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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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THE PHOTOGRAPH ON THE COVER is of a weaver in a village of three hundred fifty inhabitants in the Toros Mountains of Turkey. It was taken by Carolyn Wilbur Treadway on a visit to the village, which is in a desolate and rocky area and has no source of water. A staff member of Development Foundation of Turkey (described by Carolyn Treadway in her article on page 280) has started a weaving project there that has been welcomed with great enthusiasm. "One woman was so eager to get started," wrote Carolyn Treadway, "that she dashed into the jeep to get the new yarn."

Carolyn Treadway, her husband, Roy, and son, Jonathan Clay, are members of New Haven, Connecticut, Monthly Meeting. Roy Treadway teaches demography in Hacettepa University, Ankara.

## A Grandmother's Gift

My grandmother wove  
me a jacket to wear,  
a mat for my room,  
a cushion for my chair,  
on her loom while I  
watched. She did not spurn  
the seamless cloth,  
that fabric of love in  
pain made whole on a  
cross; nor disdain  
those harsher selvages wrought  
by her hands while I watched,  
receiving her touch, unable  
to learn in my heart to  
mold that costlier warp  
a seamless robe once bought.

CANDIDA PALMER

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# Today and Tomorrow

## Jongleur

WE CAME AWAY from a conference of Quaker writers (and a few fellow travelers) grateful that the Lord assigned us long ago a juggler's job. We do not want to be anything else. We cannot juggle the balls as did le jongleur de Notre Dame when he worshipped the Virgin in the only way he could, but we can juggle commas and pesky participles and periods, and we are thankful that in that small way we are permitted to serve. Not for us the orotund spoken messages; for us, the little, simple words marching briskly across the black-on-white page. All we ask is that they parse. If they give comfort or hope or put a nettle in somebody's fat behind, that is the Virgin's doing, not ours. The writer's job is a glorious one—lonely, brain-cudgeling, ulcer-inducing, hopeless, hopeful, and sighted toward the distant, evasive gleam. We never fulfill that gleam; the reach is always beyond the grasp. That's what we are here for.

## Coming Home— How a Meeting Changes

From a Friend who now lives many miles from her home Meeting came these notes on the passage of time:

1955: A historic city Meeting reduced to eight or ten regular attenders at First-day meeting; quite elderly; we brought an infant in a basket.

1960: The meeting numbers fifteen or twenty on First-day; elderly mostly; some bring children, who are starting school; one other child attends occasionally.

1965: There have been marriages and new babies born into the Meeting; a few children attend.

1971: Returning for a visit; Meeting numbers twenty-five to thirty; children play upstairs; there are broadbrims, longhairs, and young people, as well as middle-aged and old; there is coffee after meeting for worship and visiting, with children munching cookies.

"Blessed are those faithful ones of fifteen and twenty years ago who kept the Meeting from dying," the Friend wrote.

"It is a blessed occasion to come home."

## Cigarette Commercials

DOES ANYONE MISS the TV cigarette commercials? Those lavish sums spent on the ingenious occupational hazards of the Benson & Hedges 100's? The splendid photography of Marlboro Country? Or the reminders of grammar and good taste?

Kurt Vonnegut, Jr., in a review of the *Random House Dictionary*, came to a remarkable conclusion: The worth

of a man, and the worth of a dictionary—as expounded by the lexicographers—can be gauged by two little words, "like" and "ain't." The way in which the dictionary handles these questionable usages decides how good the dictionary; the way a person handles these difficult words indicates how abysmal his state of illiteracy and his state as man.

At last we have a situation that is a pollster's field-day—with Winstons legislated off the airwaves, does the grammar improve as the smoking subsidies? Here is the perfect yardstick by which to measure the influence of TV on the listening public. As some will regretfully give up the "good taste," others will have to forego the favorite indulgence of the true-in-heart illiterate—to become better men, and like it ain't no fun neither!

## Arbor Day of the Soul

ARBOR DAY, a modern innovation, surely had its precursors in other dark days when the very existence of the then-known world seemed about to disintegrate.

Martin Luther speaks to our time and his in these words: "If I knew that tomorrow the world would come to an end, today with Christ I would still plant a little apple tree in my back yard."

## Miscellany

✓ "Franklin was unusual in his time, in any time, because he became more and more radical as he got older. A crippling mellowness usually afflicts men in his position. Having worked hard in early manhood and become reasonably successful, they want to lean back and enjoy it all. They want no threat to their holdings and no challenge to their thinking. They don't quite see why others can't go and do likewise. Maturity is often enough another name for disillusionment. The unfulfilled grow cynical; the successful mellow."—From a review by Thomas Lask in *The New York Times* of *The Man Who Dared the Lightning, A New Look at Benjamin Franklin*.

✓ "... Congress must now learn that no people can be pushed, pulled or forced into assimilation, and that such a policy must fail because it demoralizes and immobilizes people. Instead, Congress must respect the independent nature of the Indian peoples, their pride in their own heritage and cultures, and their determination to make up their own minds on how, when, and if they wish to 'assimilate'."—Alvin M. Josephy, Jr., in *Indian Truth*.

✓ "May there only be peaceful and cheerful Earth Days to come for our beautiful spaceship earth as it continues to spin and circle in frigid space with its warm and fragile cargo of animate life."—United Nations Secretary General Thant.

✓ An article in *Reader's Digest* said that more pet food (more than a billion dollars' worth a year) than baby food is sold in America.



## If Flowers Behaved like Human Beings

by E. Raymond Wilson

THIS MORNING as I left the house to go to meeting, I was greeted by a Snowdrop. "Hello, happy springtime!"

"Happy springtime," I replied. "How goes it with you?"

"Oh, I had a dream last night."

I thought I saw a tear in Snowdrop's eye.

"Well, I would have had a bad dream if I slept in a bed as cold as yours," I said. "What was your dream?"

"I dreamed the flowers were playing they were human beings. It was pretty terrible. I hardly got back to sleep afterward."

"How interesting. Tell me about it, if it won't shake you up too much."

This is the story Snowdrop told me.

Once a year for an hour while Episcopalians are praying and Quakers are meditating on how good the Lord is to them and how bad the world is, the flowers gather in a big convocation and pretend they are human beings.

There were as many games going on as in the Olympics, but I'll tell you about three. In one place in the garden they were playing peace and war; in another, Females for Freedom; in a third, Quaker. In the corner where they were playing cold war, the Siberian Iris and the red, white, and blue Asters were having a disarmament conference. Each was trying to dethistle and dethorn the other. They were drinking tea, coffee, and vodka on the sunny side of the garden. They called the game SALT, which one cynical flower said stood for *Such a Lot of Talk*.

The other flowers left them pretty much alone. They were not invited to this thistle and thorn conference, but they said they hoped the talks would succeed, because they were tired of being in the middle of this thistle race. The world had dethistled the moon and dethorned the South Pole and the depths of the sea, but the land was all spotted with thistles and thorns.

In the Verbena beds, the hot war was going on. It had been all one bed once, but now it was divided along the Daisy—Marigold—Zinnia line. The Nicotiana—Larkspur flowers had started civil war against the die-hard Dianthus and Tulips, who had been oppressing them, and some of the North Verbenas moved into the South Verbena bed. When the Amaryllis saw what was going on, they came in with their Flame Vines, Red Hot Pokers, and Poison Ivy, because they were afraid of the Red Cosmos. They Viburnumed everywhere until the Verbena mother and children had Scabiosa all over their faces.

Most of the flowers were horrified at the Verbena war, and many of them tried to do something about it. Some

of the high-collar Jack-in-the-Pulpits and some of the hooded Ranunculus said they were tired of the same old liturgy and incense and why not do something symbolic that would really smell and show what a stinking business this Verbena war really was. So, instead of pouring napalm and blood on women and children, they poured it on catalog order blanks they were sending young flowers to tell them what to do in the Verbena war. The Berry Brothers, Raspberry and Strawberry, seemed to be at the head of it. But the Verbena war went on.

At this point J. Enonymus Honeysuckle could not keep quiet any longer, and he said one of his spies had heard the group talking about going underground in Washington, coming up right in the middle of the White House think tank, and taking off with the chief think tank thinker to see if they could show him the error of his ways.

Another nearby flower bed, labeled *Women's Lib* or *Females for Freedom*, was full of frustration. The Lady Slippers were having a lively caucus. Their cause was just and long delayed. They claimed that they had been Heliotroped long enough, and they were going to do their own 'tropic from now on.

Another large section was marked *Quaker*. It was full of various sizes and colors of Foxgloves. It was the talkiest part of the garden. One part of the Foxglove area was marked AFSC (Azaleas for Scuttling Cannon). They set up a vigil in front of the Big House, where Richard Foxglove was living temporarily when he wasn't sunbathing somewhere else. They asked him if some of them could come into his parlor by the fire and have a little peace and goodwill talk.

He replied that it was a very busy evening for him, for he had to watch baseball on television, but that he would send his emissary to meet their emissaries at the Big House gate. So the spokesman said to the visiting deputation of Foxgloves that he had a message from his chief: "I have an invisible plan for ending the Verbena War in my lifetime. I want your help."

"How about ending the war tomorrow?" retorted a bronzed Foxglove.

"Ah, that is too sudden. But come in and let us talk it over."

At dusk, the Foxgloves lighted candles to chase the darkness. At ten o'clock Quaker midnight, they drank their coffee. At Washington midnight, they folded their gloves and faded into the night. The Verbena war rolled on.

Another area in the garden was marked *Foxgloves in the vicinity of Philadelphia and Camden*. At their annual meeting, when they gathered to worship God and talk about what they could do together, some purple-faced Pansies and African Violets said that after three hundred years of being trampled on, it was time to hold up their heads and work for dark power.





Photograph by William M. Bliss  
*Trout Lily listened to Snowdrop's tale, too.*

They spoke up and said to the Foxgloves: "There's a lot of gold in those gloves. How about letting some of that gold dust trickle down to us so we can do some of the things we dark-faced flowers have always wanted to do? We want a publishing house so we can put out our own publications, and we want our own television station so we can tell it like it is. You Foxgloves don't know how it is."

When you talk about gold in the gloves, you are getting pretty close to where some of the Foxgloves live.

So some of the Foxgloves got uptight about it and said that they did not like the rhetoric—that the dark Pansies were talking Revolution and Retribution: "As for Revolution, we haven't talked about that since the Underground Railroad, and as for Retribution, that went out of our vocabulary with *thou* and *thee* and *thy*."

The dark Pansies said, "We are laying this request right on your table." So the Philadelphia Foxgloves got together and talked several times and then appointed a committee to see how they could get this manifesto off the table.

Ever since about 1926 the Philadelphia and Vicinity Foxgloves had been talking about a council house. They had drawn up many plans. The Young Foxgloves said they did not want a big council house with penthouse and belfry. And so the plans kept flowering. Finally, in desperation, they turned to the Chinese Lanterns, who were very wise and had gotten along together somehow for five thousand years. The Chinese Lanterns looked in their cups and whispered one word, "Tea." So *T* it was. Maybe the Foxgloves will have their council house some day, after all.

In one corner of the Foxglove garden, the young Foxgloves were talking and demonstrating, but they could not quite get off the world if they wanted to. They said they wanted to live on lots of love and very little wampum. While they were discussing how they could live on little or no wampum, the Canterbury Bells rang. The Foxgloves shook hands, and the games were over.

There is more to the story, but that is where I woke up.

"Thank you for telling me the story," I said to the friendly Snowdrop. "Now you have the last word."

"I hope the time will come," said the Snowdrop as he wiped more dew out of his eyes, "that, in the world which the good Lord has made, the human beings will learn to live in peace and harmony like one human family."

## Killing a Person a Little Bit

by Marlon Bromley

IN THE CONCLUDING PAGES of his book, *In the Service of Their Country, War Resisters in Prison*, Willard Gaylin says, "We so accept the concept of imprisonment as punishment that we never question the nature of it."

He reminds us that imprisonment is a relatively new concept—that until three hundred years ago imprisonment was merely detention until punishment was determined. (Punishment at that time might be flogging, mutilation, banishment, and execution.) In a moving passage, Dr. Gaylin relates his thoughts during a drive home from one of the federal prisons, his mood influenced by the experiences recounted by some of the war resisters he had been interviewing.

He began to think about those who were locked away from normal life for substantial parts of the brief period of youth. He compared imprisonment with some of the former punishments, and wondered if he would give up a year of his youth, or a year of his life now, as an alternative to giving up one finger. He reports he did not hesitate to conclude the mutilation would be the lesser punishment. Then, playing the string out—how many fingers versus how many years—he concluded he personally would give up an entire hand rather than spend five years of his youth in prison. It is a thought-provoking idea.

Some historians give Friends "credit" for advocating confinement of offenders as a substitute for mutilation and other forms of punishment. One penal officer in the Philadelphia area said that, in 1790 in the Walnut Street jail: "They started to do time. It was a noble experiment. Now we know one thing: It doesn't work."

The thinking was that an offender against society, meditating on the wrongdoing, could "re-form" in the quiet of a prison cell. We may assume that no such system as years and years of imprisonment was in the concept in the beginning. The focus of attention seemed to be on the problem of the offender as a person rather than on a substitute form of punishment. However that may be, it seems important now to face the reality of the social disaster that imprisonment has become.

F. L. Rundle is chief psychiatrist at Soledad, California, medium-security correctional training facility, which became notorious during the past year when nine deaths resulted from violence in the institution. In an interview with Steven V. Roberts, of The New York Times, he said: "There has to be a change in the philosophy of the people who run these places. They believe that the way to get a man's behavior to change is to impose very strict controls

and take away everything he values and make him work to get it back. But that doesn't make him change. It just generates more and more rage and hostility."

Many reforms have been proposed and some put in practice since the custom of imprisonment as punishment began. Work programs and study programs, sports, movies, and parole are offered to induce a cooperative attitude—acceptance by the inmate of the institution and his or her role as prisoner. Refusal to accept that role and the ministrations of the institution results in more time, sometimes brutal physical treatment, solitary confinement in a strip cell, threats, and more abuse.

Willard Gaylin seems to be convinced the deprivations suffered in confinement are more destructive than the mutilation that became too distasteful for acceptance by society. Dr. Rundle urges a less punitive regimen in the prison.

Books have been written, investigations made, reforms instituted, and new institutions built. The inmates of many prisons today are so angry and so desperate, however, that they are willing to face grave risks just to call attention to their plight. They have been shut away behind walls, but they are determined to become visible.

Is it not clear that substituting one form of punishment for another, or urging a change in attitude of prison personnel, will not really get to the heart of the problem?

I suggest that we must question the rightness and the usefulness of the whole concept of *punishment*.

After many years of accepting and defending the notion that some punishment is right, useful, or necessary, I have come to the conclusion that punishing is wrong and harmful and possibly never productive of a good result.

If that is too sweeping a declaration, I would defend the proposition that we have to accept some such working hypothesis before we are free to analyze what punishment is in differing situations, why it is invoked, what short-range and long-range effects it has on both the punisher and the punished.

A concept of punishment reinforced by religious teaching is perhaps harder to dislodge than one without religious rationale. Not being qualified to discuss the historical and theological basis of the "right to punish," I accept the notion of a fairly simple system of natural order in which penalties result from violating certain "rules" of nature and of human relations.

If one chooses to call this punishment by God, that seems to allow much room for interpretation. But to expand this notion or belief to the usurpation of the right to punish, which has been assumed by religious and political entities from their earliest beginnings, seems a gross blasphemy. To compound the error, if such it be, these "governments" have made laws and exacted punishment to protect the system in which the leaders held power and through this power, advantages of wealth and status.

In most political systems throughout history, the state has had the support of religion. Certainly in the United States it seems clear that the system of punishment for violation of civil law has the blessing of religion. The air of most federal courtrooms is, indeed, much like that of a temple—silence except with permission of the high priest in a flowing robe, seated on high; pews for the spectators; a rail to separate the pews from the area of the "altar." The trial of the "Chicago Conspiracy" may have been historically important mostly for desanctifying the federal courtroom.

To understand more fully the concept of punishment, however, we ought to examine our own experience, to see if we have been "playing God" in taking to ourselves the "right to punish."

Perhaps a good place to start is the commonly held assumption that it is necessary, in some ways, for some transgressions, to punish children.

Let me pose the thesis that children are punished because of the need of the parent. If a parent is attempting to be patient and explain the situation and is still more patient when the offense is repeated, if the situation is carried on to the point beyond the end of patience, *then* punishment is invoked—when the parent can endure no more. If the parent is unaware of this timing, the child is not. Intuitively the child knows the punishment fell when the parent could not take any more. Regardless of the timing, however, and even if the punishment follows a set of parental laws with the punishment predetermined, no matter the explanations, the child knows that the parent, through punishment, is trying to accomplish something desired by the adult world in general or the parent in particular. The parent's stake in the result, even in the most reasonable, moderate circumstances, thus sullies what he or she hopes (or believes without questioning) is an unselfish, disinterested, thoughtful, painfully necessary duty. Small wonder, then, that the more the child is punished the more stubbornly he or she refuses to accept the justice of the punishment. In the family where this conflict is repeatedly enacted, the circle can become tragically closed, the child's response increasingly becoming one of retaliating by punishing the parent.

When we analyze the practice of legally instituted punishment of children and adults, we find the same basic elements. The police, courts, jails, and prisons are carrying out the wishes of the holders of power, those who have done relatively well under the system—by punishing those who are in less "fortunate" circumstances. The holders of power and privilege, be their share of those commodities minute or tremendous, do not recognize their own motives for wanting a transgressor punished. They think of themselves as the righteous and honest and feel that those who threaten the society, property, and status must be punished.



In times past, punishment has been disguised as an effort to rehabilitate the transgressor. In recent years, though, this pretense has largely been dropped, and there is a general recognition that punishment is the objective. What has been largely unrecognized is the motive for punishing; namely, a desire to protect persons or, oftener, property. (A brief time spent in courtrooms of any jurisdiction will be sufficient to establish that the overwhelming proportion of all crimes, trials, and punishment deal with property. That is what most "law" is about.)

As with the child, the one punished knows the group doing the punishing has a stake in the defense of the system. Though he or she may be loaded with guilt feelings and share fully the desire and practice of punishing others when the power to do so is available, the deprivations suffered in prison will nearly always result in resentment, self-justification, and bitterness.

The system seems almost ideally designed to render the person less able to be a responsible member of a community when released than he or she was before the punishment was exacted. The rate of recidivism alone is a clear indication that after a term in reform school or prison an individual is a more serious threat to the system than before, so that, in mechanistic terms, the purpose of the punishment (that is, defense of property and status) is defeated by the punishment.

In human terms, the negative effects on personality, both of the punishers and the punished, are built up in a spiraling configuration.

To expose and root out of the present institutions of punishment their more overtly brutal and sadistic practices is an important emergency measure. In doing that, reformers should keep before them an analysis of the punishment concept. In one dimension when one person wants to punish the other, the desire is to kill that person a little bit. The punisher cannot justify ending the other's life for a minor crime, but destruction or killing of a little part of the person seems to be the hidden objective.

Ending institutionalized punishment in our society seems an impossibly idealistic goal, but one thing we can all do at once is to work toward becoming nonpunishers ourselves. We can try to control and unlearn the habits of punishing our children, our friends, our spouses, our co-workers. We can learn to stop punishing ourselves.

When we dream about the ideal society—and we need dreams if we are to work toward goals—we might put a *nonpunishing* society near the top of the list of priorities. When the nonviolent revolution has been accomplished, we shall turn all the jails and prisons into hospitals and resthomes. All the keys will be thrown away. For we will have extended our understanding of violence and we will know that depriving a person of freedom is doing violence to that individual's spirit—it really is "killing that person a little bit."

## Sex and the Life of the Spirit

by Francis B. Hall

SEX can be a channel of the Spirit. It can also be a barrier.

The expression of love with the whole of one's being in a total embrace can lift male and female into an ecstasy of oneness. When the union is surrounded by prayer—the giving of thanks and the prayer of the Presence—man and wife know it is not only they who are united; they are filled with the spirit of God and are one with Him.

Only in human love can one find an adequate metaphor for understanding the experience of love between God and man. Those who have some sense of loving God with heart, soul, mind, and strength recognize the similarity between human love expressed physically and spiritually and divine love. Throughout Jewish and Christian history, the love poems of Song of Songs have symbolized the love between God and man and the outpouring of God's love for his children.

A difference between man and other creatures is that man can be lifted above his natural state. That same power can make him more beastly than the beasts. He can rise to the height of angels. He can sink to the level of the diabolic.

The real importance of the relationship of sex to the life of the Spirit is seen in its power to elevate man into God's presence and its power to degrade him. A deep relationship exists between sexuality and spirituality. The failure to admit this bond is a step toward making sex a barrier to the life of the spirit.

A search for an understanding of this ambivalence of sex in the life of Quaker spirituality has become urgent. The British Quakers who in 1963 wrote *Towards a Quaker View of Sex* gave expression to one viewpoint. Their conclusions are quoted as forerunners of a new and enlightened sexual morality. On this side of the Atlantic, many young Friends (and some not so young) are cutting loose from the old restraints. They are experimenting with and advocating freedom from taboos and put in their place a situational ethic with some form of sensitivity and respect as the primary norm.

The search for a new understanding of the role of sex in man's life is necessary. It is just as necessary for Quakers to carry on this search in the context of Quaker faith and practice. It is therefore distressing to me when psychology, sociology, and anthropology are the main sources of information and insight in a discussion among Friends. I believe we shall find no decisive guidance for our Quaker life from these sources. We need to know what they have to teach, but the fundamental query for us is, "What is



the relationship of sex to the life of the Spirit?" Or: "How can sex be a part of walking in the Light?"

To answer these queries, we need the guidance of the Spirit. We must have Light, rather than enlightenment.

It will be well to remember that the centrality of Quakerism is the experience of the power of the divine Spirit. In that reality, we have a touchstone by which to determine what is good and what is evil. Activities that open us to the work of the Spirit are good; those that close us to it are wrong.

With this premise, it is possible to test any activity, but the task is not therefore simple. The time has come to begin by the gathering of a representative group and launching the necessary search.

The search should go forward in four main directions:

First is the teachings of our own tradition and of all great spiritual traditions.

The second is the evidence in the life of the spiritual leaders of history.

The third is a dialog among Friends of different disciplines, such as psychology and sociology, as well as the life of the spirit.

The fourth is a corporate search in silent waiting for the Light itself to show the way.

I offer some preliminary observations on the search.

For a long time, Quaker couples have been married under the care of their Meetings by promising to one another in the presence of God and their friends "to be a faithful and loving (husband, wife) so long as we both shall live." Integrity of commitment and loyalty within the family have been at the heart of the Quaker way, and there has been a remarkable history of family stability and sexual fidelity even in the recent world of disintegrating family life.

The requirement of integrity in sex relationships was established at the beginning of Quakerism. The Ranters believed in the life of the Spirit, but they also believed that the Spirit gave them complete freedom, including sexual freedom, to do as they wished. George Fox and early Quakers rejected such freedom, and the desire to nurture the right relationship between men and women gave rise to the establishing of committees on clearness in preparing for marriage. The tests of good standing in a Quaker group were applied very early to visiting Friends, especially to a young man who wanted to marry a local girl. Need I point out that the Ranters disappeared and that Friends continued?

Friends did not place the Scriptures higher as a test of truth than their own experience of truth. Nevertheless, they believed new experiences of truth would not contradict truth as revealed in the Bible, and they made unending use of the Bible in clarifying and testing their own leadings. Their conceptions of marriage and sex were therefore in full harmony with conceptions of the Bible.

Jesus and his followers placed a high premium on sexual fidelity, in mind and in act. If these teachings are true, it follows that no person can receive an experience of the Spirit while he is giving himself to sexual freedom. The principles of the New Testament were the full development of the teachings of the prophets and the commandment, "You shall not commit adultery."

The authority of the Jewish-Christian-Quaker tradition can stand alone, but it does not need to. In the traditions of other great religions—Islam, Hinduism, Buddhism—one finds a similar outlook. None of the great religions indicates that sexual freedom is compatible with its spiritual goals. Oriental religions and the monastic tradition of Catholicism exalt celibacy as the most certain sexual discipline for the life of the Spirit, but Judaism and interpretations of Christianity other than the Catholic have exalted genuine family life with its sexual fidelity as consonant with the life of the Spirit.

My limited survey of religious history brings me to one conclusion: The great religions witness to a deep bond between sex and the life of the Spirit and affirm that it is only in marital fidelity or in celibacy that the two are harmonious. From this point of view, sexual freedom is seen as a true barrier to the life of the Spirit.

Is it possible to find in history a single great spiritual leader who practiced free sex? In my explorations, I have found none.

There are other marital forms than monogamy, but in none of them is there a freeing from sexual disciplines, but the use of a different set of disciplines. The elements of commitment, responsibility, and permanence, which are a part of monogamy, are also a part of polygamy, and so the fact that out of polygamous societies there have arisen true spiritual leaders does not give ground for opening the doors to full freedom in sex relationships.

The historical record (as far as I am familiar with it) is overwhelming in its witness—that the person who seeks to come into harmony with divine power must refrain from all sexual relationships or give expression to sexual powers only in a relationship undertaken with life-long commitment and with a sense of full responsibility for the mate and the children of their union.

Does the modern world show that such a conclusion is no longer applicable?

Are we in need of a new revelation?

Are we indeed receiving a new revelation?

Many of us who are older are guided by the weight of tradition, and easily we can say that proof rests on those who would inaugurate a new tradition. Those who are younger may well say that the tradition has not proved itself in today's world and that a time of freedom is called for, a time to experiment and find again from experience what is right and good.

Experimentation is going on; from it, I can see no sign

that there is coming a new spiritual power. We who hold to tradition can say that the way of freedom will prove fruitless and harmful and that those who undertake it will eventually find themselves forced back into a life of disciplined fidelity.

In the meantime, there is need for dialog and for seeking together in the depth of worship. To find the Light, we shall be wise to gather all the knowledge we can, share it, share our experiences, and seek common goals and guidelines, and then enter into the silence.

To minds and hearts that are open, ready, and humble, the Light comes and shows the way. In such a way we will face this new age and go forward in the Light.

## On Caring

ON AT LEAST one level, we all know what it means to care for or about someone. To care for a child or a sick person is to see that he is fed, clothed, kept clean and comfortable, and given loving attention. More deeply, and certainly still operable even though we may not be able to do anything concrete, to care means to share both the unhappiness and the joy of another. Genuinely to rejoice in another's joy more than doubles the joy, and genuinely to share another's sorrow means that each bears less than half the burden.

There is another and still deeper level of caring, a level to which most of us blind ourselves, whether knowingly or unknowingly. This level is that of entering into another's deepest fears, anxieties, or terrors. Most of us have more than enough anxieties of our own and therefore pass by on the other side of those of another.

Probably the deepest kind of terror is the terror one feels on gazing steadily at, or even glimpsing momentarily, the imminent loss of one's selfhood, whether as a physical being or as a functioning personality. Closely akin, and perhaps merely another way of describing the same thing, is that terror at possible loss of all meaning in one's life or total loss of all faith or trust.

To stand shoulder to shoulder with another, facing this same abyss, demands of us all that we can possibly give. Yet with holy tendering such a stance is possible for us, where we do not merely understand the anguish of another because of our own reading, or observation, or past and remembered personal experience. Nor do we merely try to give reassurance—"Don't be afraid"—but we genuinely encounter that bottomless pit together with another.

When this kind of shared facing of the darkness occurs, something miraculous happens. When another shares the loss of selfhood, both selves are renewed and restored; when two together deeply face the absence of faith and trust, faith is given a new awakening; and when loss of meaning threatens two souls who still remain in touch, meaning itself reemerges.

SCOTT CROM

## A Challenge to Quaker Theologians

by John H. Morgan

RUMBLINGS are heard among Friends and their friends because of a concern over theology and the traditional insistence among some Quakers to avoid that enterprise. I sense a rising interest in the need for theological construction.

It is not difficult to understand why emphasis has been placed on religious experience and not on theology per se in Quakerism. The very nature of Quakerism's central religious experience—that is, encounter with the Inner Light—and the fact that this experience is that of God in every man lends itself to an emphasis upon the experiential dimension as somewhat more significant than its formal expressional configurations.

Also, Friends have avoided formal theology purposely in hopes of escaping what appears to be an inevitable trap of static dogmatism and crystallization of religious experience when theology is pursued by a religious community. By emphasizing the experiential dynamic of the Light Within and minimizing the need for formal theological constructs, Friends traditionally were convinced that they had avoided the pitfalls precipitated by "institutes," "dogmatics," and such, and it seems they have been successful.

It is not my intention to explain the origin of this new interest in theology but to recognize that the interest is present and to suggest how the enterprise might begin.

A potent formulation of the challenge to theologize comes from Howard H. Brinton in *Friends Journal* (February 15, 1971): "If the present condition of Quakerism in the United States is to be understood, theology must be considered. . . ."

The Friend who has come to know deeply the meaning of the Inner Light in his own life must certainly wish to share his gift with others; because this sharing takes place as communication, the Friend is bound to seek out accurate and possibly vivid modes of expression. This is the point at which theology helps; namely, by guiding and directing the religious expressions and nurturing and eliciting the religious experience of the Friend in his sharing endeavors.

How can this guiding, directing, nurturing, and eliciting avoid the trap of static and dogmatic theology, which Quakers have avoided for three centuries?

If religious experience is defined as an encounter with the Sacred and theology is defined as the formal expression of that encounter, is it not the former that is crucial and is not the latter of secondary importance?

Certainly no responsible reader of the history of doc-



trine can lightly consider such questions or pass them by. Their tenor suggests the truly ultimate concern of all Quakerism; that is, the dynamic evolving of revelational Light in and through the religious community. The nature of this sensitivity forbids any static dogma or stagnating articles of faith but calls for an openness in hearing and heeding the Light in whatever time and in whatever manner it is perceived.

Recognizing the importance of this freedom from dogma and openness to revelation and at the same time remembering Howard Brinton's call to theologize in order that the world may understand, how are Friends to face their tradition and their challenge?

What appears obvious at this point in attempting to be true to the Quaker experience and face responsibly the contemporary challenge is for Friends to call upon their creative talents in defining and developing a theology that is dynamic and organic. With the work that has already been done and work now in progress in the area of "process thought" (for example, A. N. Whitehead, Charles Hartshorne, and John Cobb, Jr.), many insights into the enterprise of theology are available from a process-philosophy point of view. Significant as these authors are in contemporary philosophical theology, it is evident that Quakerism must ultimately develop out of its own experience a theological construction that speaks true to itself and can be shared with the world. Friends must bring their own sensitivities toward the Light Within and their recognition that this experience is universal to the theological workbench. A dynamic and organic theology of Quakerism would call for a radical affirmation of the ever-evolving revelatory dynamic of the Inner Light in religious community.

As Quaker historians know, the Shaking Quakers of late eighteenth-century England came to this country and developed a theological enterprise that was organic, dynamic, and processual, quite unlike formal theologies before or after them. Their emphasis was upon the "travel in the gospel," or what we call today the processual Christian community—the communitarian religious experience understood by its nature to be a process not to be crystallized but to be nurtured as an ever-unfolding revelatory manifestation of God-in-community as Christ-in-community.

This religious community of Shakers, with a history of two hundred years, established as its ultimate premise that the experience of God and Christ in community as community has by its very nature the character of a process and that any theologizing must be done on that basis.

Although the language is somewhat dated, a nineteenth-century statement from one of the Shakers' major theologians, Elder Calvin Green, illustrates their sensitivity to process: "Shakerism . . . is found upon the Revelation of the Eternal principles of Godliness, that looks for and

requires an endless increase, right forward into higher and higher degrees of that which is heavenly—that which is taught by the Wisdom of the Holy Spirit, coming down from above, from a Divine Source, and not from the natural wisdom of the world, and keeps it in its proper Order."

It is quite evident to some Friends and friends of Friends that have a feeling for formal theology that the contribution Quakerism can make to contemporary man through an engagement in theological inquiries is of such significance that Friends cannot afford to remain silent now. I quote the words of Mordecai to Esther when the Jews were faced with possible extinction: ". . . Who knoweth whether thou art come to the kingdom for such a time as this?"

### A Memorable Meeting

WE ENTERED the silence gratefully—thirty or so Friends seated around the periphery of two rooms in our hostess's modest house. I felt great surges of emotion, joy, and sorrow inextricably intertwined—joy at the feeling of love that pervaded our gathering and sorrow at the reason for our meeting. I buried my face in my hands, bashful about my wet eyes.

Our hostess, Alice, sat quietly, strengthened, I thought, by the silence, the wrinkles in her face witnessing to decades of a life of optimism and good cheer. Her husband, Harold, lay in the intensive-care unit of a nearby hospital, trying to recover from a heart attack.

Harold and Alice had been present at the birth of our Meeting forty years earlier and had been faithful members ever since.

This Sunday afternoon we were gathered to witness, in the deepest way we knew, to our love and concern for them. From the silence a prayer arose, and later a song, which seemed perfectly fitted to the occasion. Alice spoke movingly of the greatness of spirit that exists in our Meeting. I buried my face again.

How easily we focus on the imperfections in life, while we take life itself for granted! How easily we ignore the gift we are given each morning, the gift of waking up again! And how often, also, we take for granted the gift that each of us is to each other!

My eyes roved slowly around the circle of Friends, imagining each in turn stricken and in the hospital, noticing anew in each person that of God which I had come to take for granted, feeling anew that greatness of spirit that had drawn us together in love that afternoon.

As I write, it is hours later, but those fresh perspectives have not faded—those visions from the meeting for the celebration of Harold and Alice.

ROGER CONANT



## Emil Fuchs V. 13. 1874-II. 13. 1971

WHEN Emil Fuchs died, the ecclesiastical world lost an outstanding theologian, one who pressed constantly for the attainment of social goals. At the same time, our divided nation—the German Democratic Republic—suffered the loss of a personality of extraordinary spiritual character.

Born the son of a pastor in Beersfelden in the Odenwald, Emil Fuchs studied at the University of Giessen, at that time famous for its liberal theological school. He wrote his dissertation for the state licentiate on the philosopher-theologian Schleiermacher; then, under the influence of Friedrich Naumann, he turned toward religious socialism, becoming its leading exponent, especially in the Thuringian area. Naumann's call: "Read the Bible and Karl Marx!" was like a flourish of trumpets heralding a new era for the oncoming generation of theological students, who came from a traditional Lutheran background.

In 1905 he became pastor at Rüsselsheim, where he built up a spiritual counseling center (at that time unique) for the workers at the Opel factory. Emil Fuchs combined adult education with his ministerial work, and this brought him into contact with the Swiss folk-school theologian Leonhard Ragaz and exerted on him an influence leading toward religious socialism.

By 1918, Fuchs had accepted a pastorate in Eisenach and by 1921 joined the SPD (Socialist Party in Germany). At the same time he came into closer contact with Quakers and in 1925 became a member of the Society of Friends.

Probably the most fruitful period of his career was in the twenties. Together with the Religious Socialists, he joined the struggle for the emancipation of the industrial worker; he shared the Quakers' uncompromising conviction about the "sin of war." His *The Call of Jesus* pointed out the road he was to follow in life; his tenacity in the struggle and his consistency in following it through have earned for him the respect of every Christian.

Regarding his decision to associate himself with the Marxist workers' movement and to help overcome the "self-alienation of humanity" among the proletarians, Emil Fuchs said: "What I found within this struggle forced me to place myself as a comrade alongside those who were fighting bitterly for the health and lives of their families but who also were striving to find access to the sources of spiritual strength and stimulation, which until then had been denied them because of their poverty under the burden of exploitation."

During the Nazi régime, Emil Fuchs was dismissed from his professorship at the Pedagogical Institute in Kiel, and there began a difficult period of suffering, which he was able to overcome and survive. After 1945 it was possible for him to resume his work with the Socialist Party and for religious socialism, with headquarters in Frankfurt-on-Main. In 1949 he was called to a professorship in Social Ethics and the Sociology of Religion in Leipzig, and he moved to the German Democratic Republic. There he was to experience the second great phase of his career as teacher and academician. Concurrently he found wide recognition in the world peace movement.

His opponents and friends alike always were able to accord him a full measure of personal integrity and dedication based on Christian conscience, even when they did not understand his decisions.—Heinz Röhr, *Theologian in*

*the University of Frankfurt-on-Main; broadcast February 21, 1971 over the Hessian Radio Network and published in Weg und Wahrheit, the Protestant Church periodical in Hessen-Nassau; translated from the German by M. C. Morris.*

DIE RELIGIOSE GESELLSCHAFT der Freunde (Quäker) in der Deutschen Demokratischen Republik teilt in Ergriffenheit den Tod ihres hochgeschätzten Freundes Emil Fuchs mit. Über sein Wirken im Leben der großen Öffentlichkeit hinaus, wo ihm Anerkennung und hohe Auszeichnungen zuteil wurden, gedenken wir in dieser Stunde in Dankbarkeit und Ehrerbietung seiner Mitarbeit und Hingabe im Leben der Gesellschaft der Freunde hier in deutschen Landen und jenseits dieser Grenzen.

Der Verstorbene hatte am Wiedererstehen des deutschen Quäkertums nach dem ersten Weltkrieg großen Anteil und hat das geistige Gesicht des deutschen Quäkertums mit bestimmt und mit geformt. In den dunkelsten Tagen jüngster deutscher Geschichte legte er während der Hitlerzeit in vielerlei Weise Zeugnis ab für die Wahrheit und Wirklichkeit dessen, zu dem er sich gerufen wußte und zu dem er kraftvoll und in Treue stand. Selbst von harten Schicksalsschlägen getroffen wurde er damals für uns Freunde und für einen weiten Kreis bedrängter und in Verzweiflung stehender Menschen Beispiel und Wegweisung. Wie einem George Fox wurde ihm geschenkt, über der Finsternis den Ozean des Lichtes zu sehen, von woher dem Menschen immer wieder Kraft und Zuversicht und Lebensmut zuwächst.

Als es dann nach der Katastrophe des zweiten Weltkrieges galt, die materiellen und geistigen Trümmer wegzuräumen, stand Emil Fuchs mit seinen siebzig Jahren, von tiefer Verantwortung für das irregeleitete deutsche Volk getrieben, wieder in vorderster Reihe. Als erster Mahner trat er dafür ein, aus der Katastrophe zu lernen, als eindringlicher Rufer forderte er, einen wirklich neuen Anfang im Aufbau der Gesellschaft zu setzen und die Grundlagen für eine menschliche Gesellschaft in sozialer Gerechtigkeit und Frieden zu legen. Nicht noch einmal durfte wie 1918 der historische Augenblick versäumt werden! Doch schwanden dafür damals im westlichen Teil unseres Vaterlandes die Voraussetzungen und Hoffnungen bald immer mehr dahin. So folgte Emil Fuchs 1949 einem Rufe an die Universität Leipzig und fand in der eben gegründeten Deutschen Demokratischen Republik ein neues Wirkungsfeld und viele offene Herzen und Menschen, die in Gemeinsamkeit an dieser Aufgabe unter Führung der Arbeiterklasse am Werke waren. Es war ihm zu seiner tiefsten Befriedigung im hohen Alter beschieden, Früchte reifen zu sehen, denen er bereits von seiner Studienzeit her in kühnen Träumen nachjagte.

Ein nimmermüdes Herz hat aufgehört zu schlagen, ein rastlos strebender Geist hat seine Ruhe gefunden, ein von der Liebe Gottes durchdrungenes und erfülltes Leben ist in die Ewigkeit eingegangen.

Wir verneigen uns in Ehrfurcht und Dankbarkeit vor einem wahrhaft erfüllten Leben, das dem großen Leben verpflichtet ihm diente und in ihm weiterwirken und Frucht bringen wird.

In diesem Vermächtnis wird unser Freund Emil Fuchs uns immer nahe sein und bleiben und unter uns eine feste Heimstatt haben.—Horst Brückner.

# Sorry 'bout That

by Ann Salyer

THE CRUTCH sometimes lands on a toe, or a shoe fastened to a brace slips and hits someone, or a wheel chair bumps into you, and a polite "Sorry 'bout that" comes from the young girl who wears the braces and propels the wheel chair.

The A-frame brace is known as "She" and is Chi's sister. Each day "She" becomes a part of Chi's body. "She" is an intricate thing of bands worn about the thighs, kneepads, bands below the knee, steel bars down each side, and a tape on the bands that lets them be opened and closed quickly. Straps at each kneepad must be threaded around the bars, and the ends must be tucked neatly in. Chi's fingers are nimble and quick. She does the job quickly each morning. The task may take more time at night if Chi is tired.

Chi cannot walk without "She." Even when "She" is fastened to her legs, Chi uses crutches. The crutches are placed in front of her. Her arms and upper part of her body move her legs forward. Sometimes she can waddle one foot forward, then the other, but the legs remain quiet inside the braces, for Thi Chi Huynh is paralyzed from the waist down. Sometime in 1968, a bullet from somebody's gun hit Chi as she was riding her water buffalo to work in the ricefields of central Vietnam.

Her father was a farmer and grew many vegetables. They had chickens and pigs. Her family owned one-half a water buffalo. Chi rode the buffalo to the fields where she and her family worked. Chi was happy even though men were fighting all around her. At times, when soldiers came and held a knife at her mother's throat, yelling and asking if she was VC-VC, she was afraid.

The day the bullet hit her back, Chi's sister was killed at her side. The water buffalo was hit at the same time; it had to be killed, but they were able to eat it.

Someone removed the bullet from her spine. A good scar, about six inches long at the fifteenth vertebra, shows that someone knew how to take the bullet out, yet her legs would not work. A family took care of her, but they did not turn her over, and she lay in her own filth too long. Her bottom got very sore, and it hurt a lot. Chi was one of the children found by the Committee of Responsibility and brought to Honolulu for treatment.

Chi was fortunate. She was placed in a hospital run by the Sisters of St. Francis of Syracuse, and the care she received from the nuns and several Honolulu specialists was good. A woman came and taught Chi to speak English, so she could communicate with the nuns and doctors. Another person taught her to write Vietnamese, so she could

write her parents. She learned to sew, knit, crochet, and play checkers. She learned to do all this mostly while lying on her stomach. Skin grafts were taken from her legs to rebuild her bottom. Since she had no feeling at all below her waist, an ileostomy was performed, and her urine was collected in a rubber bag glued to her side.

Chi learned many things during her eighteen months at the hospital. She learned to take care of herself, change her bag, and glue it back on to her body. She came to love the nuns, and they loved her. Then Chi was moved to Shriners Hospital for Crippled Children, where she was fitted with "She," taught to walk with crutches, and take a bath in a tub.

After six months there, she no longer needed to stay in the hospital. She was about sixteen years old. She wanted to go home, but she was afraid—when the bullets and bombs fell again, she would not be able to run.

Chi came to live in the Friends Center in Honolulu. That was different—so many new things to learn and many questions to be asked, and the answers did not always satisfy her inquiring mind. How could you answer who was winning or losing the war in Vietnam? Is that TV program real or make believe? How do you cook this? Why do you eat that? Why do all these people come and go here at the center? Can I telephone all my friends? And the decisions to be made—is this dress short enough? What pattern should be used for this piece of cloth?

When Vietnamese friends came to visit, they would be used as interpreters to help smooth out problems, but another need was not being met—to associate more with her own age group. Our attempts at instant education would never meet her deeper needs.

One day we had a talk about what one does at meeting for worship. Chi said she was going to talk to God and ask him for help in getting new legs. She was informed she could not ask God for that kind of help. He had already helped her, in that she was alive. What, then, could she ask for in the way of help from God? She knew there was a God, yet she was not Catholic and she was not Buddhist; she was not sure about Quakers. To be truthful, she was "no religion," and she liked it that way. At bedtime, she always talked to herself in Vietnamese. She remembered the days she was so happy. She remembered her new friends at Friends Center—people from Russia, Japan, Tanzania. She remembered how she could find all these places on the globe, and how different they are from the ricefield in Vietnam.

While she was at the center, one more big change had to be made. People talked on the telephone behind closed doors—that had never been done before. New people were coming to see her. Her doctor friends came in for visits. She went to eye doctors (as much as anything, to make sure she could read the fine print of crocheting directions).

Plans were being made for Chi to go away to school. It



was hard for her to understand why any school that was seventh- to twelfth-grade girls would want her, since she had never been to school and she was sure she could read only first grade. Did the headmaster ("Should she call him the number one man when she met him face to face?") know she could not walk, could not tell when she was going to have a bowel movement, and could not speak enough English? Were we sure we were not sending her away to school because we did not want to bother with her any more?

"Sorry 'bout that" became a password, as a new footlocker appeared and yet was not big enough, as items that might be needed were left out, and then by mistake put into boxes to be stored. She made a fuss when she found out that things left behind were to be just kept in cardboard boxes that could not be locked. Surely everything had to be locked up, or it would be taken. A savings account was opened for the few dollars she earned from crocheting ponchos; the money was to be used for the purchase of a whole water buffalo when it was safe to return to Vietnam.

But there was one more thing we were sorry about, Chi—that was, we never told you the real reason for your going away to school. You see, a young girl, only a bit older than you, a student at the school, felt that the school was spending too much time just talking and teaching about the problems of our world. She felt the school should have a closer contact with the result of some of this world's problems. That is why you are there, Chi. You are helping the girls, just as they are helping you.

### Two Copper Pennies on My Eyes

Lonely I walk through the streets of the City,  
No one to care for me, no one to pity.  
I blunder and stumble through shadows around me,  
Black shadows within me.  
With blindness I'm stricken  
Save dreams that are golden—  
My soul's sweet, bright beauty.  
Weak is my light, too feeble to shine  
To light my slow footsteps  
Or guide others than mine.

Fainting I fall in the dust of the City.  
Two copper pennies lie, where I rise.  
Self says one; the other says pity.  
Were those the words one could read on my eyes?  
No longer I'm blind, I rise and find  
My path is as smooth as a travelled road;  
My heart is light, though the road does wind,  
For gone is my heavy load.  
The worst is behind me—there'll never be worse.  
The wealth of the ages fattens my purse.  
I shall walk to fulfill the dreams of the City,  
For I shall spend *self* and I shall give *pity*.

CATHERINE GILLESPIE GREENE



Photograph taken at Camp Onas

## The Friend In Deed

By Jeanne Colquhoun Rockwell-Noonan

PARENT-CHILD relationships are as varied as the rapport that exists between any given set of parents and their offspring and differ between each parent and each sibling in each family.

We should not be surprised, therefore, to discover that in nearly every family, close-knit or not, in which are two or more children, one child will have a favored role, while the other or others will be in a varying degree odd child out. Parents may deny this, even to themselves, but professionals say a close observation of families with children, over a period of twenty years, will bear this out. How can a child or young adult meet this situation of conscious or unconscious sibling favoritism in a way that will not scar the psyche?

Psychiatrists tell us that children are resilient and that from early childhood a self-preservational factor seems to come into operation. So motivated, the child finds supportive concern and love from a near relative. If he lives, as so many families do today, in that fractured entity that puts relatives hundreds or thousands of miles away, he is forced to find a surrogate parent in neighbors, family friends, or a teacher in school.

It is probably true that nothing can equal the absolute psychic strength of a child who is nurtured as the "in" sibling in a family, yet the "out" child who seeks and finds positive values in a surrogate parent is a child who has successfully coped with individual need, growth, and necessity for self-reliance, which the more favored brother or sister may learn only in later years, perhaps in maturity.

In situations like these—and they are frequent today—a free, supportive First-day school or a nursery school run on Quaker principles can have a vital role. Children and young people, even their parents, can be brought into a loving-learning atmosphere that will help weld their psychological selves into a stronger, more resilient whole. In the assurance of God's love, in the relationship with others, and with an understanding of the Inner Spirit, children (and their parents) can progress in health and grace.



## The Correspondence Gap—II

by Emilie Carstens

*Firbank Fell Friends School*  
March 25

Dear Mom,

It will be so good to get home for spring vacation—fourteen more days, I've counted. My mouth waters just thinking of your scrumptious pies; make it apple with sour cream and cinnamon. And to have a room to myself again. Luxury, indeed . . .

Say, Mom—Sally and I've arranged, sort of, that the tenth, that's the day after we get home, I'll take the bus up to her place. The p.m. bus, as I'll want to wash my hair and repack. Hope that suits.

There was the most heavenly breath of spring yesterday. I almost went mad sitting through that trig. class I so foolishly signed up for when I didn't need to, since I'm not going to college anyway. (Tell Dad my love and not to get hung up about that no college bit.) Can't see any use to that trig., and to miss all that sunshine. I'm starved for sun and flowers and green—and pies.

You see, Sally's kind of in trouble with her folks, not real trouble, just her pop breathing down her neck about absolutely nothing. Boy, am I glad my family is broadminded!

See you soon, in the spring, can't wait—

Bunches of love,  
Sis

*Firbank Fell Friends*

Aw, Mom—Don't spoil everything now. I *really* need to go up there with Sally, honestly. Aunt Dora didn't recognize me last time, thought I was Jody. Just 'cause Jody's in college it's no fair you making me do double visiting. Send Bernie and the buddies he's bringing; their hair's long enough, Aunt Dora will think it's us girls. Besides, I'll help visit Sally's great-aunt—in the nuthouse at that. All that'll fit on card, love,

Sis

*Firbank Friends School*  
April 4

Dear Mom,

Really! You're beginning to sound stuffy. There wasn't anything *bad* that happened. Let me explain:

You see, Sally's family's kind of "conservative," Quaker-conservative-

like, and she isn't allowed, among other things, to wear pants. But all her aunts and uncles are on the board and keep showing up at Firbank. So we got a warning system going that gives her time to hop into a skirt fast. In the dorm we just do a loud tomtom on the radiator pipes. She's about as well conditioned as Pavlov's dog, for some crazy kid did the tomtom at 2 a.m. (insomnia, I guess) and you should have seen Sally fly out of bed, still half asleep, try finding her skirt that somebody had hid.

Well, there was a rumpus, though it's the funniest thing that's happened since Groundhog Day. Would you believe it, we *all*, that is the lower dorm, got a detention. Old Lohengrin didn't grin. (How infantile can one get?) He's still not grinning, for Mary and I've been trying to salvage Sally's detention score with a substitutionary atonement, or some such thing. Sally's up to her Pop's quota, and then he'll pull her out of Firbank come fall. Complicated. Did you know atonement is really at-one-ment? Doesn't that make you flip? I cried about it all one night. Why didn't anyone tell me? At-one-ment—not one of those church jargons at all, that Friends can do without. I guess we have AFSC fairs instead. What a fine word!

I've read some fabulous books and some you'd like. One freak brought back last fall "All You've Ever Wanted to Know about Sex but Were Afraid to Ask," and it zoomed through the dorm hot; it's a bore, though, nobody can stand it now. If I were you I wouldn't bother with it. But this other guy, Rollo May, in "Love and Will," is the greatest—haven't done trig. assignments for a week. At least Rollo is relevant.

Heaps, heaps, heaps of love, and do understand.

Sis

*Firbank, April 30*

Dear Mom,

It was good to be home—really good—even though by your count I was home only three-and-a-half days out of sixteen. I am sorry. Tell Dad, too, I'm sorry; and that I wasn't there to help you cook for all Bernie's kids when you had all the Meeting stuff. Sally's dad is okay, really.

Ran across a new English guy, poet I mean, Blake. Don't know

where he'd just shown up from. England must be fabulous. First they had George Fox, as we're learning in *Quake*; then they had the Beatles, and now Blake—his paintings are out of this world.

And the Greeks had 'em, too. I'm reading Plato. He can run circles around me. We have him here in two translations, so I've decided to read the original! Mary taught herself Esperanto just on the plane to Europe, and it worked for her; I figured I ought to be able to manage Greek over all of summer. I know the alphabet now, and the new math man thinks I'm doing trig. problems in class, when I keep mumbling *alpha es et omega*. I know what it means, too, and I'm thrilled, not 'cause I know, but 'cause of what it says. It's fantastic. Why didn't anyone tell me?

Don't know how I'll drag on to the end of school, and to think there's more in the fall. It's all so discouraging—except Plato, and *alpha and omega*, and the whole Greek thing. History's a bummer.

Love, from the beginning to the end,

Sis

p.s. Forgot about the white sweater. It had a conversion in the laundry.

### A Work of Heart

Lord, send me a heart transplant.  
You know I need it.  
Send me a soft heart  
A laughing heart  
One that forgives.  
A gentle masterpiece.

Not a great heart, for others to admire  
But one for the  
Quiet work in and out the house.  
Steady beat. Assuring  
Myself and others  
That I am.

Give the adventurous heart,  
Lord,  
To some spiritual athlete.  
I'll be happy  
Being soft  
Gently laughing, forgiving.

RAYMOND PAAVO ARVIO

### Some

Some polish an idol  
and some, the heart.  
Grant me the wisdom  
to tell them apart.

ELEANORE B. FRANKLIN

## Reviews of Books

**Mutual Irradiation.** By DOUGLAS V. STEERE. Pendle Hill Pamphlet 175; Wallingford, Pennsylvania 19086. 32 pages. 70¢

DOUGLAS STEERE writes clearly and simply. His examples and metaphors (for example, "the rocking chair attitude of so much of Christian practice") are vivid and to the point. This pamphlet is no exception in providing "enlightenment" or "illumination" regarding its subject: Quaker ecumenicism. The two quoted words may not provide a "better" translation of *Erleuchtung*, but neither do they evoke at first sight disturbing thoughts about a pathological condition resulting from overexposure to radioactive materials. *Gegenseitige Erleuchtung* is the whole title of this 1968 Richard L. Cary Lecture, originally given at Germany Yearly Meeting in Bad Pyrmont.

It is clear that what Douglas Steere has in mind is the sort of spiritual illumination-plus-interpenetration that occurs when representatives of widely differing religions meet in a climate of frankness and openness with each other in mutual respect and a desire to learn from and share with each other.

Using as examples of ecumenicism (defined as "overcoming barriers") in action the Zen Buddhist-Christian Colloquium and the Hindu-Christian Colloquium of 1967, Douglas Steere emphasizes that "mutual irradiation" cannot be described, must be experienced, and (like foreign travel undertaken with the proper attitude) "is not likely to leave any of the participants as they were when they started." They are likely to find themselves unaccountably enriched in their own faith, like the Japanese Christians whom he cites as having (after coming to Christianity from Buddhism) "a layer of traditional Buddhism in their unconscious which they have largely sealed over, perhaps so that it would not threaten their Christian commitment." But *gegenseitige Erleuchtung* dispelled this threat.

What of Quakers in this context? If truly ecumenical, they will be moved to inquire what the Holy Spirit is saying to them as Christians, as Quakers in the witness of the other religion. Douglas Steere believes that they have a "small but peculiarly important role to play as catalysts." For, as he points out, they are already oriented "to begin from within and to draw the whole ecumenical process in this direction. Their life

and witness to the interior religion, which puts a minimal accent on outer forms, makes them at home with widely diverse groups. Yet their inward sense of being joined both to Him and to all the living, means a witness against violence and for the unlimited liability that we owe to each other..."

M. C. MORRIS

**Youth Against the World.** By MARJORIE HOPE. Little Brown and Company. 409 pages. \$7.95. Paperback (under the title, "The New Revolutionaries," \$2.95)

WHAT might have happened if an American Quaker, committed to nonviolence, had interviewed Camilo Torres, the Colombian priest who was killed as a guerrilla? Or Rudi Dutschke, the German student leader who was nearly assassinated? Or young revolutionaries from North Vietnam, from Hungary, from Africa?

Marjorie Hope, long an attendee at Quaker meetings, has interviewed these individuals and many others in the course of extensive world travels.

In *Youth Against the World*, she gives us portraits of the young revolutionaries as she has known them—in Latin America, Europe, Africa, and Asia.

Marjorie Hope is no ordinary observer. A trained social worker, linguist, and professional writer, she combines an unusual assortment of skills to produce interviews-in-depth with a ring of veracity. The reader feels himself to be present. It is therefore all the more startling to hear the same themes emerge, whether the writer is talking

with a black militant, a South Vietnamese student, or a member of Students for a Democratic Society. Beyond ideology, one senses a stirring of the same forces for change and ferment, as well as a new gentleness and concern for human life that seems to indicate a worldwide change in spirit.

Of particular interest to Quaker readers of this absorbing volume will be Marjorie Hope's interview with Robert Eaton, the young Quaker who skipped the Phoenix and now is in Federal penitentiary serving time for draft refusal. The dialog between Bob Eaton and Jeff Shero, SDS member and editor of *"the Rat,"* is interesting because of their similarities as well as their points of disagreement.

Despite her efforts to remain objective, the author brings to each interview her own point of view, which surfaces in the questions she asks. At the end of the volume she asserts, "I am a revolutionary." It is clear to the reader, however, that her commitment is to a non-violent revolution—Quaker style.

Perhaps her eagerness to believe that such a revolution is possible makes her interpret too optimistically the responses she elicits. One does not hear a great deal about Frantz Fanon and Herbert Marcuse in this book. But if this is wishful thinking, most Friends share her wish and will be glad to hear it expressed.

MARGARET H. BACON

**The Future of the Christian.** By ELTON TRUEBLOOD. Harper & Row. \$2.95

THIS is a book to read expectantly and ponder at leisure. Some of the ideas have been set forth by Elton Trueblood



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in earlier books. He continues, for instance, to believe in the importance of a rational theology based on knowledge of Jesus's life and teachings. He continues to regret the tension between social activists and those who seek first from their church inner spiritual development; he feels that both are necessary for individuals as well as the church. He continues his interest in small, committed groups that can supplement the usual church community and program but are not necessarily limited to members of one denomination. He still uses the metaphor of the team with the playing coach.

There are, however, two exciting new ideas.

The first is that we may be "early Christians," in that we may be living nearer the beginning than the end of the Christian movement. This theme runs throughout the book. It is a splendid antidote to the millennial pessimism that pervaded Christendom as the year 1,000 A.D. approached and that seems again to be causing loss of moral tone. Also, the idea of Christianity as the overcomer of past difficulties and going on to new tasks and triumphs (or services) is inspiring.

The second new idea is that of "civil religion," in which Christians, loyal church members—drawing strength, refreshment, and insight from work and

worship in the church—may go on beyond the church to exert a healing and constructive influence on those who have no church connection, yet can be affected by the spiritual tone of reverence and commitment, which can be accepted and expressed in the civic life of the community. The whole spectrum of national life can thus be given religious significance if committed Christians are alert to their opportunities.

RICHARD R. WOOD

**A Grain of Mustard Seed.** New Poems by MAY SARTON. W. W. Norton & Company. 72 pages. \$6.00

OUT OF THESE POEMS emerge strength, love, humor, originality, penetrating insight, and social conscience, a breadth that reflects a universality of mind. In certain poems, "The Great Transparencies," "Girl with 'Cello," and "A Hard Death," May Sarton sings with lyric simplicity as she captures nature in a gossamer web of words, reflects upon music, reconciles death with love. Yet in others she must struggle to find harmony, to bring clarity to each concept. Certain poems, like "The Ballad of Ruby" and "The Ballad of Johnny," halt midstream, break, then go on without serenity of word and form, lacking consistent flow.

There is, however, strength and in-

sight throughout, the deeply reflective and religious poems set off by an occasional sparkle of humor.

Part one includes indictments of our politics and social structure, a bitter commentary on the killings at Kent State, ("We'll to the woods no more, the Laurels are cut down.") and on the death of Martin Luther King. A long poem decries the awesome power of dark destruction and urges us to bring this darkness into light.

In part two, May Sarton becomes gentle in lines that recognize the towering ascendancy of nature, as in "Evening Walk In France," in which she epitomizes the beauty of Gallic skies "... and watch the long waves of the dark that mask / Black cypresses far off, and gently take, / The sumptuous clouds and roofs within their wake." In "A Vision of Holland," she surrenders again and writes: "Oh sky, sky, / Earth's earth, and nothing else," we cry / Knowing once more how absolutes exalt."

May Sarton is no ivory tower poet aloof in her New Hampshire village. Alternately she grapples the world eye to eye, challenging its rottenness, then celebrating its joy and beauty. One reads *A Grain of Mustard Seed* and knows that one has partaken of life, fully.

MARGARET B. RICHIE

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**Cinema**  
by Robert Steele

TO SHOW AWKWARDNESS with finesse in the arts is a notable accomplishment. To show it so that it is believable; to prevent its being too funny, too self-conscious, too labored in its sadness; to make it gripping entertainment; to make an audience wiser for having seen a film—that is the achievement of an artist.

Most of the time, *Summer of '42* does that. It is an illuminating and captivating experience. Also, when one encounters a film that could look the same if it were made in 1942 or 1992 or today, which is the nature of *Summer of '42*, one is seeing a film that will endure.

Its story sounds like nothing. Three teenage boys horse around when they and their families are on an island for a summer vacation. They want to learn about sex and pore over a medical book and the dictionary. They meet some girls at a movie, eat, and try to neck while they look at Bette Davis in *Now Voyager*. One boy becomes infatuated with a woman that the other boys call an old woman. She is in her late twenties or early thirties. Two of the boys are fifteen. The other is younger. Dorothy, the "old woman," is visited by her soldier husband. She writes letters, reads, and is neighborly and polite to her youthful admirer.

The locale is anything but spectacular, but it is photographed beautifully. The island, cold and often sunless, looks as if it is off the coast of Maine. Cottages are filled with shabby furnishings. A summer on the island seems to last forever because for young people there is nothing to do.

Herbert Raucher has written in depth about a summer. He gets into the teenage psyche of the era. Robert Mulligan has directed with a fidelity of feeling that makes one think he is putting his experience on film. The excellence of the film is in its sensitivity. Story, locale, characters with their suffering and crass relationships, and the music written by Michel Le Grand are combined to create a genuineness that is not commonplace in recent films.

Not for a minute is one reminded that the actors are giving performances. A teenage boy and girl are so ordinary looking that one wonders how they were located. Jennifer O'Neil, the woman, looks like an ordinary vacationer. Her performance excels.

Except for an overstatement or two, the film has taste. When compared with *Last Summer*, a successful film with comparable subject matter, the taste is refined. When the intention of filmmakers is to create a truthful segment and era of life, which one feels motivated *Summer of '42*, sensitivity and taste result.

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# Letters to the Editor

## As Christ Would Have Cared

I AM WRITING in answer to the letter of Dav Fairall in the March 1 issue in which was raised the question concerning the Quaker viewpoint of the homosexual. Do we care for him? Does God condemn him for being himself and will He help him?

I fear that lately some Friends have become confused about love. Most certainly we do love the homosexual from the depths of our hearts! We should care for him and welcome his friendship and perhaps encourage his "Friendship." But does this also mean we should love his homosexuality? In loving that of God in any man, need one also love that which is not of God within him? In loving a murderer, we don't love murder. In loving a soldier, we don't love war.

Our Lord ate with those the Jews considered "unclean." He loved Zachaeus, "chief among the publicans," so much that he picked him out of a large crowd and requested his friendship. Of a crowd of "good" men he could have chosen as friends, Jesus preferred to be the guest of the least acceptable. Yet the same Lord drove the money changers and their sheep and oxen out of the temple with a whip. God's son loved sinners, yet he hated their sin.

Our purpose is to love all men, to befriend all men, to seek in all men their needs and try to fill their needs, to feed the poor, to comfort those in prison—whether it be a prison of iron bars, of a military uniform, of drugs, of alcohol, or of one's body or mind—and to seek to help him find the way to leave his prison and find freedom.

If angry toward homosexuality, is our God condemning some men for merely "being themselves"? If so, Christ died in vain, for we are all guilty of being ourselves. The miracle is that through Christ it is possible to leave those things contrary to the will of God and follow the leading of the Holy Spirit, receiving forgiveness for such things as we do against His will. We have the ability to do all things through Christ, for there is no temptation we cannot overcome, and when we still fail, we have forgiveness.

Christ loves the homosexual too much to love him and yet ignore his problem. He has provided a way for him to overcome the problem, a way which has worked many times for ad-

dicts, alcoholics, and homosexuals. Have we not all known the change our faith can make in ourselves?

Friend, welcome the friendship of the homosexual. Feed him. Comfort him in his time of need. Be an understanding friend. And welcome him into your Meeting where he may seek and find, through you or through others, Christ's answer for him. In what better way could you show the love of Christ than in loving those rejected by others and helping them solve their problems?

David wrote in the eighteenth Psalm, "by my God have I leaped over a wall." So can we leap over the wall of our prejudices and love the unlovable. So can the homosexual, the drug addict, the insane leap over the wall of his mind and body and find freedom and love through a Friend who cared as Christ would have cared.

TERESA POLK

Decatur, Alabama

## Does Anyone Care?

TO DAV FAIRALL, answering your letter:

Dear Friend, here are my Quakerly answers:

Do we exclude him [the homosexual] from our lives? No.

Do we welcome him as a person? Yes.

How would Christ react? In unity with his teaching.

Does anyone care? I do—if you care for me, too.

God will help? Yes, If you try to help yourself.

How do Friends feel? Find the answer in the booklet "Towards a Quaker View of Sex." But remember, there are no Quaker dogmas. Every Friend has to seek for his own answer according to his own Inner Light.

EDMUND P. HILLPERN  
New York

## Tortured Suggestions

PAT FOREMAN (December 15) asks if Friends have ever written an objective paper on *both* sides of the Vietnam issue. Perhaps such an "objective" paper could also be engineered giving Hitler's side of his extermination of the Jews. That must be it: In my nightmarish recollections of the Gestapo in my father's bedroom I have simply not been "objective." Maybe it's a little late for Hitler's victims, but I dare say leaflets giving the President's view of



what the Americans are doing in Vietnam could be dropped during air strikes there in suitable fragmentation and fireproof containers so that the population would understand why America was killing them.

I wonder if anyone remembered, when he read the quotation from the review in *The New York Times* of Vannevar Bush's book (page 673) that he was one of the men who insisted that the atomic bombs be used against Japanese cities.

Every Friend should read Robert Jung's *Brighter Than a Thousand Suns*. This account of the atomic bomb and the men involved will keep away the last remaining misconceptions he or she may have about how America has gotten into her present hellish role.

It might also prevent such tortured suggestions, as given in the January 1 issue, that Friends should invest in companies that earn not more than ten percent of their money from military contracts or that Quaker monies involved in financing the sociologically and ecologically destructive Cabora Bassa dam are only "a minute proportion of the total."

Quakers on the whole still have not learned that militarism is not a mistake, but a *deliberate* evil, and that is one of the reasons why Quakers, the only religious group in the western world deserving respect, remain ineffective. And that is why they are tolerated by the United States government. When that government moves to silence them, they will know that, finally, they are becoming effective. Until that day, they remain a mere hope.

"Hope," said Friedrich von Schiller, "is a meaningless obsession."

Will this century bear out his pessimism, as correct in all its terrible finality?

RAINER F. MEYEROWITZ  
*St. Esprit, Cape Breton*  
*Nova Scotia*

#### Quarterly Meeting

I HAVE READ with enormous disapproval the letter of William Kantor, in which he asks for the laying down of Philadelphia Quarterly Meeting. Such a proposal could well be followed, in its ultimate action, with laying down the whole Society of Friends. What is needed is creative imagination to renew constantly old structures. I do not quite understand what has happened to the Quarterly Meeting on Ministry and Worship, to which William Kantor makes disparaging reference. To me it is quite clear that in addition to discus-

"A voice of sanity  
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masochism."\*

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sing how ministry may meet the needs of several Meetings, there are enormous fields of sharing via such thinkers as Teilhard de Chardin, and to experiment in ecumenical encounter. How do we train up young ministers? How do we escape the hypocrisy of the establishment? What new forms of prayer have we developed to meet the needs of an agnostic society about us? How effectively is Penn's message presented to the public—possibly by a televised session?

As for Quarterly Meeting itself, what a golden opportunity to face up to what youth wants, to the needs of a city in full transformation, to every sort of social problem!

Quarterly Meeting is a golden opportunity for confrontation. All that is needed is a vital program committee dedicated to the ideal that nothing is shocking to the solid Quaker caring, which William Bacon Evans embodied and which to some degree all older Friends inherit.

It is the obligation of Philadelphia Quarterly Meeting to set a high standard of creative innovation, to help other Quarterly Meetings. May I at this point, point out that London Yearly Meeting replaced Quarterly Meetings with General Meetings, to allow for innovations?

When we lose faith with our faith at any given operative activity, we place ourselves and our institutions on what Lenin called the "dust heap of history."

There is sufficient pessimism in our world without Quakers taking it on!

Fox and company found truth in dominion over all, particularly in meetings for worship and discipline, local and general.

Responsiveness to Truth in our most exciting and challenging age requires us to transmit by the infectious joy of our contemporary discoveries the enormous potentialities which meeting together brings, particularly at the regional, uncluttered Quarterly Meeting level.

ROBERT J. LEACH  
Geneva, Switzerland

### Growing Older

I WAS DEEPLY MOVED by Amelia W. Swayne's article on "Growing Older" (February 1).

We remember the term "growing old gracefully," which seems to imply not minding it, or making the best of the situation. A stronger, more meaningful term in a positive light, would be, "I am growing old enthusiastically."

My thirty-eight-year-old son once remarked to his parents: "Now, you folks are getting up in years." As it seemed as though he were casting a slur on his elders, I replied: "Yes, and getting up in intelligence, up in wisdom, up in understanding, up in compassion." These represent the greatest development in character. In this, we senior citizens can all rejoice.

ESTHER REED  
Great Falls, Montana

### Fractions in Business Meeting

APPLICATION of the Picnic Rule could prove a more productive concept for achieving unity in business meeting than the metaphor of the least common denominator (Friends Journal, March 1).

Simply stated: Since manufacturers of buns and hotdogs intentionally package their product with different unit counts, a productive picnic requires the hostess to come up with matching numbers—the least common multiple if she wishes to have no leftovers (although she might find herself with many more paired units than she needs). Avoiding such complications, she proceeds in simple generosity of heart and mind, knowing there will be single buns or single hotdogs left if she buys the minimum number needed of the low-count pack, matching that with the equal numbers of high-count packs.

This kind of "waste," defined in culturally different commodities, occurs repeatedly in the Gospels—costly ointment in alabaster jars; basketfuls gathered after a fishfry; walking an extra mile, and such. The quality of the spirit makes the picnic, not the factorizing of the fractions.

Here lies the catch with LCD—it is too easily reversible to the niggardly highest common factor. LCD neither necessarily implies a greater whole, nor loyalty to a final entirety—no new relationship to the whole. There is no generous margin of leftovers, no remnant, about which a person needs to care.

Our church government was built on the gospel order vision. One essential ingredient is *belief* that something quite new can and will be wrought under God's guidance, and this "miracle of faith" the believing community awaits fervently, loyally supporting and blessing decisions made. (Whether these should factorize or not, I don't recall from New Testament records.) The LCD concept is useful only for those who have not yet mastered the highest



common factor principle. To quote my "new math" text: *A rational number is a family of equivalent fractions* (sic, italics in text). Let's be rational in business meeting, but let's set our expectations beyond mathematical rationale.

CANDIDA PALMER  
Gallipolis, Ohio

## Relevance

I AM WATCHING to see how far the Society of Friends goes in the search all groups are making for "relevance." If you, like other Christian groups, come to the point of eliminating Christ in order to offend none and to appeal to all, then relevance will be achieved at the expense of sacrifice of what we stand for. The Presbyterians have seen fit to do this; the Episcopalians have mixed feelings about this.

As a recent article in Friends Journal mentioned, one might study the lesson of history and learn that when the church or religious group tries to give the people what the people want, instead of demanding that the people accept the church's conditions, creeds, or theological views, that church or group is carried away by the very winds of change with which it tries to turn.

I never thought of myself as an orthodox Friend; I have never joined a Meeting. I am disturbed, however, to see Meetings turning into places of violence and hate under the guise of opposition to an insane war. I disagreed with the Second World War myself, but I joined the Navy and served as a hospital corpsman because our country needed us. All too many today are able to convince others and even themselves that their opposition to service in the armed forces is based on a concern for humanism, when in fact these individuals are just too selfish and self-seeking ever to serve anyone but themselves. The war in Vietnam is wrong—but so, in the light of modern scholarship, was the American Revolution. Service in the armed forces does not mean service in Vietnam. The opportunities for other theatres and even other types of service are better today than we had in 1944.

The sight of so many "conscientious objectors" to war flocking to volunteer to fight against Egypt and Jordan that spring day in 1967 and their blood-thirsty statements against my friends, the Arabs, who happen to talk a very good war but really don't ever want or intend to fight, sickened me.

DUDLEY L. KING, M.D.  
East Aurora, New York

## Just Be There!

I HAVE long disagreed with Friends who advocate "preparation" for meeting, whether it is by reading and meditation during the week or by taking a long walk before entering the meetinghouse.

In my opinion, no "preparation" at all is needed for meeting for worship. At best, the silence is an oasis in the midst of a busy life crowded with concerns for family, friends, and community. Problems, turmoil, and worries can be brought right up to the meetinghouse door. No need to compose yourself first; that will happen as soon as you sit down.

No need to make your mind a blank, or place your feet at a certain angle, or even to run over in your mind a familiar Bible verse. All you need to do is let your mind wander. Free associate. Let your problems tumble and toss as they will.

At some odd moment in the midst of the tumbling, a new solution may come to you in a flash—resignation to the inevitable, recognition that you haven't really looked at the other person's point of view, and courage to try again.

I don't think you have to do anything to prepare for this: It will just happen. The good thoughts will rise up from the jumble, like cream coming to the top of an old-fashioned, unhomogenized bottle of milk. You don't have to do anything at all: *Just be there*—because it happens oftener in meeting than at any other time and place.

If you are lucky enough to go to a meeting that lasts an hour, you may find that some of the thoughts that you have been pushing aside and running away from keep popping up again until you are forced to face them—like a sort of do-it-yourself psychiatry.

But it's a process that goes on year after year, and your mind picks up in one meeting where it left off in the last. It's not a matter of "preparation," but of making a habit of *going*. Your mind churns a while, subsides, and then the cream rises mysteriously to the top.

AMY WEBER  
Bordentown, New Jersey

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**ONE-PARENT FAMILY CAMP,** led by Victor Sabini.

Aug. 22-29

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

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

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# Friends and Their Friends Around the World

## The Chilling Effect

by Clifford Neal Smith

THE PARTICIPANTS in the Quaker Leadership Seminar in William Penn House in Washington came from all parts of the United States. For some, it was the first trip to Washington; for most, it was the first attempt at influencing the course of government.

The formal theme of the seminar had to do with coming developments in China and Japan. Both countries pose problems for the future peace of the world, no doubt, but it was not made clear why this subject was chosen over the more immediate problem of the Indochinese War, a matter very much on the minds of all the participants. In retrospect, however, discussion of Japanese and Chinese goals offered a convenient means of tapping State and Defense Department resources and provided a reason for a visit to the Japanese Embassy.

Most participants visited the offices of their Representatives and Senators. The subjects of their talks with the Congressmen or their assistants varied somewhat among the participants. Many spoke to the issue of draft repeal. Some spoke to the possibility of converting war industry to peaceful production. At least one spoke of her concern for Indian affairs; another argued for an amendment to the present Railpax Act. Probably all the participants spoke of their grave concern for the course of the war.

Several were able to speak with an assistant of Henry Kissinger. They found the assistant unreceptive at the outset; his truculence may, in fact, have been defensive. The group came away from the meeting with the feeling that the assistant understood the Quaker viewpoint; whether he could, or would, adequately reflect this viewpoint in the councils of government was doubtful.

The day following the interview with the presidential adviser's assistant, three Friends spoke with the chief of the Vietnam task force in the Department of State. At least one of the Quaker participants has the impression that, here, one spoke directly with an official of the CIA. The official was a former naval officer just returned from duty as head of the Vietnam pacification forces.

Each time a Quaker spoke of a specific inequity or atrocity in Vietnam, this official countered vehemently that this was untrue, that the news accounts were distortions of the facts, that the United States was acting with altruism and rectitude. Finally, one Quaker, unwilling further to argue past history, spoke of the temper of the American public, of the growing numbers of American deserters, and of the hatred of the government so often expressed on the campuses. This official listened silently to this argument; clearly he could not refute it.

Here, then, is the Achilles heel that the CIA must fear the most. Coldly, terminating the interview, the official asked for the name and address of the Quaker who advanced this argument. It was, once again, the chilling effect, the term the American Civil Liberties Union has coined to denote the threat of investigation.

There is a postscript to this story: Returning to William Penn House after the interview, the three Quakers listened to a Congressman of some years in Washington. In his remarks the Congressman stated, almost in passing, that the fulcrum of power no longer remained with the Presidency but now was in the hands of the CIA, about which only very little was known to the legislative branch. There is, of course, no gauging the truth of this statement, but certain it is, Washington was a cold, merciless place in February, 1971.

*(Clifford Neal Smith, formerly professor of management in Northern Illinois University, is a member of DeKalb Preparative Meeting, Illinois.)*

## Useful Information

IRENE GARROW-WERNE, Chairman of the Peace and Service Committee of Flushing, New York, Meeting, sends to members and attenders of her Meeting and other interested Friends information for use in writing to Senators and Representatives. Subjects covered are: The draft, supersonic aircraft, Indian affairs, punitive G. I. transferral to Vietnam for antiwar views, withdrawal of United States forces from Indochina, the trans-Alaskan pipeline, and local topics. The Meeting's address, where she can be reached, is: 137-16 Northern Boulevard, Flushing, New York 11354.



## A Quaker Writers' Conference is Paella

by Raymond Paavo Arvio

DIG THROUGH the rice. Ah, a delicious fish morsel. And here's a bit of clam. And a tasty whatsis. And more rice.

Writers are a funny bunch. Much like everyone else at conferences (they eat, laugh, sleep, argue, take walks), they differ in one major respect. They are having a love affair with words. Tasty morsels, one after the other, fill the mind, followed by reflection and more words.

No one has invented, even in this day of uncanny technology, a conference that could be conducted without warm bodies gathering somewhere. Even Quakers cannot overcome that hurdle. So they came together at Lake Minnewaska March 12-14 for a Conference for Quaker Writers—the first.

Sponsored by Alfred Stefferud, editor, Friends Journal, James S. Best, editor, Fellowship Magazine, and Raymond Paavo Arvio, editor, The Backbencher, the occasion attracted forty persons concerned with their role as writers not only in their religious community but in their role as Quakers in the larger (shall we say, commercial) community.

The tension between the requirements of the Inner Light as we perceive them and the world's demand is not a unique problem for writers. But, as for everyone in any class or occupation, it exposes its peculiar faces in its own way, in its own time.

The forty writers were workers in many vineyards: Children's books, articles, poetry, plays, religious education materials, short stories, essays, public relations, publishing, and propaganda. As this disparate group of writers (with equally disparate personalities and experiences) got acquainted with each other's tasks and commitments, they discovered others had the same problems, the same passions, the same disappointments, and the same keen desire somehow to serve God and man through the written word.

What was not clear in the general sessions or in the workshops came clearer in the meetings for worship, where people sought the place, as one writer said, where words come from.

Forty Friends became friends in two days. It was decided to continue the association, to enlarge the fellowship, and to meet again another year.

Quaker writers who wish to maintain

links with the Conference for Quaker Writers may write me—Raymond Paavo Arvio, clerk—at Route 45, Pomona, New York 10970.

## Support for Cardinal Shehan

THE FOLLOWING Minute of Support For Cardinal Shehan in his Defense of the Rights of Men and Women Indicted In Harrisburg for Conspiracy was received from Sam Legg, chairman of the Executive Committee of American Friends Service Committee, Middle Atlantic Region:

"Peace must be built by works of peace," said Pope Paul VI.

"The Executive Committee of the Middle Atlantic Region of the American Friends Service Committee minutes its support of Cardinal Shehan of the Diocese of Baltimore in his courageous defense of the human and legal rights of the 'Harrisburg Conspiracy' defendants. His action indicates that there is, indeed, constructive leadership in the American religious community. We know how much easier it would have been to disavow any responsibility to the defendants by their right to be assumed innocent until proven guilty in court.

"We have known some of the defendants. We know them to be men and women moved by conscience and sometimes desperation to bold acts in the name of peace. We cannot know their guilt or innocence of the charges now brought against them, but we can know and enthusiastically associate ourselves with the spirit which moved them to resist the inhumanity of war itself.

"Are their acts, both real and imagined, an indictment of the failure of the institutional church to do justice to the responsibility which it bears to 'build by works of peace' an alternative to war? How can we together take hold of the task of 'building peace' within the context of the church itself, confronting responsibly and creatively the difficult moral, political, and spiritual questions which lie at the root of war?"

## A Rising Son

CHARLES SWIFT, clerk of Santa Monica Meeting, California, on informing Friends Journal of the birth of a son, on March 12, to Fred and Elsa Etcheverry, claimed a new record for the Meeting: "Forty hours after his birth, little Etch attended Santa Monica meeting for worship with his doting parents. Within a week he had gone camping out."

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Photograph by Carolyn Wilbur Treadway

*Toros Mountain Villagers discuss with Savas Erocer, of Development Foundation of Turkey, the quality of their woven products.*

## **A Quaker Presence in Rural Turkey**

by Carolyn Wilbur Treadway

THE LIFE of Altan Zeki Unver is different from that of most of his Moslem countrymen. In a developing nation where seventy percent of the population lives in rural areas, his ideas and concern about his country's rural problems have resulted in a promising organization, which, like Altan's life, reflects and transmits the Quaker experiences that have influenced him.

While a university student in his native Turkey, Altan participated in work camps cosponsored by American Friends Service Committee and was instrumental in founding the former Work Camps Promotion Association of Turkey.

He went to the United States for master's degrees in economics and engineering and while there married Letitia Moye, who knew Turkey through a Quaker workcamp. Altan's thesis in economics formulated a plan for rural development in Turkey and stressed individual worth, dignity, and initiative and emphasized volunteer involvement with those in need and sacrifice on their behalf. In 1965 Altan and Tish returned to Turkey to field-test and effect some of the plans.

After a three-year pilot project in the Tarsus area, their endeavors have grown into the legally incorporated Development Foundation of Turkey. Believing that development for Turkey

depends on the leadership of its youth, Altan and Tish wanted to provide opportunities for students to develop a sense of social responsibility and action that would lead them back to rural Turkey.

In poverty-stricken Turkish villages, secondary education is rare. Some boys come to towns for schools—often without a place to live and without any adult guidance. Altan and Tish invited several boys to live in their home, thus starting Fellowship House, which today has a building and project center of its own and provides an experience in democratic, cooperative living for thirty-four boys, thirteen to nineteen.

Fellowship House provides a work and study program in basic agricultural and vocational training to help boys find tangible ways to relate to their society. Through supplementary programs, the youths practice their new skills in their own villages.

The pilot project also included development of well-baby clinics and libraries in the nearby villages, work camps, a day-care center for preschoolers from low-income families, and an educational and medical family planning program. Local groups and individuals participated in these efforts.

Modern poultry, dairy, and bee-keeping operations, traditional folk handicrafts, and irrigation development are changing the lives of villagers who formerly lived at a subsistence level.

The DFT staff members are "middlemen" here, but are unique among other outsiders to the village in that they are involved and trusted. They help start



projects and arrange marketing for the goods. Because they have no land or unclear title to what land they do have, most villagers cannot get credit rating or cash. The Rural Development Fund provides collateral for subsistence farmers and technical and managerial assistance to help them get started.

As one of the handful of private foundations in Turkey, the DFT meets many obstacles. The Unvers, other dedicated staff members, and the DFT's board of directors hope that a nationwide program to deal with the problems of rural Turkey can be developed similar to that in Tarsus.

#### News from Ghana

JANET EDMUNDS, clerk of Hill House Meeting, Achimota, Ghana, has sent the Meeting's annual report under date of December, 1970. The Meeting has twenty members, fifty-one attenders, and twenty-four children. It is held regularly at Hill House, Achimota, at 10 A.M. and at the Wesley Girls Secondary School, Cape Coast, at 11:30 A.M. on Sundays. A children's Meeting has been reactivated at Hill House. Up to fifteen children have been present at any one time. It is held approximately every three weeks, and all members of the Meeting, not just the parents, are encouraged to attend. Study groups meet monthly in homes.

Preparative Meeting is held every six weeks in the Accra area, apart from a break during the University and school long vacation and on two occasions when it was held at Cape Coast. Members at Cape Coast have been visiting patients in mental hospitals, a Salvation Army clinic, and workcamps. Accra Friends sang carols in the James Fort women's prison and in the James Camp men's open prison and borstal.

There is a library at the clerk's house where books are available for borrowing. Accra and Cape Coast Friends subscribed to the Home Service Committee pamphlet scheme.

The Meeting also has an action fund, from which payments have been made to a number of needy schoolboys and schoolgirls to carry on with their secondary education.

They also made a grant to Voluntary Work Camps Association of Ghana to enable them to buy equipment for their cleanup campaigns in Accra. Other grants have been made to Aburi School for social work in a nearby village and to Kakumdu Village School.

#### "Creative Listening" Resource

CLAREMONT, California, Friends have prepared a new edition of *Fellowship in Depth and Spiritual Renewal through "Creative Listening."* Requests for this pamphlet on small group dialogs have come from Quaker and other religious groups throughout the United States and in several foreign countries, including Kenya and Zambia. Methodists, Baptists (especially in Texas), Unitarians, Episcopalians, and Catholics have made use of the pamphlet. The new edition contains several additional questions.

The method outlined in the pamphlet was originally presented in an article in *Friends Journal* (July 15, 1963), "A Meeting's Creative Experience." Inspired partly by the work of Rachel Davis DuBois and partly by a similar project of West Richmond Friends, the method was evolved by the Claremont Ministry and Counsel Committee under the leadership of the late Peg Gray. It emphasizes the sharing of experience rather than discussion of opinions or theory and is based on receptive listening to each person in turn, without cross-questioning. The pamphlet is available (20 cents a copy plus postage) from Ferner Nuhn, 420 West Eighth Street, Claremont, California 91711.

#### Free Calendar

THE 1971 EDITION of the Calendar of Yearly Meetings, published annually by Friends World Committee for Consultation, is now available. It carries key information about the fifty-two Yearly Meetings of Friends in the world, including three newly created Yearly Meetings. Two of them are in North America—Alaska and Southern Appalachian Yearly Meeting and Association. The third, Central America Yearly Meeting, includes Friends in Guatemala, Honduras, and El Salvador.

Fifty-two Friends centers and offices are listed, for the information of Friends planning to visit outside their own Yearly Meeting.

Copies may be obtained without charge from Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102, or 203 South East Street, Plainfield, Indiana 46168.

#### Quaker Artist

DESMOND MCLEAN, of Haddonfield, New Jersey, Monthly Meeting, has had a painting, "War Machine," selected by the University of Delaware for its annual art exhibit.

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## 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.*

## Positions Wanted

**FRIEND**, age 25, with family, seeks employment at Friends educational institution. Doctorate in music from University of Michigan; two years' college teaching: Organ, piano, theory, music literature. Box P-511, Friends Journal.

**INSTRUCTOR OF VISUALLY HANDICAPPED CHILDREN** seeks position in rural area. Prefers elementary or preschool. Master's in special education. Has taught adults in Africa and worked in school for emotionally disturbed children. Has fulfilled requirements for California credential. Available now or in September. Philip Henning, c/o Burke, 6021 Ridge Drive, Washington, D.C. 20016.

**ELEMENTARY TEACHER**, female, 28, M.A., seeks meaningful position. Migrants? Indians? Ideas, please! Jane Taylor, 844 Hazel Street, Birmingham, Michigan 48008.

**TEACHER-DIRECTOR OF DRAMA** seeks position in Quaker school or small college. Teaching experience at secondary and college level. Interest in contemporary and Elizabethan theater, committed production, open community. Joel Plotkin, Interlochen Arts Academy, Interlochen, Michigan 49643.

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

**YOUNG FRIEND** needs full- or part-time job, preferably outdoors. Can type, cook vegetarian, live with kids, be joyful. 11, 5622 Alhambra Avenue, Baltimore, Maryland 21212.

## Positions Vacant

**HEADMASTER'S SECRETARY**. Typing, dictation, organizational ability, tact, and sensitivity. Start July 1. Please write Adelbert Mason, Abington Friends School, Jenkintown, Pennsylvania 19046.

**FINANCIAL SECRETARY** to assist school business manager. Typing, business machines, book-keeping responsibility. Start about June 1. Please write Nelson Saunders, Abington Friends School, Jenkintown, Pennsylvania 19046.

**COUPLE** to share home with six students in small, Quaker school-community. Teach history or biology/geometry. Farming, building, or mechanical skills desirable. Write Christian Ravndal, The Meeting School, Rindge, New Hampshire 03461.

**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.

**ADMINISTRATIVE SECRETARY** for the General Secretary of Philadelphia Yearly Meeting. A position of responsibility requiring secretarial skills and administrative ability. Please write Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia 19102. Telephone: 215-LO 4-1111.

**CAPABLE WOMAN** to care for newborn infant and supervise household. Sleep in; no cleaning or laundry. Pleasant suburb, Reading, Pennsylvania. Days off arranged. Write Anna Bohn, 119 Franklin Street, West Reading, Pennsylvania 19602.

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**HUMPHREY MARSHALL** items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

**WOMAN** desires one-bedroom apartment, private entrance, Newtown or Doylestown, Pennsylvania, 9/15/71. Availability known by 6/15/71. Box W-512, Friends Journal.

**HOUSE** in rural northeast for one-month retreat this summer. For male graduate student. Reasonable rent. T. Humphreys, 844 Hazel Street, Birmingham, Michigan 48008.

**ART WANTED**: "Peaceable Kingdom" and any other originals by the well-known Quaker painter of primitives, Edward Hicks, Write P. O. Box 128, Doylestown, Pa. 18901.

## Travel

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

**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.

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## Vacation

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**OVERLOOKING LAKE** on peaceful Chester County farm—modern one-bedroom apartment, completely furnished. Swimming, boating, fishing, riding. Secluded. Two miles to turnpike, forty minutes to Philadelphia. June to September. 215-363-7843.

**HEART OF VERMONT**, formerly a stagecoach stop, now "A Place for All Seasons." Atmosphere, comfort, reasonable rates, overnight accommodations. Brochure, Salt Ash Lodge, Plymouth Union 05057; or call 802-672-3748 (Philadelphia: 215-257-3269).

**VACATION IN BEAUTIFUL NORTHWEST**. Our two-bedroom home, Seattle suburb. Available entire month August. Paton and Beatrice Crouse, 1238-111th N.E., Bellevue, Washington 98004.

**SECLUDED CABIN** in the White Mountains, with electricity, running water. Accommodations for seven. Lake. Mrs. Wendell F. Oliver, 800 West Market Street, West Chester, Pennsylvania 19380.

**SUMMER RENTAL**. Furnished house. Central air conditioning. On quiet street. Convenient to bus and train. Late June to late August. Rent plus utilities. Box W-514, Friends Journal.

## For Rent

**APARTMENT**, Swarthmore, Pennsylvania. Four bedrooms, two baths, hall, kitchen, dining room, living room. On quiet street. Convenient to schools (grade, junior and senior high, nursery). Convenient to bus and train. Available June 1. Redecorated. Rent, \$185; utilities extra. Box W-515, Friends Journal.

## 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.

## Accommodations Abroad

**MEXICO CITY FRIENDS CENTER**. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m.

**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.

## Books and Publications

**FREE SAMPLE COPY**. Disarmament News and Views, biweekly newsletter. Address: 308 West 30th Street, New York 10001.

**R. W. Tucker's** essay, **THE LAMB'S RULE** on apostolic authority and how to lay hold of it (Lake Erie Yearly Meeting Lecture, reprinted from Friends Quarterly), and "The Centrality of the Sacraments" (from Friends Journal) available in readable homemade reprint from author: 1016 Addison Street, Philadelphia 19147. Price, \$1 (includes United States or Canadian postage); ten percent discount for ten or more.

**SESQUICENTENNIAL SCRAPBOOK** of Indiana Yearly Meeting: 64 pages of interesting, amusing, significant memorabilia. \$1.50. Checks payable to Indiana Yearly Meeting. Orders to Willard Heiss, 4828 North Illinois Street, Indianapolis 46208.

**ANOTHER LOOK** at first-century Christianity and its relationship to pacifism, to community living, to spiritual healing, to Arianism and other "heresies" that plagued the early Church: **All This Power—A Christian Dilemma**. Why were these ideas, without regard to merit, gradually abandoned by the Church and denounced as heresy? The answer, according to author C. D. Preston, is found in Luke 4:5-8. "... All this power will I [the devil] give thee [Jesus] ..." The Christian Church has utterly ignored this warning from the Council of Nicea in the fourth century until now. The argument runs to 132 dreary (?) pages, paperback. Extensive bibliography, provoking questions. Authorities quoted are fully identified. Privately printed. Order from Fellowship of Reconciliation, Nyack, New York 10960. \$1.50.

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

**ANTELOPE IN THE NET** to Wrestling is the range of the contents of the new publication, **Games Enjoyed by Children Around the World**. Games are classified as to age span and character and identified with country of origin. Available at fifty cents from American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 19102 or International Recreation Association, 345 East Forty-sixth Street, New York 10017.

## 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.

**HELP A HOMELESS CHILD**. Pledge ten dollars a month to the Child-A-Month Club, dramatic plan to increase adoptive placements of children with all the odds against them. For information, write to Spaulding for Children, 3660 Waltrous Road, Chelsea, Michigan 48118.



## Hlekweni Needs Help

A COMMUNICATION from Roy Henson, director of Hlekweni, a Friends rural service and training center near Bulawayo, Rhodesia, reports a need for support at a time when prolonged drought and rising expenses are threatening continuance of their program.

Hlekweni is appealing for funds to continue its program to train school leavers (dropouts) in agriculture. Every year fifty thousand young African boys leave primary school after seven years of schooling with no hope of further education or employment. Most come from rural areas. Because of the concern of their parents, the center has taken on twelve of these boys for a course in practical agriculture so they can return to their parents' farm and make a living there.

During the course, they learn about poultry, pigs, rabbits, sheep and goats, dairy, and irrigation and arable farming. They take part in all the activities at Hlekweni and become part of a community whose motivation is service and love. Many of those who have taken the course have become responsible members of their communities. They came as misfits, with no knowledge of work or human dignity. Most of them leave as young men, sure of themselves and of the value of the human spirit.

Up to now, the center has managed to finance the courses from local funds. Because of the third successive drought year and the rising expenses, that is no longer possible.

It is not possible for the farmers who send their sons to pay anything. They have lost most of their livestock and have no crops. It is difficult to see how they are going to exist.

This is one of the projects that have been approved for support by the "One Percent More Fund" and has received small amounts through the International Quaker Aid Program of Friends World Committee, 152-A North Fifteenth Street, Philadelphia, 19102. Friends may wish to share in the work.

BAINBRIDGE C. DAVIS

## Paris Peace Conference

AMERICAN Friends Service Committee, Clergy and Laymen Concerned about Vietnam, and Fellowship of Reconciliation organized the peace conference in Paris March 3-10. One hundred seventy Americans from forty-one states attended to find out what the participants in the Paris peace talks believe must be done to bring peace to Southeast Asia.

# MEETING ANNOUNCEMENTS

## Alaska

**FAIRBANKS**—Unprogramed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

## 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 Prevot, 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**—Unprogramed meeting 11 a.m. First-days. Clerk 582-9632.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**VISTA**—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 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 Road. Thyra Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

**SARASOTA**—Meeting, 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.

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

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

## Indiana

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



*The Main House, Pendle Hill, Wallingford, Pennsylvania*

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove Unprogrammed 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**—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

**EAST VASSALBORO**—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

**NORTH FAIRFIELD**—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 445-6812.

**ORONO**—Worship 10 a.m. For place, call 942-7255.

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

**SOUTH CHINA**—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

**WATERVILLE**—Worship 10:30 a.m. at Y.M.C.A. Phone: 873-1178.

**WINTHROP CENTER**—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

## Maryland

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

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

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

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

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

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

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

## Massachusetts

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

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

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

**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.

**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.

**MULLICA HILL**—First-day school, 10 a.m.; worship, 11 (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone; 478-2664. 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, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road near Mercer St. 921-7824.

**QUAKERTOWN**—Meeting for worship, 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. Phones: parsonage, (315) 986-7881; church, 5559.

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

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

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

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

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
137-16 Northern Blvd. Flushing  
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. Meeting for worship 10:30 a.m. followed by Forum.

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

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

**LANDSOWNE**—Landsowne 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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

**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. Eugene Ivash, Clerk, 453-4916.

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

## 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.

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

## 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.

## Sufferings

*Meetings, families, and friends may wish to send to Friends Journal the names of Friends and attenders who are in prison or face other action for their beliefs. Information about writing, visiting, and otherwise supporting imprisoned Friends is available from Gary Stewart, North Columbus Friends Meeting, 1954 Indianola Avenue, Columbus, Ohio 43201.*

**DANIEL BALDERSTON**, Berkeley, California, Meeting: Serving a three-month sentence in Penitenciaro Estatal, El Presidio Rio Piedras, San Juan, Puerto Rico, for joining in a nonviolent presence on the beach in Culebra being used for bombardment practice by the navies of six nations, against the wishes of the people of Culebra.

**ERIC MICHENER**, attender of Yellow Springs, Ohio, Meeting: Three years on probation with two year work assignment. He had pleaded guilty to nonregistration for selective service.

**VINCENT O'CONNOR**, attender of San



Francisco Meeting: Serving a sentence in Federal Correctional Institution, Box 7, Terminal Island, San Pedro, California 90731, for refusal to perform alternative service.

DUANE SHANK, attender of Lancaster Meeting, Pennsylvania: Sentenced to perform three years of probationary work for refusing to register for the draft.

KEVIN TOWLE, Monadnock Meeting, New Hampshire: Sentenced to two years' imprisonment for refusal to register for the draft, in Merrimack County Jail, Concord, New Hampshire 03301, awaiting reassignment to a Federal prison.

#### Released from prison:

Frank Femia, attender of Germantown Meeting, Philadelphia.

#### Friends Who Remain in Prison:

JAMES (BUD) ALCOCK, Wilmington, Delaware: In Federal Prison, Allenwood, Pennsylvania 17810.

RICK BOARDMAN, Acton Meeting, Massachusetts: In Federal Prison, Allenwood, Pennsylvania 17810.

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

GEORGE CROCKER, Minneapolis Meeting: In Federal Prison, Milan, Michigan 48160.

ROBERT EATON, Annapolis Meeting, Maryland: In Federal Prison, Allenwood, Pennsylvania 17810.

TODD FRIEND, Orange Grove Meeting, California: In Federal Prison, La Tuna, Texas, P.O. Anthony, New Mexico 88021.

JANE MEYERDING, Abington Meeting, Pennsylvania: In Federal Women's Reformatory, Alderson, West Virginia 26505.

JOAN NICHOLSON, attender of Media Meeting, Pennsylvania: In Federal Women's Reformatory, Alderson, West Virginia 26505.

WALT SKINNER, attender of Orange Grove Meeting, California: In Federal Prison, Lompoc, California 93436.

DECOURCEY SQUIRE, Morgantown Meeting, West Virginia: In Federal Women's Reformatory, Alderson, West Virginia 26505.

RALPH SQUIRE, Morgantown Meeting, West Virginia: In Federal Youth Center, Morgantown, West Virginia 26505 (expected release canceled).

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts: In Federal Women's Reformatory, Alderson, West Virginia 26505.

## Announcements

### Births

ALDERSON—On February 19, a son, KAI HARTLEY ALDERSON, to Even Wroe and Sue H. Alderson, of North Surrey, British Columbia. The father is a member of Haverford Monthly Meeting, Pennsylvania.

DAVIS—On March 16, a son, BRYAN DAVIS, to Larry and Doris Davis, members of Santa Monica Monthly Meeting, California.

LANAHAN—On March 4, a daughter,

SARAH JESSICA LANAHAN, to Deborah W. and Thomas Lanahan, of Charlestown, Massachusetts. The mother and the maternal grandparents, Robert and Katharine Way, are members of Kennett Monthly Meeting, Kennett Square, Pennsylvania.

OAKS—On December 31, in Lockport, New York, a son, PERCY WALTER OAKS IV, to Barbara and Percy Oaks III, members of Rochester Monthly Meeting, New York.

VEDOVA—On February 14, a son, PETER ANTHONY VEDOVA, to Harold F. and Alice Beal Vedova, members of Ridgewood Monthly Meeting, New Jersey. The maternal grandparents are members of Evanston Monthly Meeting, Illinois.

### Marriages

PROVINSKI-THOMPSON—On January 9, in London Grove Meetinghouse, London Grove, Pennsylvania, LEONA SMEDLEY THOMPSON, daughter of Mr. and Mrs. Harold E. Thompson, and JOHN PAUL PROVINSKI, son of Mr. and Mrs. John K. Provinski, of Herkimer, New York. The bride and her parents are members of London Grove Monthly Meeting.

ROSS-BOUCHER—On December 2, MARY BOUCHER and KEN ROSS, of Santa Monica, California, Monthly Meeting.

SHAUB-AUSTIN—On February 6, in the Florida Avenue Meetinghouse, under the care of Friends Meeting of Washington, D.C., GWEN AUSTIN and BUD SHAUB.

YOUNG-PARZIALE—On February 20, at Woodlawn, under the care of Friends Meeting of Washington, D.C., ANN E. PARZIALE and H. JACKSON YOUNG. The bride is a member of Friends Meeting of Washington.

### Deaths

BERK—On January 27, in Flushing, New York, JACQUELINE BERK, an attender of Morningside Heights and Flushing Meetings, New York. She is survived by her husband, Arthur; a son, Fulton; and her parents.

EVANS—On March 22, ARMINTA EVANS, aged 84, a member of Millville Monthly Meeting, Pennsylvania. She is survived by her husband, William; seven grandchildren; and one great-grandchild. Arminta and William Evans had celebrated their fifty-fifth wedding anniversary on February 16.

MCVAUGH—On March 12, JOHN E. MCVAUGH, aged 86, a member of Westfield Monthly Meeting, Riverton, New Jersey. He was a graduate of George School and taught there several years. He founded the McVaugh Construction Company in Riverton. He is survived by two daughters: Mrs. Ruth Allen and Mrs. Anne Knight; two sons: Edwin S. and John, E. Jr.; nine grandchildren; and five great-grandchildren.

SMITH—Peacefully, on February 25, on the farm of a son, in Buckingham Township, Pennsylvania, near Buckingham, Meeting, of which she, at 104 years, was the oldest member. She was born on a farm in the adjoining township of Upper Makefield, near Dolington, Pennsylvania. The widow of Heston J. Smith, her latter one hundred years were lived on farms in Buckingham Township. Of her four children, two sons, James Iden Smith and Philip W. Smith, both of New Hope, Penn-

sylvania, and a daughter, Mrs. Dorothy H. Aldrich, survive. Thirteen grandchildren, thirty-one great-grandchildren, and four great-great-grandchildren also survive.

## Coming Events

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

### 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.)

8—Oils and watercolors of Rene P. Marks, member of Abington Monthly Meeting, Pennsylvania, on display. Studio Inn, Route 32, ¼ mile north of U. S. 202, New Hope, Pennsylvania, 11 A.M. to 5 P.M.

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.

9—Spring Meeting of Friends Historical Association and Friends Social Union, Westfield Meetinghouse, Riverton, New Jersey. 11 A.M., worship; 12:30 P.M., box lunch; 2 P.M., Alfred W. Braithwaite: "Three Hundred Years Ago—Penn-Mead Trial and Its Sequel." All welcome.

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.

Spring Term Lectures, Pendle Hill, Wallingford, Pennsylvania, 8 p.m. Public invited.

Quaker Biographies—Henry J. Cadbury

- 3—The Fothergills
- 10—The Pembertons
- 17—Anthony Benezet
- 24—William Allen
- 31—John Bright
- June 7—Rufus M. Jones

### 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.

from Silvermine Publishers

# Dark Testament

and other poems



PAULI MURRAY

Here at last is Pauli Murray's powerful poem, *Dark Testament*, and forty-nine other of her poems, collected between two covers. Virtually hidden for 22 years while its author pursued her destiny as a civil rights and women's rights champion and, at the same time as an attorney and professor of law, *Dark Testament* speaks so eloquently of the plight of black Americans that it might have been composed yesterday.

Dr. Murray won her badge of honor as a civil rights activist in the Forties — long before the Freedom Rides — when she was arrested and jailed in the South for refusing to be segregated and when she led student sit-ins in all-white restaurants in the nation's capital.

As a poet she was a protégé of Stephen Vincent Benét and was encouraged by Langston Hughes, Countee Cullen, Jean Starr Untermeyer, Lillian Smith, and many others. The title poem of this volume inspired Morris Milgram, who wrote the introduction, to start a career of developing genuinely integrated housing. Now over 13,000 people live in open housing owned or built by firms Milgram organized; and this might never have begun but for Pauli Murray's *Dark Testament*, which taught Milgram that the ghetto perpetuates black unfreedom.



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*Dark Testament*, a long poem, sets the tone of determination that prevails in this collection. Bearing poetic witness to the dreams and horrors of black people, it is technically excellent in its combination of skillful rhythms and clear images. Many of the shorter poems are occasional: a riot, F.D.R.'s death, or a lynching provide the impetus. There are also lyrics which derive success from insight into basic emotion. Murray's sometimes rhetorical poetry is the product of a sustained enthusiasm for poetry combined with a dedication to man's civil rights. Anyone interested in understanding the generation which came of age in the 1930's will admire these poems.

*Library Journal*

... the poems carry the keen insights concerning life that are found in the writings of Anne Morrow Lindbergh.

Greene  
*The Boston Globe*

... the poems written in Harlem before 1941 are just as timely now ... This shy poet touches on what is truly "native American" -- the possibility of becoming members of a World Community.

Platov  
*Fellowship*

... her message comes through clearly and nobly, with the truth and mellowness to which her own endeavor, like her prophet's dream, directed her.

Laube  
*Sign: National Catholic Magazine*

# Dark Testament

and other poems