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The contributors to this issue

GEORGE E. CLARKSON, a member and recorded minister of Poplar Ridge, New York, Monthly Meeting, is Protestant chaplain and lecturer in philosophy in Ithaca College. Last summer he did research during a sabbatical study leave in the home and library of William Law, in King's Cliffe, near Peterborough, England. His article, he writes, "is the result of a long study I have worked on concerning William Law, beginning with my master's work at Haverford and residence at Pendle Hill."

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THE PHOTOGRAPH ON THE COVER, taken by Louis Greenfield, of Cherry Hill, New Jersey, is of a poster by Paul Herman that was tied for first prize in the annual peace poster contest of the South Jersey Peace Center, Moorestown, New Jersey. Paul Herman is in the seventh grade in James F. Cooper School, Cherry Hill.

My heart is in anguish within me, the terrors of death have fallen upon me.

Fear and trembling come upon me, and horror overwhelms me.

And I say, "O that I had wings like a dove!

I would fly away and be at rest; yea, I would wander afar, I would lodge in the wilderness. *Selah.*

I would haste to find me a shelter from the raging wind and tempest."

Today and Tomorrow

Words for All Seasons

THIS IS A TIME—not the only time—when Meetings look into their hearts and put what they find there into reports on the spiritual state of the Meeting.

It is a time of confession, hope, and a feeling of inadequacy, but the reports shine with a light that we associate with divine visitation, of the kind of which John Woolman wrote in "An Epistle" nearly two hundred years ago:

"I trust there are many who at times, under divine visitation, feel an inward enquiry after God, and when such in the simplicity of their hearts mark the lives of a people who profess to walk by the leadings of his Spirit, of what great concernment is it that our lights shine clear, that nothing of our conduct carry a contradiction to the truth as it is in Jesus. . . ."

Many reports on the state of the meeting come to us. We read them as though we were attending a meeting for worship and the year's rota of business and committee sessions. We wish we could print all the reports or that somebody could make them available as a roundup of Quaker life and thought right now.

One aspect such a compendium would bring out is that Quakers face up to problems and shortcomings even more seriously than they do the activities they can be proud of.

Three paragraphs in the report on the spiritual state of Langley Hill (Virginia) Meeting are an example: "Distress is felt because whole meetings can pass without utterance of the word God, or Jehovah, or Christ. Some lament the virtual non-existence of vocal prayer in our meetings, and find vocal ministry over-frequent and likely to express experience not yet distilled into the deeper urgency of the spirit. There is a feeling that Quaker mysticism and spiritual probing in our Meeting remain shallow and in great competition with purely temporal thought. Such divisions in feeling are not unique to Langley Hill. Many people come to Friends Meetings because of deeply felt social concerns which they know Friends share. In this sharing we all strive to become increasingly aware of the experiential faith which is the course of all truly redemptive social action.

"We remind ourselves that people in our Meeting move on many different levels of encounter with 'that of God in every man,' and feel a very tender concern that these differences shall not become obstacles to that seeking for Inward Light which is the core of the Meeting's life.

"We ask ourselves how we can help in the spiritual growth of all who are in our Meeting. We remember how

John Woolman went among the Indians not only to preach the truth to them but 'that I might understand the spirit they live in, if happily I might receive some instruction from them.' We pray that we may move as Woolman did: 'Love was the first motion.'"

Honest Evaluation

WE HAVE SEEN quite a lot of history in the making during our lifetime and have the feeling that the May Day demonstrations in Washington and all their implications will someday be a significant chapter in the history of our democracy.

Thousands of words were written and spoken about them in sorrow, anger, and doubt but not in hope or happiness—not even the hope that this was the nadir, from which things would have to move upward.

One point we did not read elsewhere was made by Bill Gold, who writes a column, "The District Line," in The Washington Post. The headline was, "We Found Somebody We Were Not Afraid To Arrest." Some sentences follow:

"It is of interest to note the vast difference in the government's reaction to two groups of demonstrators.

"When young people began to gather here, the government's first reaction was to ban camping in the parks and then go all the way to the Supreme Court to have the ban upheld. Then the government suddenly executed a 180-degree turn.

"Thereafter, young people committed various types of criminal offenses in plain view of policemen who did nothing. The police were under instructions to 'maintain a low profile. . . .' However, Quakers, noted for the peaceful dignity of their silent vigils, were arrested by the dozen. The incongruity of these two courses suggests that the Establishment has need to rethink its policies. A good place to begin might be with an attempt at an honest evaluation of its motivations. . . .

"If . . . it takes a benign attitude toward dissent, then what happened to this noble attitude when an opportunity arose to arrest some people who wouldn't fight back?"

The Way

SHE WAS TALKING about a project her Meeting had undertaken.

"We devoted months to considering feasibility, financing, rightness of adding more property, and priorities.

"Often we heard somebody say, 'As way opens' or 'If way opens' or 'When way opens.'

"Then a Friend who had not said much during the previous sessions and was known to be dubious about the project, spoke. Let's not repeat, 'if way opens,' he said, Let's say, Way will open. "It's a simple act of faith—if not in God, then the bit of God that is in us; faith in ourselves, that is."

William Law, John Wesley, and Quakerism

by George E. Clarkson

IT WAS DOUGLAS STEERE who first introduced me to the English mystic, William Law (1686-1761). Rufus Jones added to this interest, encouraging me in conversations as we walked on the campus of Haverford College. Only a few persons know of Law, however. He is perhaps known best for his *Serious Call to a Davout and Holy Life* and for his influence on John Wesley, among others. *Serious Call*, though, does not show Law at his deepest.

Until very recently, one had to find some of the later writings in reprints issued by Arthur Hopkinson (*The Pocket William Law*, 1950) and Mary Cooper Robb (*The Life of Christian Devotion*, 1961). Among the writings of Stephen Hobhouse of England is a book of "Selections." We now have available a splendid reprint of two of Law's later works: "The Spirit of Prayer" and "The Spirit of Love," edited by Sidney Spencer.

William Law's richest writings are those written after he became a follower of Jakob Boehme and, as many would say, his finest interpreter. Law tried to systematize the mystical writings of Boehme, and they came out with much of the ethical flavor strong in Law's own life.

When Law became a mystic, John Wesley split with him without ever taking the pains to see that Law's mysticism was not ecstatic but strongly ethical. Wesley failed to see the greatness of Law and mentioned "his morose and sour behavior." He wrote sarcastically to Law, "May the God of peace and love fill up what is yet wanting in you."

Several writers have commented on the controversy, but few seem to see beneath the controversy to a basic diversity in their respective definitions of mysticism. John Wesley himself apparently did not make any serious effort to understand Law and also did not appear to read further in his works. It was enough for Wesley to find that Law, his former mentor, was now a "mystic."

Wesley, in the heat of the controversy, charged Law with never pressing faith in Christ upon him. Law suggested that Wesley ought to read further in some of his other works such as *Plain Account of the Sacrament, etc.*: "You may, perhaps be too much prejudiced against me to read it; but as you have made yourself a judge of the state of my heart, and of my knowledge in Christ, you ought to have seen that book, to help you make a right judgement of my sentiments."

The whole matter remained somewhat unsolved for me also until one day I came upon a most important entry

in a journal. John Byrom, a contemporary, was writing:

"Mr. Charles Wesley called as I was shaving, and brought up two letters about the mystics that he had mentioned—one from his brother in Georgia, the other an answer to it from the brother at Twerton (Samuel) and both of them unintelligible to me. I wondered where Mr. John Wesley got his notions from . . . He defined the mystics to be those who neglected the use of reason and the means of grace—a pretty definition! . . . I . . . thought that neither of the brothers had any apprehension of mystics, if I had myself . . . but if I have, I find it necessary to be cautious how one talks of deep matters to everybody: what is given to a great sinner as myself for his help, may not be a proper way of treating a more innocent person; God only knows—to Him be glory! Amen."

This way of defining mystics certainly could not apply to Wesley's former friend, William Law. Law did not neglect the means of grace but was rather a faithful churchman even though he was a nonjuror (one who refused allegiance to the King). It would be difficult also to maintain that he neglected the use of reason. In fact, it is to his credit that he put into orderly fashion, and in beautiful English as well, some of the disconnected inspirations of Jakob Boehme.

It seems clear that Wesley's strong reaction to William Law as a mystic stemmed from a far too simple idea of mysticism. Others, even in our own day, fail to make differentiations and fall into the same fallacy. As learned a man as W. S. Hocking once wrote: "Religious mysticism seems to sever a man from his fellows as well as from nature; it tends to make him solitary, anti-social, and useless; to give him over to subjectivity."

Hocking, Wesley, and many others fail to see that there are many kinds of mystics and that there is a strong strain of ethical mysticism that must not be ignored. William Law is in this grouping. So also are many Quakers with their emphasis on silence, meditation, and social activism.

The editor of the Curnock edition of John Wesley's *Journal* wrote: "His anger against Law was caused by the latter's acceptance of Jacob Behmen's mysticism—an error into which Wesley himself at one time was nearly entrapped. He judged, not unreasonably, that it was a type of teaching which, like Moravian 'stillness,' was likely to do harm among the Methodist societies."

Much of the misunderstanding could be cleared up if William Law had the chance to speak to us all over again. His mystical writings are but little known. In addition to the two small anthologies I mentioned, a Pendle Hill Pamphlet also gives some excerpts from Law.

Much of his mystical writing has a great deal to say to Friends and anyone who is interested in a mysticism that is ethically oriented. Perhaps one quotation from his *The Spirit of Love* will illustrate the beauty of his lan-



Photograph by George E. Clarkson

Photograph of stained glass reproduction of an earlier watercolor portrait of William Law. He had wished no likeness made, and this is probably the only one known. The window was erected during 1883-1884 in the chapel of Emmanuel College, Cambridge, England. The original was a miniature, at one time in the possession of Sarah Law.

guage and the greatness of his spirit in this fine example:

"... You have not the Spirit of Love until you have this will to goodness at all times and on all occasions... the Spirit of Love is not in you till it is the spirit of your life... the Spirit of Love can only love, wherever it is or goes or whatever is done to it. As the sparks know no motion but that of flying upwards, whether it be in the darkness of the night or in the light of the day, so the Spirit of Love is always in the same course; it knows no difference of time, place, or persons; but whether it gives or forgives, bears or forbears, it is equally doing its own delightful work... For the Spirit of Love, wherever it is, is its own blessing and happiness because it is the truth and reality of God in the soul, and therefore it is the same joy of life, and is the same to itself everywhere and on every occasion."

It is this same spirit today that Friends who in worship and in demonstrations and in service projects express not just opposition but act to "take away the occasion for all wars." Some of the same spirit of ethical mysticism found strongly in William Law is alive in Quakerism today. This could well turn us to a renewed study of Law and his mystical writings, writings that John Wesley thought best to spurn.

Jesus Christ as Superstar

by Lee Huntington

SUDDENLY, for a whole new generation, Jesus Christ is no longer a pallid Sunday School creature, a divinity demanding an impossible perfection, or simply a casual profane phrase. He has come into their lives as a vital being, a contemporary who speaks their language, a revolutionary up against the establishment, a leader who does not throw his weight around, since the things he knows most intimately are suffering, doubt, and love.

In an age of pervasive despair and cynicism, this renewal of identification with Christ is something that could not have been predicted, but Friends, committed to the doctrine of continuing revelation, can only rejoice that it comes even from such an unlikely source as a rock opera, *Jesus Christ Superstar*.

The reaction across the country and around the world has been astonishing. Millions of records have been sold; parts of it are frequently heard on the airwaves; it has even been broadcast over the Vatican radio.

The Reverend Lester Kinsolving in his syndicated column judges it "a thoroughly sincere and respectful effort to express the Passion narrative in a very modern idiom... a legitimate effort at a twentieth-century version."

Critics have compared *Jesus Christ Superstar* with the morality plays of the Middle Ages, which brought the Biblical stories in the common tongue to an unlettered audience, and to such religious musical works as the Messiah, in which Handel used contemporary interpretations and instruments quite foreign to Galilean simplicities. A writer in United Church Herald said, "*Superstar* shows to the young the power of the word, and to the old the strengths of electronic music... reminding children like me that He is alive."

The two young Englishmen responsible for all this are Tim Rice, lyricist, and Andrew Lloyd Webber, composer. Tim is six-feet-four, a rosy-cheeked Anglo-Saxon; Andrew, fine-boned, with long dark hair and something of the look of a Gainsborough portrait about him. When Andrew was seventeen, and Tim only a bit older, they collaborated on a "rock oratorio," using the Old Testament story of Joseph and his brethren. *Joseph and his Amazing Technicolored Dream Coat* was sung in St. Paul's Cathedral in London. Immediately they turned their attention to a more serious and ambitious work: *Jesus Christ Superstar*.

What Tim and Andrew have produced is an eclectic combination of rock, barrel-house blues, gospel, ragtime, Kurt Weill operatics, music hall jollities, and certain clas-

sical harmonies. The vocabulary is mod, black, hip. The instrumentation includes acoustic guitars, a Moog synthesizer, organ, several international rock groups and soloists, an orchestra of eighty-five pieces, a jazz band, three choirs, and the string section of the City of London Ensemble.

The special world of rock music critics has not been noticeably kind to the result. A Brandeis University expert wrote scornfully, "While the choirs, the orchestra, the rock musicians and the vocalists generally perform their material well, the material itself is uninspired and meaningless. . . . It is simply one of the most pretentious, self-conscious productions in the history of popular music, an archetype of the desperation of artists who seek to be all things to all people but who find no conviction in either their formal idiom or their personal being. . . ."

Musically and poetically, the opera may inspire diverse reactions, and simply taking the theme of the Passion is in itself an enormous risk. But this work cannot be said to have been composed out of mere pretension, or it could never have reached the hearts of so many listeners. Tim and Andrew have said, "We wrote *Joseph* for a friend, but *Jesus Christ Superstar* was in our guts, we *had* to write it."

This is why, I believe, it has touched off a profound response in the young, who do not seem to confuse their reaction to this very exceptional composition with the here-today-gone-tomorrow mania inspired by ordinary popular successes. Many children have brought this record home and told their parents, "You must listen to this." And the parents, who may have been initially repelled by the pop music and all those passages which sound like a blasphemous take-off of Holy Scripture, often find themselves, after several hearings which bring new insights, strangely moved and touched.

It has been observed that *Jesus Christ Superstar* will probably not be around to be heard two hundred years hence when Handel and Beethoven, Mozart and Verdi are still being played. This may be quite true, but here and now it has seized the imagination of a host of listeners who find that it speaks to their condition. On Good Friday this year, there were performances all over the country. We heard it twice that day in Vermont. The first hearing was between noon and three o'clock, in the darkened basement of the prim, white Federated Church in our village. Some thirty parishioners, ranging in age from three to eighty, sat on the floor and listened intently, silently, to the recorded music. When it was over, lights were turned up, and several good Yankee faces were wet with tears. Scarcely a word was spoken as the listeners stood up and walked away, too moved to comment.

That evening, in the chancel of another church in a neighboring village, we saw an acted version strikingly presented by a group of young people, giving a whole new

dimension to the opera. They obviously identified in a highly creative way with the music, the mood, and the message of *Jesus Christ Superstar*. They were all long-haired kids in blue jeans. Those who represented the disciples had on T-shirts stencilled "Jim," "Andy," "Matt," "Pete." The draft-age lad who took the part of Christ with hair and beard and deep-set eyes looked like some of the familiar pictures of Jesus, and his smile was so marvelously sweet and gentle that it was possible to believe in his hold over his followers. It was a delight to see them all dancing together in the opening number, J.C. circling around a joyful Mary Magdalene. In the "I Want to Know" choruses, strobe lights achieved a stunning contrast between a group in choir robes singing piously and a frenzied subchorus voicing doubt and demand. This was an amateur effort, but the very unprofessionalism gave their work a validity and power; the performers obviously cared about what they were doing and wanted to share it.

What will professionalism do to the projected stage and screen versions advertised as coming attractions? One can only hope they will be done in the right spirit, not plasticized and Technicolored into meaninglessness.

Throughout the opera, it is the voice of Jesus, which the young find perfectly natural, that strikes older listeners at first as shocking. It changes strikingly, from patient moderation with the disciples, to a strident sternness, to a low blues lament; then suddenly it rises to an anguished shrieking. This shrieking is not the note of "gentle Jesus meek and mild." It is a sound obviously torn from the inmost suffering of a man who has momentarily lost control of his emotions. We hear it at its most intense during the one-sided dialog of Jesus with God in the Garden of Gethsemane. It is shocking; it hurts to hear it. This is no haloed figure in a white nightgown clasping his hands beside a stage-prop boulder in an olive grove. This is the Son of God, questioning with every fiber of his humanity his destiny as divine Redeemer.

Mary Magdalene's voice is passionately tender, and her lines of womanly concern are set to strongly melodic music. She comes alive as far more than a converted "fallen woman," her love for Jesus struggling for expression on conflicting levels. Judas is conceived as a tormented soul torn between his devotion to the purity of Christ's example and his rejection of the Messiah concept with its dangerous political implications for the subject Jews. Most affecting is the development of Judas' agony as he seeks the truth of Christ's role and his own: Is Christ something more than an extraordinary human? Why is he, Judas, predestined to be the betrayer?

The key word in this whole work is *know*. It is used continually by nearly all the characters and with intense significance. When the disciples buzz around him, asking for assurances, Jesus tells them, "Why should you want to know? Don't you mind about the future—don't you try

to think ahead. . . . save tomorrow for tomorrow, think about today instead."

After she has tenderly sung Christ to sleep, Mary Magdalene shifts to her own song of desperate love and confusion: "I don't know how to love him!" Simon Zealotes, joined by the hosanna-loud crowd, sings "Christ you know I love you, did you see me wave? I believe in you and God, so tell me that I'm saved." Caiaphas, the high priest, says at different times, "We know why we're here. . . . We know the law." Pilate speaks to Jesus: "We all know that you are news, but are you king?" Peter, denying his Lord: "You've got the wrong man, lady, I don't know him."

But the most profound questioning comes from Judas and from Christ. Judas, rent with anguish, cries out, "God, I'll never know why you chose me for your crime. . . . You have murdered me! . . . Don't get me wrong, I only want to know." And Christ, as he struggles with the ultimate question, comes back again and again, "I'd have to know, I'd have to know, my Lord. . . . I'd wanna know, my God, why I should die."

And in the end, on the cross: "God forgive them . . . they don't know what they're doing." Throughout, the choir comes back with the refrain: "Jesus Christ, Jesus Christ, Who are you? What have you sacrificed? Jesus Christ, Superstar, do you think you're what they say you are?"

It is this profound need to *know* that, it seems to me, inspired Tim and Andrew, who describe themselves as "not believers," to express these universal questionings in a form which has powerfully affected millions of listeners who themselves are deeply questioning.

What they have done is put those universal questions in terms of immediacy and a haunting simplicity. Christ is seen to have had the strength to overcome his entirely human fears and uncertainties, to carry out what he finally decides really is God's will, to endure the cruelest kind of death.

The graphically portrayed crucifixion scenes end abruptly with the last breath. There are no more words, nothing about resurrection or redemption, only a meltingly beautiful epilog of Mozartian purity, echoing a previous theme but entirely at variance with every preceding musical style in the opera. It does not seem to be a promise or an answer. Tim and Andrew, and their contemporaries, are not going to be satisfied with anything so easy as that. They still "want to know." But in this opera, on terms they can understand and accept, they as seekers have come closer to that of God in the man who for them is Jesus Christ Superstar.

"He whom a dream hath possessed knoweth no more doubting."—SHAEMAS O'SHEEL.

Wanted: Supermen

by Warren Griffiths

IN THE WHITE PAPER on the Vietnam war our Government published in 1965, appears the statement that South Vietnam refused "to fall in with Hanoi's scheme for a peaceful takeover." It substantiates Senator Mike Mansfield's comment that history will not treat kindly those who "pursue the shadow and evade the substance of peace."

The Pentagon Papers, as far as I have read them, confirm what Henry S. Commager said of the war: "A matchless record of confusion, self-deception, and error. . . ." The records show that the decision-makers were deceived by our own power, which they hoped to use to subdue North Vietnam; by the will and tenacity of the Viet Cong and North Vietnam; and by the incapacity of the South Vietnamese to set up a viable government.

In other words, they deceived themselves as much as they deceived the Congress and the American people. Arthur Schlesinger, Jr., put it aptly when he said the war was an "unnecessary and ghastly folly, undertaken for high and conscientious reasons. . . ." One may question the second section of the quotation, but a person who deceives himself deceives all others.

Much has been said about power as the central concept in foreign policy, but Walter Lippman wrote in 1965: "There is nothing more dangerous than unlimited power exercised personally and unilaterally" and the "performance has been that of amateurs inexperienced in the use of power."

It is doubtful if anyone, even professionals, can use responsibly the massive military power that is available to the United States, the Soviet Union, and a few other nations.

This power covers the very broad span of sophisticated weapons that our scientists are turning out.

Any reading of hearings before the Armed Services Committees of the House and Senate will disclose the weapons that are operational or on the drawing board. One can read between the lines when testimony is deleted in the interest of secrecy. We have spent more than one trillion dollars for arms since the end of the Second World War.

The race goes on, and the decision-makers are in an intolerable position—unless the nations call a halt to the competition for arms. The SALT talks may result in a partial halt in nuclear arms, but much more is needed. The devastation of Vietnam, where no nuclear weapons were used, is proof of this. (The Stanford Biology Study Group estimated that if the craters that have resulted from our

bombings were put end to end, they would cover thirty thousand miles.)

We have heard much about commitment in recent years: Commitment to the South Vietnamese, commitment to our own security, commitment to the stopping of Communist "aggression."

We need a different commitment: To sanity, to humanity, to justice, to peace.

The dominoes will fall unless we have this commitment. No man or group can control the arms we have and the arms we will have in a few years. The mad momentum of the arms race will render rational decision-making obsolete.

I am reminded of a statement by Harold Nicolson: "And is it to be expected that human nature, having but recently indulged in the folly of the Great War could suddenly manifest the calm serenity of almost superhuman wisdom?"

Now we have superweapons; we need supermen.

The Limitation of Human Judgment

by Wilfred Reynolds

IF AN INDIVIDUAL believes that he has an unerring ability to act always in accordance with the will of God, his very assumption of his own infallibility may make him a dangerous person. He may believe he is doing good, but he has no way to judge the purity of his response to God's will except his own human judgment. He really is boasting, and like all persons who have a need to boast, he is promising something he may not be able to deliver. The history of mankind is studded with examples of the limitation of human judgment and its corollary, self-will.

A person who self-consciously bases his actions on stirrings he deems divine is also subject to the inflexibility of thought that results from a firm belief that one's judgments are completely correct.

The man who is always sure he is right is unable to see the many sides that truth may present. He therefore limits his ability to be helpful to others. He is quick to judge others as right or wrong, superior or inferior. He does not hesitate to condemn others.

The selfhood of an individual must be modified if he is to act genuinely. He must surrender his absolute judgment in a way that allows him to see the possibilities of many modes of action. He needs to walk in faith and be open to the alchemy of spiritual refinement and growth of character.

He who truly wishes to improve human relations will not play games involving purity or faultlessness. He will be friendly and be ready to face problems, and will so act without a sure guarantee that his actions and decisions are directly guided by the Deity.

The Vital Force of Mysticism

by Carolyn Garlich

THE GREAT DIVERSITY of religious beliefs and practices in the world is grist for the mills of religious skepticism, but behind this diversity there lies, at least in the early stages of a religious system, one or more experiences of a mystical nature, which sometimes is called revelation.

It is in these experiences, I feel, that the truly authentic and universal core of religion has its being. Without these experiences there can be an ethical or a theophilosophical system, but not a religious faith.

The skeptic can point out that these mystical experiences themselves are far from universal in nature. None, for example, but a Roman Catholic is likely to have a vision of the Virgin Mary. The problem here is the confusion of the mystical experience itself and what I call the vehicle. The vehicle is the object or idea that serves as the focus of the experience. By focusing upon this vehicle, the mystic can penetrate at that point from the ordinary level of perception into an underlying and new level of awareness. Certain drugs are supposedly able to achieve a similar goal, not by focusing, but by breaking up the ordinary perceptual field and allowing a breakthrough to occur.

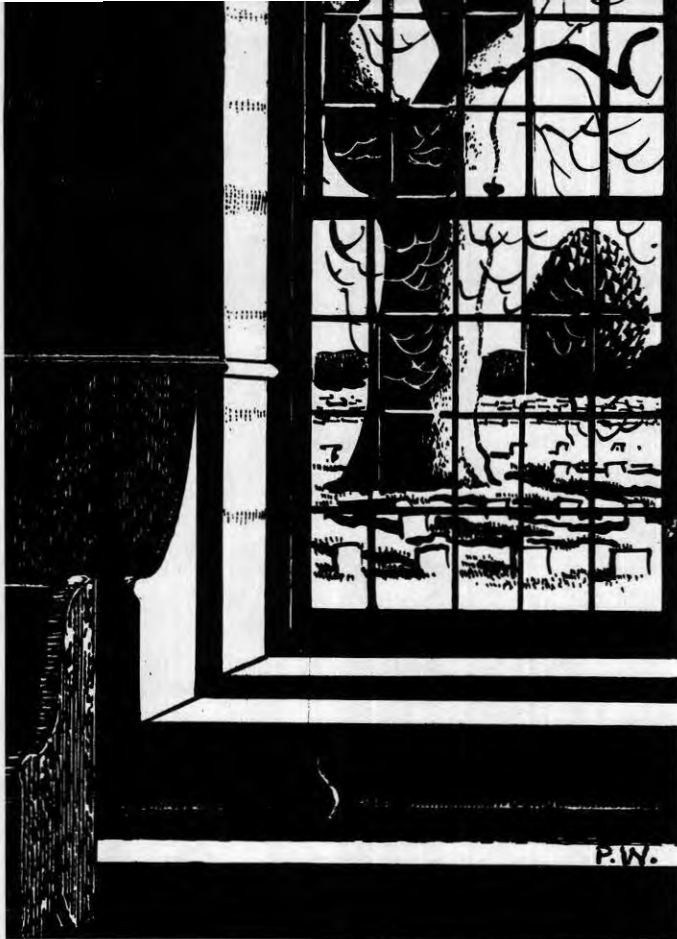
The mystical experience is not in itself noetic. The mystic often feels that he or she has apprehended something of great significance, but when an attempt is made to put this into words, the result often is a platitude or reinforcement of a previously held insight—or the mystic may merely focus upon the vehicle itself in describing the experience. In relating the experience, the mystic usually attempts to fit the experience into an already existing theological framework. This attempt by the mystic may lead to the obscuring of the experience itself.

On an ordinary level of experience, objects and even other people are viewed as separate items in a special matrix, and those elements that are of potential use or harm to the viewer are most likely to be noted.

On the level of mystical experience, shapes, colors, and sounds do not disappear, but what seems to be added to perception is the intrinsic value of what is perceived. The mystic not only sees a tree, for example, but seems to experience directly its importance, beauty, and relation to the rest of nature. If, during a mystical state, one ponders an ethical truth, the essence or truth of the statement becomes as tangible as other perceptions.

One can say: "Well, the mystical experience is all in a person's head."

True enough, but so is our ordinary perception of



Engraving by Peter Walsh

A Quaker Portrait: Lee Stern

by Elizabeth Cattell

LEE STERN looks like a musician, someone who has a rich inner life that he can project to the outer world. Lee's wife and brother are musicians; Lee is a nonviolent activist.

Lee's father owned a steel plant in Cleveland, in which Lee worked during school vacations. With his family, he attended the Unitarian Church, whose minister was a persuasive pacifist. After a visit to Hitler's Germany, the minister reversed his stand, but Lee remained convinced that Nazism could be stopped by better means than violence.

Lee never became a Unitarian. A Friend took him to a Meeting, and Lee found himself at one with Friends' beliefs, Friends' worship, and Friends' practice.

While he was a junior in Case Institute of Technology, Lee moved to Ahimsa Farm, a communal ashram and training center in nonviolence. There his career as a non-violent activist began.

The Young Friends group in Cleveland had developed relationships with the youth group of the Abyssinian Baptist Church, which was planning to test the Ohio law that prohibits discrimination by sending a group of blacks "strong so they could fight" to a public pool. The pool was in a predominantly black area but was used exclusively by whites. Lee was convinced this method could touch off a race riot. He finally persuaded them to let twelve whites, trained at Ahimsa, accompany four blacks, chosen because they felt they could remain nonviolent.

The idea was that when confrontation occurred, each black would be surrounded by a triangle of whites, who would extend their hands in friendship to the confronters. Things worked out as planned. Hundreds of whites stood outside the pool, blocking the exit of the four blacks and their friends and yelling, "Give it to them!" When a name-calling racist was met by someone who put out his hand in friendship and looked him in the eye, however, he was stopped in his tracks. The power of nonviolence came through.

Lee and his colleague described the method at the annual conference of Fellowship of Reconciliation. James Farmer, the new race relations secretary, was impressed; eventually Congress of Racial Equality used the method.

Facing conscription in 1942, Lee decided he could not accept alternate service. While awaiting trial, he participated in a study of grasses and wild plants which was being carried out as a contribution to small countries of Europe in which the blockade by the British was pro-

things. Light and sound waves are translated by our minds into a known world. Our perceptions become adapted to our needs. Our ordinary view of reality is an important one for our survival, but it is not the only one.

Mysticism in the Quaker tradition has had as its vehicle the Inner Christ or the Inner Light and the group focus, which usually is called centering. Early Quaker humanitarianism was not based on an abstract idea of "that of God in every man" but upon a direct perception of this and of a sense of unity with others arising out of group mysticism.

I feel that mysticism was at its best in early Quakerism for two reasons. First, it was not limited to a few individuals or a shaman class as it is in many religious systems. Second, because the relative absence of an elaborate theology lends to less distortion of the experience along theological lines and to less elaboration of the vehicle itself.

As the mystical tradition among Quakers has ebbed away, the vitality and significance of Quakerism has also begun to wane. Quakers still have their ethical standards, but the vital force of mysticism behind them tends to be replaced with pride in their heritage. Jesus berated the Jewish leaders of his day for boasting that they were sons of Abraham. The danger is that in the same often empty sense some of us may claim to be sons and daughters of George Fox without sharing in the source of his spiritual power.

ducing near starvation. After trial, he went to the Federal Correction Institution in Milan, Michigan. He served a four-year sentence, less the usual eleven months for "good behavior."

Lee is one who can turn a prison term into a creative experience. Almost singlehandedly, he carried out two projects of prison reform.

The first, and most protracted, was desegregation of the prison. Brought before the warden repeatedly for eating with members of a black dormitory instead of with the all-white members of his own dormitory, Lee kept talking to him about desegregation. He kept writing to the Federal Bureau of Prisons.

The warden insisted that desegregation would foment a riot. After nearly three years of Lee's quiet persuasion, the Federal Bureau of Prisons agreed to experiment with one dormitory. In the trial period, such a state of community developed in the desegregated dormitory that when they gave a Christmas party the inmates said it was the best thing that had ever happened in the prison.

Lee's second project was to bring into existence the library for prisoners and the wide range of courses that existed only in glowing accounts on paper—the library was seldom open and the courses given were mere tokenism.

Having heard through the grapevine that an official in charge of education from the Federal Bureau was coming, Lee stayed away from work, followed the visitor and the associate warden to the messroom, and waited until they came out.

Thereupon he stepped up. "I don't know if you ever got the letters I wrote telling you we have *no* education in this place," he said, "and the library is *never* available."

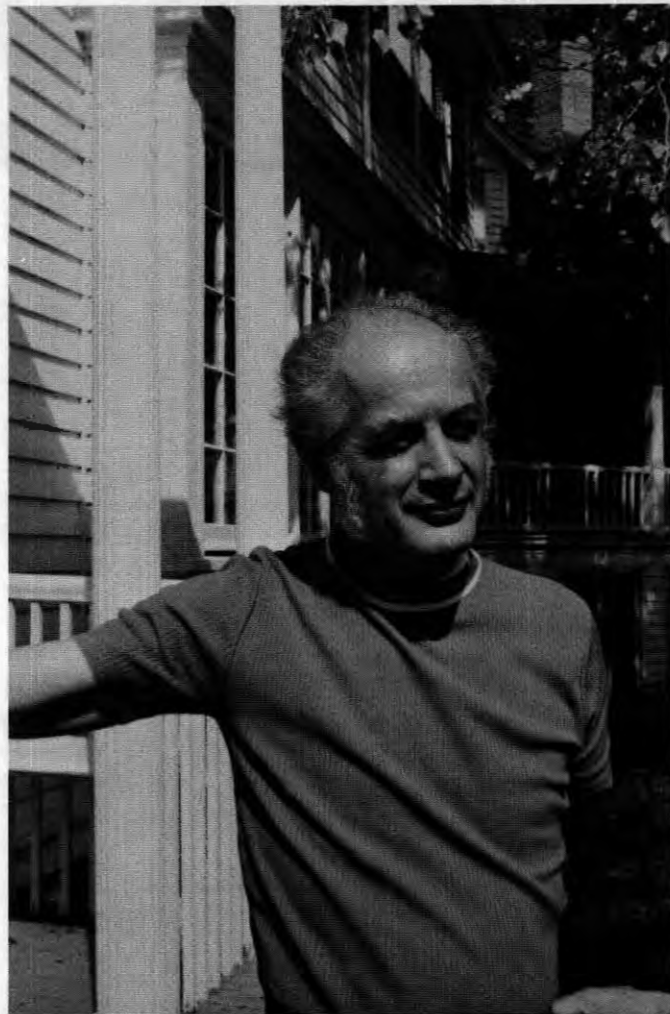
The warden's face reddened. "Yes, Lee Stern, we are going to begin that Spanish course you have been asking for."

"You know that is not what I am talking about," Lee replied, and proceeded to explain. Three weeks later, schools, vocational and academic, were set up under a new head, and the library was open to the prisoners.

Lee also managed to get himself in the "hole" for twenty-eight days, for he wanted to learn how to make the solitude less complete and hence less devastating to a mentally disturbed prisoner. One special hardship in the "hole" was the lack of the grasses with which Lee, a vegetarian, was used to supplementing his prison diet.

Two years after he got out of prison, he fulfilled a family responsibility, while his father was ill, and then left to be with the Society of Brethren in Paraguay. He had heard about its communal life and the struggle to survive malaria, blight, and civil war.

Everything at first seemed as he had hoped, but by the end of the first year he became uncomfortable with the doctrines. When his closest friend fell out of the community and returned to England, Lee, now a novice, went



Lee Stern

off by himself to meditate. Subsequently he worked his way back to the United States, stopping briefly in several cities in Brazil to meet with fellow Esperantists.

Back home, he met and married Ruth Hoeniger, a member of Cleveland Friends Meeting. For five years they lived at Pendle Hill, where Lee was manager of buildings and grounds and where their two children, Amanda and Christopher, were born.

At a worship-sharing session, I once heard Lee say that the only thing he feared was to stop growing. It reminded me of Angelus Silesius's advice: "Friend, if you are anything, do not stand still. Man must move from one light to another."

This moving from one light to another describes Lee's career.

Lee and his family went to Wintarbrack Community in Ontario, Canada, the rural center of Fellowship of Reconciliation, and then to the Fellowship of Reconciliation headquarters in Nyack, New York. In the estate overlooking the Hudson, he and Ruth conducted many seminars and conferences, and Lee worked on projects, such as the successful campaign to reverse the decision of the Internal Revenue Service to revoke the tax exemption of Fellowship of Reconciliation.

Lee began on February 10, 1965 a "fast of penitence," which he declared he would continue "until the administra-

tion states its readiness to enter into negotiations for a cease-fire in Vietnam without prior conditions." After about a month, A. J. Muste persuaded him of the value of publicizing his fast, and Lee sent a letter to the President, along with twenty-five dollars, tied in sackcloth, which he had saved by not eating and said should be used for those "whose lives have been irreversibly disrupted."

After eighteen days on water only, Lee began to drink fruit juices to keep going. American Friends Service Committee held a fast and vigil for Lee at the United Nations. Columbia Broadcasting System arranged an interview that went out over two hundred sixty stations. Lee addressed several rallies on a "fast unto death."

On the sixty-second day of his fast, Lee by telephone hookup from Nyack appeared on a Cleveland radio program, "Can We Live Without War?" The report I read said Lee's "quiet voice took over the panel."

Finally, realizing the price Ruth and their children might have to pay and petitioned by more than two hundred friends and admirers who offered "collective commitment in exchange for the abandonment of your fast," Lee gave up his fast on the eighty-fourth day.

He said he would "dedicate what remains of my life to a fearless and self-giving struggle . . . over those forces within us all that would devour and destroy us if we do not heed the divine spirit of compassion."

Lee became administrative secretary three years ago in the New York office of the New York Yearly Meeting Peace and Social Action Program. Last year he also became part-time administrator of New York Yearly Meeting.

One of the programs he has helped to launch is a program in training for nonviolence, which has trained some five thousand persons and has received grants from four foundations. As used in New York and vicinity, the method has met with great success.

Albert Schweitzer prescribed that the religious man be "an inward man with an outward ethics." That fits Lee.

Souvenir

*To clip fresh twigs of jasmine
Early in the morning,
To wrap them in wet tissue
An hour before the jet flies,
To carry fragrance over Death Valley,
The Grand Canyon, the Rockies,
The plains of Kansas,
Down into Chicago,
Makes me wonder
Across what other gaps and abysses—
Perhaps beyond life itself—
I may trail a sweet scent.*

EDITH LOVEJOY PIERCE

They Who Want To Become Friends

by Paul W. Goulding

DURING THE EARLY minutes of a meeting for worship while I was puzzling over the many inquiries addressed to Friends General Conference asking how to join the Religious Society of Friends, my wandering thoughts were rallied by the first offering of vocal ministry.

Our junior-high class, we heard, had concluded that a waterfall was among the most impressive of natural phenomena. In meditation I enlarged on the message. With my mind's eye I saw the beauty of a waterfall, the rainbow produced in the mist, the purification in process by aeration. I felt the power of falling torrents—the way water slowly works to wear away a rock. I know how the same power is harnessed to drive turbines.

Just as such a stream in nature comprises tiny, individual droplets, so, too, a Meeting is made up of its many members. There is a beauty in corporate worship; there is purification and power in the flow of the Spirit; as the enspirited group is able to overcome resistance, to move mountainous obstacles that would bury us individually.

Perhaps the greatest insight of the Apostle Paul is expressed in the assertion that we are all members one of another, whether we like it or not. This inclusive concept of membership embraces the whole of creation and all of mankind.

From inclusive membership, however, we Friends have gradually shifted to an exclusive emphasis. It is difficult to join Friends. The very procedure is kept tucked away in a book. New clerks and overseers are appointed. Seekers find it easier to inquire of a national office. Then comes the task of explaining the diversity of Quaker affiliations and the complete local autonomy of individual Meetings in matters of membership.

Some parts of the Religious Society of Friends are moving toward a Pentecostal basis for membership—the necessity of personal salvation and the acceptance of the authenticity of all Scripture. On the other end of the spectrum are those who require a certain like-mindedness in a humanistic vein but avoid consideration of the Christian-Biblical aspects of Quakerism.

In the absence of the credal basis for membership, Friends recommend a time of waiting that the seeker may possess a fuller acquaintance with the process of accommodating to a community of seekers where each travels at his own pace. We are clear that the Meeting should await the readiness of the seeker to apply of his own initiative without premature urging.

Almost everywhere there are individuals yearning for a corporate oneness such as the Meeting fellowship. Fre-



Photograph by William Bliss

quently there is but one Meeting within a hundred miles. If the inquirer fails to find refreshment there, where shall he turn?

A letter from an American Quaker doctor in Uganda made intercession for a colleague who desired membership with Friends. The local "campus Meeting" was described as in a "perpetual preparative" state under the care of London Yearly Meeting and was unable to receive members. The Monthly Meeting in Kampala is part of East Africa Yearly Meeting, which represents a different type of Quakerism. Can this young man, who resigned his former affiliation and regularly participates with Friends, find membership in an American Meeting?

Some persons have had contact for years with the Wider Quaker Fellowship, American Friends Service Committee, or an informal worship group.

Offices and committees of Friends General Conference and Friends World Committee may be called on to meet a sort of clearinghouse need in adapting Quaker membership procedures to the requirements of life today by helping seekers to come in contact with Meetings with which they might feel a spiritual closeness although they may be geographically distant. Meetings hold onto their nonresident members when they move to distant places.

Can we not receive nonresident applicants into membership, possibly upon the recommendation of our service agencies, with the prospect that some day our action will draw these kindred spirits more closely into the community of Friends?

Our tiny Quaker stream needs to conserve every droplet attracted to it. Yet its freshness and forward progress may call for a plunge over many a precipice of innovation if Friends are to have a future.

Young Voices

Peace Vigil

*This is a silent vigil for peace
And to express our concern
About the war in Indo-China.
We pray it may end swiftly.*

I hold a sign
and stand on the sidewalk
by the post-office.

How many high-school students are here?
few.

Of all the people who wear
T-shirts saying Love•Peace•Love•Peace
peace symbol hair clips
peace symbol necklaces
peace symbol key chains

How many are here?
few.

Of all the people who
yell "Peace" back and forth
stick out two fingers at everyone
and just use "peace"
as the general thing

How many are here?
few.

Most of us
don't really care.
what's an hour?
"I'm shopping."
just standing!
it's not hard.
"I don't want to."
you can sit if your back hurts.
"Someone might see me."
Isn't that the point?

Though we go around
with the word "peace" on our lips
and peace symbols all over our clothes

How many care enough to come to a peace vigil?
few.

"The older generation doesn't get our ideas."
"Yeah, I know what you mean."
"They can't understand the idea of peace."
What are you talking about? neither do we.

*This is a silent vigil for peace
And to express our concern
About the war in Indo-China.
We pray it may end swiftly.*

ANDREA DEAGON
Greensboro, North Carolina

The Love

His love is like a burning candle, burning, enduring.
In times of agony and despair,
His radiant love shines through.

Attaining a oneness with God is hard,
but through an understanding of self,
denying of self-seeking corruption,
realizing your frailties,
bearing your strengths,
out of His mouth comes wisdom,
wisdom that no man can attain.

All the wisdom and knowledge in this earth
is but one dot compared to God
yet we feel so big and powerful,
but power lies inside everyone if
He will use the key to unlock the Holy Spirit,
for Jesus to abide and guide.
To trust, hope, and pray with God,
to grow, learn, and never fear,
to speak those words of within,
that inward light burning.
Fearing God leads to wisdom,
realizing the wonder of His creation.
Reaching, loving, praying, praising,
every day to grow in upwardness,
attaining a relationship never known,
your conscience guiding at every step,
for this is the Comforter leading,
moving us to grow where He wills,
and we should follow, for this is
a transformation so fantastic and joyful.

CHRISTIAN MILORD
Friendsville Academy

A Touch

Every genius has a touch of insanity.
Every crazy person is aware of things that
the "normal" can't understand.
The "normal," the people in between
are only existing.

Get out of your rut, be yourself.
Be different, be a genius, be crazy.
What's the difference?

Life is here. Let's enjoy it.
Dig your hands down into it, feel it.
Let it ooze between your fingers.

You might catch a thorn now and then,
but it's worth it.
You're a better person for it.
Live to your fullest. Live, man, Live!

Life is here, come out and see it.
Get involved. It's beautiful!

A touch of insanity. A touch of life.
A touch of God.

H. EVAN BEHRE
Alexandria, Virginia

To One Contemplating Resistance

you don't know where you stand
i understand
you have a choice about life
at what price will you die?
will you buy it back? at what price?
how much blood? and whose?
yours for his—he's free to kill again
or his for yours—if you can win, what then
is yours still life
once you have taken life?
in this way set
no answer can suffice.
one truth
if, knowing both your lives invaluable
you enter still the place where you must judge
to die or kill
you
lose
and i know if you stay.
if you start, if someday no one goes
there's no choice but
life.

ANNA S. FORBES
Westtown School

When I Walk in the Woods

When I walk in the woods I talk,
With the trees, with the water; and I walk,
With Mother Rabbit and her daughter,
When I walk in the woods.

When I walk in the woods I sing,
With the leaves, with the breeze; and the woods ring,
With laughter in the trees,
When I walk in the woods.

When I walk in the woods I behold,
Lovely pattern and design; I now have told
You the feelings that are mine
When I walk in the woods.

CAROL ROSS
St. John's, Newfoundland

Sounds of Love

I walk with the elements of nature
feeling the sun shine through the trees
onto my face

I touch the petals of each flower
feeling the beauty and sweetscentedness
of it seep into my veins to my heart

The sound of chirping birds and the buzzing
of insects fill me with tranquility

The music of the wind travels across the miles—
open up your ears and heart and hear
the sounds of love that I am sending to you.

RUTH ESTHER CARTER
Barnesville, Ohio

Reviews of Books

I Refuse. By J. K. OSBORNE. Westminster Press, Philadelphia. 226 pages. \$2.95

PRISONS are all around us; they are a frame of mind more than they are a physical structure. Even so, one cannot deny they exist. The family is often a prison. So is religion, and education, and, too often, even a man's work. When we are strong enough, when the time is right, when we are brave and cease to fear, we will finally break down those walls and bars and find ourselves out in the open again, free men, choosing for ourselves what we wish to choose for our own happiness and our own peace. But only when we no longer fear. . . . True faith will never come to a man until he has freed himself from the prison of fear.

So writes a young man who "for conscience' sake" spent eighteen months behind prison bars.

I Refuse is more of a record of the author's philosophy of life under duress than it is a diary of the routine of prison life. It is introspective, intimate, straightforward. There are also poignant

passages about other prisoners, as, for instance, when, finally transferred from cell block to prison farm camp, J. K. Osborne meets other draft resisters for the first time since his incarceration:

"Walked to the woods behind the dairy, and there we sat, saying nothing, holding onto the moment. . . . Wills got up, went and encircled a tree trunk with his arms, stood there. I asked if everything was all right. 'Sure,' he said, 'I just wanted to hold something that's alive.'"

There is an account also of D., whom a series of orphanages, foster homes, penitentiaries, and prison farms had driven deeper into his tormented depression. His cellmates talked to him and, when he had to answer, talked *with* him. They listened. They played games, took him to English classes, and helped him with the work. They taught him poker, Spanish, typing, and public speaking. "They cared about *who he was, and who he could become*. . . . In less than a year they [had] succeeded in doing what institutions and the 'authorities' [had] failed to do. They

[had] helped D. find his identity—or at least begun to build one—and through their love and acceptance of him brought about major changes in what had been an empty shell of a personality."

"Man, as a social organism, has not changed, but merely moved from one cage to another. The real revolution—one that takes place in a man as an individual—is the one that does away with all cages."

M. C. MORRIS

The Tukes of York in the Seventeenth, Eighteenth and Nineteenth Centuries.

By WILLIAM K. AND E. MARGARET SESSIONS. Published by Friends Home Service Committee, Friends House, London. 118 pages. 1£

"THINGS WHICH are right must be done" was the guiding principle of William Tuke III (1732-1822). He "was one of these rare characters who are never weary in well-doing and who accomplish it in the most efficient way."

He is but one of this remarkable family of Quakers who have lived in York for about two hundred fifty years. He himself was involved with John Fothergill in the founding of Ackworth

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| October 7 | <i>The First and Second Renaissance of the West</i> , Dorothea Blom. First session of a ten-week course for nonresidents. Thursdays at 9:30 a.m. Tuition: \$35. |
| November 5-7 | <i>Ministry of Awareness and Expectancy, 1971 Meeting Workshop</i> . With Douglas Steere and Barbara Sprongell. |
| November 19-21 | <i>Married Couples Weekend</i> , led by Bob and Margaret Blood. |
| December 3-5 | <i>Sensitivity Training Weekend</i> , led by Bob Blood, assisted by Jean Feinberg. |
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VIOLENCE—OR AGGRESSIVE NONVIOLENT RESISTANCE?

by

Phillips P. Moulton

Alternatives to violence offered by a Quaker philosopher and editor of the forthcoming new edition of Woolman.

Pamphlet No. 178 70¢

Write: Bookstore
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School, established two Quaker schools in York, and also the pioneer Quaker mental hospital known as The Retreat with its emphasis on family atmosphere and kindness toward its patients. He inherited a tea and grocery business; over the years it developed into the cocoa and chocolate works now known the world over as Rowntree & Company Ltd.

He and his descendants developed a printing and publishing business, which was eventually bought by the Sessions family in 1865 and still flourishes. Members of the Tuke family have been prominent in the worlds of banking, insurance, and medicine. Through it all, they have been active in Quaker affairs, taking their full share in routine business and other exciting projects.

William Tuke wrote Esther Maud in 1764, before their marriage: "I never could find that there's more required than there's ability given to perform . . . I have often seen when things appeared to human reason insurmountable as [long as] my eye has been regardful of Him from whom our help comes, mountains have been removed and way made when none could be expected to be found."

This faith must have been handed on to his descendants and is one we all could use.

PHYLLIS FIELDS

The Resistance. By MICHAEL FERBER AND STAUGHTON LYND. Beacon Press. 300 pages, \$6.95. Paperback, \$2.95

I THINK FRIENDS should read *The Resistance*, particularly Friends whose ideas and convictions on war and peace began to jell in the twenties and thirties and met their challenge in the forties. They will find out what has been going on more recently.

"The Resistance," mind you, is not conscientious objection, as Friends have defined it. Neither is it alternative service. It is the next step in the struggle against war and the draft. It is refusal to participate—burning draft cards, turning in draft cards, emigration to Canada, and peaceful demonstrations of every variety.

Ultraresistance, the next step after that, developed in 1968 and after, when the disillusioned began to pour home-made napalm on draft files, splash them with black paint or burn them, and strike the files of the Dow Chemical Company and General Electric's lobbying offices in Washington in protest against the share of those corporations in burning and despoiling Vietnam.

This book is an exercise in contemporary history by insiders, a chronicle of the antidraft movement of the sixties. One of its authors, Michael Ferber, participated in New England Resistance and stood trial with Dr. Spock in Boston. The other, Staughton Lynd, older, a professional historian who believes in action as well as contemplation, consistently encouraged younger people to organize their resistance to the draft.

Friends need to read the book because it shows how the example of the Quaker experience in pacifism and draft counseling helped inspire a new generation of young activists to stand out against the whole warmaking system. Even more, it will help them to understand what this young generation of protesters is about—who their leaders are, what the ideals and ideas are that move them, the reason for their lifestyle, and why, as the draft and the war have ground on and on in spite of all their turn-ins and card-burnings, their prosecutions and prison terms, they now seem to be widening their attack to include opposition to other forms of what they consider authoritarianism and repression.

Vietnam has become a catalyst. It brings out the flaws in the culture America has produced in this century. It has also precipitated the beginnings

of a resistance and counterculture that challenge us all to reconsider our own attitudes and our own position.

The Resistance describes this one-idea segment of the larger movement, a segment that really flourished only from 1966 through 1968, but it pictures the beginning, not the end, of a fundamental reappraisal of American policy and American life.

THOMAS E. DRAKE

The Springfield Mitre: A History of the Politics and Consequences of an Episcopal Election in Illinois, 1962-1967. By JOHN FORBES. American Church Publications, Pelham, New York. 263 pages. \$2.50

JOHN FORBES, professor of history in a Midwestern college, has reported to newspapers on national political conventions of Democrats and Republicans. As a Quaker, he is interested in the method by which a bishop is selected by an assembly of Episcopalians. His experience with political conventions enables him to make comparisons between secular and religious conventions. His attendance at a convention in Springfield, called to elect a bishop for the diocese, led to the fruitful observations in this book.

Quakers and Episcopalians, as well as

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other churches, seek instruction by the Holy Ghost when seeking leaders. Quakers wait in silence and then come upon their leader through consensus. Episcopalians offer established spoken prayers and then go on to political procedures required or permitted by the canons—formal nominations, campaign maneuvers, ballot voting.

The Springfield Mitre describes the work of Episcopalians in the Diocese of Springfield for nine months to find a leader capable of restoring goodwill among its congregations and some measure of agreement on its task. They were looking for refreshment after forty, even sixty, years of divisiveness and doubt and dullness.

"Throughout the book our premise has been that ordinary people can learn and can do the Will of God." Upon that premise, which was cardinal to the election, the author makes a systematic effort to isolate the traces of the teaching that the Holy Ghost did among the two sets of electors, the clerical and the lay, whom the congregations sent up to the cathedral to decide upon a bishop. He lists the points

and periods of possible intervention by the Holy Ghost, but he warns that the chronology is no proof of intervention. The Holy Ghost is secret. Did the Holy Ghost act in the election? "The final answer can be only: *What is the character of the man who was elected?*"

The attempt to trace the workings of the Holy Ghost is made among the tracing of the human pulls and counterpulls to agree upon a leader—"the planning meetings, the letters moving back and forth, the reports and debate upon reports, the discussions of procedure, the speeches dwelling on the past, the speeches speculating on the future, the descriptions of the nominees, the praises and dispraises of them, and . . . the private urgent calculations."

How the man who was elected set out to restore the diocese that Consecration made chargeable to him is also told: His efforts to help those families relate their daily living to the influences of a liturgy established long ago and to resolve "the churchmanship dispute," settle troubles between congregations and their pastors, build consensus for the mission to the unchurched and the

half-churched, revive determination and donations to support that mission and enlarge it—the efforts of a bishop to gather and refresh and lead these people in their pilgrimage "between the two eternities" in Illinois.

The report is made from firsthand observation and in context not only with the history of the diocese and of the national Episcopal Church but also with "the present worldwide reformation of the Church, a change which some have called 'The Christian Revolution.'"

HOWARD H. BRINTON

Nehru: A Voice for Mankind. By BANI SHORTER. The John Day Company. 312 pages. \$7.95

BANI SHORTER (her first name is an Indian derivative of an American nickname) first went to India with her husband, Fred, in 1953. Both are Friends. Out of her experiences there she wrote *India's Children*. Now, from her acquaintance with many of those who had been associated with the struggle for independence, she has written *Nehru: A Voice for Mankind*. Bani Shorter



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laid out the plan of the book with Nehru himself, shortly before his death.

Photographs illustrate the aristocratic upbringing of Nehru, his student days in England, one of his many sojourns in prison, his intimacy with Gandhi, and his appointment as the first prime minister of India. It is these events that the book covers in an easily read style.

Jawaharlal Nehru had boundless energy and courage. Time and again he, like Gandhi, waded personally into dangerous situations, such as rioting between Muslims and Hindus. I was also struck by the violence of the British occupation troops on the one hand and the statesmanship and lack of violence of Lord Louis Mountbatten on the other—a sharp contrast, due in part to differences in historical periods.

The figure of Gandhi appears over and over again. Something of a spiritual father figure, Gandhi frequently set the high standard of performance. Nehru was understandably crushed when Gandhi was assassinated. "The light is gone out of our lives," Nehru said, "and there is darkness everywhere." But that light lives as certainly as there is day and night. As Nehru himself put it, "That light represented something more than the immediate present. It represented the eternal truths."

LARRY MILLER

On Having a Sense of All Conditions. By CHARLES F. CARTER. (Swarthmore Lecture, 1971). Friends Home Service Committee, Friends House, Euston Road, London N.W. 1. 59 pages. 30 pence

CHARLES CARTER analyzes some complex decisions involved in sorting out "the tangle of good and evil"—both of which concepts do exist, despite the modern tendency to ignore or overlook the one or the other.

He warns against "the verbal shortcuts beloved of the pious" and the "insensitivity of the churches." He thinks too much attention is paid the problems of personal relationships within the Society of Friends. If greater concern were shown for those outside the Society, greater fellowship within would follow in and of itself. Was it not thus that membership started?

Sensitivity to *all* is a primary imperative. Mere assumptions must be distinguished from proved knowledge. Knowledge to be effective must be experiential. "The source of authority in religion is to be found through the experience of the individual." Again: "The words we take from others, without an

overlap of experience, have no life or validity for us, and no power to reach others. . . ."

M. C. MORRIS

The Gospel According to John XIII-XXI. By RAYMOND E. BROWN. The Archer Press, Volume 29-A, Garden City, New York. Pages 548 to 1208

THIS VOLUME was preceded in 1966 by Volume 29, which dealt with the first twelve chapters of John's Gospel. Thus we have now in English an elaborate and leisurely discussion of one of the most intriguing of New Testament writings by a learned and intelligent scholar.

Father Brown wrestles with the questions of the obscure history behind the writing of the book and is prepared to leave many unanswered—but not without weighing the alternative solutions. The references to relevant literature in modern languages are fully up-to-date. Included are the long farewell discourse of Jesus and the early writer's account of his death and resurrection. Few persons will read the commentary straight through, but it cannot be overlooked in any thorough study of John's Gospel.

HENRY J. CADBURY

Chinese Political Thought in the Twentieth Century. By CHESTER C. TAN. Doubleday. 390 pages. \$7.95

A PROFESSOR of history in New York University, a native of China, gives us detailed discussions of forty-four Chinese thinkers from Kang Yu-wei and Liang Ch'i-chao to Mao Tse-tung. Much of this material is not available in English elsewhere, so that specialists should find the book valuable, although I do not recommend it to the general reader.

Some fourteen pages are devoted to the writings of Chiang Kai-shek. "Chiang attributed special importance to sincerity, the one principle that should pervade all revolutionary work And only through sincerity could one influence others and bring them in line with government policies." If we can believe what Han Suyin tells us in *Birdless Summer*, Chiang did not give a very good illustration of sincerity in his own actions, because in 1939 he was pretending to fight Japan while actually sending his forces against Mao Tse-tung. Three pages present a good summary of the Cultural Revolution, but it is too brief; it does not even give the name of Liu Shao-chi or any others of "the handful of party persons in authority who are taking the capitalist road," or of their ideas.

RALPH W. POWELL

CREMATION

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

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Letters to the Editor

Peaceable Kingdom

THE COVER illustration of August 1/15 is, of course, reminiscent of Edward Hicks's "The Peaceable Kingdom." The question, "Why Not?," invites some answer.

My answer would be that an acceptance of the implied relationship would invite an ecological disaster of major proportions. Most of the predatory animals of Africa are threatened with extinction. They are carnivores and thus depend on other animals, primarily the herbivores, for their food. That is one of nature's ways of maintaining an ecological balance. Without natural foes to cut down their numbers, every species will press to the limit and beyond the limit of their food supplies unless other compensatory factors enter the scene.

In the more remote past, nature was able to maintain an ecological balance by disease, famine, wars, predators, and natural disasters. Man has succeeded in minimizing the first two and is trying to eliminate the third. Practically everything he does in the name of humanitarian practices immediately sets up a chain reaction that tends to vitiate his goal unless he provides compensatory elements. Lacking any balancing corrective, he may unwittingly be setting off chains of ecological repercussions that could ultimately eliminate man also. Of course, then there will be nothing more to worry about. For most of the world, birth control is now too little and too late without Draconian measures to implement it.

ROBERT SCHULTZ
Chatham, New Jersey

Games and Songs

YEARLY MEETING is a great event in the life of a Quaker—a week devoted to worship and discussion of vital subjects. It is great for the children, for it makes them part of a community.

I am not entirely happy about Yearly Meeting, though. Worship is a serious thing, but instead of listening and participating in an earnest discussion about the essentials of Quakerism, you are called upon to play games, which are only substitutes for life. Here we are all standing, holding hands and singing, "No Man Is an Island." Then we rush to the dinner table, asking ourselves: "With whom do we sit?" Walking from one table to another, we find signs, *Reserved*. If we were not playing the game,

we would seek out a person we do not know or especially like and share the table with him.

Several evenings were devoted to the peace testimony, but we did not discuss seriously the main point, how to bring peace to this war-torn world. Again dance and song, and the sufferings of Vietnam were mentioned. The cries of Palestinian children were not heard, and their tears were not seen.

DAVID BERKINGOFF
Bronx, New York

A Leaf from a Religious Freethinker's Testament

NOW THAT Reinhold Niebuhr has joined Paul Tillich in the Valhalla reserved for all theologians par excellence, it must be a great day there—as it was for Heaven when, as Harold C. Goddard observed, Beethoven and Blake died about the same time—long ago and far away.

Character is more than intellect, said Emerson. But it is great to have both—as had both Niebuhr and Tillich. They also had some ideas in common, which one self-respecting religious freethinker does not share.

Dr. Tillich, for example, thought man was alienated from God. To me, it seems otherwise. At least I have never met anyone who wanted to be on the outs with Deity—although it often seems otherwise.

Dr. Niebuhr's theology was called neo-orthodoxy possibly because it stressed the author's own definition of original sin which he called pride—the "universality of self-regard in everybody's motives, whether they are idealists or realists, or whether they are benevolent or not." In brief, Dr. Niebuhr thought man too fallible and his pretensions too absurd for him ever to become God-like.

In rebuttal, Niebuhr was himself a good example of why his opinion is wrong. Whether or not he was as God-like as he wished, he was a vast improvement over the predominately barbaric, vengeful, parochial—wholly anthropomorphic—God of the Old Testament, some of whose correlative views, in all likelihood, he never completely disavowed. Nor did he, and Tillich, in all probability, ever fully outgrow the influences of their early, common, dominant Lutheran background and training.

Although Martin Luther said that

nothing great is achieved without hope, it is hard to believe that he meant it, inasmuch as Luther was a man of such great doubt and despair, and he mistrusted the common people and despised the Jews. (Luther's anti-Semitism is shocking).

In short, Niebuhr and Tillich became far, far better than the earliest God and cardinal figure in their faith, despite the inevitable persistent, if diminished, influence upon them of such a God and such a prophet. As the twig is bent, so is the tree inclined. Regardless of this traumatic encounter, the God that Niebuhr and Tillich have posited is superior to the One they first heard of. And, as has been said, an honest God is the noblest work of Man.

R. LESLIE CHRISMER
Pennsburg, Pennsylvania

Agricultural Research in India

IN INDIA, research is generally or almost exclusively a prerogative of government. Results, therefore, often do not reach the people who need them most and could use them best, choice of research projects may have little or no relation to needs, and officers in a department frequently are transferred although in the midst of a project.

Cooperative for American Relief to Europe, United States Aid to International Development, and Canadian University Service Overseas have supported research, but for specific projects there also is need for administrative expenses, more land, and so forth.

Hence, my son, BonBehari V. Nimbkar, George School 1947, Rutgers 1951, Arizona University 1955, established the Nimbkar Agricultural Research Institution at Phaltan in Satara District of Western Maharashtra. The Institute, with help from the banks, has purchased a thirty-acre plot of land which is being named The Lundy Farm in memory of my late father, J. Wilmer Lundy, of Newtown, Pennsylvania, who was interested in everything his grandson did and had a special affection for India.

The Institution has produced a cotton variety that has produced a twenty-five percent increase in production—which has increased the earnings of farmers, has decreased imports, and has helped keep cotton mills running. Sugar beet also has been introduced as a crop to keep the sugar mills going in the seasons when sugar cane is not available.

For the small farmer, sugar beet is a crop that can bring him a good income at much less capital outlay than sugar

cane and bring income more quickly—five months versus up to a year and a half. Highbred sorghum varieties of acceptable grain quality also have been produced, which increase both food supply and income to the farmer. Other food crops encouraged are corn and stritricole.

The Institute is a registered nonprofit trust and anyone who would like to help this work can send their United States dollar check (or any currency draft) to Nimbkar Agricultural Research Institute, Post Office Box 23, Phaltan, District Satara, Maharashtra State, India.

KAMALA V. NIMBKAR
Bombay, India

Climb the High Road

THE FOUR HORSEMEN who are riding us to our downfall are racism, environmental pollution, militarism, and self-centered economic greed.

Our climb on the high road toward a life in society more suitable for human beings dares us to:

Join the human race and generate human brotherhood and leave behind all the myths about superior and inferior races;

look upon the vast world of nature about us as something much larger and much older than man and to consider our environment as a mate to be revered and not as a slave to be exploited;

create a world attitude and world structure for settling disputes between nations by better means than terror and the threat of terror and discard all the machinery, organization, schools, and myths of militarism; and

make every new scientific discovery and every new technological development meet the test of accrual to a more satisfactory quality of life for all human beings (not to make the rich richer and the poor poorer) in an economy of plenty and discard the habits of unrestrained personal and corporate greed, which were nurtured in the economics of scarcity. In our own country we could promptly abolish poverty and provide every individual with adequate nutrition.

To achieve such goals, we need what we often see on huge public billboards: "Light and Power." Different individuals may find different sources for their enlightenment and strength. I find mine in my religious commitment—in the endeavor to be a follower of the carpenter of Nazareth.

CHESTER A. GRAHAM
Muskegon, Michigan

Complete Simplicity

HOW MUCH does our civilization prevent almost all of us from getting all the ease and quiet peace on this earth that comes with a complete living with nature? Bare legs, for instance, are a real part of living with nature. It is interesting to see occasional evidence nowadays that the acceptance of bare legs is spreading even to the rather more backward half of our race, the males.

When the thermometer climbs into the eighties, how much more comfortable we men would be if we went to the office with sandals and bare legs. Let us be humble-minded enough—oh, let us say rather, let us be openminded enough—to learn from our secretaries and our wives the obvious idea of dressing for comfort.

When we become very sane, we shall learn still more from the naturists, and under suitable circumstances such as the naturist (nudist) parks provide we shall all discard every bit of clothing, children and women and men all together, finding what a lovely home for our race this earth really is, so comfortable, so cleanminded. Six of us visited one of these nudist parks, and this is what one woman wrote: "I regret that more people did not share the experience with us. I think it brought us all close, relaxed and honest with each other, as clothes can serve as a psychological or protective barrier. Nude, we find there is little we need to protect." A man wrote: "I feel it was an outstanding experience in my lifetime. It was, as I had hoped it would be, healthful, pleasant, friendly. Nothing sexual—no leering, nothing vulgar. It gets rid of my uptight feelings. It was a beautiful experience."

Here we are on the earth that life has made for us. Let us take the lovely peace that it provides when in complete simplicity, children and women and men together, suitably protected from outside observation, we accept our whole selves. Yes, we are not only friends of the earth; we are in such a beautiful, honest, clean way the friends of each other.

HENRY S. HUNTINGTON
Philadelphia

Undersold

I HAVE HAD friends who are Friends, I have attended many Friends meetings and Friends-sponsored events for quite a number of years now. I believe I have not known one Friend who hasn't welcomed me to meetings with the as-

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surance that Friends do not proselytize and that I will never be required to become a member in order to participate in the activities. It seems to me, consequently, that Quakerism is considerably undersold: No one has ever outlined in explicit detail what is involved or the procedure for becoming a member in case one were so moved.

At a recent meeting, I noticed a member reading out of a book, *Faith and Practice*. I ordered a copy through an advertisement in *Friends Journal*—and at last I am informed!

I have friends who have indicated they are no longer satisfied with their current church connections, and in a very un-Friendly manner I am lending them a copy of *Faith and Practice* (of which I subsequently ordered another copy just for such a purpose) so they may judge for themselves whether Quakerism appeals to them. I also have duly told them that Quakers don't proselytize, but since I am not yet one I assume it is all right for me to do a little spadework for them.

OLGA M. WAGBO
Grand Rapids, Michigan

Simple Retirement

THERE ARE INCREASING numbers of Friends, now approaching their sixty-fifth birthdays after a lifetime of work, who would like to retire to a Quaker community but realize that their pensions will be insufficient to allow them to enter any of the rather luxurious places now being built along the eastern seaboard.

Isn't there some way of providing decent but simple living places at much less cost? Why not prefabricated housing, or even a trailer park? It should be available for renting as well as ownership, so as to get away from the need for a large down payment. It should provide a central building to serve meals and be a focus for social life. It should have a satisfactory arrangement with some nearby source of medical care.

The concept of the Meeting, or the Society, as a kind of extended family that provides for its less affluent members is a touching one with an honorable

history. But we live now in a world of high mobility and small homes, prodigiously expensive education, and almost universal pension plans. All these things have changed the picture for older Quakers. People do not want to feel that they must be subsidized by their own adult children, whose growing families ought to have first claim on them.

Who will come up with a workable suggestion for a modest way of life at prices the present generation of retirees can afford?

NORMA JACOB
Syracuse, New York

To Know the Bible

THE CHRISTIAN Education Committee of Minneapolis Friends Meeting believes American society (and the Society of Friends) is fast becoming Biblically illiterate. Those who know the Bible well are fast disappearing, and with their passing a void is occurring in the spiritual nurture of Friends Meetings.

The committee therefore has authorized exploration toward developing a series of Meeting-wide programs to acquaint Friends with the Bible. No formal format for the presentation has been worked out, but the idea is to have a series of sessions at the usual First-day hour, in which a period would be devoted to an "intensive multi-media, exciting presentation" of one Biblical passage or story. Use may be made of prepared slides, films, filmstrips, phonograph recordings, and other specially prepared materials.

After the initial presentation, the group may join various classes, each of which would emphasize activities planned for each class. Preschool children, for example, may act out or retell the Biblical passage that was presented and incorporate it into their own frame of reference. Adults may discuss the theological implications or do role-playing or something else. Help or ideas will be appreciated.

RONALD E. MATTSON,
Ministering Secretary,
Minneapolis Friends Meeting

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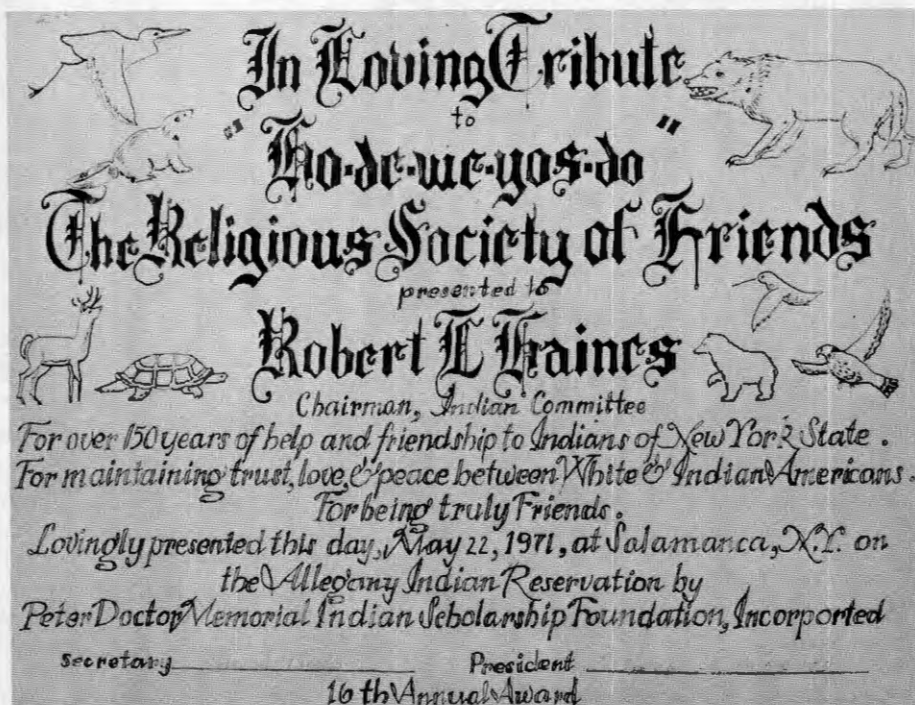
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Photograph by Theodore B. Hetzel
Certificate of award presented to Robert L. Haines

New York Indians and Philadelphia Quakers

THE PETER DOCTOR Indian Scholarship Foundation of western New York presented a citation to Friends of Philadelphia Yearly Meeting when the foundation held its annual dinner meeting in the Haley Community Center on the Allegany Reservation. Representatives were present from the Onondaga, Tonawanda, Tuscarora, Cattaraugus, and Allegany Reservations.

Robert and Lenore Haines, Moorestown, New Jersey, were invited to receive the citation as representatives of Philadelphia Yearly Meeting. Robert Haines is chairman of the Philadelphia Friends Indian Committee, which was set up in 1795. He was adopted by the Seneca Nation as a blood brother in 1964.

Robert Haines was presented by Melvin Patterson, a Quaker, a graduate of Friends Tunesassa School at Quaker Bridge, and a newspaperman in Buffalo. Melvin reviewed almost two centuries of service by Philadelphia Friends among the Iroquoian people of western New York, from the visits of William Savery in 1793 and 1794 to assistance rendered during the Kinzua controversy. Philadelphia Friends have made a

substantial contribution to the Peter Doctor Scholarship fund. Friends established a center near the Allegany Reservation in 1798 and a few years later opened a school, which developed into Tunesassa Boarding School and served Indian people nearly one hundred twenty-five years. The scholarship foundation provides scholarships for Indian young people who do not qualify for Seneca Educational Foundation.

LEVINUS K. PAINTER

Temple or Graveyard?

A STRONGLY-WORDED PLEA for vegetarianism that appeared in Southern Africa Quaker Newsletter is headed: "Can Your Body Be a Temple if Your Stomach Is a Graveyard?" The names of many religious and intellectual giants of the past who espoused vegetarianism are listed, and scientific experiments with rats are described.

A final paragraph quotes the *Journal* of John Woolman: "Remember, O my soul, that the Prince of Peace is thy Lord; that He communicates His un-mixed wisdom to His family, that they, living in perfect simplicity, may give no just cause of offense to any creature, but that they may walk as He walked."

Memorial Vigil at the Pentagon

I HAVE BEEN AWARE that the self-immolation of Norman Morrison five and a half years ago was noted by many Vietnamese and by a number of Friends here. Most other Americans, however, never knew or have forgotten that he gave everything to try to stop the inhumanity of the war in Vietnam.

Because I can never think of him nor hear his name without feeling a deep personal despair, I decided to do something concrete to express my appreciation of his sacrifice. I planned a vigil at the place where Norman Morrison died. Madeleine Stephenson, clerk of my Meeting (Berkeley, in California) and her husband, Red, made a large, pale-yellow candle for me. When I informed Stony Run Meeting, Baltimore (Norman's Meeting), Adelphi Meeting, Maryland, and Friends Meeting of Washington of my plan, I received warm responses.

Ten of us gathered at the river entrance of the Pentagon, Monday, July 19, at four P.M., with a sign that explained our purpose. My twelve-year-old daughter, Margaret, lighted the large candle, and each of the rest of us held a smaller one. Pentagon guards were courteous to us. The hundreds who left their offices in the Pentagon between four and six did not accept our invitation to light candles and join us, but most of them read our sign.

Margaret and I stayed through the early evening. It became cool and quiet. I went over to the magnolia tree where I had been told Norman Morrison actually performed his courageous final earthly act. I felt as if I were in meeting. The message came to me that the Lord requires us neither to kill nor to die before His time but to live joyfully and to love one another.

At ten o'clock Margaret and I tied our vigil sign to a bench under the magnolia tree and placed near it the candle and a copy of the leaflet distributed at the memorial service for Norman Morrison. Perhaps the generals and admirals saw them next morning as they came to work.

CONSTANCE JOLLY

Try

THE GREAT SWAMP NEWSLETTER of Summit Friends Meeting, New Jersey, quotes Sophocles: "One must learn by doing the thing; for though you think you know it you have no certainty, until you try."



Three posters drawn by Cuban children in an exchange of art with children of the United States

Mission to Cuba

by Sally Willoughby

THE MONDCIVITANO, a forty-seven-foot ketch whose name means World Citizen in Esperanto, flies a rainbow flag which includes all colors in all flags—an international flag. Scott Herrick, captain, Edna Coleman, Eddie Gottlieb, Denis Adelsberger, Jim Peck, and I sailed to Cuba aboard this yacht.

We took more than one thousand paintings and drawings by American children to exchange for sixty pictures drawn by Cuban children. This was the first exchange between the people of the United States and Cuba since the boycott.

The drawings—crayon, pencil, paint, and charcoal—were beautiful and for me full of inspiration and hope for a better world. The pictures drawn by the children in the United States were in three categories. One group carried hopeful messages: "Sisterhood is Powerful," "Make Love, Not War," "Peace—Paz," "The World Must Bloom," "Greetings to our Cuban Brothers and Sisters." Another included drawings of flowers and drawings of the United States and Cuba together in friendship. Other pictures and messages indicated that even young children have been affected by the Vietnam war and the repression going on in this country: "Say Goodbye to Life—Hello to Death" and scenes of the ghetto, death, and war.

One picture haunts me still, that of a single figure dressed in a black robe, out of which glows a white, ghostly

face, full of suffering and death, titled simply "1971." Most of the pictures showed things that children all over the world draw—playgrounds, home, school, the sun, nature, and abstract art.

The drawings by Cuban children were amazingly similar—scenes of homelife, school, and play and abstract expressions. Many carried messages of friendship and greetings to the children in the United States. We were presented by a Cuban student with two beautifully painted posters. One was a picture of Angela Davis with the message "Libertad Angela," and the other was an abstract painting with the caption, "Giron" (Bay of Pigs).

Many scenes were of war and death: The message was that Cuba, if invaded, could and would defeat its imperialist neighbor to the north.

We visited a Cuban secondary school and exchanged artwork, views, and ideas with the students and teachers. All of us were excited about the exchange of artwork and the opportunity to communicate with each other.

The Cuban students were especially interested in how Cuban exiles fared in the United States: Were they discriminated against? Did they have opportunities for education? Everywhere we went we saw schools—day-care centers, nursery schools, elementary schools, secondary schools, boarding schools, trade and technical schools, teachers' colleges, and universities. One street in Havana—Fifth Avenue—previously lined with mansions of large homes of the wealthy, now is a school district. The mansions have been converted into

schools, and the beautiful tree-lined streets are filled with children.

The exchange of children's art symbolizes hope for a better world. Children, the future adults, hold out for everyone the hope for peace.

(Sally Willoughby, a member of Had-donfield Friends Meeting, New Jersey, has been involved in the peace movement and the women's liberation movement. She has been arrested twice for participation in peace actions.)

An exhibit of the art work brought back from Cuba can be arranged by Wendy Schwartz, War Resisters League, 339 Lafayette Street, New York 10012.)

Friends and Police

A POLICE/COMMUNITY Relations Committee in Rockland (New York) Friends Meeting is concerned with conflict between young people and the police. Two small invitational meetings resulted in the production of a concise statement of rights that young people might carry with them. The committee has asked the local Civil Liberties Union to help with the project. All police units in the county were invited to attend a meeting to hear the statement discussed.

In a similar action in Pennsylvania, Media Monthly Meeting invited the local chief of police to attend a business session so that community problems might be frankly aired, pending a public discussion of police-community relations in which the police chief had agreed to participate. This action was taken at the suggestion of the Support and Community Action Group of the Meeting.

Black Quakers Begin Renewal Efforts in Detroit

by Carl Davidson

THE EVANGELICAL FRIENDS Association in Detroit was organized in 1958 by two ministering Friends, John and Sarah Ankrum, in the inner city. The Meeting, though small, flourished for ten years in a storefront at Beaubien and Garfield Streets, adjacent to Brewster Housing Project. The Meeting was required by urban renewal in 1969 to move elsewhere.

The ministers persevered in rented quarters for a year, with six Friends attending, in a different neighborhood. The Rev. Nicholas Hood, the eminent pastor of the Plymouth Congregational Church and a city councilman, enabled the Evangelical Friends Association to obtain a large, double storefront at 11118 East Jefferson Avenue in a low-income, Appalachian-black area of Detroit.

This facility is being renovated. It includes Haviland Hall, named in honor of Laura S. Haviland, a Quaker abolitionist, and a community center to house Woodstock Institute, originally founded by Prior Foster, an ex-slave, and Quakers in 1848, at Woodstock, Michigan, as a manual-arts academy. The reorganized Woodstock Institute is designed to update the ideas of Prior Foster to provide counseling and training classes in conjunction with the Urban League. Members of the St. John Friends Church worship in Haviland Hall, thus emphasizing free pentecostal meetings on an interracial basis.

John and Sarah Ankrum, who are in their seventies, carry on in the new location with a very small group. Meetings began in November, 1970. Friends United Meeting provided substantial financial help. Ann Arbor and Birmingham Meeting are assisting in renovation. The debt-free building was a gift from Plymouth Church. Ohio Yearly Meeting (Damascus) is considering some form of assistance in neighborhood evangelism. Friends of all persuasions, including Friends of New Swarthmoor Hall, have been brought together in unique worship experiences, which transcend racial, class, and philosophical lines in the few months since the meeting was revived in 1970. Philadelphia Friends Bible Association has sent two hundred scripture portions to assist in expanding ministry.

April 18, 1971, under the auspices

of the Association, which was formed with the help of Myron Tripp, of Indiana Yearly Meeting, a special meeting was convened in the old Livonia Hick-site Meetinghouse in Livonia, Michigan.

This was the first Friends Meeting in the building, now a museum, since 1960. Adda Dilts lectured on the life of Laura S. Haviland, following a Holy Ghost baptized meeting. Ann Arbor, Toledo, Birmingham, and Detroit Friends attended, along with guests from the United Committee on Negro History. A benefit tea concluded the afternoon. A special love offering was received. Funds were sent to Lusingiri Meeting in Kenya, with which the association is affiliated in a partnership program and to an inner city counseling program for ex-convicts.

The association hopes that young Quaker ministers can be raised up to carry on the community ministry. The

Rev. Nicholas Hood, Winston Lane, a member of the Urban League staff, and others serve on the interracial board of trustees of the association.

The dream of the ministering elders is that they can bequeath to their community a rich legacy of Quaker service and religious experience. Their hope is that they can bring together Friends of all persuasions in a charismatic renewal of the Society of Friends so necessary in the days ahead.

Marian Baker in Kenya

MARIAN BAKER, member of Schuylkill Monthly Meeting (Philadelphia Yearly Meeting) and Stillwater Monthly Meeting (Ohio Conservative Yearly Meeting), is teaching in a self-help school in Kenya, under the auspices of Menno-nite Central Committee. She has been a traveling minister for Young Friends of North America.



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A Special Day in Hartford Meeting

by Anne Wolf

THIS YEAR at Hartford Monthly Meeting (Connecticut), Easter was celebrated differently from years before. It all started last year around Christmas time.

The First-day school program has been changed from our long-time tradition. We no longer learn by groups of age, but by interest. We don't learn only about Jesus of Nazareth but about different people all over the world, their ways of life, and customs.

The program for the winter-spring classes included three different interest groups: Cookery (concocting dishes from different countries in Europe, Asia, and America); learning cultural dances from around the world; and myths and legends. The last group developed stories on how the earth came to be, how man and nature were created, and even how the first original barbershop quartet started. Everyone played roles of a man from a preliterate society.

We had a family meeting for worship Easter morning. Thereafter the different groups presented their achievements. The myths and legends group sat in a circle on the floor, representing the common campfire circle. They told their various stories or acted them out in skits.

One of them proved to be very interesting. It was the story of how God created the earth. He decided that the sun was lonely and needed a playmate. So He went home and got His trusty hammer and chisel. He chipped out a piece of the sun, sandpapered it off to make it round, and flew through space to hang it on the local piece of string. Then He went home and got His watering can. He poured the water on the earth to cool it off. The spaces that

were now filled with water were the oceans, and the rising steam became clouds. Then the earth looked lonely. so He chipped a piece of it out and that became the moon. Like He says, "All in a day's work!"

After this, the people gathered outside where the dance group performed. They showed dances from Israel, Germany, Armenia, and other countries. Then several joined in square dances, and everybody learned a few new steps, the young and the old.

Meanwhile, the cooking group slaved over stoves in the kitchen, reheating frozen dishes prepared before Easter.

By now the dancers were hot, tired, and hungry. Nothing sounded better than to go inside and eat, which is exactly what they did. Some of the foods they enjoyed were: Quiche Lorraine (France), curried stew with cabbage (Kenya), filled cookies (Hungary), apple pie (America), a raspberry dessert (Denmark), Lukshen Kugel (Israel), Baklava (Greece), Swedish meatballs, (Sweden), chicken curry (India), peanut butter-and-jelly sandwiches (America), Reua (India), and sweet-sour pork with cabbage (China).

We hope this will become an annual event.

(Anne Wolf, a member of Hartford Monthly Meeting, Connecticut, is forty-two years old.)

Help for Draft Evaders in Canada

THE WORLD COUNCIL of Churches, of which both Friends General Conference and Friends United Meeting are members, has announced that its Division of Interchurch Aid, Refugee and World Service, is seeking seventy thousand dollars a year for three years in order to assist American draft-age immigrants in Canada. If the special funds can be obtained, they will be disbursed through the Canadian Council of Churches.

The Canadian Council, to which Canadian Yearly Meeting belongs, turned to the World Council for support because several thousand young men have recently become residents of Canada under abnormal circumstances and need help of many kinds. Canadian churches do not have the financial resources to meet their needs.

Many Friends in Canada, particularly those in urban centers such as Toronto, have been assisting deserters and draft resisters.

An Innovation at Purchase

by Barbara Lane

PURCHASE Quarterly Meeting (New York) had a Quarterly Day instead of the conventional quarterly business meeting. During the eleven-hour program no business was conducted.

Instead, all met for worship and then joined one of five groups, each comprising twenty to thirty persons of different Meetings and families. Two Friends of the Quaker Project on Community Conflict of New York Yearly Meeting led each group.

The subject was conflict situations in our Meetings. We spent some time listening them and then chose one or more and "role played" the conflicts selected. Discussion followed the dramatizations. Each group had a project that used kindergarten-type construction materials.

A half-hour break in the afternoon gave time for personal meditation. After dinner, we regrouped and met for an hour or so with Friends from our own Meetings for discussion pertinent to the subject of the day. Meeting for worship later included everyone.

Our purpose in this innovation was to bring meaning and pleasure to a gathering that had become pointless, boring, or unpleasant to many members of the Quarter. It is in line with a movement in New York Yearly Meeting.

The evaluation of the session was positive. Most Friends enjoyed themselves. Many thought there was much of value. Some questioned the extent of the value. Some considered the day a waste of time, a bore, or less meaningful than the traditional Quarterly Meeting.

Among the values noted were:

In one Monthly Meeting, Friends who had never spoken in meeting for worship had something to say on the Sunday following this program.

In another Meeting, a quickened spirit of innovation has been noted to meet problems. For example, one Meeting is exploring the matter of membership.

One individual recognized that she is inhibited from contributing in a group situation and was helped to be more eager to overcome her block.

A mother and son who drove to Purchase in a state of tension returned that evening as warm and good friends, each having experienced a day of meaningful communication that restored their ability to enjoy each other.

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"Nothing makes a society feel more menaced than its saints."

—I. F. Stone

To those who got little out of the day, one participant commented, "You get out what you put in."

It was fun or interesting to many to observe the variety of uses made of the building materials, all the way from individual efforts to a group project that produced a house.

Some came away believing the techniques might be used in our Meetings to help in such problems as generation gaps and lack of understanding in racial matters. Others doubted the applicability of the technique at Meetings in which we are closer and more involved with each other. The general feeling was strong in favor of more experimentation with programs designed to help us share meaningfully in some way more than what we get at our home Meetings. This program was definitely a start in that direction.

(Barbara Lane is clerk of the Committee for Evaluation of the Purchase Quarterly Meeting. She lives in Crompond, New York.)

Appointment in North Carolina

HERSHEL MORTON HILL has been appointed executive secretary of North Carolina Yearly Meeting.

Hershel Hill, a native of Westfield, Indiana, and a graduate of Cleveland Bible Institute, has been pastor of several Meetings in Indiana. In North Carolina he was pastor of Meetings in five of the eight Quarterly Meetings and has served in positions of responsibility with several Yearly Meeting committees. He has served on the Mission Board of Friends United Meeting and is a member of the Wider Ministries and the General Board of FUM.

New Community

FAMILIES with close ties to Ottawa, Ontario, Meeting have established a village on a hundred-acre farm near Perth, Ontario. Jim Deacove, R.R. 4, Perth, is correspondent for the group, which invites others who are seeking an alternative way of life, apart yet within our present society, to join them as they seek a righteous life together, in sympathy with Friends concerns.

Black Banks

"BLACK BANKS," a directory of names and interest rates of banks and savings and loan organizations in the United States that are owned by minority or substantially integrated groups, is available at five cents plus postage from Quaker House, 33 Remsen Avenue, New Brunswick, New Jersey 08901.

Classified Advertisements

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

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

Positions Vacant

COMPANION for elderly woman. Light housekeeping. Sleep in. Car necessary. Good salary and pleasant home, Bucks County. Reply to Occupant, 212 Scotchman Boulevard, Syracuse, New York 13224.

SETTLED COUPLE wanted for cattle and grass farm in Loudoun County, Virginia, to occupy three-room apartment. Must care for machinery and livestock, milk two cows. Eggs, milk, pig, and garden furnished plus utilities. Gas heat and usual salary. Write Waverley Farm, Paeonian Springs, Virginia 22129.

NEW MULTISPECIALTY SALARIED GROUP PRACTICE based in university-affiliated teaching hospital has positions still available in internal medicine, family medicine, obstetrics-gynecology and pediatrics. Applicants must be interested in working with nurse-practitioners and serving all socioeconomic groups. Optional opportunity for university appointments and active teaching of house staff and medical students from the University of Rochester School of Medicine and Dentistry. Equal opportunity employer. Contact: Dr. James Tobin, Medical Director, Genesee Medical Group, The Genesee Hospital, 224 Alexander Street, Rochester, New York 14607.

Position Wanted

COLLEGE TEACHER, Friend, former CCCO and AFSC staff, Chicago Ph.D., seven years' teaching experience. Published in Quaker Religious Thought, Shrewsbury Lecture, other. Desires position in peace research or college or university teaching of religion, ethics, or peace studies. Box P-527, Friends Journal.

Services Offered

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COMMUNICATIONS CONSULTANT. Professionally-experienced analysis, editing, copyreading, writing, rewriting, etcetera. Box F-519, Friends Journal.

CONVALESCENT CARE needed? Foulkeways nursing facility is approved by Medicare and open to Friends. Call or write Director of Nursing Services, Foulkeways, Gwynedd, Pennsylvania 19436. Telephone 215-643-2200.

Opportunities

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.

THINKING OF RETIRING and worried about costs? Foulkeways' professional staff can help with planning and advice on possible assistance. Telephone 643-2200.

Books and Publications

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017.

NORTH AMERICAN QUARTERLY, a new Friends publication, wants charter subscribers and manuscripts considering the challenge of the twentieth century to Quakerism. Four issues, three dollars. Box 276, Des Moines, Iowa 50311.

QUAKER MONTHLY: What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.25. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

YOUNG FRIENDS IN PRISON have asked me for books. Only new books, mailed from a bookstore, are permitted, but I have no funds. I have a list of their requests. Any help will be appreciated. R. Bair, 3407 Baring Street, Philadelphia 19104. 215-222-1407.

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.

For Sale

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

SUPPORT NEW FARM COMMUNITY business! We sell: Educational, cooperative game for children and adults, sixty-eight playing cards, instructions; Booklet of four additional games using the cards; Herb Tea Blend—twelve tasty herbs, hand-picked, unsprayed. Details about products and our community from: Family Pastimes, R.R. 4, Perth, Ontario, Canada.

QUAKE buttons, arty design—25 cents each. William S. Samuel III, 120 Maryland Avenue, N.E., Washington, D. C. 20002.

SPECIAL OFFER: "Peaceable Kingdom"—handsome, unique Christmas cards, \$10.00 per 100 postpaid. Planned Parenthood Cards, Box CFJ, Newtown, Pa. 18940.

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.

WANTED TO BUY. Eighteenth-century and nineteenth-century American silver, early American paintings, early Delft and Chinese export porcelain, antique American furniture (before 1830). Please submit photographs or detailed description and price. Box B-526 Friends Journal.

Accommodations Abroad

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.

Responsibility for Killings

THE FOLLOWING STATEMENT, adopted by Rhode Island and Smithfield Quarterly Meeting of New England Yearly Meeting, bears on the responsibility of all Americans, along with Lieutenant Calley, for the killings in My Lai and elsewhere in Southeast Asia:

We deeply deplore the murder of civilians, including infants, by Lt. William L. Calley and other American soldiers at My Lai.

We equally deplore the killing of other civilians by our ground, air, and naval forces in Indochina.

We recognize that all Americans share a measure of responsibility for the continual killings in Vietnam and in Cambodia and Laos. All of us share guilt.

Therefore we urge our Government to withdraw all ground, air, and naval forces from Indochina, along with all American military advisers and intelligence agents and all American weaponry and military equipment.

American personnel, weapons, and equipment should be returned to America as fast as the boats and the planes can carry them here.

Thyra Jane Foster, Clerk of Rhode Island and Smithfield Quarter, sent copies of the statement to President Nixon, the Senators from Rhode Island and Massachusetts, Congressmen, and the press.

Wayne Lauser is Sentenced

WAYNE LAUSER, a member of Providence Monthly Meeting, Media, Pennsylvania, was sentenced August 20 to two years in prison for draft resistance. He had been performing alternative service in a hospital in Cleveland; eight months before the end of his assignment, he left the hospital and walked five hundred miles to Washington to return his draft card, visiting Friends Meetings enroute.

In his statement to Judge Donald van Artsdalen, Wayne wrote: "Uncertain about how I would change the direction of this country [during alternative service in Cleveland], it was clear to me that I am responsible for the direction of my own life. My life in this world seemed far removed from the suffering of Americans and Vietnamese and Biafrans. . . . Yet I was troubled by the thought that I was part of the forces that caused their suffering. . . . [As] a C.O. earning money for the military . . . I was a card-carrying member of an organization that sends 'millions of brave fellows' to be killers and to be killed."

MEETING ANNOUNCEMENTS

Alaska

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

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. 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 Prevot, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th Street, Claremont 91711.

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

FRESNO—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

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

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

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

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

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

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

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

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

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

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

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

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—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-5584.

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

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

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

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

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. George Corwin, Clerk. Phone 853-1521.

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.

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

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

WILMINGTON—Meeting for worship at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 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 677-0457.

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. Thyrza Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

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

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

ROCKFORD—Rock Valley Friends Meeting. Worship, 10:30 a.m., 552 Morgan Street. 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—Lantern Meeting and Sugar Grove Unprogramed 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. Unprogramed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 463-9671.

Iowa

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

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

Kansas

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

Kentucky

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

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

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

Louisiana

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

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

Maine

DAMARISCOTTA—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. Unprogramed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

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

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

Maryland

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

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

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

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

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. 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). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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

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.



Third Haven Meetinghouse, Easton, Maryland

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 931-3807.

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, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

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

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

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

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

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

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

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—First-day school, 10 a.m.; worship, 11. (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone; 478-2664. Visitors welcome.

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

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

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. 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. John Chamberlin, clerk.

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, 10:30 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.
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137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

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. Martha G. Meredith, 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. Sundays, 10 a.m. downtown YWCA, Jefferson at 11th. 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, 10:30 a.m.; meetings for worship, 9:45 and 11:30.

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—Sumnertown 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—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 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.

Powerton, 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.

STROUDSBURG in the Poconos—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

SUMNEYTOWN-GREEN LANE AREA—Worship First-days, 6:30 p.m. Call 215-234-8424 or 234-4670 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, Sunday, 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., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 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.

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231.

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 Avenue, N.E. Silent worship and First-day classes at 10. 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, 272-0040.

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

Announcements

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

Births

HOUGHTON—On August 21, a daughter, JENNIFER HOUGHTON, to George and Jeanne Houghton. The parents are members of Woodstown Monthly Meeting, New Jersey. The paternal grandmother, Sara Houghton, is a member of Media Monthly Meeting, Pennsylvania.

SNYDER—On August 19, a daughter, RACHAEL ANNA SNYDER, to Ivan R. and Hannah P. Snyder. The mother and maternal grandparents, Newlin and Eleanor Palmer, are members of Chester, Pennsylvania, Monthly Meeting.

Marriages

LITRELL-GILBERT—On August 21, at and under the care of Westbury, New York, Monthly Meeting, ESTHER MARTIN GILBERT, daughter of Philip and Alice Gilbert, and JAMES HOWARD LITRELL, son of Mary P. Littrell and the late I. Robert Littrell. The bride and her parents are members of Westbury Monthly Meeting. The bridegroom's mother is a member of Woodland, North Carolina, Monthly Meeting.

PRAG-PRICE—On June 16, beside Lavazola Creek in Tahoe National Forest near Downieville, California, MARGARET L. PRICE, daughter of Reginald C. and Esther L. Price, of Bangkok, Thailand, and RAYMOND PRAG, son of Mr. and Mrs. Alvin Prag, of Brookfield, Wisconsin. The bride and her parents are members of Friends Meeting of Washington, D. C., and the parents are active in the Friends Group in Bangkok.

Death

ALLEN—On May 24, EDITH DARROW ALLEN, a founding member of Sarasota Monthly Meeting, Florida. Born in Springfield, Vermont, she was a dietitian in Cornell University and in New York City and a teacher of reading in private schools. She is survived by her husband Leon L. Allen; two daughters; Marie Curtis, of Newfoundland, Pennsylvania, and Doris Mercer, of Saugerties, New York; two brothers: Dr. George M. Darrow, of Glenn Dale, Maryland, and William H. Darrow, of Putney, Vermont; and eleven grandchildren.

Coming Events

October

9—Social Concerns Meeting of Philadelphia Yearly Meeting in Woodstown, New Jersey, Meetinghouse, 10:00 A.M. to 4:00 P.M. Afternoon session on problems of farmers and farm labor. All welcome.

16-17—Western Quarterly Meeting, Camp Hilltop, near Downingtown, Pennsylvania.

16—Dirt Roads Tour of homes near Lincoln, Virginia, Quaker community dating from the 1730's. Off Route 7 from Purcellville, Loudoun County. Members of The Loudoun Hunt will leave from Lincoln, 10 A.M., across from Goose Creek Meetinghouse and will ride in the area. Information from Mrs. Gordon Marshall, Lincoln, Virginia 22078.

16—Friends Bazaar, 2111 Florida Avenue Northwest, Washington, D. C., and next door at Quaker House, 10 A.M. to 3 P.M.

At Pendle Hill, Wallingford, Pennsylvania 19086:

October 4—Martin Buber: Encounter on the Narrow Ridge, Maurice Friedman. First in a series of ten public lectures. No charge. Monday evenings at 8:00.

October 6—Man's Effect on Nature's Self-Regeneration: Ecology and Contemporary Environmental Problems, Janette Shetter. First session of ten-week course for nonresidents. Wednesday evenings at 8:00.

October 7—The First and Second Renaissance of the West, Dorothea Blom. First session of ten-week course for nonresidents, Thursdays at 9:30 A.M.

At Powell House, Old Chatham, New York 12136:

October 1-3—Conference on Friends Approach to World Problems. Committee on wider ministry and right sharing of the world's resources.

October 19-21—New York Yearly Meeting Pastors' Gathering.

October 29-31—The Joy of Aging. Free To Change A Changing World. Creative Communities; The Psychology of Retirement; Coping with physical weaknesses; Approaching death.

For your calendar:

November 6—Annual public meeting, American Friends Service Committee, Arch Street Meetinghouse, Philadelphia.

November 25-28—South Central Yearly Meeting, Dickinson, Texas. Information from Garnet Guild, 2001 Binz, Houston, Texas 77004.

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