

July 1/15, 1971

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



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# FRIENDS JOURNAL

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BRINTON TURKLE, a writer and illustrator of books for children, is a member of Fifteenth Street Preparative Meeting, New York. Viking Press recently issued a film-strip of his book, *Thy Friend Obadiah*, which he narrates. He "realized an old ambition" this spring when an alphabet book, *C for Circus*, written by Bernice Chardiet and illustrated by Brinton Turkle, was published.

MOSES BAILEY is professor emeritus in Hartford Seminary Foundation and is a member of Hartford Monthly Meeting, Connecticut. In a letter accompanying his piece, he described it as "something for a rainy day in the editorial office."

CANDIDA PALMER enclosed with her article a pressed violet and a number of alternate titles. Among these were: "Of Magazines, Mailings, and Mimeo-Miseries" and "Bled to Death; Gone Home." She lives in Gallipolis, Ohio, and is a member of the Monthly Meeting of Friends of Philadelphia.

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THE PHOTOGRAPH ON THE COVER, by Margery Lewis, is of dinnertime at a workcamp in South Philadelphia in 1960, organized by David S. Richie. He is the subject of a Quaker Portrait by Ada C. Rose that begins on page 356.



# Today and Tomorrow

## Stop, Look, Listen, Sense

AS A COUNTRY BOY who has felt at home in only a few of the cities he has lived in, we read about Marilyn Wood's idea for a new show at the Museum of Contemporary Crafts in New York. We participated in it vicariously and are much the better for it.

The show was called *CitySenses* and was an attempt to have people themselves create an exhibition out of their experiences in the city. After various suggested undertakings, the participants returned to the museum to record what they saw and felt in painting, writing, recording, and stage sets for all to see.

Marilyn Wood, a former dancer and choreographer, has experimented before in "participatory performance" and "recycling experience": "The idea is to use the city for sensual investigation and to give people a heightened awareness of what is happening to them. The city is really an extraordinarily rich resource if you approach it where you are and not on a head trip somewhere else. It's incredible how much there is going on if you only pay attention. People are always looking for new ways to share what they feel, but they need to be given permission to do it somehow."

Participants have a choice of ten routes and pointers for experiencing the city. Examples: Ask a fellow passenger directions to your destination; try and find out where he is going and if he feels good about going there. Record some dialog heard near you. Give up your seat to someone else and note the responses. Walk and run in the area of the Museum; ride a bicycle, stroll in Central Park. Listen to the city. Street dramas; observe happy and not-so-happy urban encounters. Choose a streetscape for color—which one attracts you? How many times can you find it in a block? Choose to feel big . . . expand, get taller, stretch the eyes and the senses. Go to the highest place you can find and look down and around; dig the 3-D city map.

The idea of the exhibition is to force participants into spending an hour to develop a meaningful relationship with some small area of the city and then to convert that relationship into some sort of self-expression.

The one we chose was the simplest of all: To greet in some way everybody we passed in our daily toings and froings. It was "Hi!" or "Good morning," or "My, that's a sweet baby!" or "Excuse me" (city people always are bumping into each other), or "Nice day, isn't it?"

We cannot make a work of art or a recording of the results, but we can attest to its value. We proved the falsity of a bit we picked up in a sociology course, that in a city one keeps one's equilibrium only through anony-



Basil Rakoczi, in *Vie Quaker*, Monthly publication of France Yearly Meeting. *The boat is a medieval Christian symbol of salvation that recalls incidents in the Old and New Testaments.*

mity and unawareness of people. We learned all over again that many city people are country boys like us, who used to wave at everybody on the road. People are people and want somebody's touch or smile or smidgin of friendliness. The young ones especially—how they light up at a token of humanness! Old people, too; the lonesome, lonely ones who take a little time to respond, having forgotten the friendships they once had. Black people, without exception, responded happily, considerably, genuinely. The in-between ages were less responsive; we know why and do not hold it against them.

A smile is a glorious adventure: Cheap. Easy. Natural. Welcome. Happiness is easy to share. Decency and good manners can be common coin. We are all people; Shakespeare had Shylock say it, and Jesus said it to the woman at the well.

## How to Find a Meeting

A DIRECTORY of Meetings and Worship Groups in Green Pastures Quarterly Meeting, Michigan, is described in the bulletin of Lake Erie Yearly Meeting as differing from the directory of the Friends World Committee "in the fact that how to get to the meeting place is included when possible." The directory is then summarized as to its mention of four new groups; for three of them, some geographical information is added. One entry, however, reads simply, "Chelsea (at Romans 12:13)."

Romans 12 is a chapter on the duties of Christians. Romans 12:13 reads, "Distributing to the necessity of saints; given to hospitality."

Obviously, a Meeting that truly does that in the Gospel spirit needs no address. One merely arrives in the general area and asks anyone, and more explicit street directions are superfluous.

We need more Meetings like that, old and new. Welcome, Chelsea, and may we all learn from you.

# A Quaker Portrait: David Shoemaker Richie

by Ada C. Rose

DAVID S. RICHIE is not a man for clichés, but in his thirty-eight years of involvement in the workcamp movement he has found help and comfort in several maxims: "It is better to light a candle than to curse the darkness." "Work is love made visible." "To work in love is our way to pray." "A joyful heart filled with love is everywhere at home."

To those who think these adages may set impossible goals, David's reply is, "We should try. Look at the life of John Woolman. Look at the life of Gandhi."

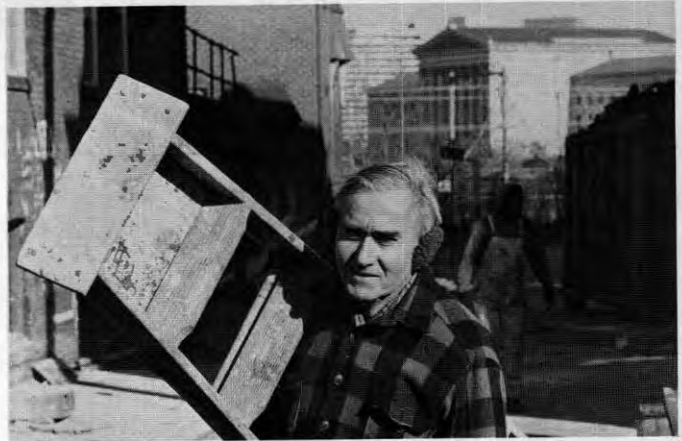
The workcamp movement, where David's most significant contribution to human welfare has been made, was originated by Pierre Ceresole, a Swiss war resister, shortly after the First World War. His concern for peace and brotherhood, actuated by his dynamic spirit, enabled him to organize an international workcamp in 1920 to clear the rubble of conflict and build huts for refugees near Verdun. Despite apathy and opposition, the movement spread, and projects in Europe and India witnessed to the concern of the volunteers for peace through international cooperation and hard work.

When the United States was in deep depression in the 1930's, American Friends Service Committee sought ways to enlist college people in ways to cope with urgent social problems. The committee then adapted the workcamp idea and held the first camp in this country at Westmoreland Homesteads, a community the Government was building in western Pennsylvania for ill-housed coal miners. The campers, led by Wilmer Young, helped put in a water system that included a reservoir and several miles of ditch. The embittered miners were gratified.

The project made a deep impression on the fifty volunteers, including David. It marked a development in the workcamp as an educational instrument for social change rather than just an opportunity to witness for already convinced pacifists. Volunteers were asked to pay for working to serve their fellows in need.

The next summer American Friends Service Committee asked David and Mary Richie—just eight days after their marriage—to lead the first urban camp in crowded South Philadelphia. They have done so five other summers since, but David's wish to make educational opportunities available for those who could not afford to pay led him to persuade AFSC to allow him to lead self-financing Interns-in-Industry projects five other summers.

David was lured away in 1939 from his teaching job



*David Richie prepares to participate in a workcamp project in Mantua, West Philadelphia.*

in Moorestown Friends School, which permitted such summer opportunities, to become secretary of the Social Order Committee of Philadelphia Yearly Meeting. His requirement was that such summer opportunities continue if he worked hard enough the rest of the year.

He did work hard. His committee encouraged him to experiment with weekend workcamps to make available the values of summer workcamping in winter and to many more volunteers than those willing to spend a summer "paying to work without pay."

Wilmer Young's response to the idea was, "I think you've struck gold." Since then for thirty years, each weekend October through May, at least one camp has been held—sometimes three. David has been at one of them almost every weekend.

American Friends Service Committee asked David to go to war-ravaged Poland in 1946 to organize the first international voluntary workcamp. The camp was not possible that summer, but David was kept busy transporting relief supplies and gardening with Polish children. The next winter he was called to Finland to organize the first weekend workcamps there.

In the summer of 1947, the ruined village of Lucimia, down by the Vistula, was the scene of one of the most memorable workcamps in David's career. Every camper came to know deep in his heart this truth: "While the old order is destroying itself, a new order of men and of nations is already beginning its slow but sure evolution—its name is Brotherhood, its method is Cooperation, its spirit is Love."

American Friends Service Committee received an appeal soon thereafter from a conference of workcamp organizers in Europe: "Send us a third-class-ticket, peanut-butter-sandwich guy like Dave Richie."

David went back again to help with camps in Finland, Germany, Italy, and Poland. Later came opportunities to help with workcamps in India and Japan and a dozen countries in Africa and to take part in international conferences of workcamp organizers in Yugoslavia, Austria, France, India, and the Cameroun. His travels were financed by Friends but were made economical by the generous hospitality of the new friends he made along



the way. During his first six-months' tour of Africa, he spent sixteen dollars for food and lodging.

The results have been considerable. They have been an encouragement to people who seek self-respect and courage to carry on. They have done much for the campers themselves. One weekender wrote: "It was like a door slammed *open* in my face." A Finnish camper said, "One who has once experienced true happiness will always strive to bring happiness to others."

David has discovered Philadelphia workcampers in almost every country he has visited—as Peace Corpsmen, teachers, doctors, and diplomats—and in almost every state he has visited from Maine to California—VISTA volunteers, social workers, city planners, housing technicians, lawyers, and housewives, all of whom seek and promote nonviolent social change in their own way.

Many a comfortable, self-satisfied home has been shaken up by returning weekend workcampers. One parent complained, "Workcamp is maladjusting my daughter to living in Chestnut Hill!" (Was this one of the starting points for our current revolution?)

A pamphlet David prepared explains how weekend workcamping can be organized. It has helped others to do so in at least a dozen cities in the United States and half a dozen countries abroad. "You can count the seeds in an apple but you can't count the apples in a seed."

David in recent years has focused his own involvement and that of as many workcampers and Friends as he could enlist in the Mantua area of West Philadelphia, one blight in what Chamber of Commerce types call the "City of Brotherly Love." Here he has found residents to lead the workcamps and local community self-help efforts to cooperate with. Most of the involvement of Friends has been limited to providing Mantua block leaders with summer outings for the children, gifts for their Christmas programs, and clothing for community thrift shops. Such projects have not solved basic problems but have made it easy for David to fill his old Volkswagen bus with Mantua residents to visit more than twenty Friends meetings for worship and forums in the past two years.

Out of these working relationships has come a major joint enterprise—Friends Housing, Inc., which has eleven Mantua residents on its board. Nineteen large vacant and vandalized houses are now being rehabilitated with Federal funds and subsidies for fifty-two low- and moderate-income families. If this project is successfully completed, David says he can die happy, but the major problems of Mantua will remain unless other friends join the search for basic solutions.

David's worldwide witness received acknowledgment from the academic community in the form of a unique honorary degree. Wilmington College conferred on him



*Workcamps include opportunities for play, worship, discussion, and fellowship.*

the degree of Doctor of Human Reconstruction. The citation mentions his graduation from Moorestown Friends School and Haverford College, lists some of his accomplishments, and includes this sentence: "Significant, indeed, is the influence David Shoemaker Richie has had on the lives of workcampers, both by his teaching and his example of a life wholly dedicated to reconciliation and justice."

David Richie has three special sources of help and comfort: Mary Wright Richie and their two daughters, Barbara Richie Snyder and Martha Richie. And David's womenfolk have worked with him, shared his travels and his workcamps, and minded the store while he is gone. In his Christmas letters, David mentions Mary's support: "During the year, Mary provided food for approximately five thousand workcampers' meals"; "Mary took care of approximately seventy-eight hundred meals"; "Mary not only has kept the home fires burning, made the necessary dresses and nightgowns for the girls, and cut all our hair, but also has outfitted with food the largest number of weekend workcamps we have undertaken to date."

The flyer sent in reply to inquiries about the Friends Weekend Workcamp Program (1515 Cherry Street, Philadelphia 19102, if you want one), outlines the program for anyone fifteen years of age or older, beginning with supper on Friday, then working, playing, and worshipping together until the middle of Sunday afternoon. Why?

To discover "the joy of new friendships and new awareness, new maturity, new self-confidence, new purpose, new concern for justice and for human dignity."

If you are nice and comfortable and want to stay that way, do not ever talk to David S. Richie. If you want to keep your life to yourself, never risk reading David's letters or books. (*Building Tomorrow*, published in 1959, still is a relevant call to the religious search for a better industrial society). David may make you feel the way he feels: "It *hurts* to feel the selfishness, self-righteousness, and fear that grip our privileged groups and block a breakthrough to the good and abundant life for all that is now possible if only we cared and shared."

## Power of Worship at the Trial of Peter Blood

by Patricia Lyman

I AM MOVED to share an experience I had in Detroit. It is really impossible to capture the spirit and the mood of what I am about to relate, but I will try to.

I joined about seventy other Friends at Ann Arbor Meetinghouse to support Peter Blood, who was about to be tried in the district court for resisting the draft law. We spent three days in worship, prayer, singing, and seeking to prepare ourselves for the trial, but what I want to share with you is Peter's witness at the trial.

In gathering in the courtroom, we settled into a meeting for worship, in the hope that the power of a meeting for worship could be effective there. This atmosphere we tried to maintain throughout the trial.

The bailiff asked all to rise, and perhaps only twenty or so did. Judge John Feikens entered. After he was seated, he remarked that Peter had sent him a letter explaining that some of the Quakers in the courtroom, including Peter, would not be rising for the judge, because of their belief in equality. The judge said he understood and accepted this. We were gratified for his remarks, for such behavior usually is contempt of court.

Peter had decided to defend himself, with a lawyer to aid him. Peter is an articulate and sincere Friend. He wanted to present the truth as he saw it.

After the first twelve jurors were called, Peter was permitted to question and challenge them. By his manner of addressing and questioning the jurors, Peter tried to turn the courtroom into a humane place. The district attorney, on the other hand, asked some short, sharp questions about their occupations and was businesslike and formal.

The district attorney called his only witness, the clerk of the Ann Arbor draft board. She is in her early twenties. The attorney placed Peter's draft file on exhibit and then asked her to prove that Peter had violated the draft law. It was brought out that Peter had failed to show up for alternative service at Butterworth Hospital and therefore was guilty of violating the law. During a break for lunch, young Friends shared sandwiches with the clerk and learned she is against the war.

The attorney said he rested his case. Peter was allowed to cross-examine her. He asked her to read various documents, among them letters about his stand on the draft. He was able to prove that he had kept in touch with his draft board. The files showed how his position on the draft had changed since 1964, when he felt the draft was unjust but that he was unclear as to his direction, to the present, when he felt he could not cooperate.

After the clerk's testimony, Peter's defense was presented. Legally, as the district attorney repeatedly pointed out, Peter's only defense would have dealt with whether or not he showed up at Butterworth Hospital for work. The judge, however, remarked several times to the attorney that if Peter (like him) were a trained lawyer, he perhaps would have been able to twist and turn the question around so that it would be legal, but since Peter was not, he would be given much freedom.

Peter thus was able to present a witness that normally would not be allowed in court. Throughout, there was much humor in the court, as the judge tried to deal gently with Peter's legal mistakes.

Throughout, Peter and his witnesses often would pause in silence, in keeping with the spirit of worship in the court we all were trying to maintain. Nothing was hurried or unthoughtful.

Peter's first witness was John McCandless, of Philadelphia Yearly Meeting. Peter asked him questions pertaining to civil disobedience in the Society of Friends. John gave an interesting analysis of it. The judge was especially interested in hearing more about Quakers and asked John why Peter would not do alternative service, when Quakers were well known for their service. John tried to clarify the difference between voluntary service and service under the draft.

Dr. Marjorie Nelson Perisho was called to the stand. Peter asked her to describe her experiences in Quang Ngai, where for several years she had worked as a doctor, but the judge ruled that Vietnam had no direct bearing on the case. Peter tried to explain that Marjorie's experiences had a great influence on his decision, but the judge would not recognize it at this time. Marjorie left the stand without testifying. We wondered whether any of Peter's witnesses would be permitted to testify. We sat in silence as the judge ended the session for the day.

We went back to Ann Arbor to spend the night at the meetinghouse and in Friends' homes. The next morning we held a meeting for worship before we made our trek back into the city.

When court began, Peter called his next witness, Horace Champney. Horace, a retired professor of philosophy, had made the trip to North Vietnam aboard the Phoenix. He is a gentle man. He has a white beard and twinkling eyes and can be very vocal about his beliefs.

He was asked if he had any scruples about taking an oath, as the other Quaker witnesses had refused to take one. He replied that he had some but was willing to take one. He said, however, "Do you really mean that you want me to tell the truth, the whole truth, and nothing but the truth?"

Judge Feikens assented. Peter began questioning Horace Champney. Horace explained that he had certain prejudices that he felt he must share with the jury before



he testified. He started to say that he was an American, he deeply loved his country, and therefore felt a need to express truth to people as he saw it. The judge interrupted him to say that this did not directly pertain to Peter.

Horace turned and looked at the judge.

"But you asked me under oath to tell the truth, the whole truth, and I have to say this, or I would not be telling the whole truth."

The judge gazed back at Horace.

Horace began to discuss the Vietnam War. The district attorney objected. The judge sustained the objection, but Horace continued to speak.

Peter asked Horace to speak, if he felt able, only on events that affected Peter's decision. Horace sat impassively for several minutes and finally said he was able, although he felt he would be leaving out an important part of his testimony. He then related how, when he came back to America from North Vietnam, he felt that he had to share his experiences with Americans. Once he spoke at Oberlin College, where Peter was a student. He told of his trip to North Vietnam; the judge was interested in how it affected Peter's decision on the draft. Horace spoke of what he saw and the effect the war had on the North Vietnamese. Several jurors seemed affected to tears. When Horace left the stand, the courtroom was in silence for several minutes.

Peter called Richard Evans to the stand and remarked that he felt Rich was well qualified to speak on certain issues. He is quiet spoken and has an air of gentleness. Peter asked Rich to describe and explain Friends' corporate decision and clearness committees. He tried to show that Peter had come to his decision about his actions through clearness committees that tested his decisions. Rich also tried to make the court see that not only Peter but also his supporters in the room felt themselves to be on trial—and in fact, that judge and jury also were on trial.

Rich began to explain the change of feeling in the Society of Friends from the acceptance of alternative service to the present open resistance to the draft. He read from the statement issued at the Richmond Conference on the Draft in 1968 and parts of the new advice adopted by New York Yearly Meeting: "Friends should try to be aware of the ways that the military tends to influence the life of our country and the world and oppose the extension of such influence." Rich tried to show why Peter was compelled not to obey the Selective Service law.

After lunch, Peter called a member of the Ministry and Counsel Committee of Ann Arbor Meeting. She was to read a letter, but the judge ruled it was not pertinent to the case. At one time during the trial, the judge said there is a time and place for everything, a time to laugh and a time to cry, but this was not a time for this kind of witness.

Peter then placed himself on the witness stand. He

## Air Support

I see the bomb as clearly as if it were falling  
Through the quiet air  
Of the New England countryside,  
Although it shafts downwards  
In a far place, so far that it is near.  
The other side of the earth? Here.  
Part of the continent.  
The air whistles too brief a warning,  
Then the thatched roof, bamboo sides,  
Wood rafters, crockery, cotton-clothed  
Father, mother, grandmother, burst and shatter,  
The mud floor gapes. The splinters, dust and blood  
Spray in a widening circle  
There/here. Red blotches everywhere;  
On my hands, in my eyes, dripping from my arms.  
The baby flies, thrown by the shock-wave,  
Out of her hanging cradle by the side of the  
now-demolished hut.  
She curves through the air, eyes wide in fear.  
Air gives her no support. She cries to be caught.  
I cry here, "Catch her! Catch her!"  
While as in a dream a thousand uniformed extensions  
of my bloodied arms march past with backs turned,  
And with blind eyes pull levers, turn switches,  
And there/here  
I see the bomb as clearly as if it were falling  
Through the quiet air  
Of the New England countryside.

MAIDA FOLLINI

tried to clarify certain points that he had not been able to bring out in questioning the witnesses. First, he shared with the court the testimony that Marjorie Nelson Perisho was going to present. He could do this because he was on the stand and could tell how her experiences affected him. He told of two experiences Marjorie had had as a doctor. A little boy had been carried into the hospital, his leg blown off. His whole family had been shot down by an American helicopter; he was the only survivor. Peter related Marjorie's capture by the Viet Cong, who kept her a prisoner for nearly two months. American planes would bomb the prison camp, and she would have to take cover. Once she came out of the shelter to find no damage—only little metal splinters. She realized that these were antipersonnel weapons, bombs that killed or mutilated human beings but did not damage buildings.

Peter rested his case. It was time for the final arguments.

The district attorney summed up his argument: Peter had been given a CO status but had failed to show up at Butterworth Hospital for work. Therefore he violated the Selective Service law. He asked the jury to return a verdict of guilty.

Peter rose. He asked if he could put something on exhibit before he made his final argument. The judge assented, and Peter asked that the New Testament be placed on exhibit.

*Surely we must get used again to the understanding that Christian thinking is both free and ordered; it is never loose but always disciplined thinking, disciplined by the recollection of the original words of the Biblical witnesses which it reproduces and without which it would be meaningless.*

KARL BARTH

He then faced the jury in silence for several minutes. There were two main reasons why he could not obey the Selective Service law, he said. The first one was that men were compelled to do service without their free choice. The second reason was far more important: "In the past we have been all too willing to cooperate with the military institutions so long as we were not personally forced to bear arms or wear uniforms. By cooperating, even as conscientious objectors in compulsory civilian work, we participate in and help perpetuate a military system that deprives people of their rightful goods and lives."

Peter referred to religious compulsion and stated that the law was unjust for many people. He mentioned the instance of William Penn, when a jury did not find a defendant guilty because they felt the law was unjust.

Peter looked at the jury. They were about to go in another room to decide by consensus whether he was guilty, he said. He told how Friends reach consensus and asked them to consider using that method in making their verdict.

He then picked up the Bible and read from the First Letter of John.

The verdict was guilty.

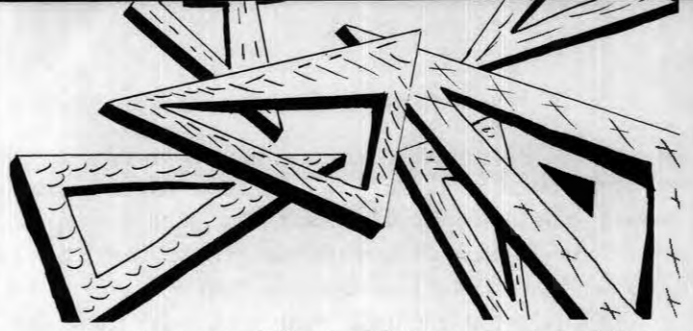
Judge Feikens turned to the jury. Some of them may feel that something is wrong, he said, but they should not worry, for they had done their duty as citizens.

After the jury was dismissed, the judge turned to the audience. He said he was very impressed by the sincerity and attentiveness of the audience.

The trial affected everyone in the courtroom. Peter was able to present a witness of his beliefs to an attentive jury and judge. I am sure none of them went home unaffected.

*Peter Blood writes four months after the trial: "It looks as if I will not be going to prison after all, as I had long expected. A Friend who is a law professor wrote the judge, John Feikens, and asked him to be lenient, since I never would have been convicted if I had pursued physical exemption from the draft or pursued some technical defenses at my trial. The judge is almost certainly now dropping charges on those grounds.*

*"I'm not happy about the 'reason' for my being 'sprung'—but I feel that Judge Feikens's action runs much deeper than that. On a number of occasions he showed how deeply touched he had been by the defense and subsequent contacts with Friends."*



Robin Segal, Walter Biddle Saul High School of Agricultural Sciences

## Progressions of an Art Student

MONDAY. The *negative spaces* are as important as the positive spaces—the *spaces between* (the trees) *above* (the hills) *among* (the flowers) *under* (the bridge).

Tuesday. Design the negative spaces—make them expressive, interesting, symbolic with their own shape and intention.

Wednesday in class. Paint, decorate the negative spaces; leave the positive design blank.

Make a statement with the negative spaces—a negative statement.

Assignment: Make a positive statement with the negative spaces.

Sunday. I'm all mixed up. The counter design has become more articulate than the design. The negatives were supposed to say, *Yes*. These scream, *NO!* What is wholeness? Where is wholeness? I'm so tired of trying to get them, the *NOS*, to say *Yes*, for another day.

This week *the shadows*. Even the darkest shadows have color. Shadows have shape and depth. A shadow is not a silhouette, which is flat.

To paint a nocturne—first paint in the color, then paint it out, graying, darkening, not losing the color, nor the shapes, nor the depth. The moonlight goes on last, a glaze over the colored darkness. Never lose the color or forget the depth.

Assignment in *chiaroscuro*—intense light with intense shadows. What isn't painted in to begin with won't be perceived in the shadows. They are hard to paint. They are really only bright areas when the light is withdrawn—that makes it easier; at home in the shadows.

*The mists* are turning out flat and lifeless. Says he: Your grays have no color. You've left out the reds and the yellows. Now gray them with opposites.

The mists are more stubborn than the shadows or the negative spaces. I'll start over, together with Yeats: ". . . The blue and the dim and the dark cloths/ Of night and light and half light . . ."

The grays are beginning to have substance, form, even color; now add Yeats's "silver and golden lights."

" . . . I have spread my dreams under your feet;/ Tread softly for you tread on my dreams." Yeats, that blessed soul!

Today my brush, my hand, can do nothing right—no color, no design, no statement, only a dull mind. *Religious Art*: When painting the heavenly hues/ In pinks and cerulean blues,/ Rose madder, and umber,/ Viridian—*caramba!*/ The caps are stuck fast on the tubes!

The assignment, still—he says there's never an absence of all light, never only negative, complete shadows, or all mist.

Make a positive statement from the shadows, the negatives and the mists—for another day.

EMILIE CARSTENS



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## People Behind Bars

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### Aphorisms About Prisons and the People in Them

by Joseph Whitehill

NOT ALL the following is my own. Much was told me by inmates, and much was heard in private from persons who would officially be shocked at what they themselves have said and would be appalled to suffer a just attribution.

1. No human institution ever reformed itself from within. The most admired and defended quality of a prison is its status quo. Thus, when private citizens begin to take close interest in their prisons, the flinch from behind the walls is audible.

2. Punishment works well—when applied to persons eleven years old or younger, in a context of credible love, and when swiftly applied and swiftly removed.

*But, you do not punish other people's children.*

Ever.

3. Every prison riot is the fault of the prison administration.

4. All prisons are governed with the consent of the prisoners.

5. If the energy locked up in racial tension (so subtly encouraged by the keepers) were harnessed to a purpose, we could light the city of Baltimore.

6. Guards and prisoners come from the same level of society, often from the same neighborhoods, sometimes from the same family. No wonder they hate each other so.

7. Metaphor: If every morning of a man's life he were obliged to put a hundred-pound weight on his back before he got up and had to wear it all day until he went to bed, what would happen on that day, after all the years, when he was first excused from the weight? To himself he would seem to fly; he would miss his footing and fall, however.

In prison, a man spends every waking hour thinking, with varying degrees of concentration, about getting out or being out. Years of thinking about only one thing produce a cast of mind that maladapts it for thinking about anything else. When he is released, and there is no longer need to think about getting out or being out, his printed mind stumbles from the strangeness. This is part of what is called being prisonized.

8. The more time a man serves in prison, the more likely is he to return.

9. Metaphor: If the force of gravity were to treble for just one man, while everyone else remained unaffected, he would have a hard time explaining to the rest why he tired so easily and fell down a lot.

Prison softens a man physically by keeping him in short-

compassed idleness for much of the day. It softens him in his spirit by stripping him of his decision-making activity. The man who is well-adjusted to prison life, the model prisoner, finds on his release that prison is the *only* life he is adjusted to. He arranges to come back.

10. The prison receives a man in a state of shock, a man who has already demonstrated that he is handicapped in the social coping department, holds him for an interval of time, during which his handicap is encouraged to increase, and then releases him to a world that has grown harder to cope with while he was away. If the state wishes to continue this luxurious destruction of human fiber, then the state ought to guarantee employment to every man leaving prison.

11. The psychologist who works in a prison without in some way attempting to tear it down is in the same moral posture as a staff chaplain in a whorehouse.

12. If the lash worked, I would favor the lash. If prison worked, I would favor prison.

13. In designing the staff organization of our prisons, we borrowed many of the forms of the military but few of its achievements. Uniforms, ranks, rollcall, muster, and discipline through fine of pay and allowances or removal from duty—all these came from soldiery. Pride and morale did not come along. Two thousand men live for months at a time on an aircraft carrier without undue discomfort. Our prisonly philosophers would do well to find out how.

14. Prison food is not nearly so bad as you might expect. (I once talked a friendly warden into letting me and two visitors eat in the mess hall instead of in the officers' dining room, intending to demonstrate the impossibility of feeding a man on sixty-eight cents a day. To my embarrassment, the food was delicious.) If you take female company and the pleasures of drink away from a man, he will do all he can to improve what is left to him.

15. Who in our national life do you honestly think is responsible for the goal-setting and model-drawing that results in thinking like this? "If I can't hustle up the box-back suit, the alligator shoes, and the Cadillac El Dorado, then I'm not any kind of man and I might as well be in jail."

16. If we understand a carpenter to be one who is skilled in working wood and we understand a criminal to be one who is expert at committing crime, then we have very few criminals in our prisons. Of the several hundred prisoners I know, fewer than a handful could be said to have shown either planning or elegance in their offendings. Most are little losers and small assaulters, and many got to prison by the saddest road there is—in service to the body-boss, heroin.



*A typical cellblock*

17. The best parole risk is the murderer. The worst is the fifteen-year-old punk kid who was caught with four hubcaps under his coat.

18. Anything you hear repeated too often about prisons is probably the currently fashionable myth. We hear a lot, for example, about the evils of jailing youths with "hardened criminals." Well, perhaps. But consider this: By the time a teenager finally makes it to a serious prison, he generally has a good long record compounded by the erroneous leniency of numerous probations. He is pretty hardened already.

The man I worry about is some nice dumb guy of forty who has never been in trouble before, who pulls six months in the slammer for nonsupport of his wife. (She had to charge him because the welfare people wouldn't give her the check if she didn't.) He has ample time then to learn a whole new way of life that is, at least, much more interesting than his old one.

19. In prison there are many self-help organizations run by the prisoners—Alcoholics Anonymous, Synanon, Seventh Step, the Jaycees—that serve the very useful purpose of deinstitutionalizing a portion of a man's jailhouse life. Their good effects generally last about three days after a man gets out.

20. When meeting and getting to know an inmate, it is best to ignore and forget what he says during the first two hours of your acquaintance. He has a lot of self-pity, self-justification, and ritual lying to get rid of at first.

21. When meeting and getting to know a prison official, allow considerably longer.

22. The situational homosexuality common in most prisons really isn't the end of the world. Its chief use is when you want to fire the warden through the newspapers, or to create the necessary uproar in your legislature to get you the money to build yourself a shiny new prison with single-man cells. All prisons started with single-man cells.

23. Drugs are a fact. It hurts badly to know that a man can come into one of your prisons clean and leave with a two-shot habit.

24. In nine years of careful listening, I have *never*

heard a prisoner say straight out that he was sorry for doing whatever it was that got him there. This tells us more about ourselves than it does about him.

25. To pay a man fifty cents a day for his work in a prison shop is to tell him in the clearest universal language just what you think he is worth. You had better hope he does not come to believe you.

26. If you are an official of a state prison system, you *never* say anything derogatory about any other state's prison system, no matter how foul you know it to be. High-level jobs in prison work are political and precarious, hiring often crosses state lines, and There Is The Future.

27. Prisoners tend to be very conservative people. During the last presidential election, a straw ballot was held in a federal prison. George Wallace won going away. Motherhood and the flag are highly esteemed in prison.

28. I know a prison headed by a psychiatrist and staffed by more psychologists and psychiatrists than any other in this country. Yet punishment in this institution is more severe and longer extended, and the rules (unwritten) are more Draconian, then in *any* other institution in our state. So much for the treatment model.

## **The Quaker Way of Being Arrested**

**by Sam Legg**

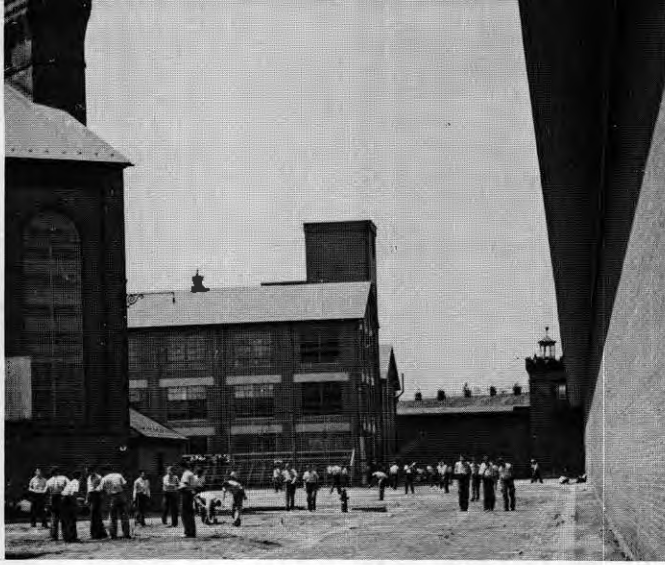
ONE FINE OLD Quaker tradition is the habit of getting oneself arrested and incarcerated. There probably is some justification in the suggestion that Friends activities in prison reform stem from Quaker compassion and the leading of the Light and also from that great motivator, personal involvement.

An example is the pretrial justice program of American Friends Service Committee in Washington, which might not have been established if several AFSC staff and committee members had not been arrested during the Poor People's Campaign in August, 1968. While in jail, they met persons who had been picked up during the riots following Martin Luther King's death in early April. These men and women had not come to trial and should therefore be presumed innocent, but there they sat, probably minus the jobs they formerly had, certainly unable to provide for their families, and usually in a poor position to find the legal help and the witnesses they would need to help prepare their defense.

This manifest injustice led AFSC to establish an office in Washington in July, 1969 (this is called *Quaker Deliberate Speed*) to study the problems of pretrial justice.

Bernice Just, the program director, immediately became involved in several related directions. She instituted studies of the Bail Reform Act of 1966 and of the District of





*Time for exercise*

Columbia Crime Act of 1970 to see how well—or how poorly—they functioned. She publicized results of her research. She became involved with individuals caught up in the system and provided personal services for them. She established a close working relationship with people at all levels of the system. The results of her work in less than two years are impressive.

Up to April 24, 1971, forty-three individuals had been granted pretrial release in Bernice's custody. Most of them were ordinary felons, but when Brian McDonnell was arrested during his fast in Lafayette Park, Bernice arranged his release in her custody as she did that of fourteen members of Philadelphia Resistance in February. Bernice's intimate contact with this varied group has increased her understanding of the system and enabled her to help some of the inmates cut through the administrative redtape that was keeping them in jail. The confidence inmates have in her has resulted in disclosures to her of inequities, some of which she has been able to correct. The existence, then, of Bernice's program in Washington has led to the correction of some abuses. It points the way to the elimination of many more.

Similarly, the studies conducted under the program have identified zones in which criminal justice in Washington has been functioning inadequately: Judges' responses to bail agency recommendations vary too widely to be fair; unnecessary delays in processing cases were documented—too many defendants were kept in jail because the prosecution was not ready for trial; detainees often could not get in touch with their lawyers, even when they could find out the lawyer's name; bail, whose only official purpose is to assure the defendant's presence at his trial, often is used as punishment or as preventive detention.

The program is studying each of these and other complaints and is looking for acceptable alternatives. In the process, Bernice has established personal relationships with inmates, lawyers, court clerks, judges, social workers, agencies, law schools—all who can be helpful.

Each day her mail contains letters from prisoners who have heard through others that she represents hope.

(Sample: "You and your organization are the single most effective organization of its kind in Washington and the only organization that never fails to respond to the requests made to it.")

When Quakers carry on their tradition, as they did on April 25, they, too, call on Bernice for help. Of the one hundred sixty arrested that day, Bernice was able to provide third-party custody for fifty-nine, even though this option usually is not open to people from out of town, as most of these were.

The story of how the fifty-nine were released is informative. They are those of the one hundred sixty persons who elected not to post bond because they felt their arrest at a vigil at the White House was an abrogation of their religious liberties. Bernice and a lawyer met with the judge in his chambers. The judge expressed willingness to release the Quakers in Bernice's custody if they promised they would refrain from any further demonstrating.

Bernice questioned this on the grounds that it would be a denial of the right of assembly. The judge accepted that but then came back with the suggestion that they should agree not to demonstrate at the White House. The lawyer pointed out that this would reflect badly on both the court and the administration. Finally, Bernice reminded the judge that when the Quakers were reading the names of war dead from the Capitol steps, Judge Greene had thrown out the unlawful assembly charge against them. So the fifty-nine were released in Bernice's custody, as were twenty-three Welfare Rights protesters in continuing demonstrations later in the week.

My point is not to encourage Quakers to rush off to the next demonstration and get arrested, although it is nice for them to know that if they do they have a "Friend in Washington." In fact, Bernice has expressed concern about the regular prison population of Washington who will now have to remain that much longer in jail awaiting trial while the backlog of protesters is cleared away.

The point is to describe a small beginning in the enormous task of changing our system of justice; to note that one caring human being has established personal contacts that in a surprisingly short period are already producing individual justice and moves toward effective social change; and to make known the serious danger that exists that Bernice's program will have to close this summer for lack of funds. Her committee has projected a three-year continuation based largely on the work already done. A momentum has been generated that should not be lost. The program was originally budgeted for two years, which has turned out to be just enough time for us to realize how valuable and necessary and potentially effective it can be. To lay it down now would be tragic. If anyone knows of individuals, corporations, foundations, or angels who can help carry on this important work, please let AFSC know—soon!

# Mail Call

by Hal Lenke

MY CORRESPONDENTS are in prison. I do not know them. I got their names and addresses from Arthur M. Jackson, the executive director of the Humanist Community of San Jose, California (P.O. Box 881). They are in several states. They are between nineteen and thirty-four, black and white, and all male—so far.

I have never been inside a jail or prison. My activity is recent and rewarding, but it is not so casual as it may sound.

I know that I value the mail I receive, with a curious offhand intimacy. My mail is part of my social history, evidence of my connections with the world. I am grateful for the care or impulse with which someone sends me his thoughts.

In prison, mail takes on an added significance. I have found that some wardens will not let prisoners exchange letters with anyone whom they did not know before their imprisonment. A minister cannot visit prisoners unless they were members of his denomination at the time they were imprisoned. "However," Arthur Jackson says, "this rule is only enforced when it is convenient."

If rehabilitation is change, no rehabilitation seems possible, because no change is allowed. The prisoner is kept at the point of his most damaging associations or lack of them.

The number of letters permitted to be sent or received is regulated. In most prisons, all mail is read and censored.

Still, my correspondents have been quite frank about their thoughts and their situation. It is I who had to wonder what I should write.

The first letter is difficult; how do I introduce myself and my reason for getting in touch? I decide to say simply that I'd like them to feel they can write me if they want to. I am twenty-six, I have been teaching, I live in the kindly foothills of western Virginia. I explain how I got their names.

When I receive a letter, I try to "listen" well, between the lines, in the construction of the phrases. This is not a friend with whom I've shared experiences. I cannot assume that we have a common vocabulary.

One parole officer wrote me, about her female institution, "Most of the contacts that the women now have with the 'straight' world is a 'how can you help me get out' attitude, which understandably leads to manipulation and superficial relationships."

I'm here, involved in my own efforts to find a direction, and, if I am attentive and straightforward, my correspondent can use me as one point of reference.

Clearly, I can learn from him, a prisoner. I say so. I can tell him that my garden has just been hit by a late snow; he writes back to ask what kinds of vegetables I'm growing. He says he is interested in architecture; I suggest a book he could get from a library. He wants to know if I wear long hair. I ask about the wallets and purses he makes to sell.

It is not an aggressive or euphoristic correspondence. There are friends to whom I can be more abandoned in my stream of consciousness about myself and the affairs of our time. But it is more than a polite cliché, I think, when one of my imprisoned correspondents begins his letter by saying, "I was glad to hear from you."

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## America, the Beautiful

Lovely, lonely beach,  
the ocean is quiet  
gently probing the sand.  
A refuge on the Virginia shore  
for the gulls and troubled souls.  
A few freeway miles inland  
looms the Pentagon.

Acre after acre of vineyards  
meet the wilderness at the edge of the Great Lakes,  
a tapestry of silver and pink  
the leaves in twilight.  
Slowly, softly, pine needles  
drop in the forest.  
Peace is escape  
from riot squads  
in the cities that share  
the harbors.

Several thousand feet up  
toward the deep blue sky  
and near the angels and heaven,  
In a community of peaks  
which are not old, as mountains go  
but no less beautiful.  
Far below on Interstate highway  
at a speed approaching 90  
a driver with very much money and little hope  
crashes into a car—a car—a car;  
And the lives of three families are rearranged in minutes.

In a quiet southern town  
Lavender cascades of wistaria  
smother the hanging moss from the ancient trees,  
the broken arbors,  
the falling shacks.  
Look through this purple veil  
into the frightened eyes of a little child  
in rags, staring out at the world  
through a broken window.

Oh, lovely mountains,  
Oh, heavenly wilderness,  
Oh, shining river—

America, the beautiful.

Oh, God.

EDITH EDGERTON



# Categories of Membership

by R. W. Tucker

THE THORNY PROBLEM of birthright membership has again been raised in various places.

What makes the problem thorny is that we invest it with emotional content. I wish here to go way out on a limb, and declare my intention of talking sense about the pros and cons of birthright membership. I shall feel I have been successful if Friends of all views disagree in part.

The essential problem is that we have two distinct criteria for membership. When I turned twenty-one, I received a letter from the Overseers of my Meeting saying, "Now that thee has attained thy majority, thee assumes thy rightful place as an adult member of the Society of Friends." It went on to spell out duties and privileges. Nobody ever asked me if I wanted to be a Friend. In fact, since I was away at college, for all the Overseers knew I might have joined an outward church, or enlisted in the Marines, or become a political terrorist.

Of course, anything so extreme would have been discovered in time, or simple indifference would have caused me in time to be dropped from the membership rolls. But if I had been a lukewarm Friend, someone really not very interested or very observant of Friends principles, I would have remained a member forever so long as I paid dues.

This is in marked contrast to the treatment accorded applications from relative strangers. My Meeting was cautious in its attitude toward applications; the applicant was interviewed at length, was expected to read the Book of Discipline, and expected to indicate that he or she took Quakerism seriously.

In short, there are two modes of admission into the Society of Friends, two standards for membership.

Emotion clouds our perception of this, because the birthright Friends who are active enough members to attend discussions of the matter are all serious about being Friends. To them, as to me, the letter they got when they were twenty-one was immensely meaningful; it gave them a powerful sense of stepping into a great inheritance. Those Friends are not representative, however. We never hear from those people who got such letters and cared little or not at all. We did not personally go through the interrogations to which convinced Friends are subjected. The fact that there are two modes of admission into membership, one requiring faithfulness and the other requiring Quaker parents, does not strike us as the incongruity it is.

Yet it has become plain to us that today Friends suffer in our capacity for corporate witness and that this is

mainly because of our paper members, most of whom are lukewarm birthright Friends who, if they applied as strangers, would likely not be admitted.

What is the solution? One answer is to have children of Friends be "associate members." In practice, this is a compromise that does not work, although some of us think it works. Children who are associate members ordinarily are accepted into full membership on request, just as automatically as if they had been official full members all along; we still have the problem of two different sets of membership criteria. Often, associate members in their upper teens get subjected to great pressures from family or Meeting or both to apply for full membership.

Sometimes another anomaly occurs, with people in their thirties and forties still official associate members, and no one really knows just what is the status of an adult associate member. Is he or is he not a member? Does he owe dues? Can he be put on committees?

Another proposed solution, which purports to be "radical," is to return to those glorious days of early Quakerism when there was no official membership at all, and Quakerism was "a movement, not a sect" as the cliché puts it. What this suggestion overlooks is that birthright membership originally was a much needed reform. When there was no official membership, necessarily there had to be official nonmembership. Meetings had to spend much of their time and energy issuing statements that so-and-so, who represents himself as a Friend, in fact is not a Friend and does not speak for Friends. Drawing up membership lists eliminated all that.

There are those who say that birthright membership always was a perversion of truth, and it is time we acknowledged this and did away with it. What this overlooks is that for most of our history birthright membership worked.

It worked because it was accompanied by strict disownment practices: A birthright member who grew up not to take Quakerism very seriously was quickly dropped from membership. Today we drop the totally uninterested and disown people under extreme provocation, but ordinarily we find disownment almost unthinkable. Anyone showing any evidence of mild interest will be kept on the membership rolls, although that person might be quite unacceptable as a new applicant.

Birthright membership also worked well because during most of the period when it was in use Friends were much more in-turned than they are today, and less mobile; to be brought up among Friends was to be brought up in a distinct subculture and to a distinctive identity.

This is simply to say that the times have changed, and we have not. It is perfectly possible to understand birthright membership as right and proper to a former age but inappropriate today.

This implies—and it is an important point—that any other solution adopted, as appropriate to today, may well

Let our common humanity unite us,  
Let our goodly differences delight us  
And let our brotherhood be more than words.

ELEANORE B. FRANKLIN

be inappropriate to tomorrow. We need to keep our eye fixed on the main point: Our Meetings should be contagiously inviting in the image they present to the world, our members should all be people who are serious about their membership, and we should have one set of standards for membership, rather than two.

I offer the following four suggestions.

First, a Query, specifically asking if a Meeting is contagiously inviting and draws nonmember attenders into the life of the Meeting and if it is cautious to treat applications for membership from the children of members with the same care with which it treats applications from relative strangers.

Second, a historical statement as part of the section on membership in Books of Discipline that describes the different methods that have been used in the past, explains why changes were made, and emphasizes the points asked about in the foregoing Query.

Third, a sense of a Meeting as consisting of two circles: An inner circle of official members and an outer circle of persons ministered to by the Meeting. The second category would be subdivided into "adults" and "children." That would correspond with the actuality of today, by which a Meeting treats identically children of two members; children of one member whether themselves members or not; and children of attenders. (We treat them identically in every respect except admission into full formal adult membership.)

Fourth, a change in statistics-gathering that corresponds to all this. Our present statistics are hard to work with. Many Friends on principle nowadays refuse to register their children as members. On the other hand, one Quaker parent may request membership for an infant, and these memberships go in the "applications" column and make it inaccurate. We have, in most places, no real notion of how many children our Meetings minister to and application figures that cannot be fully trusted. We do not usually collect any statistics at all on adult nonmembers ministered to by our Meetings, yet this is a statistic that could often tell us much more about the vitality of a Meeting.

These suggestions are a proposal to abolish birthright membership. They are permissive and allow for evolution, however. A Yearly Meeting could gather statistics on adult members only and on children and adult nonmembers ministered to by Meetings. Then it could add a column for "birthright members who attained their majority during the year." Monthly Meetings that wanted to keep birthright membership (and in some places, it still works) or that wanted to permit some families to retain

the practice would have that option. Exercise of the option would no longer interfere with the gathering of informative statistics.

The concept of a Meeting as consisting of persons ministered to by the Meeting and of members is potentially worthwhile. It demands that members understand that an obligation of membership is ministering to one another and to all who come within their purview, corporately and individually. Personally, I cannot think of a better overall summary definition of the duties of membership in the Society of Friends.

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## Forgiveness

OF ALL THE MORAL concepts presented in the Bible, one of the last to be stressed was the concept of forgiveness. So, too, in our own time, many people are slow to be convinced that they should practice forgiveness.

In the earliest books of the Bible, forgiveness is not emphasized. Instead, the one wronged was advised to retaliate in full measure.

Later, the idea of revenge became "an eye for an eye." It is only in the teachings of Christ that forgiving one's worst enemy became the ideal.

The same slow development of a belief in forgiveness is seen in many people today. Perhaps the major reason for this is that we first have to admit how often we need to seek forgiveness.

When young, we believe people should always do what is right; if they fail, we judge them harshly, and if their failure hurts us personally, we also decide never to forgive them.

All the while, however, we are operating on a double standard; for we do not make the same demand on ourselves. If, despite our earnest efforts, we fail to do the right thing, we tell ourselves our intentions are all that matter. If we are purposely mean, we remind ourselves that we try to be good most of the time—and that this is all that really counts. In both instances, after quickly forgiving ourselves, we expect others to forgive us just as speedily.

Only gradually do we become less self-deceiving. Slowly, after being repeatedly forced to admit how often we have deliberately or thoughtlessly hurt other people, we realize how morally flawed we are and how often we need to be forgiven.

These realizations are a major step toward moral maturity. For, humbled by our new awareness of ourselves, we also come to see that if we must often plead for forgiveness, we must not demand perfection from others. We must not be unforgiving. Even more, we must curtail the need to forgive others by forgoing our harsh judgments.

KENNETH JOHNSON



## Getting Rid of The Sword

by Brinton Turkle

ONE OF THE MOST familiar Quaker stories concerns William Penn's reluctance to give up wearing his sword when he became a Friend. With great wisdom (and some humor, I think), George Fox is supposed to have told William Penn to wear his sword as long as he could.

On April 15, I sent this letter to the Internal Revenue Service and thus took off a sword I had been wearing long enough:

Sirs:

*To repudiate a government that no longer represents me, I am not filing a federal, state, or city income tax this year.*

*I am self-employed. In the past, federal taxes I have filed but refused to pay in protest were simply seized from my savings account. To make my earnings less accessible for uses I abhor, I have been deliberately remiss in keeping records of my income and expenses. An accurate assessment of my taxes is therefore impossible.*

*I expect harassment and retribution to follow my defiance of a government that has made my nation the greatest scourge mankind has ever suffered. Imprisonment may end my career as a creator of books for children. It is a privilege to be able to bring enrichment and delight to young people. It is work I do with love and pride. My work is not murder.*

*I would not release a bomb or pull a trigger. I would not pay another man to do these things, nor would I buy his weapons.*

*My Lai stops with me.*

BRINTON TURKLE

How long was it before the awareness of the sheer senselessness of encumbering himself with a sword caused William Penn to discard it? What a relief it must have been to him to be rid of it!

It was a long time until the awareness of the enormity of underwriting murder brought me to the act of civil disobedience I have just committed. About twenty years ago, I began to see that America's war machine rolled on our tax dollars and nothing else. Tentatively, I sent notes to Internal Revenue with my tax payments disapproving of our national priorities and the Korean war.

When the horrors piled up in Vietnam five years ago, I sent a letter of protest instead of payment with my federal income tax file. I thought I was facing prison, but it turned out that I was not a criminal—only a delinquent. There followed a correspondence of one-sided passion between me and a computer. Internal Revenue took the money from my savings account with six percent interest.

The war continued. A Quaker president in the name of peace-seeking opened up the war in Cambodia and Laos and began to show unmistakable signs of affliction: Either he was captive to his own overweening ambition, or else he was in pawn to the Pentagon and the industries it supports. Perhaps he was doubly afflicted and thus worthy of a compassion that I did not have the goodness to give him.

Holding in the Light a man to whom truth is a mere expedience, a man who is using his power to tear our country apart, a man who has caused the death and maiming of thousands, is beyond my present capabilities. My tax status, however, as a self-employed person gives me a peculiar opportunity, and I have grasped it.

I have heard the objections. Some of them I cannot answer. One does what one must. Swordlessness will never be understood by some.

Father Daniel Berrigan has summed it up for this Quaker:

“. . . To be right now in some serious trouble with respect to the 'powers and principalities' of this nation means to occupy a most important geographical position—if one wishes to struggle with others all over the world for their freedom; and by the same token to be in no trouble at all is to share in what I take to be a frightening movement towards violence and death. To resist that movement is one's choice."

A choice has been made, and I feel pounds lighter.

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## Ministry

TWO LEGENDS about the worship and its ministry are good preparation *before* going to meeting, for they should be appreciated where laughter is fitting.

A century ago, a rural community, becoming more prosperous, discovered that its meetinghouse seemed small and uncomfortable and proceeded to tear it down to build greater. As the men were removing a timber, one was heard to say, "I've made ten thousand dollars with my head against that post!"

In the exuberance of expansion, the Meeting recorded one of their number as a minister, for he spoke fluently and with emotional fervor, although no record has been found of anything he said. Under the banner of his new status symbol, he felt called on to extend his ministry to other Meetings. On his return, he was asked as to his journey. Said he, "I rode a white horse, and preached to thousands!"

Worship and its ministry are difficult to describe. Very serious business: Thoughts should be worth more than ten thousand dollars, and that, to some of us, is mighty serious.

As for the ministry of its hope and love, that white horse looks terribly high.

MOSES BAILEY

## We Were Made for One Another, Not for Mailing Lists

by Candida Palmer

ONE IRRITANT of Quaker saturation mailings is the amount of duplication in them: The name of the addressee may appear in several versions on the same mailing list, and much of the material has a dull sameness.

This culture knows by now that the chubby urchin Cupid cannot keep up a broadside of love arrows as fast as Madison Avenue knows to beam out the sex waves. Similarly, *caritas* grows ever less effective in eliciting original response from the heartstrings to the flood of printed matter that hits the mailbox in wads.

Lately we tried an experiment by placing a strategic hopper for a month's Quaker mailing catchments alone. The experiment failed. The hopper overflowed in a week. A list of the items would read like a laundry list, some pieces appearing threefold and fourfold. The tardy overseas subscriptions arrive like batches of stale scones.

Into this "cornucopia" happened one item designed to insure maximum adrenalin response. I cite it for symptomatic prevalence rather than uniqueness. Within a week of returning from a Friends conference, three Quaker enterprises could not find our name on their regular mailing list (or did not look) and so sent out their follow-up mailings with still another "won't you join us?" solicitation. One was a special mailing (a two-page letter, reproduced, slick job; enclosures, and hand-outs from the conference; twelve cents postage) addressed to those forty conferees.

The main burden of this appeal was for *action* (besides you-know-what) but fell into the activity domain of perhaps a third and into the geographical area of even fewer. Since the conference had gone through all standard personal introductions, name-tagging, and small-grouping, this twelve-center was surely misplaced with most—unmindful of personal relationship and of the specialized work engaged in by each one of the conferees. It costs less, no doubt, in man-hours not to check mailing lists—but when appeals for costly personal involvement reach a point so blatantly impersonal we might well wonder how long before the point of minimal return.

It is at this very point where the indiscriminate mailing blitz intersects with the publishing deluge. Certainly it takes scrutiny to separate sheep from goats, relevant from irrelevant, religious from secular material. Duplication, repetition, and undefined overlapping, however, are rather easy to minimize. We could be better shots than Cupid, or we could reap the same harvest that is blighting dozens of church-sponsored periodicals to their demise—helped by a tightwad economy and rising production costs. A

movement in another direction points toward more inter-denominational publications that concentrate on specific areas of interest, such as *Colloquy*, an avant garde and religious periodical, does on education.

Reviewing the laundry list from the Quaker hopper, we found that too much of what is printed, whether appeals, magazines, Yearly or local Meeting reports, newsletters, committee concerns, brochures on schools and projects, say much the same thing. From the standpoint of someone in the trade, there occurs an enormous waste of funds and of that even more precious resource, waste of reader interest. What puts a publication over is *content*, not pages of words, *reader interest* rather than written expression. (And how hard this is to learn for writers!)

Among the commercial "slick" magazines, there appears to be more similarity than actually there is. A large part of the success of the magazines lies in the subtle balancing of what their public expects to read in "their" magazines and to make the publications significantly different from others so that readers do not switch. Commercial publishers calculate precisely how much overlap they can afford, and sometimes even they miscalculate.

Amateurs find it difficult to grasp the mechanics of publishing. Most Friends who put out all this material are themselves readers, primarily—*consumers*. A few also are writers. And then we have commercially produced public relations brochures that promote certain Friends undertakings, plus the subscription magazines.

Publishing on a regular schedule (even quarterly) is a monkey on one's back; as one issue goes to press, another needs to be put together, and woe to the editor who has no material in sight for the issue due in six months. Most Quaker printed matter is published as a sideline to other activities. Then when a deadline is imminent and nothing worthwhile is on hand to fill pages, the last-minute corraling turns up second-rate speeches and reports.

There are advantages to publishing on an occasional basis, which reverses the schedule: No issue goes to press until there is significant material to fill it. Putting out in print becomes compulsive; we need to remind ourselves often that not every speaker, for instance, should have his speech printed unless it is first-rate.

A further cause of proliferation is the splinter publication—when a faction does not feel its concerns adequately accommodated elsewhere. Splinter publications are a great temptation and even greater pitfall. Only a few make it successfully. Vitality is difficult to maintain, and the original "agin" or *cause célèbre* needs to be transmuted into content and vision. Remaining primarily *un salon des refusés*, protest easily becomes a chip on the shoulder, which is pretty on none and interesting to few.

The reader—the consumer—is the one every writer and publisher must think about if he is to stay successful in the mailbox-hitting business. Since Friends are few and



we have this yen to express ourselves, we may reach the ultimate point of taking in one another's wash sooner than larger groups—like a supersaturated PTA, which then organizes bakeless bakesales; instead of buying and baking, the supportive member simply donates the projected total outlay, without even adding vanilla. Going by our unfortunate catchment experiment, we can pass up probably half the material received without missing the Friendly message or the vanilla.

The Quaker salvation lies where it does for all publishing groups—clearer differentiation of periodicals, newsletters, local, regional, and national reports, promotion brochures, appeals, and whatever else we feed into the addressing machine.

There could be an annual omnibus issue on Friends education, including the many promotional plugs which now come separately—to us from four schools. Social concerns, in a concerted review once or twice a year, could give dimension to issues which now do not have such in-depth medium. Again, the appeals could be worked in, the former expenses contributed.

Knowledgeable editing is essential with an eye also to eliminating what is adequately covered by secular magazines, highlighting the peculiarly Quaker relationship to more general phenomena (such as discussion of today's "revolution," which is fully documented by magazines like *Liberation*). Friends can stand an annual on the arts and literature, which features Quaker artists but is not restricted to religious art.

This is about what the laundry list, although we would wish to think of it as a cornucopia, tells from the catchment hopper.

The "waste" that bothers us is not only the portion from our Quaker contributions that now goes into sky-high printing costs (although we are close to answering only door-to-door band uniform appeals: No mailings, no vanilla).

It is the gradual erosion of reader interest and identification that we deplore when the reader is no longer considered crucial but mainly as a prospective Addressograph plate in our mutual mailing bombardments. Others have described this need to keep reproducing every speaker, every committee, every undertaking in print as the Quaker form of narcissism.

Whatever it be, mutual-admiration society or bakeless bakesale trends, there is probably a very simple cure: Better information on what publishing is about and how it works. We should like to have all Friends involved with Quaker mailings try the hopper experiment—for a week, a month, three months—and then review the catchment and the part of it they have read.

Laundry list or cornucopia?

We were made for one another, not for mailing lists, a consideration that may point the way.

## Religious Metaphors and New Levels of Reality

by Scott Crom

RELIGION uses symbols, metaphors, parables, and images of various sorts to give form to experiences, insights, and hopes. Vocal ministry can illustrate both the stimulating and opening effects of a new way of seeing or speaking and the dulling or closing effects of the overuse of worn-out images.

The illustrative use of symbolism is so familiar to us, however, that we may tend to overlook its deeper functions. We may regard it as simply a way of expressing a preformed thought, as if the thought comes first and then an engaging or effective way of presenting it is sought or invented.

We may forget, or not even realize, that it is the metaphor or the imagery that makes the thought possible in the first place and perhaps even the experience that gave rise to that thought. Form and content are thoroughly reciprocal and inseparable, and we may need an antidote to the habit of regarding content as prior and form as secondary, derivative, or decorative. My point is quite similar to Paul Tillich's assertion that religious symbols participate in the reality to which they point and also open up for us the possibility of experiencing new levels of reality.

It is interesting to observe the growth of various metaphors throughout Western religious and secular history. The Old Testament abounds in metaphors drawn from nature—water (ocean, river, spring), rock, fire, tree, hill or mountain, the whirlwind, the stars. Each image or metaphor appears many times carrying a tremendous load of meaning for many of us. Sometimes so close to nature as to be almost indistinguishable from it are metaphors drawn from human life, its relations and activities—the father, the shepherd, the builder.

In both fields, of nature and human life, some metaphors have sunk so deeply into our consciousness that we may blur or overlook whatever line there once was between literal and metaphorical usage; a term that originally was a self-conscious metaphor may take on a new and independent life. When one speaks of the foundations of belief, for example, is "foundations" being used metaphorically or literally?

Later in our history, different ages gave us new metaphors, which in turn have virtually become literal. The impact of steam-driven machinery left many phrases: "Under pressure," "boiling point," "full head of steam," "safety valve," and the like. (I have occasionally wondered whether the Quaker "threshing meeting" should evoke the image of a nineteenth-century steam threshing machine or



Photograph by Margaret Perry

the earlier process of using a hand flail.) From the nuclear and space age we have picked up such terms as "critical mass," "blast off," and "in orbit."

The most central religious metaphors are those used to express something of our experience and conception of the ultimate reality whose name is God, but whose nature surpasses the boundaries of our comprehension. The metaphors that have carried most weight over the centuries are those that do not separate a "thing" from its "activity."

To speak of God as a Father or as a Shepherd or to speak of Jesus as the Light, as the Way, as the Water of Life, as the Good Shepherd—all these expressions say at once what He is and what He does. Who can think of what water is (or a father or a shepherd) without simultaneously thinking of what it does?

To many people in these days, however, the old metaphors have lost their meaning and sometimes have become positive blockages to religious understanding or experience. I was considerably taken aback to realize that among my students it is almost a tossup whether the word "Father" is a "boo word" or a "hurrah word." This phenomenon may reflect merely the current form of the generation gap, where rebellion seems to be as common as affection, but I suspect that it goes deeper and reveals some of the previously unacknowledged ambivalences that twentieth-century psychology has helped us to see. Similarly, many persons nowadays find it impossible to think of God as "a person" and very difficult or unintelligible to think of Him as "personal" without being "a person." Again, perhaps our awareness of the finitudes

and limitations of human personhood are in deep tension with our vision of its openness and creativity.

The search for new metaphors to supplement or replace the old ones seems to be fruitless so far. A rather neutral and association-free word like "creative force" often is used, but its very neutrality prevents it from carrying the dimensions of feeling appropriate to religion.

"Force," to my mind at least, also has too many connotations from physical science, where action is opposed to reaction, where force implies a counterforce or a recalcitrant object or medium (or does Original Sin supply that recalcitrance?).

Again, the notion of force seems largely external and would overemphasize the transcendence of God to the detriment of our grasp of the immanence whereby He can also work in and through man and nature.

Lastly, "force" concentrates (although vaguely at best) on the activity of God rather than His nature and separates those two aspects which we saw were indissolubly joined in the most effective traditional metaphors.

Many of the same points can be made about the term "principle," despite its very powerful use by John Woolman ("There is a principle which is pure . . ."). It, too, is largely neutral and external, although in this case the "thing" aspect (again very vague) dominates in the word itself, with the "activity" aspect preponderating in Woolman's own statement.

Perhaps the commonest term in use among young people now is "love." Its New Testament aspects of caring and community are retained, but largely without the theological underpinnings usually associated with it. Love remains a notoriously slippery and multidimensional word, however, despite the many excellent analyses of its levels and aspects. It is often used with its explicit reference confined to the world of human relationships, although perhaps highly agapeic relationships, despite a restless and dimly felt yearning for some sort of transhuman grounding. And, again, the word "love" concentrates on the activity or relation aspect, with little attention to the "what," and thus robs us of some of the full roundedness that a more adequate metaphor must have.

Tillich has also told us that a genuine religious symbol cannot be invented but can only be born. It would therefore be foolish and presumptuous for an individual now to suggest what in fact I hope will be the medium for a new religious consciousness, new and revitalized in both content and expression.

Let us rather be aware of our need as individuals and as a religious community. Let us keep a quiet eye turned toward the birthplace of symbols—toward that heart and mind both centered and open, wherein experience of living reality occurs and is made possible. Let us pray that we may see and hear when it comes, and may be fertile soil where a new seed can take root.



**Dear George, George Fox: Man and Prophet.** By HANNA D. MONAGHAN. Franklin Publishing Company, Philadelphia. 298 pages. \$5.95

THIS NEW BIOGRAPHY of George Fox is a rather exciting book, for the author's enthusiasm for her task is quite contagious. The reader also is made aware of the personal religious pilgrimage that the author herself made while in pursuit of her subject. Hanna Monaghan's visits to Swarthmoor Hall, Pendle Hill, Firbank Fell, Lancaster Prison, and other Fox "spots" produced insights and appreciations that shine through her account of the "prophet" George Fox.

The author is to be congratulated on her attempt to picture Fox in the light of his own time and world outlook. Unfortunately, however, her success is only partial, for her effort has been weakened by two factors. First of all, she has no real awareness of the apocalyptic expectations of the age (both among the Puritans and within Quakerism). Second, Hanna Monaghan needs a deeper understanding of what a "prophet" is.

While the book is a good one that

will make George Fox come alive to many of its readers, there are certain positions taken in this work that one would question. The great religious excitement in seventeenth-century England did not start with the end of the Civil Wars but actually was one of the chief causes of the wars. The language and imagery of the "First Publishers" were perhaps drawn more from seventeenth-century apocalyptic thought than from the "life" of these individuals. "Children of God" means Friends rather than a larger body of religious people. At the end of her work, Hanna Monaghan seems to be supporting the old view (made popular half a century or more ago by Rufus Jones) that Fox and Quakerism had their roots in the mystics and "spiritual reformers" of earlier centuries. Quaker research of the past half century would find the main roots of Quakerism in seventeenth-century radical Puritanism instead.

The author has rightfully emphasized one significant point. Thomas Ellwood, who edited Fox's manuscript journal for its publication shortly after the death of George Fox, for various reasons changed Fox's original account in a

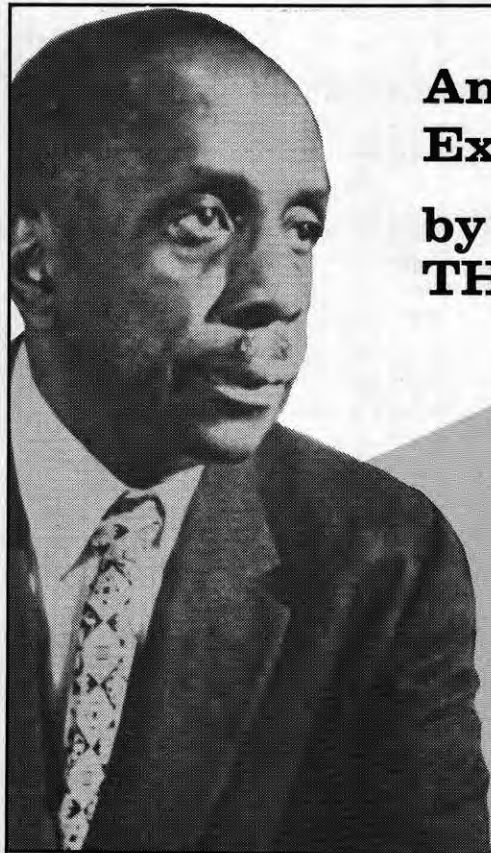
recent editions, attempting to recover or reproduce the original text of Fox's work, give a truer and fuller picture of Fox's life, thought, and activity than does Ellwood's "doctored" edition. This reviewer believes that it would have helped the flow and development of this book, however, if the writer had made this point once and for all early in her work and then proceeded with her interpretation of Fox without a constant harking back to the subject of Ellwood's changes in the original.

KENNETH L. CARROLL

**Prudence Crandall.** By EDMUND FULLER. Wesleyan University Press. 110 pages. \$5.95

IN JUNE, 1833, the sheriff of Canterbury, Connecticut, entered the schoolmistress's house and arrested her. Prudence Crandall, a twenty-nine-year-old Quaker, was expecting him. The charge brought against her was an indictment for accepting black girls from other states into her boarding school.

Integrated schooling was a new and unsanctioned idea in this small town. Prudence's neighbors held racist beliefs and could not tolerate such a liberal



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## "Dear George"

**George Fox: Man and Prophet**



by  
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In this distinguished biography the author takes a new look at George Fox, dynamic Quaker leader, who discovered the power of God and how to use it.

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From the Foreword

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men in objecting to the new school policy. In order to get some legal grounds for their prosecution, it was necessary to railroad a statute through the legislature. The new law stated that no one could bring colored persons into the state to educate them.

Prudence was not outnumbered by the prosecution, however. Samuel J. May, William Lloyd Garrison, and other professionals of the abolitionist movement came to her defense. Through publications and speeches, they managed to make many states aware of the issue.

Prudence demonstrates the inner conviction and moral strength of the true Friend. She cared little about the effect of the allegations for herself. Rather, her goal was to protect those who suffered most, her students. During the trial, the girls were in danger from arsonists and others who wished to stone them.

Edmund Fuller fairly documents the reasons and beliefs of each side—skillfully and without bias. The events of the past presented in this book will lead the conscientious reader to reflect upon the problems of the present.

JOAN M. CHRISTIAN

**25 Beacon Street and Other Recollections.** By DANA MCLEAN GREELEY. Beacon Press. \$10

THE TITLE refers to the fashionable address on Boston's Beacon Hill that houses the administrative headquarters of the Unitarian-Universalist Association. Dana Greeley spent eleven years at "25" as president of the association that services some eleven hundred fiercely independent churches and fellowships of liberal persuasion. The presidency of such an organization requires massive quantities of patience, perseverance, and courage. Dana Greeley also evidences the unflinching optimism and dogged loyalty of his nineteenth-century forebears.

Dana Greeley, who took office in 1958, oversaw the merging of the Unitarians with the Universalists and became the first president of the new denomination that resulted from the merger in 1961. He held office until 1969. He was deeply involved in the furious currents of the 1960's: The cancer of Vietnam; the convulsive shifts in black-white relations; the multiple crises of American leadership at home and abroad. His book is as

ment in parochial concerns.

The book has weaknesses. Names, places, and events that are of interest only to those involved crowd the pages. A more serious fault is Greeley's myopia on certain crucial issues. While calling for institutional imaginativeness and moral relevance, he failed to grasp these very factors as being present in the formative thrust to black empowerment within the denomination. While advocating vigorously the cause of peace in Vietnam, he was dismayed when his former church (Arlington Street Church in Boston, Massachusetts) took a leading role in the drama of "symbolic sanctuary"—a drama in which many other Unitarian-Universalist and other churches shared. Greeley comments on the denominational suffering which resulted from the Arlington Street Church's action without recognizing the encouragement and hope that many churches took from what they considered to be a morally courageous stand.

What Dana Greeley could not write (but what is the more important contribution made by his book) is the meaning which his personality stamped upon the denomination: A concern for and a commitment to finding solutions for the problems of our age, combined with a joy at being challenged by such a time as ours.

THE REV. VICTOR H. CARPENTER  
*First Unitarian Church  
of Philadelphia*

**Black and White in American Culture.** Edited by JULES CHAMETZKY and SIDNEY KAPLAN. University of Massachusetts Press. \$10.00

THE MASSACHUSETTS Review in ten years has earned a leading place among scholarly journals. Its editors have shown unusual sensitivity and courage in publishing original pieces of extraordinary literary quality and historical import on the problem of black and white in this country. Every item in this superb anthology, which includes poems, photographs, portraits, critical essays, and book reviews by black and white writers, serves to document W. E. B. DuBois's statement that "the problem of the twentieth century is the problem of the color line" and sheds some special light on "the enigma of the time."

Established luminaries like DuBois, Stokely Carmichael, and Jean-Paul



Sartre have made significant contributions, but at least as impressive and equally provocative are those by several lesser known figures. Witness Doris Abramson's work on Langston Hughes and Mike Thelwell's critique of William Styron's novel about Nat Turner, a restrained but incisive unveiling of the essentially racist thrust of that book.

RICHARD O. ULIN

**Anna Brinton, A Study in Quaker Character.** By ELEANORE PRICE MATHER. Pendle Hill Pamphlet 176. 39 pages. 70 cents

ONE PICKS up this booklet with anticipation. The photographs of a younger Anna Brinton on the front cover and again, enlarged, opposite page five; that of Anna pouring Howard Brinton a cup of tea in front of the Upmeads fireplace, and, again, helping a little Japanese boy balance his cup for a strengthening drink at Setagaya, all give promise of good reading that will deepen one's knowledge about and respect for the truly genial and unique personality of Anna Cox Brinton.

One is not prepared thereby, however, for the sequence of seemingly unrelated anecdotes that comprise the greater part of the text. Not that the choice of anecdotes does not adequately reflect important stages in Anna Brinton's colorful and cosmopolitan lifespan. From this point of view, they are well chosen. The premarital, academic, foreign service, pedagogical, Japanese, and Pendle Hill-"Matsudo" residence periods are all represented—*anecdotally*. Many of these anecdotes make good reading.

A persistent question, however, is whether the title role was not played in a broader, deeper, more dignified manner than the style of the review would suggest; whether the anecdotal treatment—entertaining though it may be in detail—really does full justice to the personality it seeks to characterize. Perhaps the booklet may be regarded as an interesting complement to the memorial tribute by Sylvia S. J. Haskins, Winifred Rawlins, and Douglas V. Steere, likewise published by Pendle Hill.

M. C. MORRIS

**Carl Rogers on Encounter Groups.** By CARL R. ROGERS. Harper and Row. 168 pages. \$5.95

NO SINGLE book can tell us what happens in an encounter group. The small group path of personal growth has been the target of sharp attacks and spirited defense, probably because of the differences in aim, style, setting, and lead-

ership of the groups, which range from exploitative "ego-trips" or emotional jags for the leader and members, to the responsible and undoubtedly growth-producing groups, like those of Carl Rogers and his associates. His philosophy and leadership style should be congenial to Friends.

The book contains a useful, but brief, survey of the history of the small group movement (including T-groups, sensitivity groups, Synanon "games"). The process of the encounter group from both group- and individual-member perspectives is described.

Rogers's way of working as a group facilitator is characterized by many traits associated with his client-centered therapy with individuals: A trust of others (akin to a religious faith), a continuous attempt to feel into the needs and feelings of others, and a strong and positive concern for the welfare of the other. In his work with groups, he has added a spontaneity and a willingness to come down from the leadership pedestal to become a full, struggling participant. Like many of us, his greatest difficulty is in knowing when he is angry and in selectively expressing it. As in his previous writings, there is a disarming and appealing openness about his discussion of himself and his role.

There is an excellent chapter on empirical research on intensive groups, which will provide readers with a documented balance for the biased and sometimes hysterical attacks on the encounter culture. The book concludes with a chapter on training (unfortunately containing nothing on credentials or accreditation for group leaders, a serious omission in my view), and on the need for encounter groups (or similar development under other guises) to help us to cope with the emotional shocks of the unprecedented rate of change of the seventies.

JOSEPH HAVENS

**Tell It Like It Is.** By CHUCK STONE. Simon and Schuster. 22 pages. 95¢

THIS SERIES of reports on an American Negro's reactions to his experiences were published in magazines of which Chuck Stone was at one time editor—The New York Age, The Washington Afro-American, and the Chicago Defender. The Washington Star comments, "They are written with spice, anger and wit. . . . They are not for people who like their Negroes sugar coated." Stone's comments are penetrating and contribute to black-white understanding.

BESS LANE

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## **Letters to the Editor**

### **Harsh Words**

PRESIDENT NIXON has cited his Quaker concern for peace as the reason why he is trying to inaugurate an era of peace for this country. In the light of that, one would suppose he would be happy to welcome to Washington all the thousands of peace seekers who came to express their views. Instead, he took the occasion to escape into solitude with his family. Does this mean he is a hypocrite and a coward?

These are harsh words with which to judge another. Would it be better to leave them unsaid? If I take no stand, I am also a hypocrite and coward.

It seems to me there are a number of such dilemmas facing Friends today. There should be a more creative and perhaps a more effective way to meet such situations. What is it? How does one find it?

AMELIA SWAYNE  
 Newtown, Pennsylvania

### **Persecution**

IT WAS GOOD of thee to give space to Jim Bradford's article, "Toward a Quaker View of Homosexuality." I have been aware of this painful problem many years.

When I worked in a city department, my work brought me close to the police department. They used to bring into my place of work hundreds of men, some of them beaten. These young and old men used to gather in washrooms, and the police used to hide in a side room and watch. Then they jumped on them and arrested them. Many of the men complained that they were innocent of all that. The detectives said they might be accused of sodomy, which carries a heavy penalty, but the charge would be disorderly conduct, which carries a fine.

This attraction of men to men should not be looked on as crime. Let us not be partners to persecution.

DAVID BERKINGOFF  
 New York

### **Climate of Acceptance**

THIS HETEROSEXUAL wife and mother would like to state what I hear my homosexual friends are saying and what they have taught me about my fears and prejudices. Homosexuals are saying to me: I want your casual or deep friendship on the basis of your accepting me as I am; an important integral part of me is my homosex-

uality. I do not need you to judge me as sick or unhappy and to lovingly help me correct what you see as deviance.

Unless we limit sexuality to its functional use in procreation, impossible in the light of human experience, all limits we set are arbitrary and must be open to examination and exploration. Sexuality is a basic need, like the need to reach out and communicate with other beings on other levels, but indoctrination of what correct social behavior should be is much stronger than are examples of the use of our bodies to show love on many levels in committed and joyful ways. Throughout history men and women have sought and found great fulfillment in homosexual love. Let us rejoice in their love. Let us help to create the social climate of acceptance needed by all of us so that we can support each other in our search for our own and each other's bodies and souls.

LOTTELORE BERNSTEIN  
 New York

### **Those Lilies**

MANY OF US have been up and down and around on the question of a philosophy of work. How could we help children to experience work as pleasure? They always seem to learn that work is drudgery—they must detect that in the attitude of adults. Then some of the most eager, productive young people learn (or come to feel) that their thudding labor at the books and on campuses has no purpose, or at least they cannot feel they're jumping all those hurdles because they want to.

They seek a meaningful way to occupy their time—find joy and companionship, learn much—but not usually a satisfactory work situation. Not willing to become a cog in the machinery of an imperialist, warmaking country, they can find little opportunity to earn a living without serving the state.

But neither can they live like the lilies of the field; no matter how simply they live, or where or how, the means of livelihood does come from the prevailing economy.

Many of the older generation have become so work-prone that they find it impossible to lay off the pace, even if they recognize that they want to. If responsibilities have been shouldered, these must be met. Even if they may understand and appreciate the tossing



aside of the old work patterns by the young and even want to adopt some of that attitude themselves, they find it well-nigh impossible.

Where is the pattern for the moderate, joyful, comfortable, median way?

MARION BROMLEY  
Cincinnati, Ohio

### Work, Self

A FOUR-LETTER word that sometimes is on the lips of the antiestablishmentarians is "work." In a bird shop I said to the young man, "Working with birds is nice." Disgusted, he replied, "It's hard work." We passed a muscular longhair who was putting gravel over a lawn. "That's attractive," I said, and remembered when we had raked gravel over our long ranch driveway when young. "It's hard work," he grumbled.

We were building our house and studio during the Second World War. We grew our vegetables; we had never been on a farm before, and my husband had never made anything more difficult than his carved picture frames. I put up three hundred jars of fruit. We were aching with exhaustion, but—to change a phrase—"Necessity is the mother of hard work."

The truly sincere, truly idealistic youths work toward law degrees to practice law that will guarantee full rights for all citizens. Others go into the police force to carry out laws to protect people from their own violence or that of others.

Another four-letter word some young people enjoy is "self"—self-indulgence, self-expression, self-love. Others have learned the deep value of self-discipline and self-sacrifice for a higher ideal than self-indulgence.

MARY LOUISE O'HARA  
La Jolla, California

### Pure Christianity Revived

ONE OF THE points of discussion during sessions of Philadelphia Yearly Meeting was the Christian terminology of our *Faith and Practice*.

Today there are some Friends who actually are hostile to the name "Christian" and who claim that they reject the Gospel of Jesus Christ. My feeling as a Young Friend who has found great spiritual strength through Christ is that these Friends are confusing true or what George Fox would have termed "pure" Christianity with the generally inhumane, blood-stained history of the Church throughout the centuries. It is unfortunate that there are so many professing Christians today who do not

seem to have really heard the Word and whose lives do not exhibit the compassion and love of their Savior. The fact that such individuals exist and cruel acts have been committed in the name of Christianity, however, does not invalidate the Christian faith. It merely points out that few really responded to God's great call.

The Christ who inspired such contemporary individuals as Martin Luther King and Dan and Phil Berrigan to make the Christian religion a living faith was a man of infinite compassion and love. This is the Christ who said, "Do for others what you want them to do for you," and "love your enemies." It is the same Christ who associated with the outcasts of society and who ministered in truth and love to the spiritually and physically afflicted. This character sounds pretty weighty, wouldn't you say? Maybe he was a Friend.

Returning to my original contention, I can understand why there are Friends today who are thoroughly disillusioned with the Christian Church in general. I believe that one reason involves the deplorable tendency in our nation to interrelate American nationalism and Christianity to the extent that most Americans cannot divorce the two in their minds. Thus a man like Richard Nixon can consider himself a good Christian (indeed, even a good Quaker) while continuing to drop more bombs on human beings than any other individual in the history of mankind.

This "Americhristianity," as it has been called, is nothing short of idolatry. Nationalism clearly is a great evil, which all true Christians must overcome. Friends who are "turned off" by the Christian religion should realize that as Christians we owe our allegiance to none other than Jesus Christ, for he is our only Lord and Master. We must strive to follow the compassionate teachings of Jesus and the leadings of the Inner Light above all else.

I would hope that the *Religious Society of Friends* could renew itself spiritually through a rededication to the eternal message of Jesus. This was the vision of George Fox and of countless others who earnestly sought to make Quakerism "primitive [pure] Christianity revived." Let us recapture that great vision and revitalize the Society of Friends so that Friends can once again represent a truly *Christian*, exciting movement.

CHRISTIAN H. ANDERSON  
Wilmington College  
Wilmington, Ohio

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### Kris and Dave

KRIS LARSEN and David Smith were married in Friends Meetinghouse, Palo Alto, March 28. Kris is the daughter of Charles and Phyllis Larsen, who are active in our Meeting. Dave, who has been cochairman of our Peace Committee, is the son of Orville C. Smith, pastor of the Assembly of God Church, Menlo Park.

Kris and Dave will live in Delano and work for the United Farm Workers Organization Committee with Cesar Chavez and others. Dave will continue work on setting up a computer system for UFWOC, and Kris will teach in their school. The pay for each and for Cesar Chavez is five dollars a week and room and board.

Dave writes:

"I have found Cesar and his wife, Helen, to be two of the warmest human beings I know. Daily pressures have not affected his gentleness and compassion. His genius in organizing and bringing people together is evident at Forty Acres, but Cesar is not the Union. We tend to mythologize a great leader and forget his humanness. We tend to forget the thousands who have helped through the years to make a dream materialize.

"What I am able to learn from these people about sustaining the effort will be far more than I can contribute. I am looking forward to the time of work and brotherhood that Kris and I will be able to share here. It is not a sacrifice; it is the only way to live."

ELSIE RENNE  
*Palo Alto, California*

### This War Is Different, But . . .

EVERY WAR is "different"—different places, different times, different people, different reasons, different methods—different except in one thing: The killing and the dying; they are the same in every war.

But there are other differences; strange differences. This is a "limited war." Limited to men, women, and children? Limited to "conventional weapons?" Conventional weapons are anything short of lethal gas and atom bombs. Gas and atom bombs are too dangerous—not to the enemy but to us.

This war is constantly being "de-escalated"—but at the same time it is being expanded into Cambodia and Laos.

This is not "our war," but we bought it and we are paying for it; why refuse title to it?



This war is rapidly being "Vietnamized." (This means we are paying other people to do the killing, the dying, and the suffering for us.)

We have no combat troops in Cambodia or Laos—we supply only "air support." (Air support means we bomb anything that moves.)

I have seen American bombing from the air in Vietnam and it is almost beautiful—from the air. Also, many times in Europe and once in Korea, I saw it from the ground. From the ground it is *not* beautiful. Air bombs are no more discriminating of people than are the Lieutenant Calleys on the ground. They *are* more effective.

There are other differences. Most people sincerely want this war to end—for us at least. If the Pentagon and the administration really wanted this war to end, however, I think they would simply declare a cease-fire and withhold munitions from our own army and the armies of our allies. Instead of Vietnamizing the war, they would humanize American national policy to foreswear all violence as an instrument of policy both foreign and domestic.

There are also some creative uses to which we might put our efforts.

FLOYD SCHMOE  
Kirkland, Washington

### Understanding the Scripture

ROBERT SCHUTZ'S suggestion that Jesus was wrong in certain matters is unacceptable. This shows ignorance of the fact that every word Jesus spoke was from the Father (John 14: 7-11). It also shows that he does not know how to read the New Testament. Everyone knows that Jesus taught by parable. What is not usually recognized is that even the parts of the Gospel that relate actual incidents in Jesus' life are also parable. A comparison of Mark 11: 12-14 and Luke 13: 6-9 illuminates this fact. Jesus himself warns us not to take things too literally (Matthew 16: 11). When we read the Bible with this in mind, a great light dawns.

Jesus was not urging us to plant ourselves in the field like lilies and refuse to work (Matthew 6: 28-9). This is a parable used to point up the discrepancy between the love of the omnipotent Father and our lack of faith. (An understanding of what Jesus means by "faith" is central to an understanding of the New Testament. See Matthew 6: 31; 8: 10, 11, 26; 9: 2, 22, 29; 13: 58; 14: 32; 15: 28; 16: 9; 17: 17, 19-20; 18: 5-6; 21: 21-22. Also parallel passages in the other gospels.) Nor was he

asking us to give away all our material possessions (Matthew 19: 20-2). This is a parable which says that a man who is rich in attachments (whether material or otherwise) will not gain the Kingdom of Heaven; his attachments fill his heart, which is the only seat of that Kingdom. (See Luke 9: 57-62; 14: 15-20; Matthew 13: 44-6.) Jesus' dialectic continually places this kingdom in opposition to the "Kingdom of God."

It is an admirable thing to try to apply the words of Scripture to today's events, but let us make sure first that we understand what those words mean.

DICK ANDERSON  
Berkeley, California

### Suspense

FROM AN ARTICLE by Walter Klassen in *Concern* Number 18:

"My favorite article in *The Menonite Encyclopedia* is the one on suspenders. When suspenders first came in they were considered new and modern, so some said they were of the world. Anything that's new is of the world, is worldly, and people who want to wear suspenders and snap them are just proud. So they had nothing to do with suspenders and proved that trousers could be kept up by less worldly means. There was a second party, of course, who said, 'They are new and they're certainly utilitarian and so we'd like to wear them.' They did. They went all out and wore suspenders. There was a third group which said, 'You can't have it all. It's not all good and it's not all bad so we'll make a compromise and wear one suspender.'"

Am I correct in detecting a Quaker influence in that third group?

JOHN H. MCCANDLESS  
Alburtis, Pennsylvania

### One of Those

I WAS READING a recent issue of Friends Journal in which the term "teenagers" was used several times. I guess it's an emotional, gut reaction that I have when it comes to that word. It's been used for generalizing purposes so much.

I realize that the term can be useful in showing more specifically the age of a person one is speaking of, as opposed to "young person." I realize, too, that at times it would be extremely difficult to avoid the term. I only wanted to make you aware of this initial response of mine and perhaps of others to the word "teenager."

NANCY BAILEY, ONE OF THOSE  
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## Friends and Their Friends Around the World

### Facing the Agony of the World

by Elizabeth Cattell

GEORGE LAKEY opened the 1971 New York Yearly Meeting Peace Institute with the annual Rufus Jones lecture, in which he advocated nonviolent revolution against a political and economic system that commits us to profits from death and results in economic oppression within the United States and in underdeveloped countries. He proposed, as a final goal, a decentralized socialist economy with elimination of organized mass violence, the nation-state system dissolving into transnational and sub-national institutions, with participatory democratic decision making.

Perhaps because the issues facing us are so vast, the tone of the Institute, held in April at Lake Minnewaska, New Paltz, New York, and attended by more than three hundred, was clement and low-keyed. Three of the most popular workshops were "Living with Nature," "Morality in Personal Conduct," and "Simplicity and Economic Life Style." The first of these considered a wide variety of issues, such as legislation for clean air, more parks, protection of rivers and shore lines. The latter two speak for themselves. "Friends in the Racial Crisis" urged financial support of the Black Development Fund as a channel for opposing the violence done by racism and prolonged disadvantage. "A Lasting Peace in Southeast Asia" stressed the moral issues we face in our compromise with the warmaking system and our need to develop new relationships with the people of Asia and the rest of the Third World.

"Revolutionary Ideas and World Movements" avoided almost entirely the subject of nonviolent revolution within the United States. At the plenary session, this group suggested several new queries, one of which was, "Are we willing to examine on their own merits and without labels all ideas that may offer hope for a better social order?" Also, they proposed a Powell House weekend on community "drawing on resources that will include people with a knowledge of Chinese and Cuban society."

Probably because they were already prepared by the work the leaders have been doing at Peace and Social Action

Program in New York, the Workshop on Nonviolent Action trained and sent marshals to a street march and rally in Poughkeepsie and trained and sent out a number of street speakers.

An attender of the Institute later commented: "As much time as possible I spent walking, sitting, or lying on the dramatic cliffs overhanging the oval, ice-gray lake—relaxing, breathing the pure air, enjoying moments of companionship, playing the harmonica—and watching. I returned home groggy from lack of sleep, and uncertain what had been gained from the preceding forty-eight hours. After a stretch of welcome rest, I awoke and wept softly and freely. I wept in joy and sadness as I felt the agony of the world, and saw 'a people to be gathered to the Lord.'" The "gathering," as George Lakey implied, will take vision and action.

### Projects of Argenta Students

THE SPRING intersession program of Argenta Friends School included several kinds of projects.

One group stayed in Argenta and developed a homesite in the woods.

Another lived in individual homes in a remote Vancouver Island fishing village, exploring nearby Indian culture, the commercial fishing, and marine biological studies.

A third studied experimental educational programs in Portland, Oregon, and returned by way of Tolstoy Farm community, near Spokane.

Students and teachers are talking about starting an experimental agricultural-biology course connected with an organic gardening program.

### News from Pendle Hill

COLIN W. BELL and his wife, Elaine, have left Davis House, Washington, D.C., where for three years they were directors. Colin Bell has been named codirector in charge of administration of Pendle Hill for the coming year.

Robert Scholz, assistant professor of history in the University of Washington in Seattle, will join the Pendle Hill staff in August as codirector in charge of the study program.

Robert Scholz is a member of University Monthly Meeting, Seattle; Colin Bell, of Swarthmore Monthly Meeting, Pennsylvania.



## Fellowship and Inspiration in Florida

by Caroline N. Jacob

SOUTHEASTERN Yearly Meeting has discovered that the main purpose of its annual sessions is fellowship and inspiration rather than corporate action. Monthly Meetings are active with their own pet projects: Draft counseling, work with underprivileged children, vigils for peace, concern for prisons and migrants. There is no doubt that Florida, and Augusta, our one out-of-the-state Meeting, increasingly express a "Quaker presence" in the South.

Friends who attend the Yearly Meeting come chiefly to see each other, to talk and worship together, and to meet the many visitors and representatives of national Quaker organizations.

This year, representatives who attended the sessions at Lake Byrd Lodge, Avon Park, Florida, in April, contributed in an especially helpful way by forming a panel on Saturday afternoon to discuss common problems, such as the war on poverty, the Indochina war, the draft, and so on.

These questions and related ones dominated the Yearly Meeting program. On Friday evening Russell Johnson talked on the topic: "To take away the occasion for war: Perspectives for the 70's." We must create an international system for "mutual aid." Vigils and protests have their place, but it is more important to change minds at the local level.

Francis Hall, in the Bernard Walton Memorial lecture Saturday evening, stressed what he felt were signs of light in the "ocean of darkness": A wholesome rejection of false values, widespread efforts for civil rights and peace, earnest seeking for basic spiritual truth. We must consciously turn toward the light, gather together in fellowship, and wait for the power that will enable us to live and walk as instruments of the light.

Francis and Pearl Hall also led the workshop preceding Yearly Meeting, in which almost fifty persons participated, young Friends and older. Its purpose, very successfully achieved, was to bring us closer together in such a spirit that we could share frankly the special problems of our Meetings. We discussed the value of common projects in which all members of a Meeting can participate and were able to practice this in the hour after lunch on Saturday, when every one worked in small informal

groups with paper, paint, scissors, and paste to produce effective and original posters for peace and other good causes.

The chief corporate actions taken, in addition to the necessary endorsement of committee reports, were: The decision to apply to both Friends United Meeting and Friends General Conference for membership (Miami Meeting abstained, but was willing for the rest of us to proceed); a letter to Florida Congressmen that urged their influence to end the war speedily; a letter to President Nixon, scolding him (gently) for claiming to be a Quaker pacifist; the creation of a small Committee for Sufferings, to help local Meetings care for any members who "suffer for conscience' sake." (A member of Gainesville Monthly Meeting is now awaiting trial for draft evasion.)

There was earnest, but informal, discussion by a few about the possibility of a Friends school in Florida. More may be heard of this later.

Evenings were a time for serious matters, such as the two addresses, but they also were times of real fellowship. Young Friends gave skits; we sang together; we gathered in the dining room for snacks. Also, we will long remember the dramatic reading by Jan de Hartog from his latest novel, which will appear in the fall.

In the chapter read, Margaret Fell, one of the chief characters, had been deeply shocked by the sight of children in the Lancashire prison—three on the gallows—and demanded passionately of George Fox how he could reconcile this with a loving God. His answer was that it was through her alone that God's love could reach those children. To her much perturbed husband she says with a determination that he knows from experience will not change: "I must go back to those children."

I think more than one person left the Yearly Meeting this year with a like determination to go back to God's children, in whatever prison they may be found.

### In Buffalo, Bring Your Own

RECOGNIZING that antipollution efforts begin at home, Buffalo Monthly Meeting Friends are asking themselves to bring their own dishes and utensils to potluck meals and to take them home to be washed. They also encourage Friends to bring personal coffee cups or mugs and leave them in the meetinghouse to avoid the use of polyethylene cups. The use of trash bags of the same material in the meetinghouse is avoided.



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*Pediatric Program of Park-DuValle Neighborhood Health Center in Louisville*

## Neighborhood Health Center in Louisville, Kentucky

by Dora Rice

IT TOOK nearly two years for the concept of a neighborhood health center with comprehensive outpatient care in Park-DuValle, a poverty area in Louisville, Kentucky, to become a reality.

The opposition of medical societies, the University of Louisville School of Medicine, the city and county board of health, and the mayor and the city administration had to be overcome. Residents of our target area, some of whom had been trying for ten years to locate medical services in their area—at considerable distance from the General Hospital—enthusiastically welcomed our efforts. Some physicians, community leaders, and the University of Louisville School of Social Work also helped. The Louisville Community Relations Committee of American Friends Service Committee originated and helped to coordinate the project. Local foundations helped until the Office of Economic Opportunity provided funds.

Park-DuValle Neighborhood Health Center, an autonomous agency, provides free preventive and comprehensive health care to fourteen thousand residents of the area, whose eligibility is determined by Federal geographic and economic guidelines. Each family is assigned to one of three teams on a long-term basis. Each team consists of an internist or general practitioner, a pediatrician, a dentist, clinical nurses, social workers, a nutritionist or home econ-

omist, a mental health representative, and a pharmacist. Other specialists are on call as needed by each team.

An emergency service, open until midnight, is available to anyone, and an ambulance service, staffed by trained technicians, is open twenty-four hours a day to serve the entire west end of Louisville (one hundred twenty-five thousand persons).

Park-DuValle Neighborhood Health Center also includes a training department. Eligible residents of the area who apply are screened by a committee of residents and trained for careers in all kinds of health services. They are employed at the center during and after their training and work with the teams and other staff members.

The Louisville Community Relations Committee of AFSC, founded in 1961 when a C.O. intern was assigned to the area, undertook as a previous major project an adult education program, which was subsequently taken over by the board of education. Now, with Park-DuValle Neighborhood Health Center on a firm foundation, with its own board of directors, the committee is working with the Louisville Tenants Union. As in 1961, a C.O. intern again is helping with the project.

Although Friends, to a considerable degree, have moved from the health center to a new project, the Friendly influence continues in a number of ways, including the observance of a period of silence at the beginning of each board meeting.

*(Dora Rice is chairman of the Louisville Community Relations Committee of American Friends Service Committee.)*



## One Percent More

by John M. Sexton

I SHOULD LIKE to report on developments in areas where money from the One Percent More Fund has been used so far.

At the Friends Rural Service Center near Bulawayo, Rhodesia, Roy and Irene Helson, under the guidance of Central Africa Yearly Meeting, continue to service a great need despite difficult pressures. An extreme drought around Hlekweni has increased costs and reduced farm income substantially. Courses to instruct Africans in stock-raising, irrigation, dressmaking, cooking, carpentry, building, and cultural skills continue to be a major effort. A second rainwater conservation program has been started to build two thousand-gallon tanks to insure the supply of a family eight to nine months of the year.

In Kenya, a number of efforts are under way, including the work of Partnership for Productivity. Many requests are coming in for the kind of management service coupled with the availability of capital that this program provides. A rumor is that they may soon be able to put in operation a gold mine.

Among the Turkana tribe in northwestern Kenya, a project has started to teach new crafts and skills in the hope of providing a basic industry that utilizes the fishing of Lake Rudolph.

New York Yearly Meeting is particularly concerned with the joint effort of East Africa Yearly Meeting and Friends United Meeting to provide a two-year technical college for training Africans in secretarial, accounting, mechanical, and shop skills.

In Zambia, under the leadership of American Friends Service Committee and at the invitation of the Zambian government, self-help housing on a model basis may turn out to be a significant answer to a housing shortage. The project is making significant changes in the role of women and the community service unity of African men.

In Guatemala, under the sponsorship of California Yearly Meeting and Central American Yearly Meeting, the Chorti Indians, near extinction, have been given opportunities to locate their homes on good farmland through the establishment of a cooperative farm. Introducing new practices in poultry and fruit and vegetable crops has broadened their life expectancy.

The program of Canadian Friends

Service Committee and Friends Service Council of England and Ireland in Rasulia, India, includes services of a medical clinic, family planning, irrigation engineering, and improved agricultural practices.

### Vietnam War Casualties

TESTIMONY prepared by American Friends Service Committee for the Subcommittee on Refugees and Civilian War Casualties of the Senate Judiciary Committee, indicates that if the experience of the rehabilitation center in Quang Ngai "reflects wider conditions in Vietnam" the war is not winding down, at least as far as physical damage suffered by civilians is concerned.

Although war injuries caused by American military action were about eight percent fewer as of November, 1970, than they were three months earlier, war injuries caused by Army of the Republic of Vietnam military action were some seven percent higher.

The testimony stressed the undiminished suffering and human toll and concluded: "The only honorable course left to this nation is to get out with all possible speed and allow these tortured people in a tortured land to make peace the best way they can as soon as they can. We urge the Senate to take whatever steps it can to bring that end about."

### A Successful Year

HAVING COMPLETED its first year as a Monthly Meeting, Winchester Centre Friends Meeting (Virginia) reported in its newsletter good attendance, good support and cooperation, and a growth of five in membership. Relations with nearby churches are warm. A children's Thanksgiving project yielded gifts for American Indians.

### White House Vigils

CLEVELAND FRIENDS encourage others to join an interdenominational, interfaith vigil every Sunday in Lafayette Park, Washington, D.C., at 12:30 p.m. A daily vigil is held in front of the White House from 11 a.m. to 2 p.m. The vigils continue the concern of Friends to maintain a witness for peace in the nation's capital, which has also included lobbying and called meetings for worship, organized by New York Yearly Meeting, Baltimore Yearly Meeting, and the interreligious group, "Set the Date Now."

### An Appropriate Memorial

D. ELTON TRUEBLOOD, professor-at-large in Earlham College, has been named a sponsor of the Ralph W. Sockman Memorial Project. This special project, begun by the Men's Committee of the Japan International Christian University Foundation, will raise funds for the Ralph W. Sockman Library Extension in International Christian University, Tokyo, Japan.

### CREMATION

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

For information write or telephone  
HENRY BECK  
2862 Germantown Avenue  
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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.

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

## Positions Wanted

SUSAN CASTELLANO, B.F.A. in photography from Philadelphia College of Art, two years' work in a commercial photography studio, seeks freelance assignments or a full-time photographic position. Please request to see portfolio. 1700 Pine Street, Philadelphia 19103; 215-PE 5-5775.

SUMMER WORK for six weeks, beginning July 19, desired by two college students from England, girls aged 20 and 21, with varied, successful work experience. Write c/o M. D. Peters, 1020 Woods Road, Southampton, Pennsylvania 18966.

SECONDARY PRINCIPAL seeks high school principal position where faculty is willing to innovate. Have twenty-one years high school and college teaching, two years administration. A Friend. Pennsylvania certification. Francis A. Brown, 133 Lynd Street, Blossburg, Pennsylvania 16912.

FRIEND, age 22, seeks employment in a Friends educational establishment or experiment. B.A. in English, good background in music and theatre, willing worker. Mary DesRosiers, 4 Laraway Court, Derry, New Hampshire 03038.

ORTHOPEDIC SURGEON, finishing residency July, looking for partnership/association, preferably in North Carolina or Virginia, but is open-minded. University-trained, veteran, 33, married, family of six. Wants location near Friends Meeting. A. R. Glock, M.D., 12204 Davidson Drive, Louisville, Kentucky 40243.

COLLEGE TEACHER, Friend, Ph.D., religion. Eight years' teaching, three administrative experience. Interested in using outdoor activities, especially food raising, to develop self-awareness. Teaching or other interesting job. Box E-516, Friends Journal.

## Positions Vacant

TWIN CITIES Friends Meeting seeks by August 1 a couple or group, preferably members or attenders, to live in Friends House, 295 Summit Avenue, Saint Paul, to maintain the meeting-house and its grounds and provide an informed and welcoming presence to seekers and others who want information about Friends. For details, write Robert H. Beach, P. O. Box 14064, Minneapolis 55414.

FAMILY PHYSICIANS—In this country of specialization, are there any available MD's dedicated to primary patient care? Rural community hospital-oriented group practice. New hospital and clinic facilities. Acceptable for CO alternate service. Answers gratefully accepted by: Robert H. Painter, M.D., Deur Clinic, Grant, Michigan 49327. 616-834-5644 or 834-5648.

## Wanted

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.

SMALL APARTMENT, preferably unfurnished, in Lansdowne, Media, or Swarthmore, for woman. Available September 1. Box W-523, Friends Journal.

## Available

FURNISHED SUMMER COTTAGE. Three bedrooms, sleeping porch. Electric stove, hot water, shower. Overlooking China Lake, one mile from South China, Maine, on route 202, twelve miles from Augusta. Available July 25 to September 15. \$120. per week. Inquiries, Box J-521, Friends Journal.

ONE-BEDROOM FURNISHED apartment in Lansdowne, Pennsylvania. Third floor. Five minutes to train. Parking available. Occupancy, July 15. Telephone 215-623-0639, or write Box B-522, Friends Journal.

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

THE TAYLOR Friends Boarding home, 4608 Roland Avenue, Baltimore, Maryland 21210, has vacancies. Write Elsie Kampe at the home, or telephone 467-8308.

## Vacation

VISITING REHOBOTH BEACH? Young and old, hippie and straight are welcome to our home for worship Sunday mornings at ten throughout the summer. Beach attire acceptable. 14 Columbia Avenue, Rehoboth Beach, Delaware. We (Ted and Molly Reinke), together with Robert and Doris Dayton, also are proprietors of a summer restaurant, "The Crab Pot," 112 Rehoboth Avenue.

## Education

HOLIST INSTITUTE (not "holiest")—a project of Wilmington College, Ohio. "Holist" means "wholist" and also, for us, "holy," since to achieve a degree of wholeness in your grasp of existence tends to increase your sense of its holiness. One to six college credits can be earned in the one to five or six weeks of the Institute. Write to Box 1284, Wilmington College, Wilmington, Ohio 45177 for details.

GESTALT AWARENESS WORKSHOP: August 6-8, Friendship Center, Bryson City, North Carolina. Experienced leader, trained at Gestalt Institute of Canada. \$25.00: Low cost for participation of those who might otherwise be unable. Write C. Konle, Route 2, Bryson City, North Carolina 28713.

## 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.

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

## Services Offered

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## Travel

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.

## 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.

THOUGHT-PROVOKING PUBLICATIONS from Friends World Committee: "What Future for Friends?"—Report of the St. Louis Conference, \$1.00; "Break the New Ground"—Essays by contemporary Friends, \$1.65; "Encounter through Worship-Sharing"—Margaret S. Gibbins, 25¢, "Right Sharing of the World's Resources"—Denis P. Barritt, 25¢. Postage free if order is prepaid. Available from FWCC, 152-A North Fifteenth Street, Philadelphia 19102.

"ONE KIND of Communication," by Irene Heine of Pittsburgh Meeting, tells about the work of Friends Committee on National Legislation and the efforts of a released Friend on behalf of Alaska Native Claims. Stimulating resource for group discussions in Meetings. Copies may be had from FCNL, 245 Second Street, N. E., Washington, D. C. 20002 at forty-five cents each or twenty-five cents in lots of ten or more.

MOVING DAY SALE. Kits and booklets for leaders of children's groups. Timely materials at bargain prices. Year-round kits, \$1 per set of four; booklets, \$1 for set of three; winter holiday kits, \$3 for set of seven. Complete set of above—special—\$5. For free brochure that lists individual titles (available at 50¢ each), or to order above "clusters," write to Mary Esther McWhirter, American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 19102.

TRAVELING? The 1971-1972 edition of Friends Directory of Meetings for Worship in North and South America, which also lists Friends schools and colleges, retirement homes, centers, and national organizations, is now available. If payment of one dollar per copy accompanies the order, postage is free. A discount of ten percent applies to orders of ten or more. Write Friends World Committee, Midwest Office, 203 South East Street, Plainsfield, Indiana 46168; or 152-A North Fifteenth Street, Philadelphia 19102.

THE FRIENDS QUARTERLY for April 1971 includes the concluding address given by Douglas V. Steere at the FWCC Meeting in Sweden. Henry J. Cadbury offers an Inquiry into Fox's Early Years and William R. Fraser of Woodbrooke writes on International Understanding and Some Barriers of Communication. Send 65 cents for one copy or \$2.50 for annual subscription to Headley Brothers, Ashford, Kent, England.

WHEN JOHN WESLEY read this Journal in 1765, fifty years after its printing, he wrote: "... His opinions I leave, but what a spirit was here! What faith, love, gentleness, long suffering!" From Henry J. Cadbury's foreword to "The Journal (Abridged) of Wm. Edmondson, Quaker Apostle to Ireland and the Americas," edited by Caroline N. Jacob. Paper, \$1.50, at Friends Book Store, 304 Arch Street, Philadelphia 19106.

WORLD POPULATION—A concise summary of the situation in 1970, published by United Nations. Contents include: historical perspective; population prospects, 1970-2000; fertility; mortality; natural increase; the changing role of migration; urbanization; population policies. Statistical tables. \$1. Order from Gerda Hargrave, 18 Nyack Avenue, Lansdowne, Pennsylvania 19050.

## For Sale

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

UNICEF GREETING CARDS, notes; jewelry and novelty gifts at reasonable prices; games, records, and informational booklets—all from the United Nations. Available from Gerda Hargrave, 18 Nyack Avenue, Lansdowne, Pennsylvania 19050; 215-MA 6-6460.



# MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to *Friends Journal* the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.

## 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. Convenir: 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. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

**TUCSON**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., 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 Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

**WHITTIER**—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.

**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 11 a.m.

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

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

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

**WILMINGTON**—Meeting for worship at Fourth and West Sts., 10:30 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 Jacocks, 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 Bowies, 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.

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

## TRAIL'S END

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

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

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

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

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

**ROCKFORD**—Rock Valley Friends Meeting. Worship, 10:30 a.m. in members' homes. Phone Hans Peters: 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.

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

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

### 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., Programmed 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

**CAPE NEDDICK**—Worship, 4 p.m. June 20 through September 5. Kuhnhouse: Phone 363-4139.

**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: 453-6812.

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

**PORTLAND**—Forest Avenue Meeting, Route 302. Unprogrammed 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, South Washington Street. Worship 9:30 a.m. through August. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

**SANDY SPRING**—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

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

### Massachusetts

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

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 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). One meeting, 10 a.m. each First-day during the summer. 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.

**NANTUCKET**—At 10:45 a.m. in old Meetinghouse on Fair Street, from June 13 to September 19.

**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.

**TRAVERSE CITY-GRAND TRAVERSE AREA**—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

### 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.

**HADDENFIELD**—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.

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

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

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

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

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

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

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

### New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian Hoge, clerk. Phone 255-9011.

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

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

**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.

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

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

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

**NEW 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.



Proposed new building of First Friends Church, Whittier, California.

**POUGHKEEPSIE**—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

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

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

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

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

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

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

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

### North Carolina

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

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

**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.

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

**WILMINGTON**—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 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 Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD**—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11.15 a.m.

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

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

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

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

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

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

**LEWISBURG**—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

**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, 20 S. 12th St.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m.

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

Fair Hill, closed 5/30 to 10/3.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

University City Worship Group, 3907 Spruce St. (Enter rear.) 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.

**SUMNEYTOWN-GREEN LANE AREA**—Worship first First-days, 10 a.m.; third First-days, at sunset. Call 215-234-8424 for location.

**SWARTHMORE**—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

**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.

**WRIGHTSTOWN**—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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

## Tennessee

**NASHVILLE**—Meeting and First-day School, Sundays, 10:00 a.m., 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, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

## Vermont

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

**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 N. Washington. Worship, 10:15. Phone 667-8947 or 667-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave. N.E. Worship, 11 a.m. Phone: ME-2-7006.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

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

## Coming Events

### July

3-10—Midwest Summer Institute, Shimer College, Mt. Carroll, Illinois. Write American Friends Service Committee, 407 S. Dearborn Street, Chicago 60605.

4-10—H. S. World Affairs Camp, Quaker Knoll, Wilmington, Ohio. Write AFSC, 915 Salem Avenue, Dayton, Ohio 45406.

14-18—Alaska Yearly Meeting, Kotzebue, Alaska. Write Samuel Williams, Kotzebue, Alaska 99752.

17—Western Quarterly Meeting, Hockessin, Delaware, Meetinghouse: "Friends Education." Worship and Ministry, 9 a.m.; worship, 10; business, 10:45; lunch, 12 noon (provided); continuation of business, 1 p.m.

23-31—Northern California Family Camp, John Woolman School, Nevada City, California. Write AFSC, 2160 Lake Street, San Francisco, California 94121.

25—Meeting for worship, Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania, 11 a.m.

25-August 1—New York Yearly Meeting, Silver Bay, New York. Write to Miriam K. Brush, 15 Rutherford Place, New York 10003.

30-August 4—Baltimore Yearly Meeting, Western Maryland College, Westminster, Maryland. Write Yearly Meeting Office, 17100 Quaker Lane, Sandy Spring, Maryland 20860.

*At Pendle Hill, Wallingford, Pennsylvania 19086:*

2-5—"The Individual as an Agent of Social Change," Kenneth and Elise Boulding.

5-10—"Will and Willfulness in Contemporary Man," Leslie H. Farber.

11-16—"The American Voice in Depth," Eugenia Friedman.

16-23—"Fundamental Dichotomies in Human Existence," Bernard Phillips.

23-30—"Exploring Creative Movement," Nancy Brock and Christopher Beck.

30-August 6—"Explorations in New Religious Consciousness," Joseph and Teresina Havens.

### August

1-7—Northern California Family Camp, John Woolman School, Nevada City, California. Write American Friends Service Committee, 2160 Lake Street, San Francisco, California 94121.

8-14, 15-21—Rocky Mountain Family Camps, Telluride, Colorado. Write American Friends Service Committee, 4211 Grand Avenue, Des Moines, Iowa 50312.

28-September 4—Peace Workers Family Camp, Gull Haven, 7 miles south of Ya-chats, Oregon. Write American Friends Service Committee, 4312 S. E. Stark Street, Portland, Oregon 97215.

### ELIZABETH FRY CENTER, INC.

—A home for released women prisoners—invites

### CONTRIBUTIONS AND BEQUESTS

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



29—Meeting for worship, Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania, 11 A.M.

#### Yearly Meetings

5-8—North Carolina (FUM), Guilford College, North Carolina. Write Ruth R. Hockett, Route 1, Box 309, Pleasant Garden, North Carolina 27313.

8-12—Pacific, Willamette University, Salem, Oregon. Write Edwin Sanders, 6208 Temple City Boulevard, Temple City, California 91780.

10-12—Kansas, Friends University, Wichita, Kansas. Write Maurice A. Roberts, 2011 Arnold Court, Topeka, Kansas 66614.

11-14—North Carolina (Conservative) Woodland, North Carolina. Write George C. Parker, Woodland, North Carolina 27897.

11-15—Iowa (FUM), College Avenue, Oskaloosa, Iowa. Write Lloyd Davis, Albion, Iowa 50005.

14-19—Indiana, Earlham College, Richmond, Indiana. Write Harold C. Cope, Earlham College, Richmond, Indiana 47374.

17-22—Iowa (Conservative), Scattergood School, West Branch, Iowa. Write Mary E. Autenrieth, R.R. 1, Paullina, Iowa 51046.

17-22—Northwest, Newberg, Oregon. Write Dorwin E. Smith, Box 624, Camas, Washington 98607.

18-22—Illinois, Clear Creek, near McNabb, Illinois. Write Clifford L. Haworth, 921 N. Rock Hill Road, St. Louis, Missouri 63119.

18-22—Canadian, Canadian Mennonite Bible College, Tuxedo, Manitoba, Canada. Write Hugh Campbell-Brown, R.R. 4, Vernon, British Columbia, Canada.

19-22—Indiana, Quaker Haven, near Syracuse, Indiana. Write Richard P. Eastman, Box 262, Yellow Springs, Ohio 45387.

24-29—Ohio (Evangelical), Malone College, Canton, Ohio. Write Harold B. Winn, R.R. 1, Salem, Ohio 44460.

25-29—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write Edward N. Kirk, R.R. 2, Columbiana, Ohio 44408.

27-29—Cuba, Holguin, Cuba. Write Maulio Ajo, Banes, Oriente, Cuba.

Central, Rector Memorial Camp Grounds, Muncie, Indiana. Write J. Edwin Newby, R. 1, Box 296, Noblesville, Indiana 46060.

Jamaica, Write Ronald Williams, 11 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

*At Grindstone Island, Portland, Ontario, Canada. Write for details to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 180, Ontario, Canada*

July 7-August 2—The Peace Testimony.  
August 6-15—Seminar on Nonviolence.  
August 25-September 5—Youth Seminar.

## Announcements

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

### Birth

KINSEY—On April 18, in Zionsville, Pennsylvania, a son, JOHN DEACON KINSEY, to

Don and Dianne Kinsey. The father and paternal grandmother, Mrs. Gertrude R. K. Tice, are members of Richland Monthly Meeting, Quakertown, Pennsylvania.

### Adoption

GOLDEN-TRIST—On January 29, a son, REUBEN JONATHAN GOLDEN-TRIST, born September 6, 1960, by Dave Golden and Barbara (Bobbi) Trist. The parents are members of Ann Arbor Monthly Meeting, Michigan.

### Marriages

KROH-WHITE—On May 8, in Mullica Hill Meetinghouse, Mullica Hill, New Jersey, JEAN WHITE and NORMAN KROH. The bride is a member of Mullica Hill Monthly Meeting.

WHARTON-MOODY—On March 20, in Roslyn Heights, Long Island, New York, ELINOR ANN MOODY, daughter of Frank B. and Ruth W. Moody, and ROBERT HENRY WHARTON, son of Mr. and Mrs. Irving L. Wharton. The bride and her parents are members of Birmingham Monthly Meeting, West Chester, Pennsylvania.

### Deaths

BINNS—On April 28, in Tucson, Arizona, TACY M. BINNS, aged 94, a lifelong member of Ohio Yearly Meeting at Stillwater and a longtime resident of Tucson. She and her husband, Arthur H. Binns, were active in the early years of the Friends Meeting in Cleveland, Ohio, and later attended Tucson Monthly Meeting. She is survived by two sons: J. Edward, of Puerto Rico, and Jonathan, of Tucson; four daughters: Frances B. Mott, of Paullina, Iowa; Mildred B. Young, of Philadelphia; Dorothy B. Treadway, of Tucson; and Martha B. Sharpless, of Villanova, Pennsylvania; thirteen grandchildren; twenty-seven great-grandchildren; and two great-great-grandchildren.

BISHOP—On April 24, in Asheville, North Carolina, WILLIAM BISHOP JR., aged 79. A member of the Friends Church in Worcester, Massachusetts, for many years, he and his wife had joined the Congregational Church in Asheville, where he served as a deacon. He is survived by his wife, Ann Anderson Bishop; a son, William III; and a sister, Sarah Bishop, of Wilmington, Delaware.

BRICK—On April 1, in Mercer Care Center, Mercerville, New Jersey, ARTHUR R. BRICK, aged 85, a member of Crosswicks Preparative Meeting, Crosswicks, New Jersey. He served for many years as a trustee of his Monthly and Preparative Meetings; Friends Home Board, Burlington Quarter; and as a member of Ministry and Worship and of Overseers. Husband of the late Clara Bassett Brick, he is survived by two sons, A. Robert and Kenneth, both of Crosswicks; two daughters, Mrs. James F. Robjant, of Waterville, Maine, and Mrs. G. William Collier, of Crosswicks; and nine grandchildren.

BURNET—On March 19, at her home in Waynesville, Ohio, EDNA R. BURNET, widow of Harvey Burnet, aged 95, a member of Miami Monthly Meeting, Ohio. She is survived by a daughter, Mrs. Catherine Whitacre; a sister, Laura Rosnagle; a brother, Ernest Rosnagle; and several grandchildren and great-grandchildren.

COOPER—On February 1, WOODY COOPER, a member of Fall Creek Meeting, Pendleton, Indiana. He is survived by two daughters, Ann and Ruth, and by two sons, Robert and Joseph.

HALLOWELL—On February 6, at her home in Pendleton, Indiana, EDNA G. HALLOWELL, a member of Fall Creek Meeting, Pendleton. Until retirement a few years ago, she was a public accountant. She is survived by a sister, Nelle; a brother, George; and nieces and nephews.

KELLY—On March 23, in the Garden Manor Nursing Home, Middletown, Ohio, ADAH MCKINNEY KELLY, a member of Miami Monthly Meeting, Ohio, aged 101. She was a longtime resident of Friends Home, Waynesville, Ohio.

MOORE—On April 26, SARAH E. MOORE, aged 57, a member of Mullica Hill Monthly Meeting, New Jersey, and a teacher in the Woodstown, New Jersey, schools. She is survived by her husband, Elliott; a son, Carlton; three daughters: Christiana Wilson, Catharine Flaherty, and Rachel Moore; and two sisters, Mabel E. Crispin and Elizabeth K. Edwards.

LEUTY—On March 14, in Whittier, California, JOSEPH D. LEUTY, a member of First Friends Church, Whittier. He received a B.S. in Horticulture from the University of California at Los Angeles. He had spent his retirement largely writing on philosophy. He considered his vocation that of "a person who tries to stretch everyone's mind." He "lived through the eighties before teenage" because of loss of sight at age eight. Struck by lightning at twenty-three, he regained it.

He advised, "Your most fantastic thoughts may be more real than reality"; "Each person is a Flower of Eternity to care for and enjoy forever"; "The Inborn Spirit is the Creator's Spirit of each person." Few people, however, were able to grasp what he was trying to do and what he wrote. He is survived by his widow, Rosamond Fawcett Leuty; two sons: Howard A. and Stephen M.; and a daughter, Rosemary E.

MURRAY—On March 18, suddenly, LOWELL MURRAY, in Tacoma, Washington. He was a member of Miami Monthly Meeting, Ohio.

PRENDERGAST—On May 2, in Kettering Hospital, Dayton, Ohio, JESSE J. PRENDERGAST, aged 76, after an extended illness. A member of Miami Monthly Meeting, Ohio, he belonged to Farmers Grange and Masonic orders. He is survived by his wife, Grace; two daughters, Mary Alice and Rebecca Ann; and a sister, Katherine.

SWAIN—On May 11, in Columbus, Indiana, hospital, GEORGE H. SWAIN, aged 93. He was a birthright member of Fall Creek Meeting, Indiana, and a devoted member of the community. He is survived by two sons, Edwin and Henry; and several grandchildren.

TRUEBLOOD—On May 18, in Friends Hall, West Chester, Pennsylvania, IRO C. TRUEBLOOD, aged 93, a member of Germantown Monthly Meeting, Philadelphia. She graduated from Earlham College in 1903. She taught biology in Germantown Friends School for 24 years. She is survived by a niece, Mrs. Kenneth Simpson; a nephew, Richard Harris; and two great-nephews, two great-nieces, one great-great-niece, and one great-great-nephew, all in California; and a cousin, S. B. Hutton, Sr., of West Grove, Pennsylvania.

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