Marx's observations decades later. The flesh and the senses, increasingly suspect in his time, were God gifts inseparable from spirit. For him, sexuality was yet another approach to God.

The last two decades of Blake's life have a mythlike quality, which indeed finds art form in his final cosmic drama, "Jerusalem." Only his first two books sold well, and mostly he was very poor. In his late forties he accepted an offer from a minor poet to illustrate his books and live in a cottage on his place in Sussex.

Blake suffered humiliation in trying to accommodate his work to the taste of a man with shallow understanding, and terrible frustrations because of his sense of urgency to do his own work. Crisis came when he found a slightly intoxicated soldier in his garden. Catherine may have employed the man to work there, but Blake asked no questions. In a burst of rage, he drove the man off with a stick, heaping abusive language on him as he chased him down the road. The soldier brought Blake to court with charges of sedition (insulting comments about the king), an offense calling for the death penalty. His employer proved a better defense attorney than poet, and Blake was released. The experience left Blake bitterly wounded, and



The Ghost of Samuel Appearing to Saul,
watercolor by William Blake.

he reached his own extreme of paranoia. He and Catherine returned to London.

Now Blake became a dropout. He hated the intellectual and art climate of his time and wanted no more of it. He planned an art exhibit in his brother's house for "the people." Surely "the people" would understand. But mostly "the people" failed to come. At this point Blake fell into obscurity; those who had known him assumed him dead.

Almost ten years later some young artists happened upon some of Blake's engravings. They decided to try to find out what finally became of Blake and eventually traced him to the humble room where he and Catherine lived and worked together. The young artists took care of him, learned from him, and basked in his joy for the remaining decade of his life as he produced some of his most powerful engravings.

When the young men found him, he was finishing *Jerusalem*—that myth of death, recovery of one's own lost soul, the reuniting of the male and female principles, and final release into new creation. To me it is prophetic that Blake begins a sequence of artists, increasing in number over the generations, who reveal new vision, a radiant celebration of life, in the work of their later years. The creative life seems to lead unceasingly to new dimensions.

If Blake is a hint of a new humankind emerging, the psychologist-theologian, Thayer Green, is right when he says, "There is no generational gap. There is a millennium gap." He goes on to say that an old era is dying and a new one being born. The danger, he says, lies in identifying with one or the other, causing terrifying polarizations. Each one of us, he continues, must recognize this death and birth taking place in himself, personally. And with each of us who takes responsibility for this process within himself in relation to life, the promise strengthens for this dangerous passage of history. What happens in the inner world and in the outer are inseparably related.

Graffiti and Human Relations

by Virginia Viney Smiley

A HUNDRED or more cars drove by on that spectacularly beautiful day. Everyone saw what was going on, but eyes betrayed a fear which lips rationalized: "They're not our rocks; don't get involved; we might get hurt!"

Yet if even one person had stopped and asked why that scruffy-looking crew of college-age men were painting rocks in this lovely spot, his faith in youth could have received a boost.

My story goes back to 1968, on a private drive on Mohonk Trust land, which snakes across a talus slope, hugging a sheer rock face dear to mountain climbers. Its use is limited to horse-drawn carriages, hikers, sled-dog teams, and an occasional service vehicle. It affords a panoramic view of fields, rivers, forests, and the hairpin perambulations of Route 44, which crosses the Shawangunks near New Paltz, New York. Here, at the base of a twenty-foot shale bank, one of the most rewarding experiences of my life unfolded.

It was October. The kaleidoscopic coloring of the surrounding mountains and valleys etched the history of land use in the area: A backdrop of hemlocks too young a hundred years ago to be cut for the tanning industry; gray birch and red maples, which mark the gradual reversion of long-abandoned farms to forests; and areas of former pasture spotted with flaming blackberry against dark cedar.

I was driving three friends around the private road, explaining the land management concepts of The Mohonk Trust. As we edged quietly around a sharp curve, I stopped in surprise, for a handsome leather case was in the middle of the road. Momentarily it distracted our attention from the shale cliff, where there was much scurrying up and over the razor-edged shale into the woods. Suddenly all was quiet. No one was in view. The camera case, however, had been abandoned in the rush.

Surprise gave way to shock. The reason for the precipitous departure was obvious. There on the shale cliff, in huge white letters for all the region to see, were emblazoned the fraternity symbols of the young men. "I'll take your camera," I called out. "When you're ready to come out of hiding, we'll talk about it."

Before returning to the cliff, I drove my friends back to the Mountain House, and examined the contents of the case. This was more than an isolated excess of energy, for these young men had come one hundred twenty-five miles from Long Island, desecrating a National Historic Landmark and a spectacular view enroute.

We were nervous when we met. They were concerned



"... scraping and painting the graffiti-covered steel bridge that spans the public highway."

about the loss of the camera; I was alone in an isolated spot with angry strangers. My mind slipped back thirty years. How I would have enjoyed the exhilaration, the challenge of identifying with that great cliff! However, "progress" has made a reprehensible activity of a onetime sport. Communication finally emerged. We discussed how needs had changed because of population pressures and a deteriorating environment.

How can you chasten young men who are reacting to challenge—that sign that they are alive and responsive? How can you punish them for doing what man has always had to do, since the dawn of history, to survive? The answer, of course, is that this type of challenge from the fraternity's adult advisers was ill advised. We parted friends.

During the next month there was an outreach of understanding through correspondence. Then one day during the Thanksgiving holiday I received a telephone call: "Mrs. Smiley, there are a dozen of us in town. We want to take the paint off the rocks. How should we do it?"

Shale is easy to paint, but it is hard to clean. Each symbol (which they had assured me would wash off in the first rain) had to be chipped off with hammers, inch by slow inch. To do that, one had to hang from ropes or balance himself on the blade-thin projections of the brittle material. Their spirits were high. The challenge was great. When they finished they thanked me. Thanked me! I was the one enriched; I was in their debt.

A year passed. It was again October, another hazing season, and there was another telephone call: "Mrs. Smiley, we want to do something constructive for our hazing this year. Can we come up and work on Mohonk Trust land for you?"

They could, and they did. Twenty-five enthusiastic

young men spent the day removing other people's art work from the cliffs, collecting bags and bags of litter, and scraping and painting the graffiti-covered steel bridge that spans the public highway.

It was while they were working on the stone abutments of this bridge that they attracted the most attention. They had to cover the pictographs with gray paint. Sometimes one boy had to stand on another's shoulders to accomplish it.

Traffic was tied up from time to time, as pleasure drivers tried to avoid running them down. Not one car stopped to see whether their work was constructive or destructive. No individual expressed interest or curiosity or concern. Yet their lives could have been so enriched by a slight involvement! While many of us shy away from strange-looking people indulging in questionable activities, the great joys settle upon those who stumble into a situation of human relations for which we feel inadequately equipped.

Another October came. There came another request for the privilege of repeating the hazing ritual on Trust land. Thirty-five young men, pledges, officers, and alumni advisers arrived for another round of activity. As they left, one pledge, in an excess of ebullience, kissed me resoundingly. I did not deserve it, but I shall not soon forget it.

The Good Committee Man

ABOUT THOSE committees. There is no denying that Friends (and others) have rather a lot of them. That sometimes we appoint a committee when we ought to do something brave and bold right now. But this admitted, there is a lot to be said for committees, especially small committees. I could make a long list—it would not be difficult—of committees that have done and are doing a splendid job of work. A good committee is a place where difficulties are recognized and confronted, differences admitted, and the process of reconciliation begun. There are committees, strange as it may sound, that truly seek the will of God. I sometimes think that Friends are too apologetic about what has been called the committee syndrome.

The world is not so grateful as it might be to the "good committeeman." It sounds easy to serve on a committee, and I used to wonder once upon a time what there could be difficult about it. It *is* easy if you sit in a comfortable day dream, obediently following the line of least resistance in the direction of the tea and biscuits at the end. It is very much more difficult if you take the job seriously.

I can think of "good committee men" who are alert, who listen carefully to what is reported to them, who do not talk unnecessarily but whose interventions are always to the point, and who have the knack, the gift, the grace—I hardly know what to call it—of producing the right, constructive suggestion just when it is needed. They are rather rare, these birds. They do not get the credit or the publicity that attractive public speakers and some others get. But they do a grand job and we should not forget it.

CLIFFORD HAIGH, in *The Friend*

Encounter Groups and Emotional Fascism

by Robert H. Morris

MY EXPERIENCE with encounter groups and the encounter method in therapy dates from 1967, when, as a trainee for a community development project, I spent a weekend in an extended encounter lasting about thirty hours at Daytop Village, a therapeutic community for drug addicts near Liberty, New York. Since then, I have used the encounter technique in working with groups of parents concerned with addiction, in a weekly group of friends who were also members or attenders of our Meeting, and in group therapy sessions for drug addicts in another therapeutic community, Odyssey House, where I also spent one month in residence for my own "therapy."

My enthusiasm for the encounter technique began with the Daytop marathon, which still stands as one of the turning points in my life.

I wrote the following immediately after the marathon: "This is one of the most important discoveries in my whole life. Like having all the outer layers peeled off and my soul lying naked, and knowing the tremendous freedom and joy of being yourself with others, and being loved for just what you are. It's the experience of true community, when people level with each other and accept no pretence or compromise of the truth, and consequently love each other in earnest. And a method for reaching this level of honesty in almost any group of people willing to try it."

What strikes me now, in reading those lines again, is my well-founded joy and my immediate, sincere assumption as to the universal applicability of the method. I am sure my reaction was like that of many persons who find the encounter group a positive and liberating experience. These people believe, as I once did, that encounter groups and attack therapy techniques, along with the therapeutic community approach, are effective means in dealing with drug addiction and related character disorders and also they provide a basis for understanding man and an approach that would benefit almost everyone.

As a result of succeeding experiences, however, I gradually have come to see its limitations and potential dangers.

In a straight verbal encounter group, the purpose is to break through a person's rationalizations and defenses in order to get down to his core feelings. After ventilating his basic emotions (anger, sadness, love), he is encouraged to accept these feelings and to experience acceptance by the group and perhaps to make commitments for changed behavior in the future. For the group to work as con-

ceived, reserve in expressing one's feelings cannot be tolerated; holding back feelings is considered a "cop-out"—an evasion of truth, a defense against openness and integrity. There is a process repeated regularly in a well-running encounter group: The members "confront" one of themselves on some aspect of his behavior; the person "on the point" explains or defends himself; the group works to break down his rationalizations or defenses; finally, a core feeling, usually anger or sadness, is struck, and he is urged to ventilate that feeling; afterward, the group members give their reactions, or "feedback," to what has occurred and "reach out" to their fellow member, often by physical embraces and always with verbal support.

So far, so good—for the method, when used by people of normal sensitivity, is effective and generally beneficial, except for a reported small percentage of persons who experience psychotic breakdowns in or after such groups. Yet even beyond the careful screening of group members (which any sensible leader will do), I question the encounter method.

First of all, the "cures" achieved in encounter groups are, by their nature, superficial, whereas the person too often is led to believe that his problem is resolved. Actually, he has experienced a release of feelings and has attained a superficial insight into himself, which can leave the underlying self untouched, the deeper problems merely being given a new mask. Group members not infrequently become addicted to the group—to the recurring discharge of feelings and ensuing acceptance which they need. The group attains an importance in their lives beyond its problem-solving function.

Secondly, such groups can become terribly dictatorial and demanding of conformity. The person who, under pressure, still refuses to "open up," is at best a misfit, perhaps to be discharged from the group as undesirable, or, which perhaps is worse, broken down by the group to his detriment. One quickly learns not to say or do things that invoke the ire of the group (example—smoking pot or approving pot-smoking in an antidrug group). Aloneness is frowned upon; eccentricity is anathema.

Thirdly, to my observation, while encounter group members are open, warm, and apparently free within the group structure, they may actually tend to become the opposite in their relations to the "outside" world. They tend to become rigid moralists, severely judgmental of other people, and emphasize group values, almost to the exclusion of individual rights. They appear strong and emotive inside the group, but ill at ease and defensive with persons of looser or more individual lifestyles outside it. The very expectation, which is sometimes a demand, that others should be "totally honest" contains a latent fascism.

The fascistic tendency of the encounter technique is more evident in the social structure of the therapeutic

community. This is a pyramidal community with staff and senior residents at the top, and with new residents, or residents who have fallen into disgrace, beneath. Those at the top have arbitrary and near-absolute power over those below them; one must "do as they say or get out" (and the alternative is jail or a return to former street life for many).

The rationale for increased privilege and authority as one goes up the ladder is based, of course, on status being merited, whether by length of time in the program, by achievement, or by demonstrated talent or superior knowledge. This, however, does not prevent such power from being used quite arbitrarily, even vindictively, to the detriment of lower residents—through ignorance, incompetence, or sheer cruelty. The top-level groups are supposed to provide a check on individual abuse of power, but it is probable for the check to fail occasionally.

Even though residents have the right to "encounter" those over them when they feel mistreated, the odds are stacked in favor of the higher-ups. Those at the top have, usually, "gone through hell" to reach their position, and naturally feel that others should also come up the hard way—much the way fraternity members gleefully devise painful initiation ceremonies.

Residents who commit the slightest offense against the rules or against other members are subject to penalties, sometimes called "awarenesses." Awarenesses can take many forms, ranging from a "reprimand," or verbal spanking, to having one's head shaved, extra work details, and even expulsion from the community.

At Odyssey House, I have known residents to be required to work continuously for two to three days without sleep, and at least once, to work for something like twelve to sixteen hours a day for a seventeen-day stretch, with barely sufficient sleep and no recreation during the whole time. All is done in the name of therapy.

There are striking cases of criminals and persons with severe character disorders who have been rehabilitated through such methods, but I seriously question their validity for the general population. Persons "brainwashed" by this method (and the term is apt, for the physical fatigue and isolation from the outside world are precisely aimed at lowering one's resistance to the new ethic and living-pattern)—such persons, in my observation, tend to become the sort of rigid, moralistic, and fascistic type I described. (Many also break away, but unfortunately such loosening up puts them at odds with the community that has "saved" them, thus creating a potentially severe internal conflict.)

The validity of the encounter group and its appeal lies in its offering a new basis for relating to others in honesty and mutual self-help. It can fill a legitimate need for belonging, for closeness to others, and for openness about oneself. It can be of real help in interpersonal adjustment.

It can teach the beginning of love and of real honesty.

The dangers of encounter lie mainly with persons who find in it a cheaper substitute for individual therapy with a skilled therapist and with otherwise normal persons who find through it a substitute for deeper forms of relating. It cannot take the place of love in its fuller sense of the sharing of one's being, or in the lifelong commitment of two individuals to one another. Nor can it take the place of the individual's responsibility to make personal decisions and the painful, sometimes lonely journey to selfhood which may at times require one to stand apart from all groups.

To my mind, Quakerism seeks a fine balance of the individual and the group, in which the significance of both is maintained. While we certainly must seek our way back from the individualism and consequent alienation of the past century or so, Quakers should recognize that the modern group movement can lead to another extreme, equally abhorrent.

Hymn Note

IN THIS AGE of renewed questioning among some Friends about the use of the name Jesus, the information that the familiar hymn, "Father, We Thank Thee for the Night," once was used as evidence in a heresy trial may be of interest.

Kate Douglas Wiggin, author of the children's classic, *Rebecca of Sunnybrook Farm*, writes in her autobiography that in 1880, in San Francisco, Sarah Cooper was brought to trial by the deacon of her church because he felt her Bible class was not sufficiently orthodox (she did not repeat the story of Jonah and the whale, for example) and because she taught one of those "new-fangled" kindergarten classes.

Kate, a pioneer kindergarten teacher in the region west of the Rocky Mountains, was asked to testify at one of the meetings with several of her kindergartners. Three of the children, when asked to do so, sang some of the daily hymns they were accustomed to use. Among them was "Father, We Thank Thee."

When Kate was called to the stand, the conversation between the deacon and her went like this:

Deacon: Your children have just given some of the hymns you use in your morning exercises. Are you a Christian?

Kate: I hope I may say that I am, sir.

Deacon (voice rising): Then of what value do you consider a prayer that does not mention the name of Christ?

Kate (after a pause): What do you think of the Lord's Prayer, Sir? Do you want me to repeat it?

The effect on the audience of Kate's question was electric. There were no more heresy trials.

EDNA S. PULLINGER

A Quaker's Questions About the Cooperative Movement

by Raymond Paavo Arvio

MANY FRIENDS undoubtedly have been drawn to the cooperative movement, whether urban or rural, because of the fundamentals of its economics. There are no coupon-clippers sitting in Chicago or Philadelphia drawing off the earnings of the enterprise. Every man is as good as another man, no matter how much capital he has invested. A poor man's vote in a cooperative business is as good as a rich man's. It is a basic appeal. Mutual aid and self-help are never failing in their charm to Friends.

It is no wonder that many of us, when we think about how desperate people in desperate situations might be helped, recall the co-op idea. Why not help people to help themselves, by telling them about co-ops? After all, we say to ourselves, if it will work, as it does, for twenty million American families, it ought to work for the Bum-boos of Lower Glockenspiel.

The "religiosos" were particularly drawn to American co-ops in the twenties and thirties, when intellectual concern about the nature of the United States economy was widespread. Why not a cooperative movement (leading perhaps, some said, to a cooperative commonwealth) to resolve the built-in impossibilities of the capitalistic system?

Churches, ministers, do-gooders everywhere organized credit unions, buying clubs, little stores. The farmers, blessed by a radical populism, pushed ahead on their own, buying feed and supplies and selling their goods together.

With the mobility of the Second World War and the consequent loss of leadership to greener pastures, the refusal of many co-ops (in the urban setting) to sell black-market goods, the unwillingness of co-op wholesales to cease deliveries to noneconomic buying club units at distant points, the consumer cooperative movement, in particular, came on hard days. The farm movement continued, untroubled by such concerns and aided by a Federal government policy supporting farm development. Farm co-ops are a multibillion dollar fact of life.

Hard days in the consumer co-op field meant the quiescence of credit unions, the closing down, one by one, of small co-op stores, and the virtual paralysis of central co-op warehouses.

Since the sixties, however, the cooperative movement has grown much healthier. Twenty million families use the system for telephones, electricity, and their farm needs. Fishery co-ops and lumber co-ops exist. Credit unions, cooperative stores, and furniture centers abound. This is not to say there are no difficulties, for prominent capitalist



competitors do everything they can to attract away the loyalties of cooperators.

Will success spoil the cooperative movement? Has it lost its evangelical fervor, its concern for a "new" world, built on humane economic principles? Has it lost its drive to change the world?

Salt loses its savor, especially when it is on the hamburger too long. It is missed. It blends in. The fact is that, insofar as the revolution going on today is concerned, the cooperative movement, as it exists today, is a part of the Establishment. Co-ops are as concerned with their dollar income and prestige in the banking and government community as they are with their financial return to their investors (members), as is any private business.

There are small, relatively insignificant people's efforts here and there, but the general witness of the general movement is that of a successful "people's capitalism." People in housing co-ops are comfortable, go away; people in farm co-ops are rich, don't bother us with questions about rural slums; credit unions are rich, rich, why should we help the struggling credit unions in poor neighborhoods? Too often we hear the question, "Shouldn't people help themselves, as we did?"

The sad fact of our American times is that the resources of the successful American cooperative movement are just not being made available to the poor and needy or to the cutting edges of change in American society. The experts are not made available; the dollars are not made available; the interest is purely academic, but not without wistful reminiscence of past radical days.

Naturally, a cooperative movement cannot be *given* to the poor and needy. It cannot do what it does not know how to do. That denies the essential idea. Why not tell the world the dramatic principle, though, and, for that matter, why not tell everyone who is trying to conserve a dollar about it? Why not help with some expertise, when the magic moment comes? Why not share earnings with needed programs, with good United States and international co-op development programs?

Cooperative educators, the traditional repository for the old ideas of the movement, paid by the business- and success-oriented leadership of their cooperatives, have no time for the revolution. When they have been moved by compassion, they are told to stay low, if they value their jobs.

These are hard times, and these are hard words. The cooperative movement, in the opinion of some, is at a crossroads. It has to make a choice: Identify with the broad mass of people or settle for the continuing satisfac-

Return to the Old Friends

This Meetinghouse, rising from a rejoicing April landscape, is emptied of all music, though sunlight glances brightly from the crimson flowers by the road. We feel the hollow clash of mystery at this liveliness, opposing the final smallness of our hopes that peace

may be with him forever, whose life was peace: my grandfather is here, beyond all the rejoicing he carried into his legendary garden, opposing the encroachment of things he had not planted, music rising from around him in those days as the clash of hoe on stone struck sparks of crimson

until the whole garden seemed stained crimson with his foes' blood. Yet, by his labor, peace flourished in his garden, until, as at a clash of cymbals, we find him, far from all rejoicing; we walk to our seats as to a solemn music. More years have passed since I left here, opposing

all that this house gave me while opposing mysteries called me to other places, crimson pageantries these Friends distrust. Was it music I looked for when I left this house of peace, shaking certain hands for the last time, rejoicing in what I thought my victory in the old clash

with all that fathered me? I relive that clash, trying to recall the thing I was opposing in my father's calm eyes as I fled rejoicing. It is close to Easter, another spring of crimson flowerings, yet his father lies here. I come in peace to greet old Friends once more, in search of music

that deserted me at my departure, music free of pageantry or sound, without the clash of bells that signal anything but peace. My grandfather lies still as stone, opposing thoughts of love that rise to swell my crimson veins, yet in his presence now I stand rejoicing.

This silent music in my blood, opposing the clash of sunlight dancing on crimson, leads me toward peace and a strange rejoicing.

HENRY TAYLOR

tions of serving a settled local Establishment community.

The Cooperative League of the United States, representing all kinds of co-ops, meeting in New York in 1970, committed itself to a decade of development. But development where, with whom? Can savorless salt be of much use? Or is there enough stirring left in the old body to become new?

There are Friends who are staff members of co-ops, who are on boards of directors, and who bear a burden of witness. What shall they do? I know I am not alone in asking the question.

Perhaps it is time for a gathering of Friends committed to cooperativism to explore both its problems and potential for our time, from the vantage point of Quaker concern and experience.

Reviews of Books

Black Titan. By FREEDOMWAYS EDITORS. Beacon Press. 333 pages. \$7.50
BLACK TITAN, an anthology, is an expansion of a memorial issue of Freedomways, a quarterly review of the freedom movement, honoring the Negro leader and intellectual, W. E. B. DuBois. The book, a series of tributes and articles by well-known Negro professionals in many fields, has six parts: The tributes; Dr. DuBois as scholar-academician, activist, and internationalist; selections from his writings and speeches; and bibliography of his publications.

The tone of the book is, naturally, eulogistic. From the reminiscences of the contributors there emerges a composite picture of the personality, life, and work of this great humanitarian.

His best known work, *The Souls of Black Folk*, led to the formation of the Niagara Movement, an organization that exposed racial injustice, and later to the founding of the National Association for the Advancement of Colored People. Dr. DuBois became the first editor of *Crisis*, organ of the Association.

Saunders Redding writes of the conflict between Dr. DuBois and Booker T. Washington over the issues of at-

tempts to conciliate the South and the goals of industrial education and the acquisition of property or higher education and political power as ways of achieving first-class citizenship.

His thinking finally led him to the conclusion that economic interests as much as racial tension were the cause of hostility toward the Negro, and he became a Socialist, later joining the Communist Party of America.

At 93, weary and disillusioned, he and his wife, Shirley Graham DuBois, became citizens of Ghana. His good friend, Nkrumah, enlisted his services as editor of *Encyclopedia Africana* and as Secretary of the Pan-African movement, which sought to "promote national self-determination among Africans, under African leadership, for the benefit of Africans."

The book enriches and deepens our understanding of the Negro's bitter struggle for equality. It is educational and inspirational.

FLORENCE MEREDITH

Brother Earth: Nature, God and Ecology in Time of Crisis. By H. PAUL SANTMIRE. Thomas Nelson, Inc. 236 pages. \$4.95

THIS BOOK IS A CONTRIBUTION to the

formulation of an ecological theology. The root of the environmental crisis is, after all, religious.

The author is chaplain and lecturer in religion and Biblical studies in Wellesley College and an executive committee member of Faith/Man/Nature Group.

In these pages he explores our contradictory minds and morals and activity as we compulsively manipulate and exploit nature (and ourselves), yet adore nature and endorse a cult of simple rustic life. The ghetto is being abandoned to its fate in the process.

God's Kingdom, however, includes the city, the wilds, and living beings everywhere. The Bible does not tell of fallen nature but has a great deal to say about fallen man. So does environmental degradation. We are called by the example of Jesus to an ethic of responsibility. We need to learn to say, "Brother Earth," and in the same breath, "Lady Poverty."

FRANCIS D. HOLE

Louisa: Memories of a Quaker Childhood. Edited by EVELYN ROBERTS. Friends Home Service Committee, Euston Road, London N. W. 1. Eight shillings

THIS FORTY-PAGE book makes delightful reading. Louisa Hooper Stewart was born into a London Quaker family in 1818. When she was 99 years old,

PENDLE HILL

SUMMER PROGRAM

June 27-July 2

QUAKERS AS EDUCATORS: ANY GOOD NEWS?—Thomas S. Brown, Chairman

July 2-5

THE INDIVIDUAL AS AN AGENT OF SOCIAL CHANGE
—Kenneth and Elise Boulding

July 5-10

WILL AND WILLFULNESS IN CONTEMPORARY MAN—Leslie H. Farber

July 11-16

THE AMERICAN VOICE IN DEPTH: *Emily Dickinson, E. E. Cummings, Theodore Roethke*—Eugenia Friedman

July 16-23
(or 16-18)

FUNDAMENTAL DICHOTOMIES IN HUMAN EXISTENCE—Bernard Phillips

July 23-30

EXPLORING CREATIVE MOVEMENT: *Toward Spiritual Growth Through Dance*
—Nancy Brock and Christopher Beck

July 30-August 6
(or July 30-August 1)

EXPLORATIONS IN NEW RELIGIOUS CONSCIOUSNESS
—Joseph and Teresina Havens

To apply, write: SUMMER EVENTS, PENDLE HILL, WALLINGFORD, PENNSYLVANIA 19086

she dictated to her grandchild the memories of her childhood. These are extraordinarily accurate as to dates and facts and give a clear picture of life in London at that time.

There are glimpses of Elizabeth Fry, a friend of her parents, and John Bright, chairman of a committee on which Louisa served at the age of fourteen. A horse-drawn carriage built to convey schoolgirls to the Gracechurch Meeting later became one of the first "Omnibus Carriages" plying between Paddington and the Bank. A visit to Frenchay, near Bristol, in 1833 gave her an opportunity to see the preparations being made for the construction of Brunel's beautiful Clifton Suspension Bridge—would they ever dare to cross it from cliff to cliff! An early interest in fairs later led Louisa to set up a traveling schoolhouse in a two-horse caravan for children of show people.

This little book is a great value for a small outlay.

PHYLLIS FIELDS

Friends, Let Us Pray. By ELSIE H. LANDSTROM. Pendle Hill Pamphlet 174. 32 pages. 70¢

TO WRITE comprehensibly for the uninitiated on the subject of prayer is no small achievement. To sit down with a shopping list in one's hand while waiting for the market to open, and "hours later astonished," to find a completed meditation in one's hand is an even less small one. Elsie Landstrom has done both—and in a way that carries conviction. Aside from her long experience in writing, part of her success with this pamphlet is perhaps due to bringing her husband into the argument as a sort of devil's advocate. The reader identifies easily with Norman Landstrom's interpretation of the standard skepticisms, embarrassments, ineffectual gropings, and honest doubts, and this gives the author a natural point of departure for delineating her own experiences, convictions, beliefs.

She states at one point that more than twenty years were to elapse between her first acquaintance with Friends and her joining the Society. This quotation gives an idea of the flavor of her essay:

"It was among Friends I learned some of the hard lessons of life: that there is a discrepancy between men and women even in our Society; that Friends can be astonishingly blind and cruel; that Friends' concern for suffering in far lands can be so strong as to blind them to defeats going on right un-

der their noses. There is hardly a defect of human mind or spirit that is not blazoned in some degree across the Society of Friends. My job was to write the ideals of Friends; my life, to live among them. It was a hard reconciliation.

"Yet the reconciliation came, in a moment of prayer, when I looked up at the members of the Meeting I was to join several years later, looked at them one by one, aware of each as I had grown to know him, his strengths and his weaknesses. A warmth flowed through me enveloping each in me in such a way that I understood for the first time what we mean by 'God's love.' I had spoken these words glibly before. Now I looked at the persons in meeting and found their strengths were my strengths, their weaknesses my weaknesses. . . . I had to wait to join the Society of Friends until I knew with certainty I was a Friend. It came, in a moment of prayer."

There is much more in this pamphlet, which closes, for instance, with a most valuable passage on speaking in meeting. It is all related. The extent of the author's conviction seems well summed up in the single sentence: "Prayer, carried silently in me, seems to me a greater gift to others than all the practical tasks I perform."

M. C. MORRIS

The Mormons: The Church of Jesus Christ of Latter-day Saints. By KATHLEEN ELGIN. David McKay. 96 pages. \$3.95

WALLACE STEGNER in his book, *Mormon Country*, says: "It is almost impossible to write fiction about the Mormons, for the reason that Mormon institutions and Mormon society are so peculiar that they call for constant explanation." Their religion, not yet one hundred fifty years old, was founded by Joseph Smith, a prophet and visionary whose beliefs often were questioned by his contemporaries and who was martyred at the age of thirty-eight when his organization was fourteen years old. He maintained that direct revelation prompted him to found the church in the primitive manner of the early Christians, with twelve apostles, baptism by immersion, the gospel of repentance, polygamy, missionaries, and prophecy indicating the way. He believed his people would be led to a promised land. Despite persecution and after his death, his prophecy was fulfilled. Led by the Council of the Twelve and their new president, Brigham Young, they finally

reached the Valley of the Great Salt Lake in July, 1847. Brigham Young turned to his flock and said, "This is the place." That place is now Utah, and many of its residents are Mormons.

Kathleen Elgin tells this story in her book, the second in The Freedom to Worship Series, which she is writing and illustrating to fit into the social studies curriculum of the fourth, fifth, and sixth grades. It compares well with the first book, *The Quakers*, in format and pattern. The illustrations are beautiful. The information seems accurate and unbiased.

ELLA R. OTTO

Every Child's Book of Nursery Songs. Selected by DONALD MITCHELL. Arranged by CAREY BLYTON. Illustrated by ALAN HOWARD. Crown Publishers. 175 pages. \$3.95

HERE IS a wealth of nursery rhymes and their music, some familiar songs and some new.

Although some may find several of the accompaniments questionably dissonant, an effort has been made to make the music simple in order that it may be performed easily by adults or classroom teachers with limited piano technique. Many of the tunes are different from the ones we are accustomed to, but are lively and generally in easy keys. Included for classroom participation are suggestions for accompanying percussion or melodic instruments and for the use of some of the songs as rounds.

BERTHA MAY NICHOLSON

Listen to Me! By GLADYS HUNT. InterVarsity Press, Downers Grove, Illinois. 165 pages.

GLADYS HUNT listened to and recorded what eight college students think and feel about life.

We have the story of Theodore, who says, "Black power simply means relief from oppression." Laura says, "They [my parents] are giving me all the advantages and it's such a terrible situation because education is only widening the gap—pushing me farther and farther from them." Tom says, "It [the church] does not speak to the issues of our lives." Patricia says, "I sense a surge of hope, a renewal of purpose to participate in God's great plan for the world."

Perhaps we can all agree that the student generation must listen to discover that there was a yesterday, and that the older generation must listen to discover today.

BESS LANE

POWELL HOUSE SUMMER 1971

July 2-4

FOLK FESTIVAL

July 8-11

CONFERENCE by Quaker Theological Discussion Group

July 12-18

WORKSHOP for Friends General Conference Committee Members

July 12-17

WORK CAMP for senior highs

July 19-24

CAMP for 5th and 6th graders.

Aug. 1-7

UNSTRUCTURED QUAKER LIVING—Open to all.

Aug. 8-15

VENTURE IN QUAKER LIVING, led by George Corwin and Francis Hall.

Aug. 10-15

ENCOUNTER for senior highs, led by Robert Rommel

Aug. 10-15

BASIC CAMPING for junior highs

Aug. 17-22

ONE-PARENT FAMILY CAMP, led by Victor Sabini.

Aug. 22-29

ENCOUNTER AND THE SPIRITUAL JOURNEY, led by Joseph Havens and Diedrick Snoek.

Aug. 24-29

MUSIC CAMP for juniors, seniors, young adults, led by Robert Rommel

POWELL HOUSE
Old Chatham, New York 12136

Letters to the Editor

The St. Louis Queries

THESE "ST. LOUIS QUERIES" came to my attention through being published in the Young Friends of North America Newsletter. I typed the queries out and tacked them above my desk. Several months later I had gained more appreciation for their coherence, comprehensiveness, and wording. Perhaps others would benefit from exploration of the area, starting from the suggestions of these queries:

1. In having sex do you have a tender regard for your sex partner, refrain from coercion and exploitation, and have a concern for controlling conception?

2. Do you demonstrate in rearing your children that sex play, self-manipulation and nudity are a normal part of sexual life & understanding?

3. Are your sexual relationships free from jealousy?

4. Is there a concern among Friends about equal rights for homosexuals?

5. Do you accept the responsibilities in having children, and consider the effects your sex life has upon them?

6. Is there a place for tomfoolery in your sex life?

Distressed feelings and noncomprehending hostility, I know, may be aroused in some. In particular, I am thinking of people who reject old guidelines on sex. Are there then no guidelines? Have we no light in the area? Jealousy; the effect of one's sex life on one's children; coercion and exploitation; obsessive, mechanical, oversolemn, or compulsive behavior (as opposed to "tomfoolery")—these seem to me to be areas where common testimony remains and where common concern should exist.

I believe these queries were drawn up by Washington University Meeting, a preparative meeting of St. Louis Monthly Meeting. They were presented to the 1970 General Conference for Friends where one discussion group considered the question of Friends' testimony in the area of sex.

JAN SUTER
Maumee, Ohio

The Will of the Majority

MEMBERS of the Society of Friends have a difficult time. Individuals are supposed to have convictions. On the other hand, while we do not take a vote, it has always been considered that the will of the majority at the meeting

for business should prevail over the desires of the few, and the few should yield to the sense of the Meeting.

Last year at Philadelphia Yearly Meeting the minority insisted on having their way, and spoke so frequently, in such loud and unyielding fashion, that little could be accomplished. Not only at Yearly Meeting but at the adjourned sessions that followed, a few, and sometimes only one or two, were so vociferous that they obstructed action that would have satisfied all but themselves. It would seem that they came to the meeting with minds made up in advance. Even in the matter of the Quaker quadrangle, who knows but that we, as well as future generations, will long regret the changes that were forced upon us?

This year may we return to our ancient Friendly practice, with no individuals trying to dominate, and all of us being willing to listen and perhaps even to modify our views.

MARY SULLIVAN PATTERSON
Swarthmore, Pennsylvania

Quakers and the "Greening"

TO ONE who has been out of the country for several months, *The Greening of America*, by Charles A. Reich, comes as a forceful surprise and an encouragement to hope.

Surprise that it should have been written at all. Particular surprise that it should have come out of the Yale Law School. (What is it about Yale that produces gadfly-professors like Fred Rodell and prophet-professors like Charles Reich?) Surprise that it is intelligible, most of it, to one of a generation that hasn't been to Woodstock, doesn't dig the new music, hasn't seen the new plays, the new films, or read the new poems and books that express the counter-culture and the new consciousness. Surprise that the book comes so close to the philosophy, if not the present practice, of the best in the Judeo-Christian tradition. Surprise at the clarity with which this young-old man—young at forty-two to me, for he was just born the year I was graduated from college; old to the new generation from whom he expects our country's salvation to come—describes the bankruptcy of our present condition.

The first half of this book, this tract for the times, which describes what has gone wrong with America, differs from the many other laments for our coun-

try in its intensity: The vividness with which it describes the betrayal of the American Dream, the rise of the corporate state, and the degree to which that state dominates, exploits, and ultimately destroys nature and man. The other half has a milder quality, as it depicts the revolution that is coming, the revolution of the new generation, which, without violence, will sweep away the whole sterile fabric of our plastic culture. Here is hope, if not complete conviction.

What can we older Friends say to this new generation, which has begun to renounce the death-dealing, repressive, earth-destroying Moloch that our mindless machine technology has created? To renounce it not by fighting in the streets but by laughing at it, by mocking it, and by themselves living a life that gives promise of being human again?

Parts of Charles Reich's book have enraged many reviewers, dismayed many readers, and disturbed many Friends. They can't go along with the ideas that drugs are liberating and that bell-bottom trousers have a kind of mystical significance. They don't see how we can renounce our world of steel and concrete, asphalt and glass, our apartment-house fortresses, our overgrown automobiles, our smoking factory chimneys, and our noisy jets. Where else can we go except to try to live with the America of the Pentagon that is, the Penn-Central that was, the multiversity, and the war-oriented think-tanks? Bell-bottom trousers and beads, love and a guitar seem like a poor defense against a hostile world.

Indeed, like most Utopians, Charles Reich's criticisms of the present are more convincing than his blueprint for the future. And yet, and yet . . . The revolution he describes actually is proceeding. The rigid structure our uncontrolled power-seeking has built for us is beginning to crumble. The machine is beginning to "self-destruct." The machinery is beginning to break down. Consumers as well as blacks are starting to rebel; blue-collar workers demand status as well as better wages; civil servants, such as policemen and firemen and postal workers, want to be recognized first as people. Even the parents in the middle and upper echelons of the corporate state are beginning to listen to their children and, with them, to question a culture that has produced the great scourges of pollution, drugs, and total war. The endless war in East Asia has undermined the draft and

We are met in a great task when we meet together in worship: no less a task than to realize the Divine Presence, and it is our part to make ready for that realization and, as far as in us lies, to create an atmosphere in which that Presence and Power can touch us into fuller life. When once we remember this, we cannot but approach the occasion with reverent humility and expectation and the desire that nothing on our part may hinder or disturb. It is something holy and wonderful we are trying to build up together—the consciousness of the presence of God with us here and the reality of communion with Him.

—Statement posted in
Jardans (England)
Meeting House

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shaken our citizens' faith in the credibility and competence of their government. A change of consciousness, a change of goals, is developing.

What has all of this to do with Quakers? Well, of course, this is what Friends at their best have really been seeking since the seventeenth century.

THOMAS E. DRAKE
Falmouth, Jamaica, W. I.

Answering Back

MAY I COMMENT on one of Sam Legg's "Thoughts on the Meeting for Worship," (Friends Journal, January 15)? Of course, I could just dial the telephone and chat with Sam, but, frankly, I'd rather be overheard by the readers of his piece. My stimulus is his feeling that "answering back" is an impediment to a meaningful meeting for worship; of course, my reaction is personal, too, and probably defensive to boot.

I'm not convinced that "answering back", right there in the meeting for worship, is inevitably an impediment. It is to be hoped that it will be done with tender care for the human instrument through which the message came, as well as keen attention to the message itself. At the very least, the first speaker knows his ministry was heard!

There are many half-truths, and even smaller fragments of truth, flying around the environment. The tempta-

tion is to accept a flash of one of the colors of the rainbow as if it were the Light. It happened to me one memorable meeting at Stony Run—maybe Sam was even there—that I was "answered back" so vigorously and convincingly that after meeting one of our sensitive older Friends was moved to ask me if I was wounded by the encounter. I will admit now, though I didn't at the time, that for probably ninety seconds I was disconcerted and embarrassed, but as the speaker went on, I saw that he was right. The insight I had shared was only partial, and the second speaker contributed another message, which was necessary if we were to begin to have a full view. By the time he had finished, I was grateful to him for his sharing.

Many of the insights and ideas and experiences that provide us with good spiritual nutrition are too big for us to manage singlehandedly. I am grateful to worshipers who tackle big themes. And can we not all accept help, even correction, without loss of dignity?

ELEANOR B. WEBB
Baltimore

Reason and Logic

ONE IS INTRIGUED by Don Badgley's suggestion (Friends Journal, January 1) that reason and logic tend to deter the spirit's fruits, which are love, peace, joy, humility, self-control, and the like.

The statement proposes that human intelligence is corrupting us, and man needs more than things the intellect can decide and perform.

His is a necessary and helpful warning, since life and history speak eloquently of the folly of pure intellect. But then one is struck by the quality of his thought, its reasonableness, utility, and good sense.

Perhaps it is believable that a commitment to careful thought has a close relationship to the spirit's fruits and one's ability to express them.

It would appear that Don Badgley identifies with such an interest, and one questions whether it is possible to separate intellect from spirit any more than one can divorce body from kindly actions.

WILFRED REYNOLDS
Evanston, Illinois

Dues

PLEASE inform R. W. Tucker (December 15) that Los Angeles Friends had never heard of the "dues practice" and shall be happy to welcome him and any other "mistreated" members to our Meeting.

EVELYN GIVENS
Los Angeles



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Friends World College

I HAVE BEEN AMAZED at the lack of information and the misinformation many Quakers have regarding Friends World College. It is the Friendliest (capital F) place I have ever been. Its members are not predominately Quaker, but the attitudes, atmosphere, and the underlying principles are essentially Quaker.

First of all, the ideas of "world education" and "peace through education" come to mind. Is not a world community desirable to Friends? What better way is there to work toward a world community than by educating people to be world citizens? What better way is there to make peace a reality than by working for a world community?

The mode in which the gaining of our knowledge is attained at Friends World College is inherently Quaker. We follow where our own inner light leads us.

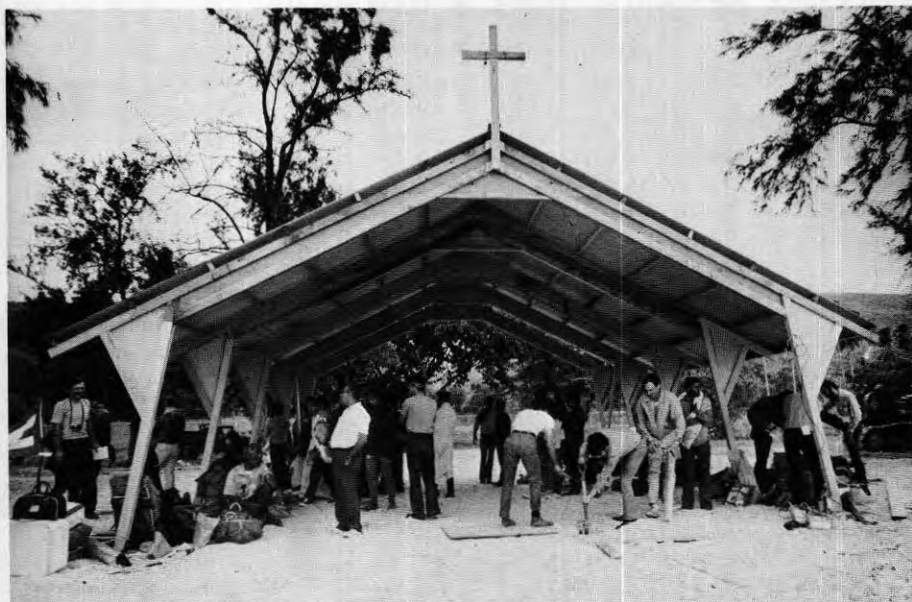
We search for our own personal knowledge and truth and use this to understand our fellow men better. Last, but not least, is the way in which we live and work together here in the North American Center. (I can only speak of it, because I have been to none of the others. I am a freshman here and a member of Swarthmore Monthly Meeting.) There is a real feeling of community here. We are working toward a community where there are no divisions between age, status, sex, or race, although diversity is recognized and appreciated. We are working together to help each other study, learn, and live as individuals committed to a world community.

What we have here at Friends World College and what we are trying to accomplish are unique. As a school, as a community, and as individuals, we are looking toward a future with hope, courage, and new insights. I know we are not perfect; we are not trying to be. I know we are not the only form of good and meaningful education, and we do not claim to be, but we are part of a new force in education, in living, and in making this world a better place to live.

AMY KIETZMAN
*Friends World College
Westbury, New York*

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree. They should be typed double-spaced, if possible and should not exceed three hundred words.

Friends and Their Friends Around the World



Members and sympathizers of A Quaker Action Group rebuild a peace chapel on Culebra.

To Seek the Will of Jesus

by Robert F. Tatman

FOR THIRTY-FIVE YEARS, the Puerto Rican island of Culebra has been used by the United States Navy as a target range. Here the gunners of United States ships and of allied powers learn to perfect their aim for use on other beaches, in other lands halfway across the globe.

Last year the people of Culebra began to struggle with the Navy, trying desperately to rid themselves of the horror that has devastated their island. They tried the legal road, but that proved fruitless. They tried demonstrating, petitioning, and speaking to Congress. On January 11, the Navy signed a "peace treaty" with the Culebrans, promising to curtail operations but refusing to leave. Unable to remove the Navy from their lives unaided, the Culebrans called for outside help.

A Quaker Action Group responded. On January 18, fifty persons from Culebra, from AQAG, from the Puerto Rican Independence Party (PIP), and from the Clergy Committee to Rescue Culebra began to build a "peace chapel" in the target area on Culebra, to replace one torn down thirty years ago by the Navy.

The Navy tried to stop the chapel from being built, but it was built anyway, and the Navy turned to the courts. A Federal injunction was handed down prohibiting further demonstrations on Navy land. Most people left, not wishing to be jailed.

Six remained; among them were Daniel Balderston and Ruben Berrios, president of PIP. For nearly five days they waited in the chapel for arrest. Finally, on January 22, at ten o'clock at night, Federal marshals arrested the six and whisked them to San Juan by Navy helicopter. When the people of San Juan heard of their arraignment, more than a thousand gathered outside the courthouse in a driving rain to support the men who felt called to resist illegitimate authority.

Since those original arrests, nine others have been arrested. One has been released as a minor. Fifteen persons who do not recognize the authority of the United States in Puerto Rico.

Twice the Navy has torn down the chapel. The first time, on January 29, they claimed it "was blown down by the wind." (Those on the scene were convinced that the "wind" was actually the Navy.) When people rebuilt the chapel, strengthening it against the "wind," the Navy came back and finished the job. This time, on February 10, they carefully broke all the wood so

that it could not be reused. But the fight goes on.

On February 18, the fourteen arrested for defying the injunction appeared in Federal District Court in San Juan. Judge José Toledo ordered the trial be held in English, despite the protests of the "defendants." Ruben Berrios made an impassioned speech in Spanish, citing Gandhi and Martin Luther King, Jr., and calling for a socialist republic in Puerto Rico. Dan Balderston made this statement:

"I am in court today with my brothers for staying in the target zone on Culebra after being ordered to leave and for refusing to come to this court to show cause why I should not be held in contempt for refusing to leave the target area when ordered. I acted as a representative of A Quaker Action Group which sent a group of us to Culebra, but am responsible to myself for what I did, as God is my judge. I acted knowingly in disobedience of those orders because they seek to justify the expropriation of the land of Culebra and to restrict the free use of Culebra by its people, and because they try to protect the bombing on Culebra from the accusing voice of humanity, which has seen too much killing.

"The orders of this court, and the fences which seek to enforce those orders, cannot hide from us the fact that Culebra is used for the testing of weapons that destroy human flesh in Vietnam and Laos and Cambodia. We know, too, that men are trained here to kill—not only men from the U.S. but Canadians, British, Dutch, Venezuelans, Dominicans, and Brazilians learn to kill their brothers on the island of Culebra. But Jesus has commanded that we love our brothers and be reconciled to them.

"My people, the Quakers, have always insisted that God is to be obeyed and not men, and that we are neither to be satisfied with the state of things, nor with a promise of salvation in the hereafter, but live as though the Kingdom were already here—without doing violence or harming our brother. They refused to own their brothers as slaves, refused to kill or to pay taxes to kill—for example, my great-great-grandfather, Lloyd Balderston, refused to pay war taxes during the Civil War and the government expropriated several of his hogs. The Quakers have fallen with the rest of the Babylonians, but there is a remnant which seeks to recall the voice of Jesus to the Society of Friends, and I think that we of A Quaker Action Group seek to act for that remnant and

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to find once more the spirit of the early Christians and the early Friends.

"In seeking the will of Jesus for our time, some of us have been led to break the laws of the United States—thus A Quaker Action Group sent the sailboat Phoenix to North Vietnam with medical supplies in violation of the law against 'trading with the enemy,' and thus I have refused to register for war, and last year refused to pay the ten percent war tax on telephones. Now some of us come to Puerto Rico to learn about the struggle for independence here, to join in the struggle when it becomes appropriate, as it did on Culebra, and then to go home, to help the people of the United States to understand that the conduct of our nation in Puerto Rico, in Vietnam and Laos and Cambodia, in Okinawa, and in the United States itself, is an offense to God and to man. I should only need to repeat the names of San Juan Hill, Santo Domingo, the Bay of Pigs, the Massacre at Wounded Knee, Selma, Birmingham, Dresden, the Japanese Resettlement, Hiroshima, Nagasaki, Laos, Vietnam, Vietnam—and you must confess that the United States is an abomination unequalled by Babylon and Rome and rivalling the Third Reich.

"I call upon the people of the United States to repent of these wrongs, to turn away from them—to leave Puerto Rico free and unassociated, to let free the other vast areas of the world we have subjugated. We must rediscover the humility, the willingness to take suffering upon ourselves rather than inflicting it on our brothers and sisters, and the faith of our Lord Jesus who told us to take all that we have and give it to the poor, to do unto others as we would have others do unto us, and to love one another, even as He loved us."

The struggle against the Navy continues. There have been daily vigils and religious services outside the state penitentiary in Puerto Rico. New protests are planned on Culebra, as the Culibrans and their allies reemphasize their determination not to be deterred in their efforts to rid Culebra of the Navy.

PETER WALSH

ARTIST

Illustration
Lettering



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From Australia:

Renewed Faith in the Potential of Quakerism

by Florence James

OUR EIGHTH Australian Yearly Meeting was preceded by a three-day family gathering, which replaced the usual summer school.

The stimulating evenings were occupied by talks and discussion, and the days were free for free-and-easy communication between Friends who, because of the great distances in this country, may see each other rarely.

Alternatively, some Friends had their gathering with forty or so Young Friends in our glorious hundred-acre center in Kangaroo Valley, New South Wales (roughly midway between Canberra and Sydney). We hope that this center will grow and develop into something akin to Pendle Hill or Woodbrooke.

Meanwhile, despite (maybe because of) lack of permanent living quarters, the center already provides for retreats, work camps, and study groups for the young and the not-so-young who can rough it.

The coming of the Young Friends from their ten-day work camp (which was called the "best ever") brought new life and enthusiasm to our gathering. Their activity had ranged from roadmaking and hut-building to studying the power and techniques of non-violence as a pathway to progress and peace.

The theme of peacemaking was prominent in the various sessions. The dark cloud of suffering in Vietnam hung inevitably over our peaceful gathering.

In his opening address, "Quakerism—A Mature Religion for Today," David Hodgkin gave personal testimony to a return to his faith, which had seemed lost, and his joyous rediscovery of the potential of the Society of Friends.

Donald Groom, our recently appointed Federal Secretary, gave his report and outlined a program to meet the challenge and opportunities of our times. We discussed some of the world's needs, particularly those of our near neighbours; the need to make and keep contact with others of the world family of Friends, to be more aware of their seeking and doing. His wide experience, particularly of India, has helped to ex-

pand our horizons. We were conscious of our responsibility to seek out and welcome all those for whom the Quaker way of life and worship is designed.

We have had considerable discussion on building a truer democracy in which dissent is not met with repressive measures. We believe that this is essential to progress and peace and even, perhaps, to the continuance of human life on earth.

A statement of our attitude to the Vietnam war and conscription and our avowed resolution to give help and encouragement to those young men who in conscience refuse to fight was drawn up and addressed to the Prime Minister and signed by our clerk and secretary and most of those present. A similar statement by the Peace Committee has so far found no Australian newspaper willing to publish it.

We remembered with satisfaction the historic ecumenical service attended by the Pope on his recent visit to Australia and the Bali seminar on "Cultural and Religious Responses to Economic Development," arranged by Friends Service Council and chaired by Donald Groom, which drew together people of many faiths and nationalities in valuable dialog.

Richard Meredith pointed out that those attending such seminars frequently came in contact later with the Quaker work at the United Nations. A significant change of attitude on the part of some Asians during the seminar was expressed in the hope that such seminars should be led by Asians and conducted in other languages than English.

We had a preliminary discussion on the meeting of Friends World Committee for Consultation, which will be held in Sydney in August, 1973. This followed the report by our representatives, Lawrence Wilkinson and Eric Pollard, on the FWCC Triennial meeting at Sigtuna last August. The formation of an Asian Section of FWCC was discussed and held over for further consideration; our secretary's "Quaker Link" was welcomed as a contact between Asian Friends.

A letter addressed to the Minister for Immigration reaffirmed a previous statement made in 1962 that discrimination on the grounds of race or colour should have no part in Australia's future policy.

We leave this Yearly Meeting with renewed faith in the potential of Quakerism to meet the needs of this changing world.



One-hundred year-old Valley, Pennsylvania, Meetinghouse

Builders through the Years in Valley Meetinghouse

by Jean Erickson Kadyk

IN 1698, Friends present at Radnor Monthly Meeting at Ithan made the following Minute:

"Friends of the upper end of Meirion having acquainted this Meeting that they live remote from the settled weekly meetings proposed to this Meeting to have a weekly meeting among themselves and this Meeting approved the same. . ."

With this authorization, Valley Preparative Meeting began to meet in the home of Lewis Walker, first settler of Tredyffrin Township, which he built in 1696 and named "Rehobeth." The first marriage took place in 1718 in "Rehobeth," and since that time, there have been ninety-one marriages recorded of Friends, particularly in the early years, in the area close to Valley Meeting.

This arrangement appears to have sufficed until 1728, the year of Lewis Walker's death. Radnor Monthly Meeting recorded on First Month 11, 1730 (according to the calendar in use at the time, April 11, 1730):

"This Meeting after deliberate Consideration Leaves the Valley Friends to their Liberty to Build a Meeting home for religious worship at the graveyard near Lewis Walker deceased which was

left by the sd. Lewis by his Last Will for that purpose."

The meetinghouse built on the land beside the graveyard was finished in 1731. In winter of 1777 homes nearby were given up to officers of the Revolutionary War for their headquarters, and the meetinghouse became a hospital for the sick and wounded. No one knows how many died within the meetinghouse and were buried under its western walls in the graveyard.

About 1840, the list of members included these families: Connard, Moore, Stephens, Rogers, Davis, Famous, Baines, Cleaver, Walker, Morris, Adams, Potts, Thomas, Jones, Patterson, Cowgill, Roberts, Richards, and Matlack. In April, 1841, the last marriage in the old meetinghouse took place. After that, Friends married in the home of the bride's parents.

In 1870, new life came to Valley Meeting and the meetinghouse proved too small. On March 1, 1871, plans were laid to build the present meetinghouse at a finished cost of seven thousand to nine thousand dollars. The 1731 meetinghouse, unfortunately, was torn down, and the ground on which it stood then became part of the present burial ground.

The new meetinghouse was opened for public divine worship on April 28, 1872. This large meetinghouse in a country setting for a time was used for

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Robert L. Smith, Headmaster

summer sessions of Philadelphia Quarterly Meeting. This "summer outing" had to be discontinued, however, when some members were having to entertain thirty or forty guests for dinner at one time.

Today, Valley Monthly Meeting flourishes with a membership of nearly two hundred, including children. In recent years, concern for the less fortunate has been shown through a month-long summer program of Valley Friends for black children from the Mantua section of Philadelphia.

The one hundredth anniversary of Valley Meetinghouse is being marked by a commemorative service on April 25, with the theme, "Builders through the Years."

(Jean Erickson Kadyk is chairman of the centennial commemoration of Valley Meetinghouse.)

Freundschaftsheim

INTERNATIONAL FRIENDSHIP HOUSE (Freundschaftsheim) in Bückeburg, Germany, continues its program for peace through seminars and training courses for service in Germany and abroad.

Planned for the year 1971 also are courses in the resolution of social conflict, during which, after an initial orientation session, participants scatter for several days with limited pocket money, to reconvene subsequently and exchange information on tense human situations in which they have become involved and which they may have helped solve. Their own conduct and that of others is analyzed, and the problem is discussed.

Other subjects scheduled are East-West relationships in Germany, anti-semitism, conscientious objectors in peace service abroad, foreign workers' problems in the German Federal Republic, and practical methods of assistance for the physically and mentally handicapped.

Freundschaftsheim places its facilities periodically at the service of the Carl Duisberg-Gesellschaft for some language courses for technical and specialized purposes.

Freundschaftsheim was founded twenty-two years ago by the late Pastor Wilhelm Mensching, conscientious objector during both World Wars, as an independent, nonpolitical peace education center. To its three houses and five acres of land has recently been added an old windmill, which has been remodeled to house three conference rooms.

Letter from Prison

by Jane Meyerding

I AM A MEMBER of the Flower City Conspiracy, a group of eight persons who destroyed 1-A files in four local draft boards, disrupted files of the United States Attorney's office, and attempted to liberate files of Federal Bureau of Investigation in Rochester, New York, on September 6, 1970. We each were convicted of six Federal felony charges on December 1 and are all now in prison, serving sentences ranging from twelve to eighteen months. (We had a really good trial, a receptive jury, and a reasonable and very intelligent judge.)

Past history: I am a member of Abington Monthly Meeting. I was graduated from Abington Friends School in 1967 and am now (through correspondence courses) a student at Temple University.

From December 1 on, we have all been in jail or prison. I was sent first to Connecticut State Prison in Niantic, Connecticut, where I spent a month under quite tight restrictions, and then (thank goodness) here to the Federal Prison in Alderson, West Virginia, to join the other three women of the FCC. I expect to be out either September 9 or November 8 or sometime in between, depending on how much "good time" I get.

It is almost never quiet in prison. We modern prisoners certainly have it much, much better in terms of physical comfort than the early Quaker sufferers did; but some of the comforts (like radio, TV, and very nonsolitary confinement) make it nearly impossible to concentrate. It is hard for me to imagine how George Fox was able to put together all of his coherent, thoughtful advices from prison.

Well, I don't really have any advices anyway. But I do have a problem I would like to share with you: People—matrons, case workers, FBI agents, parole officers—keep asking me what I am going to do when I get out. In other words, am I going to keep on causing trouble?

There is an easy partial answer to that question. I intend to return to Temple University, get my B.A., and go to law school. Unfortunately, for my peace of mind and the peace of mind of the judicial system, that can be only part of the answer. Because, in fact, what I will do depends almost

entirely upon what other people have done, are doing now, and will be doing when I get out.

There are certain things that *have* to be done. We have to stop this war. We have to end the military takeover of our economy, our minds, and our young men. We have to retake control of this nation in order to stop its wanton destruction of lives here and abroad.

Of course, these things will not be accomplished simply because we want them to be. The first step in the direction of change is to look for opportunities to act effectively. This first step is harder than it sounds. I had to be practically hit over the head with it before I opened my eyes to see how I could be useful. (I thank God the action was successful even with my reluctance to accept disruption of my "business as usual.")

After the opportunities are discovered, they have to be *taken*. We all have opportunities to stop paying war taxes, to publicly remove our support from the government's war policies, to "aid and abet" those who take direct action against the institutions of war. Why do we so often leave the most radical and risky parts of our witness to the young men who have already put at least some aspects of their futures in jeopardy by refusing to comply with the draft?

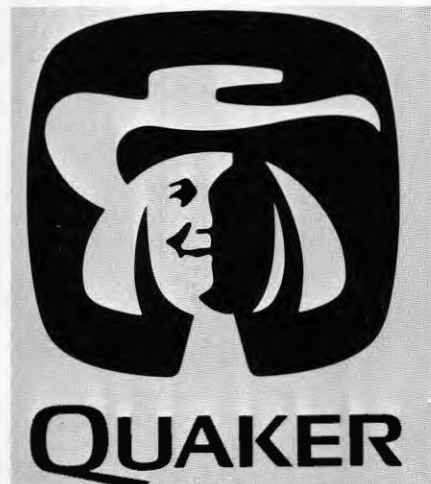
With so much to be done, we all just *have* to become activists of one sort or another. From now on—each time a step away from war and toward peace needs to be taken—if I do not take it, you will have to; if you do not take it, I shall have to. None of us can afford to miss any more opportunities.

So, what will I be doing when I get out? As much as I can of what needs to be done. With as many friends (and Friends) as possible.

Always the Ad Man

ADVERTISING MEN in Chicago and members of Friends Home Service Committee in London in completely unrelated ways have started campaigns to raise the "Quaker image" and thereby, respectively, to sell more cereals and to spread the Quaker message.

Quaker Oats Company, whose Quaker Man (their name) was the first registered trademark (in 1877) for a breakfast cereal, decided to change the full-figure symbol used since 1946 to what the company calls a friendlier head-and-



The evolution of the Quaker Man, symbol of Quaker Oats Company—1877 to 1971.

shoulders view of the device that countless Americans have come to associate with members of the Society of Friends.

Among the many products of the company, the sales of which were nearly six hundred million dollars in 1970, are Quaker Oats and Quaker Life cereal, Quaker cornmeal, and the Quaker children's cereals.

The president of the company said, about the new trademark: "We want to retain the warmth and popularity of the Quaker Man and other symbols, while showing the company to be dynamic and contemporary. This symbol meets all these objectives."

Friends Home Service Committee, Friends House, Euston Road, London NW1, has issued an attractive, colorful leaflet, "Young Person's Guide to the Quakers," which is worthy of wide dissemination.

It answers briefly several questions: "Who are the Quakers?" ("The Society of Friends is a small group . . . with a particular view of Christianity and of what religion means."); "Are the Quakers Christian?" ("Quakers have dropped so much of normal religious practice that to some Churches they must seem on the outside edge of Christianity."); "Are they cut off from other churches?" ("Quakers recognize all the great faiths, not only Christianity, as ways to religious fulfillment."); "Well, what do Friends believe?" ("Quakers feel that

unless you have experienced a belief inwardly, as true and valuable, you won't let it rule your life; and if it doesn't do that, what use is a belief?"). It discusses communion, the things Friends aim at and often miss, and some things Friends get excited about.

Friends Home Service Committee in 1966 began a series of advertisements in leading English newspapers and magazines. One of the twenty-three advertisements follows:

"A Quaker sometimes finds a friend remarking: 'I think I'd probably be a Quaker myself—if only one didn't have to believe in God!' Which might prompt two questions: 'Are you trying too hard to keep God out of things?' and 'What sort of God does a Quaker believe in?'"

"If one can identify so completely with most Quaker attitudes and activities, why not look into the source of those attitudes? It may be the agnostic whose picture of God-on-a-cloud is out of date, while his Quaker friend believes in nothing of the sort.

"A Quaker need only believe in what he has experienced to be true. If you would like to know what this has meant to individual Friends, and how it has guided the Quaker movement, write to us and we will send you some concise, readable literature."

Among several classified advertisements were:

"What Quakers believe. What is the

Please send your notice of change of address to Friends Journal at least three weeks in advance.

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, 436-4901

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.

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.

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ACA Accredited Camp

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780 Millbrook Lane
Haverford, Pennsylvania 19041
Phone: (215) MI 2-8216

mainspring of Quaker work in relieving suffering and building peace? Why do Quakers have no rituals or creeds? Interesting literature from: . . .

"The Quaker 7-day-a-week Religion. Friends emphasize that we can apply



Illustration from Young Person's Guide to the Quakers

Christ's teaching to every aspect of a full and useful life.

"Quakers—free literature. What happens in a Quaker Meeting? What is Friends attitude in a scientific age? What is behind Quaker social and international efforts?

"The Quaker Do-it-yourself Religion. How can Quakers do without clergy, creed, ritual and still claim to be Christian? Interesting literature about the 'layman's religion' from: . . .

"Meet the Quakers. Friends have no set doctrine, welcome enquirers as 'fellow seekers'. If you have an open-minded approach to religion, write for interesting literature to: . . ."

ELIZABETH FRY CENTER, INC.

—A home for released women prisoners—invites

CONTRIBUTIONS AND BEQUESTS

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Andrew C. Holmes, Headmaster
Box 302 Vassalboro, Me. 04989

Friends vs. Bureaucracy

ADELBERT MASON, Headmaster of Abington Friends School, tells in QEG, publication of Friends Council on Education, of a girl sent to a college nursing program whose final report was questioned by the State Office in Harrisburg (although she had received the highest mark in the nurse's training qualifying examination) because Abington has instituted a pass/fail system of grading. Although no college questioned this procedure, a clarifying letter was sent, but the school still does not know whether the state will accept the "pass" or require that it be translated into A, B, C's. A state representative is to review the folders of the nursing candidates in the college at a later date, but Adelbert Mason's question remains: "Who will win? Friends or bureaucracy?"

A New Campus for Friends World College

THE GERALD M. LIVINGSTON campus of Friends World College, named in honor of the late husband of the donor of the property, will be ready for use by fall at the latest. The ninety-three-acre site at Lloyd Harbor, New York, fronts Long Island Sound. The large colonial house and other buildings on the estate will be adapted for college use.

A bond issue of five hundred thousand dollars, authorized by trustees of the college upon achievement of a minimum of two hundred fifty thousand dollars, is now being offered. The bonds are secured by a mortgage on the property.

Draft Counseling

RIDGEWOOD, New Jersey, Meeting counseling service has assisted about two hundred young men of draft age during the past year. Counseling is available every Saturday afternoon at the meetinghouse, but at least half the work is done by individual counselors at their homes or by personal visits.

The Peace and Social Action Committee and several other members have been supporting and participating in the broader counseling program provided by the Draft Information Center of Bergen County. Counselors from this center (one working full time) have provided information for more than a thousand young men during the past year.

The center has trained some thirty counselors in six classes, including sixteen high school guidance counselors, who will now be able to provide draft information in high schools.



"We had done some good at last."

That Day I Felt Ten Feet Tall

by Robert E. Richardson

BEFORE I WENT to Vietnam I thought I would be proud to have served there as a member of an infantry unit. After my tour of duty, though, I am not so sure that I have anything to be proud about. I am just glad I got away with both arms and legs, and I thank God I am still breathing.

One thing I am proud about, though, is a picture I took in a village that we had to sweep through and search. After we finished the operation, we went to one end of the village and took a break. A Vietnamese mother from the village came up to us with her child in her arms and asked our medic what he could do for him. The baby must have fallen a few weeks before on the back of his head, where he had a lump as big as a hen's egg. It was badly infected and was giving the baby constant pain, as we could tell by his sobbing.

Our medic cleaned out the fluid under the lump and put antiseptic on the infected area. He wrapped the baby's head with some gauze, probably the cleanest material that had touched the baby's skin in his whole life.

The climate of Vietnam breeds more diseases than the average American would believe possible. The Vietnamese, when they get sick, just have to suffer through their illnesses and hope to come out alive. Most of them have visible skin diseases. In my unit we suffered many skin diseases, which were painful but were cleared up by proper medication and treatment. The Vietnamese do not have medical supplies.

So here we were, instead of taking lives or dodging for our own, helping a Vietnamese regain his health. When we left the village a little later, I felt ten feet tall. We had accomplished something. We had done some good at last.

R. LESLIE CHRISMER

Pharmacy

361 Main Street, Pennsburg, Pa.

A pharmacy of integrity . . . one of the oldest in the country . . . now in its eighth decade of dependable service.

"All I maintain is that on this earth there are pestilences and there are victims, and it's up to us, so far as possible, not to join forces with the pestilence. . . ." —Albert Camus

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A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138

Classified Advertisements

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

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

Services Offered

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

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.

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: Fridtjoff Tobiessen, Grubbs Mill Road, Paoli, Pennsylvania 19301. Chairman, Selection Committee, Friends Shelter for Girls, Cheyney, Pennsylvania.

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

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.

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.

READING DEVELOPMENT with rugged outdoor camp experience. Swimming. Overnight backpacking in Smoky Mountains. Relaxed atmosphere. Co-ed. Nine and over. June 21-July 12. Quaker directors. Mrs. Robert Konle, 12418 W. Rosemary, New Berlin, Wisconsin 53151. 414-425-0629.

Travel

SUMMER STUDYTRAVEL OPPORTUNITIES FOR HIGH SCHOOL STUDENTS. 4-8 weeks, optional work projects. East Africa, West Africa, Alaska, Mexico, South America, USSR, Scandinavia. Also special college age and adult trips. Brochure: Studytravel Dept. F, Friends World College, Westbury, N. Y. 11590; 516-248-2616.

UNIQUE SUMMER EXPERIENCE in continental Europe for high school students. Leaders: Sam and Jean Beardsley, former Friends school teachers. Brochure: Cobblestones, 321 South Broadway, South Nyack, New York 10960. (914) 358-7899.

Vacation

EXODUS TO THE WILDERNESS: Theme for ecumenical community offering unusual summer sessions. Study, retreat, renewal. Hiking, riding, camping. Ring Lake Ranch, Dubois, Wyoming 82513.

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

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.

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

Books and Publications

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

Etc.

THINKING OF RETIRING? Friends and others of retirement age are invited to consider Foulkeways, Gwynedd, Pennsylvania. At Foulkeways persons of all races, colors, and faiths are welcome as residents.

"PEACEABLE KINGDOM" CARDS. Reduced to \$1.25 a box of ten. Handsome reproduction of Edward Hicks's famous painting. Planned Parenthood Cards, Box CFJ, Newtown, Pennsylvania 18940.

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.

SUNDAY SCHOOL TEACHERS—Write for free sample Scriptural wall plaques: 4 x 6 1/2" on Pinecraft card at five cents each. Fine gifts. The New Christian Publishing Company, 5225 East Lee Street, Tucson, Arizona 85712.

A Valuable Exercise

ROSALIE FORMAN wrote a letter to The Australian Friend that described the triennial meeting in Sigtuna, Sweden, of Friends World Committee for Consultation.

"There was some resentment at first, that we, the young, had been separated out because of our age—we wanted to be accepted as people, individuals, and Friends, not solely as young Friends. Then we considered some of our ideas on what 'they' should do; this came back to us as we realized 'we' were 'they'; that is, individuals of different Yearly Meetings, many of us FWCC representatives; it backfired on us in another way, as our 'fresh ideas' were found to be already part of the workings, aims, and projects of FWCC and if anyone was at fault it was we. It was a very valuable exercise for those of us who participated, as we came to realize it was our task individually to accept responsibility offered to us and to work with FWCC to help achieve its aims and to learn more of the work of the Committee; there will be times when we may be able to suggest new approaches and we already have the machinery to cope with many of these situations."

Worry Clinics

WORRY CLINICS are described by Frances Poynter in Friends Missionary Advocate.

"Elderly, lonely, and a little frightened on account of their disability" are some of those who come to the clinics held regularly or in "drop-in" centers in storefronts, shopping centers, or churches in many rural or urban localities.

Others are the young people who feel "trapped" by small children. Still others are mothers whose grown children have left home and who feel robbed of their personal identity or thwarted in a career sacrificed for the sake of having a family. There also are parents who feel that no communication exists between them and their children, who seem preoccupied in experimenting with drugs and sex.

In the "worry clinics" these puzzled people can meet with others in like situations, obtain help and encouragement from the volunteers who man them, and from others who are experiencing similar problems.

"This is a practical way," concludes the article, "for Christians to bear one another's burdens!"

FCNL Priorities

FRIENDS COMMITTEE ON NATIONAL LEGISLATION has approved eight areas of primary emphasis and thirteen areas of supporting emphasis in its legislative priorities for 1971.

The first includes replacement of current welfare programs, curbing strategic weapons development, and encouraging Congressional hearings and resolutions designed to improve United States policy toward the People's Republic of China.

The second includes economic conversion to nonwar industry, seeking a Middle East peace, and work on pollution control. The priorities were approved at the annual meeting in New Windsor, Maryland, in January.

Meeting on Indian Affairs

THE 1971 ANNUAL MEETING of the Associated Executive Committee of Friends on Indian Affairs is scheduled for May 7-9, at University Friends Church, Wichita, Kansas. Yearly Meetings are encouraged to send representatives, and all Friends who support the work in the Oklahoma Centers are welcome.

Send reservations to University Friends Church Office, 1840 University, Wichita 67213.

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.

1799

WESTTOWN SCHOOL

1971

EARL G. HARRISON, JR., Headmaster

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1971-72:

Susan G. Abernathy Little Rock Meeting
Robert S. & Rosalind Smith ('42) Abernathy, Little Rock, Arkansas

Donald Baechler Hartford Meeting
Henry J. & Marjorie D. Baechler, Glastonbury, Connecticut

Martha E. Blanchet Westbury Meeting
Nancy Hoag ('44) Blanchet, Washington, D. C.

Donald Brooks Hartford Meeting
Douglas L. & Elizabeth T. (ex-Fac.) Brooks, Hartford, Connecticut

S. Elizabeth Edge Uwchlan Meeting
Jacob V. (ex-'33) & Ann W. Edge, Dowingtown, Pennsylvania

David T. Harvey New Orleans Meeting
Cyril H. (ex-'51) & Judith W. (ex-'51) Harvey, Greensboro, North Carolina

John T. Hull North Dartmouth Meeting
Dayton W. & Anne Carter ('32) (deceased) Hull, Garrett Park, Maryland

Anthony Musgrave Ann Arbor Meeting
John K. & Elizabeth C. ('34) Musgrave, Ann Arbor, Michigan

Randall L. Nadeau Lancaster Meeting
Earl J. & Ena J. Nadeau, Lancaster, Pennsylvania

Catherine Nnoka New Paltz Meeting
Barbara Grant Nnoka, New Paltz, New York

For a catalogue or further information please write:

J. KIRK RUSSELL, Director of Admissions
Westtown School
Westtown, Pennsylvania 19395

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). 472-7950.

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.

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 Agnita 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. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 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—Lanthorn 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—Unprogrammed 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 Meeting, Route 302. Unprogramed worship and First-day School, 10 a.m. Phone 839-3288.

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, Homewood 3107 N. Charles St. 235-4438.

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

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

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.



Twentieth Street Meetinghouse, New York

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.

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.

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. 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. Phone: 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 Popple 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—Allowed Meeting. Unprogrammed worship, Sundays, 10 a.m. Information: David Taber, 419-878-6641.

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—Sunnyside 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.

HAVERTOWN—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.

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

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

MILLVILLE—Main Street. Worship 10 a.m.; First-day School 11 a.m. 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.

Powellton, 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 junction 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.

April

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

11—Celebration at dawn, sponsored by Schuylkill Monthly Meeting, Phoenixville, Pennsylvania, 5:25, Fellowship Farm Hill-top. Meeting for worship, followed by breakfast. In case of rain, will be held in the lodge. For reservations and driving directions: 215-933-8984 or 215-827-7134.

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

25—Centennial commemoration, "Builders through the Years," Valley Meetinghouse, Old Eagle School Road, north of old Route 202 and Allstate Insurance Company, west of King of Prussia, Pennsylvania, 2:30 p.m. Three historical presentations, followed by tea. All welcome.

May

7-9—Piedmont Unprogramed Conference, Quaker Lake, North Carolina. Write to John Hunter, 2040 Granville Drive, Durham, North Carolina 27705.

7-9—Annual meeting, Associated Executive Committee of Friends on Indian Affairs, University Friends Church, 1840 University, Wichita, Kansas 67213. (Same address for reservations.)

9—Peace Picnic—music and things, sponsored by Friends Peace Committee of Philadelphia Yearly Meeting. Bring food, family, friends, frivolities. Fairmount Park, 4-9 p.m. Call 215-561-4640.

14-16—Southern Appalachian Yearly Meeting and Association, Warren Wilson College, Swannanoa, North Carolina. Write to J. Philip Neal, 38 Willowbrook Road, Asheville, North Carolina 28805.

15-16—Spring Representative Meeting of New York Yearly Meeting, Poughkeepsie Meetinghouse, 249 Hooker Avenue, Poughkeepsie, New York.

21-23—Interfaith Conference-Workshop: "Inner Religion—Quakerism and Eastern Religion," Chard Smith, Convener. Powell House, Box 101, Old Chatham, New York 12136.

June

3-6—Nebraska Yearly Meeting, Central City, Nebraska. Information from Don Reeves, R. 1, Box 61, Central City, Nebraska 68826.

4-6—Friends Conference on Religion

and Psychology, Haverford College. "Wrestling With The Daimonic," led by M. C. Richards and Dorothea Blom. For information on costs, registration, reading lists, and driving directions please write Betty Lewis, R.D. 1, Box 165, Glen Mills, Pennsylvania 19342.

Announcements

Births

ALTEVOGT—On February 16, a son, ANDREW SAROSH ALTEVOGT, to Ray and Mary Altevogt, members of St. Louis Monthly Meeting.

CARTER—On September 7, in Washington, D.C., a daughter, REBECCA LYNN CARTER, to David B. and Elizabeth Roesler Carter. The father is a member of Lansdowne Monthly Meeting, Pennsylvania.

Marriages

SEYL-KRAMME—On August 29, at and under the care of Woodstown Monthly Meeting, New Jersey, SUSAN ELIZABETH KRAMME, daughter of Paul and Dorothy Kramme, and WILLIAM LYDSTON SEYL, son of Mrs. Byron S. Dorsey, of Evanston, Illinois, and Frank L. Seyl, of Lancaster, Pennsylvania. The bride, her mother, and her maternal grandmother, Elsie Peele, all are members of Woodstown Monthly Meeting.

WHITELY-PRATT—On January 16, in Lancaster Meetinghouse, Pennsylvania, ROBIN LINDSEY PRATT and JAMES LOWELL WHITELY, son of Dr. and Mrs. Paul L. Whitely. The bridegroom is a member of Lancaster Monthly Meeting.

Deaths

JACKSON—On January 15, in Orange Memorial Hospital, Orlando, Florida, JAMES J. JACKSON, JR., of Woodbury, New Jersey, aged 77. He was a graduate of George School and Swarthmore College. He is survived by his widow, Tacy Clark Jackson; a daughter, Hannah Jackson Ellis; a son, James J. Jackson III, of Cleveland; and two grandchildren.

ROMMERT—On January 27, in Westbury, New York, MARY ROMMERT, formerly of Enfield, England. She was a member of Devonshire House and Tottenham Monthly Meeting, London, and a welcome attender of Westbury, New York, Meeting, since 1965.

TAYLOR—On February 8, FLORENCE EMILY TAYLOR, aged 92, a member of Green Street Monthly Meeting, Philadelphia. Although stricken with a crippling disability in her early years, she traveled extensively, drove her own automobile, composed music for the piano, which was played at public concerts, gardened, and crocheted and knitted articles for the needy. Her very presence in the meetinghouse was a sermon. Her charge to herself was to serve God, Friends, and everyone. She was devoted and faithful to her Meeting and to the Committee on Worship and Ministry. She remained ever youthful, ever joyous, compassionate, and loving. Hers was an indomitable spirit.

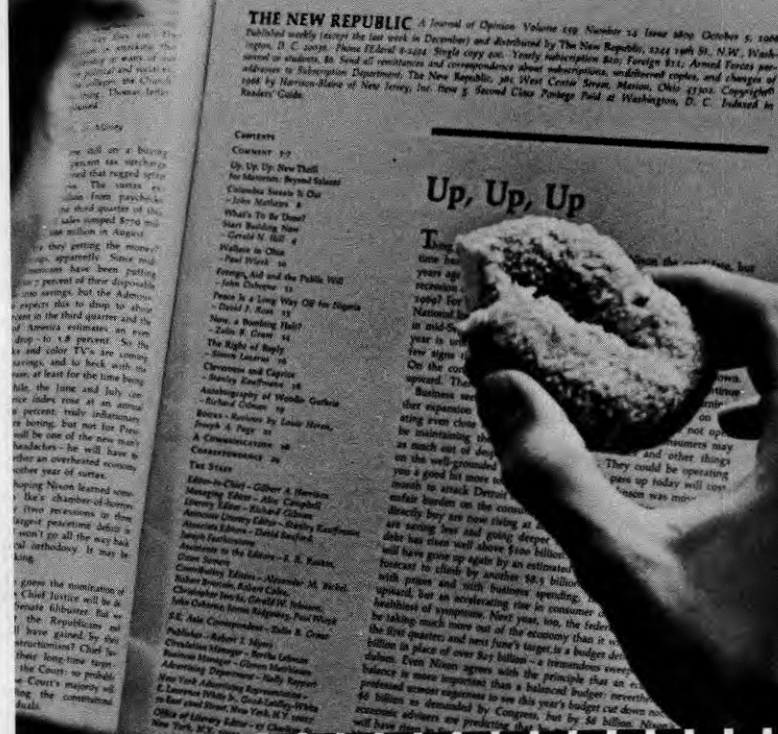
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