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Quaker Thought and Life Today





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THE PHOTOGRAPH ON THE COVER, of Rickett's Glen, a noted natural beauty spot at the confluence of the two streams that run through Rickett's Glen State Park, west of Wilkes-Barre, Pennsylvania, was taken by David Perry.

Shirley A. Briggs, in her article on page 148, recalls the concern of Rachel Carson—pioneer in recognizing the peril for the environment from the widely accepted use of chemical herbicides and pesticides—for the preservation of the flora and fauna of areas such as this.

Contemplation of the living world, of its diversity and beauty, brings to many a unique feeling of nearness to God. Others look at another side, and are appalled by what seems to them the essential cruelty and wastefulness of the natural order; they see in it a real obstacle to a belief in a creator who is also a loving father. But we now see creation as a process, involving numberless converging and diverging lines of development, still active, but almost inconceivably slow. This points the way to a new understanding of the travail, incompleteness, and apparent evil of the world of nature. Imperfections and misfits, which would be inconceivable in a completely preformed and determined world, begin to be comprehensible when seen as incidental steps in a continuing creative process. God is acting around us even now, albeit in a manner whose direction and purpose we begin only dimly to apprehend—from Christian faith and practice in the experience of the Society of Friends (London Yearly Meeting).

Today and Tomorrow

Sufferings

AS ENTRIES in the Sufferings column of Friends Journal have grown in number, with the increase of suffering among Friends, it has become apparent that the column should appear more regularly and be more complete.

Many Monthly Meetings have responded in love and understanding to the need of their members who have followed their Light. We have had some difficulty in gathering news of them, however: Friends are not sending us information, and most of the Sufferings column is prepared by Peter Blood. (His mailing address is: Pendle Hill, Wallingford, Pennsylvania 19086.)

Friends should know what is happening to those whose adherence to the Light has led to physical or economic injury. We need to hear about actions besides draft cases and sufferings other than long prison terms. We hope readers will inform this office, or Peter, of news.

Do-Gooders

YES, WE ARE a "do-gooder." Make the most of it—or nothing. Fire when ready, Gridley.

On page 170 we print an advertisement we have placed in several periodicals in an effort to get more subscribers and to tell more people about the Society of Friends. We were able to do so only because the trustees of a Quaker foundation granted us some money for such a purpose. (We hope Monthly Meetings will write us about inserting that advertisement in their local newspapers. It has drawn encouraging results and several favorable comments.)

We bring up this matter partly because of an editorial printed in *The Friend*. It is:

"Not for the first time I feel I must say a word in defence of 'do-gooders.' What a detestable term that is. It condemns with one facile, comprehensive sneer tens of thousands of thoughtful people who are trying in innumerable small ways, in the corners where they find themselves, to make life a little better for others. The countless volunteers who give time and energy and resources—who give themselves—to carrying 'meals on wheels,' transporting the disabled, visiting the lonely, helping in hospitals and homes and clubs for old and young, or giving freely of their professional skills to charitable organisations of all kinds—all these are engaged, apparently, in a strange form of wrongdoing.

"Their motives are no doubt mixed, as all our motives are. No doubt the helpers often need—perhaps always need—to do this work for their own sake as well as for the sake of others, to satisfy some need in themselves. Is this so very terrible? How fortunate, to put it no higher,

that gifts of this kind should help both giver and receiver. We all need help, comfort, reassurance, and we all need both to give and receive these things. It will be a sad day when men cease to help their neighbours because that is the kind of reprehensible thing 'do-gooders' do.

"I liked that letter in *The Times* the other day:

"'Do-gooders' have been much attacked and sneered at in your columns of late. But a person can only be 'do-gooder,' 'do-badder' or 'do-nothing.' Of the three, I prefer the 'do-gooders.' Will their denigrators please tell me which category I am supposed to prefer?"

Alms for the Poor

THE UNITED STATES Government, through the Agency for International Development, is lending more than one hundred twenty-six thousand dollars to provide a swimming pool filter system, a diving board, underwater lights, and restaurant and bar equipment for a privately owned hotel in the Dominican Republic. Officials of the agency explained that the loan was intended to "promote tourism" to help the Dominican economy.

Last year the Dominican Republic's estimated per capita income was three hundred twenty-one dollars.

The moral?

Oddments

STILL MORE unexpected references in unlikely places to Quakers:

In *Bury My Heart at Wounded Knee*, by Dee Brown (Holt, Rinehart & Winston, 1970): "When Grant was elected President he chose Parker [Iroquois chief Donehogawa] to be the new Commissioner of Indian Affairs, believing that he could deal more intelligently with Indians than any white man. Parker entered upon his new duties with enthusiasm, but found the Indian Office even more corrupt than he had expected. A clean sweep of the long-entrenched bureaucrats appeared necessary, and with Grant's support he established a system of appointing agents recommended by various religious bodies of the nation. Because so many Quakers volunteered to serve as Indian agents, the new plan became known as Grant's 'Quaker policy,' or 'peace policy,' for the Indians."

Pearlanna Briggs, of Wichita, Kansas, sent in this paragraph from Weston La Barre's *The Human Animal* (University of Chicago Press, 1954): "American Quakers have long said 'How does thee do?'—a linguistic violence for so gentle a people—since they use a third person verb form when the second person is obviously meant, and an objective case pronoun when a subjective is meant."

One sentence from a short story, "Muriel," by George P. Elliott in *Esquire* for February: "Before Halloween that year the choirs of nine churches in Ames, even the Friends Meeting, joined to rehearse the *Messiah* two nights a week, for performance on Christmas Eve in the high-school gymnasium."

A Decade After Silent Spring

by Shirley A. Briggs

TEN YEARS AGO this winter the publication of *Silent Spring* was approaching. The nature of its reception was a matter of conjecture, and premonitory bracing against the gale to come, among those who had followed Rachel Carson's tremendous research and writing task. The buffeting may have changed direction now and then, and the whole experience has surely been more exhilarating than bruising for most of us, but the storm continues.

Some of the original attackers of Rachel Carson's stand repeat their same claims, despite innumerable disprovings, but the heightened public awareness of her basic purpose is one of the few bright aspects of today's precarious relationship between man and nature. Her subject in this, her last, book was the misuse of our environment with chemical contaminants, but her goal was, as always, to bring her fellow men to understand something of the whole wondrous complex of life.

As environmental issues have come urgently to public attention, we have added other problems to the relatively clear-cut matters of preserving species of animals, keeping enough of each kind of habitat, or providing accessible areas of natural beauty and serenity.

Questions now before legislatures may involve the whole fabric of life, as with the subject of pesticides and other contaminants that filter through soil and water, are transported by winds, and enter into the cells of all manner of living creatures to alter their life processes and even those of their descendants. People with no background in biology find themselves trying to make decisions requiring a sophisticated understanding of such processes, which even biochemists and physiologists are just beginning to explore.

Confronted with contradictory conclusions in the technical press and even more so in newspapers and magazines, the citizen cannot usually judge the intricate calculations behind these conflicting views. He must somehow come to the right decision through a feeling for the kind of viewpoint, the tone of mind, and the breadth of vision of the protagonists.

The response to Rachel Carson's books reflects the awakening public concern with her subject and appreciation for the clarity and beauty of her writing. Even more, it seems to me, it is a recognition of the quality of her feeling for nature—a joyous and all-encompassing celebration of life.

This came not just from a general idealized feeling, but from a delight in all of its quirky complications, its intransigence, and its supposedly routine details.

I commend this as a standard of assessing those whose opinions on divers urgent environmental matters we must now judge. Be wary, I suggest, of those whose words are

based on just a laboratory view of the matter or a philosophy come mainly from books and discussions spinning off into the realms of abstraction. Weigh carefully the comments of anyone whose pursuit of a technological end has unduly narrowed his vision. Suspect those who seek short-term solutions by restricting and limiting the variety and scope of living things. And wonder about those who seem reluctant to plunge into the natural world to see for themselves—into storm and swamp as well as sunlit beach.

We were in Miami, many years ago, setting forth on explorations of the Everglades and the coral reefs. One morning the plan was for diving from the University of Miami's boat—in the old way, with heavy copper helmet and someone pumping air down from the boat. Neither of us had ever had such an experience, and we were waiting at the bus stop, wearing some practical garments from Sears Roebuck called Hercules Work Clothes, and carrying all manner of cameras and other gear. This is not the usual garb on Miami Beach, nor did our expressions seem to fit the mold. Do other people usually go about there with unhappy faces and snappy voices, or was it just that July was out of season? An exception was a man also waiting for the bus, who observed Rachel and me for a time, and then said, "You girls look as though you were off to discover a new world."

We were indeed. The worlds I explored with her will always seem richer and more vivid than others, however I may hope that the keenness of perception found with such a companion persists in new scenes. Her ability to transmute these experiences with the natural world into prose that imparts not just the objective facts of the sea, or shore, or forest, but their flavor and vitality as well, seems sometimes to have confused critics trying to define the impact of her books.

Her aim, as that of most of the best writers, was to recreate the circumstances that had led her to new insights so that the reader would experience much the same sequence and final seizing upon meaning that she had known. The shock of recognition and the emotions that accompany such understanding are then the reader's own, not a pale hand-me-down from a slightly condescending author. (There is a class of "nature writers" who seem to believe that success comes from going into the woods, emoting, and making careful notes of their own feelings, not the reality that brought them forth. This writing may be harmless and often pleasant, but it rarely stirs the blood or snaps the mind into sharp focus.)

Some of the curious charges that *Silent Spring* is an "emotional" book may stem from a misunderstanding of this difference. In those technicians and businessmen who felt their views and activities endangered by the facts brought out in the book, an emotional reaction may well have been natural. But a book that arouses your emotions was not necessarily written by an emotional person or in a subjective tone. It may just be especially clear and ringing in the way it presents things you do not wish to hear. The term "emotional" is usually used, in the pejorative sense, to mean that the accused is ruled by passion rather than reason and has carried out his task in the belief that

the end justifies the means, and any selection of facts or coloring of evidence is in order.

To anyone who watched the slow, tedious, infinitely painstaking way in which Rachel Carson amassed the evidence for *Silent Spring*, carefully selecting the typical rather than the extreme examples, cross-checking each clue with every possible source, such suggestions of unscientific advocacy are astonishing. It was a far more wearying task than her earlier books had been, since it was a description of peril through which the structure and worth of the natural system might be seen in sharper light by its very danger. She spoke often of the difficulty of keeping it from becoming just a chronicle of doom and was most pleased by those reviews that responded to the positive side of the story, calling it the first book of ecology that had reached and been understood by the public.

A recent review by George Thayer of another book on our environmental troubles said: "... The ultimate book on the subject capable of rallying the troops to rout the polluters has yet to appear since the publication of *Silent Spring* in 1962. Virtually all the good books since then ... belong to the controlled anger school of writing. Only Miss Carson succeeded in transforming her anger into poetry. Most people tire of reading controlled-anger horror stories, particularly when they are personally threatening."

If this is the nature of her success, perhaps it came about because she always looked through the immediate problem to the larger hope, and regarded the despoilers of the earth's wonders as misguided or ignorant, but fellow beings to be convinced rather than browbeaten.

To provide some dates and reminiscences for the book about Rachel Carson that Paul Brooks has written for publication this spring, I went back to old letters and records of the early days of our first association in the Fish and Wildlife Service. Recalled through a rosy haze of many years, those times had seemed carefree indeed, and digging into first-hand accounts did not dispel this feeling.

It was surprising to see how many small festive occasions, expeditions, and general merriment had been concentrated in the few years before the success of *The Sea Around Us* and before increasing family responsibilities set her on a course with little time for spontaneous adventures. There is surely a close and inevitable connection between the eager curiosity and even, level gaze with which she regarded the world and the humor she found in all manner of small daily events and human eccentricities, even the exasperating ones.

In a talk in which she summarized her beliefs, she once said: "There is one quality that characterizes all of us who deal with the sciences of the earth and its life—we are never bored. We can't be. There is always something new to be investigated. Every mystery solved brings us to the threshold of a greater one."

As she sought to understand as much as she could of the life of all the earth, so her writings have found a responsive audience in the remotest lands. The Rachel Carson Trust for the Living Environment receives today the kind of mail which she, too, found so challenging. It was



Photograph by Shirley A. Briggs
Rachel Carson

in large part the need to have an independent organization available to carry on this aspect of her work in responding to these letters that led her to urge the founding of the Trust.

This year, one of our most remarkable correspondents has been a man in a remote village in India, who somehow came upon a book in his native language which quoted part of *Silent Spring*. He was so convinced and inspired by this fragment that he undertook to stop the spraying of DDT in his village, rallying his fellow villagers to the cause, despite the fact that he faces a fine and perhaps six months in prison for defying the government requirement for the spraying. We cannot give him legal precedents to help in this case, since most laws restricting DDT still exempt uses that might relate to control of disease, as for malaria. (This despite the doubts of many scientists that the chemical is of any more continuing value for this than for the many agricultural uses now found detrimental. Mosquitoes have a talent for developing immunity.)

But we admire his determination to make this case a means of educating his countrymen on the broader problem of contaminating the earth and to show them the value of preserving their land in as unpoisoned a condition as possible. He has asked for all we can send on laws limiting use of damaging pesticides and also on the latest scientific studies of the effects of chlorinated hydrocarbons and similar persistent, broad-spectrum pesticides on the whole web of life.

We cannot know how effective his effort will be, but we like to contemplate the mental picture he has given us of the first house where they refused to permit the spraying. They have named it Carson Cottage, and its site, Rachel Hill. It seems a tangible evidence of an affinity which was well stated at the time of her death in 1964 by a Buddhist organization in Washington. They said, in part:

"We honor and revere her memory for a life dedicated to the protection of all beings. Her personal characteristics were in high degree those honored by Buddhists—a beautiful, friendly person, courteous, modest, and calm. Her friends found in her the ideals expressed in the sacred scripture, Verse 258 of the Dhammapada: *A man is not called wise simply because he speaks much. He who is tranquil, loving, and fearless, he is called wise.*

"Miss Carson's acute awareness of reality, her selflessness and devotion in spreading the teaching of reverence for all living creatures, and her zeal and courage in resisting evil have set an example that all Buddhists, Taoists, and Hindus will seek to emulate."



Photograph by Jeanne Colquhoun Rockwell-Noonan
In this part of the Huron, a rebuilt dam will again form Argo Pond, part of the system in Ann Arbor, Michigan, of city-owned ponds, dams, and parks in the flood plain. Plans call for completion of the dam in 1973.

Huron

The river in winter, soul under ice—
 it flows along, black, dangerous, and beautiful
 swift between wide gravel banks, now three dams are
 gone.

In freezing temperatures, feet slowed in muck,
 the Argo dam rebuilders slog along
 from bailey-bridge to dragline, like all engineers
 convinced they can tame that potent name,
 Dame Nature.

In campertruck and cold coughing car
 they end the day at dusk, glancing back,
 content to work anywhere, when PhD's go begging.

Brash and young, experienced and gray
 they've not seen the grinding walls of twelve-foot flows
 God sends in later months, nor heard the rifle shots,
 ice joy when February frees these waters

Moss Lake, Milford, Hell, Half-Moon, and Belleville;
 dead now you are with Fordsludge, chemical acid,
 human ignorance and greed
 so the Huron enters Lake Erie
 diseased dead giant of a lake,
 God forgive us, if human hearts can live again,
 so will you and freed.

JEANNE COLQUHOUN ROCKWELL-NOONAN

Whenever Two or More Are Gathered in His Name

by Jan Marie Kirk

I JERKED OPEN the door and, once over the threshold of the large College Church, reduced my running to tiptoeing. They were already having prayer, I thought; better head for the balcony.

A line stood at the balcony door, and I took a place at the end. The congregation began to sing. The line moved up the red-carpeted steps. I found a seat behind the pulpit. From there, I could not see the song leader, and I turned my attention to the twelve hundred worshipers. Some women had white coverings on their heads, in keeping with their Mennonite tradition. My thoughts drifted to the Meeting back home.

Wooster Friends Meeting would be small on a Sunday morning like this—twenty is considered a good number. There would be silence, with a few spoken words now and then; it would be peaceful. There would be a sense of unity in its small number; its freedom of structure was comforting. Goshen Mennonites avoid this kind of silence and rarely try an unstructured worship service. There was always the worry that "nothing would happen." How was I, a Friend, going to fit in here?

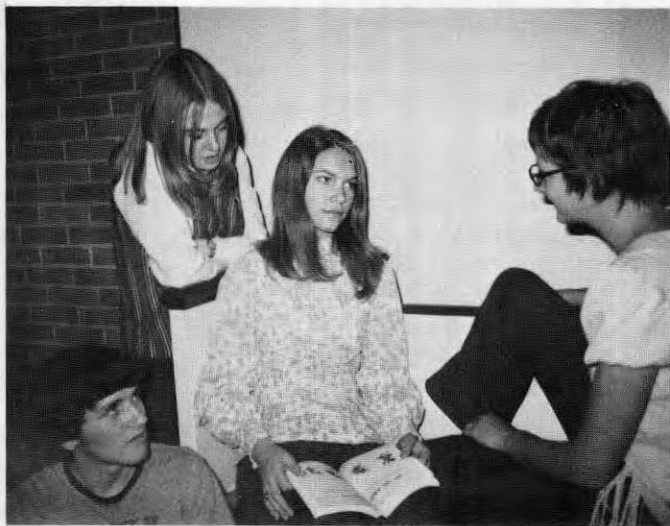
The congregation launched into another song. I fumbled for the hymnal in front of me.

This was the beginning of my second year at Goshen College, and I was still trying to find my place in their religious life. I was looking for a small group in which I could pray, share, and discuss—all in the freedom of the Spirit, similar to the Quaker influence I missed. About a month ago, my search came to an end. I joined a K-group.

The K-groups—Koinonia Groups (meaning a Christian fellowship)—at Goshen are an outgrowth of the campus church. They sprout among concerned students who are searching for the same thing—a more meaningful relationship with God, a time of praying and sharing once a week within a group, or simply a circle of friends to come to with a problem.

Our K-group consists of five students—three girls and two guys. We started our group, basically, because we each felt we needed something more in our college life. It was too easy for us to get wrapped up in our own little world of problems and studies. In order to break out of our shells, we needed some regular influence that would force us to get involved. I joined the group for this also, but, unlike the others, I already had a picture in my mind of what I wanted.

At our first meeting, we made some major decisions, which, other groups had told us, might make the difference between success or failure. Meetings were to be once a week—a gathering Sunday night for supper and a prayer meeting for an hour afterward. This meeting was to be strictly spiritual, and attendance by all would be required. Other K-groups on campus had found that, without re-



Bible study is one of the activities of the K-group. From the left: Dave Kauffman, Kris Feil, Jan Marie Kirk, Karen Swartzendruber.

quired attendance, members soon found excuses for not coming, and members of groups drifted apart.

We also decided to get together every Thursday night for a few hours. This time would be set aside for whatever we felt like doing, social or spiritual. Open possibilities included talking to youth at a local teen center, attending a Pentecostal prayer meeting, or visiting with another K-group that lived in a chaperoned house off campus.

Conversations have become freer as the number of our meetings has increased. We bring our problems and questions to each other, in the knowledge that others in the group will listen and try to help. James encountered problems at the teen center—a rebellious little boy that became simply scared and lonely, when he was taken home and found to have no mother and an unconcerned father; a teenage girl who came in drunk every Saturday night because she had nothing to live for. Kris, another member, wanted to know how to forgive people. Karen, a floor counselor, could not find time to really care about the students on her floor—to be open to their concerns. We all wondered what the Bible meant when we read about God punishing His people. We discussed these questions, sometimes looking in the Bible for answers, sometimes relating personal experience, and many times just praying.

One of the most inspiring parts of our small group has been the sharing of not only our concerns, but our joys. The blessings that we have received during the week can be encouraging to one who has had a bad week or is at a low point in his spiritual life. Such a small miracle that we could have forgotten blesses us and others when we share it.

Prayer has also been an important part of our meetings. Praying in a group allows us to share our deepest feelings, and we become closer because of this experience. We also begin to feel more loved and accepted when we take the time to pray for each other. A prayer directed our way helps to set off the chain of our acceptance of the person praying, then of ourselves, and then of others.

Small group fellowship can be a special bonus spiritually, but groups can also be disappointing. A commitment to the group is necessary, as is the simple factor of time. We have found that relationships must be given time to grow. One girl put it, "You can't just get together and

say we're going to know each other." Some groups on campus have become frustrated very early because they expected to gain without giving, either time or of themselves.

Although I attend a Mennonite college, the atmosphere of Friends Meeting remains with me through my K-group; however, small groups can also reinforce Christians within their own church. Many church members have felt the need to establish a more personal relationship with God. Some meet before work in the morning; others get together one night a week. Some Friends Meetings, also, have a small group that worships during the week. These are often more on the line of sharing personal experiences, praying, and singing, rather than the usual meditational meeting.

The brown-covered hymnal lay open on my lap, as I stumbled over the unfamiliar song. I stopped and listened to the swelling of the voices of College Church; here, too, was a type of unity—a sense of love.

With new insight, I looked at those around me. The words of Paul Stookey's "The Wedding Song" ran through my mind:

*The union of your spirits here
Has caused Him to remain
For whenever two or more of you
Are gathered in His name
There is love. . .*

Our Interpersonal Midst

A GOOD INDICATION of the depth and quality of our religious faith is the manner in which we deal with disagreement and things that confuse and displease us.

As Alvin Toffler's *Future Shock* implies, today's world demands of us a special understanding of, and compassion about, the strains and stresses we are undergoing as human beings. We are harassed and buffeted by developments and variations heretofore imagined only in our wildest dreams.

It is also true that the negatives make their contribution to the building of a better perspective and a more realistic view of life, since it is in response to the fearful and negative that the more substantial alternatives get expressed.

Still and all, a measure of our commitment to the benefits of intellect, spirit, and the ideal of the good life is our firm will to find a peace amidst the seeming chaos all around.

This concern is the unchanging warmth and light of our being and the essence of things now and forevermore.

In the Society of Friends, perhaps we need constantly to let our faith be renewed in the Meeting family as our own highly essential world in which to perform, in attitude and deed, the accelerated reconciliation and understanding life now demands.

Perhaps our religious practice needs to grow more alert to ways of reducing the various excesses in our interpersonal midst.

WILFRED REYNOLDS

Quakers and Benjamin Franklin

by Robert House

BENJAMIN FRANKLIN wrote this in his *Autobiography* about his arrival in Philadelphia when he was seventeen:

"I was dirty from my being so long in the boat. My pockets were stuffed out with shirts and stockings, and I knew no one, nor where to look for lodging. Fatigued with walking, rowing, and the want of sleep, I was very hungry; and my whole stock of cash consisted in a single dollar."

After buying bread at a bakery, he returned to the street, where he found himself walking in the same direction as several cleanly dressed people: "I joined them, and thereby was led into the great meetinghouse of the Quakers near the market."

Young Benjamin sat down among them, and after a time, hearing nothing said, and being drowsy because of work and lack of rest, he fell asleep. "Some one was kind enough to rouse me," and he left the first house that he had visited in Philadelphia.

On the street, he met a young Quaker, whom he asked for information regarding lodging. Years later, Franklin recalled the Quaker's words: "Here is a house where they receive strangers, but it is not a reputable one; if thee wilt walk with me, I'll show thee a better one."

Thus Franklin's first experiences with Quakers in his future home were positive and helpful. The advice and guidance he was to receive from them in his early years had a bearing on the future actions and thoughts of "America's first civilized man."

A year later, Franklin returned to Boston for a visit. On the return trip he became acquainted with two young ladies "and a sensible, matron-like Quaker lady, with her servants."

After observing him and his growing familiarity with the young women, the Quaker took Franklin aside:

"Young man, I am concerned for thee, as thou hast no friend with thee, and seems not to know much of the world, or of the snares youth is exposed to; depend upon it, these are very bad women; I can see it by all their actions; and if thee art not upon thy guard, they will draw thee into some danger."

Franklin thanked her for the advice and promised to follow it. The girls later invited him to their home, but he did not go. Shortly thereafter they were arrested for stealing from the ship.

As Franklin grew older, he made a list of thirteen moral virtues he considered important for himself. They included temperance, sincerity, justice, chastity, and humility. He prepared a small book in which a page was allotted to each. He would concentrate on one each week and thus over the course of a year deal with each four times.

The thirteenth virtue, humility, grew out of a conversation he had with a Quaker friend, who "kindly informed

me that I was generally thought proud; that my pride showed itself frequently in conversation; that I was not content with being in the right when discussing any point, but was overbearing, and rather insolent, of which he convinced me by mentioning several instances."

He immediately set out to develop humility. He made it a rule to avoid all direct contradictions of others and all positive assertions of his own. He stopped using words like "certainly" and "undoubtedly," and adopted such terms as "I conceive, I apprehend, or I imagine a thing to be so and so." When others disagreed with him, he would respond by saying that in certain cases the other's opinion would be right, but that in the present situation there "appeared or seemed to me some difference." The result was that conversations were more pleasant, and, because of the modest way in which he proposed his opinions, there was a readier reception.

Franklin felt that this approach, which was hard for him at first, significantly affected his ability to contribute to colonial America. As he later saw it, "for the last fifty years no one has ever heard a dogmatic expression escape me. And to this habit (after my character of integrity) I think it principally owing that I had early so much weight with my fellow-citizens when I proposed new institutions, or alterations in the old; and so much influence in public councils when I became a member."

The few examples I have cited and others in the vast literature regarding Franklin lead me to believe this statesman, philosopher, scientist, and educator owed much of his success to the moral virtues he developed, virtues that to some extent Quakers helped him form.

Howard Brinton in an article in *Friends Journal* in November, 1970 indicated how little is known about Quaker contributions in colonial America. Franklin tells us of the role they played in his development. Might there not have been other Quaker contributions we have yet to discover to the lives of other American leaders?

Try to Respond

WHILE LOOKING for an ending to our Christmas letter, I came across the following in *Guideposts*:

Let us overcome the angry man
with gentleness,
the evil man with goodness,
the miser with generosity,
the liar with truth.

—from the *Mahabharata* (an epic poem from India)
Feeling uncomfortable with some of the wording, however, I decided against using it. But it led me to write the following:

May we try to respond to the angry man with gentleness,
the misguided man with goodness,
the lonely person with love,
the fearful one with supporting care,
the misinformed with the truth,
and may world peace and brotherhood reign in 1972.

SHARON LEE WIXOM

G. F., A Widow's Memory

Letter from the Past—258

The first words that he spoke were as followeth: "He is not a Jew that is one outward, neither is that circumcision which is outward; but he is a Jew that is one inward, and that is circumcision which is of the heart." And so he went on, and said, "How that Christ was the Light of the world and lighteth every man that cometh into the world; and that by this Light they might be gathered to God, etc. . . ." And then he went on, and opened the Scriptures and said, "The Scriptures were the prophets' words and Christ's and the apostles' words, and what as they spoke they enjoyed and possessed and had it from the Lord." And said "Then what had any to do with the Scriptures, but as they came to the Spirit that gave them forth." You will say, "Christ saith this and the apostles say this; but what canst thou say? Art thou a child of Light and hast walked in the Light, and what thou speakest is it inwardly from God?"

THESE WORDS from George Fox are familiar to many Friends. They have been made more familiar by the use of the last sentences as the focus of the General Conference for Friends in 1970. The first sentences are based on Paul (Romans 2: 28-29) and on John 1. The Conference attributed the passage to the *Journal* of George Fox, but it is not from the *Journal* proper but from the testimony of his wife printed with it. She was reporting what George said at Ulverston church, the first time she heard him speak in public. This was on July 1, 1652—one of the few events in his early life that can be exactly dated.

The frequent misquotation of Fox by modern Friends (see Letter 254) has made me skeptical of all quotations, even by early Friends. That is perhaps unfortunate. Here it is unchivalrous to his widow.

Margaret Fox, as she then was, reports her strong reactions on this occasion. She tells how at first she stood up in her pew in astonishment, and how later she sat down in her pew again and cried bitterly: "We are all thieves, we are all thieves: we have taken the Scriptures in words and know nothing of them in ourselves." But she is writing some forty years later. There was no live tape recording in Ulverston steeplehouse at the time, and memory is fallible. Very likely she recalled correctly the themes but not the exact wording of what she heard.

The same may be said of the much more extensive reporting by Fox himself throughout his *Journal*. But we know again that that had a fallible transmission. All the early part comes ultimately from a bulky manuscript dictated by George Fox and taken down in longhand by Thomas Lower, his stepson-in-law. That was thought to have taken place when the two men were conveniently together during their joint imprisonment in 1673 to 1675, or perhaps shortly thereafter, when they were living near each other farther north, either both at Swarthmore Hall or after 1676 at Swarthmore Hall and Marsh Grange, respectively.

When, in 1694, three years after Fox's death, the *Journal* was finally printed, this manuscript had been transcribed by Thomas Ellwood and reviewed by a committee. Although the original manuscript was accurately printed in 1911, in the seventy years since then neither I nor anyone else has made a full collation of Ellwood's many changes, except his omissions. These are marked by square brackets in the *Cambridge Journal*.

Even a partial sampling shows that Ellwood altered his source more freely than a modern editor would think of doing.

Thus the old standard printed *Journal* of George Fox diverges from what Fox actually said on occasion by several quite fallible stages: Lapse of his own memory over twenty-five years or less; any variation at the time of dictation by Thomas Lower, as he wrote in longhand; and, finally, the deliberate alteration, in wording at least and sometimes in thought, by the cultivated editor, Thomas Ellwood, and by the revision committee.

In reporting what Fox said at the Thursday fast-day, however, Ellwood keeps pretty close to what Fox had dictated. Between that and his widow's report, which I first quoted, there is no contradiction and a natural amount of difference, as can be seen by comparing Fox's report as first printed:

"He is not a Jew that is one outward; but he is a Jew that is one inward, whose praise is not of man but of God. . . . God was come to teach his people by his spirit, and to bring them off from all their old ways and religions, churches and worships: for all their religions and worships and ways was but talking of other men's words, but they were out of the life and spirit which they were in who gave them forth."

Among Margaret's words as quoted above, about the scripture being the words of the prophets, Christ, and the apostles, she said: "What as they spoke they enjoyed and possessed and had it from the Lord." The printed testimony put "as they spoke" between commas. But what I think Margaret meant was: Whatever they spoke they enjoyed and possessed and had it from the Lord. "What as" (or *whatas*) was a contemporary synonym of "Whatever," and was used by Margaret Fox elsewhere in this way; for example, twice in a letter to Margaret Rous, her daughter, on December 1, 1664: "He shall have whatas he sees fitting for him and they may draw out whatas they see convenient."

Compare a letter of one of her daughters to another: "Many of our Friends doth chose rather to suffer whatas may be inflicted on the outward man than to do that which may bring the spirit into bondage." (Swarth MSS I. 101; Spence MSS, III 89).

Even if Fox himself did not use "what as" in Ulverston steeplehouse, the alternate report of his speaking on that occasion as reported by himself, Lower, and Ellwood and printed in 1694, agrees sufficiently with what his widow wrote still later. The quotation with which I began need not be questioned in substance, but it is not Fox's exact words.

NOW AND THEN

Dichotomizing Can Be Dangerous

by John F. Gummere

RUFUS JONES used to speak about "dichotomizing the cosmos," or our tendency to divide all the world into two parts. This tendency is naturally encouraged by physical conditions; that is, we have right and left, up and down, over and under, and more besides.

The trouble is that this division comes to be used for all sorts of things. The results may be undesirable. Thus we may divide people into Christians and "pagans." No sooner have we done this than we begin to apply descriptive words; and, of course, with "Christian" we will naturally use "good." So what automatically goes with "pagan"? Obviously, "bad." So we have a kind of mathematical proportion: *Christian: Pagan = good: bad*.

In any such proportion, the product of the means (the two inside terms) is supposed to equal the product of the extremes (the two outside terms). So we get: *Bad Christian = good Pagan*—and away we go to the Crusades and the ghetto.

Dichotomy has been responsible for the ridiculous proverb (or whatever we should call it): "There are two sides to every question." The fact is that there may be as many sides to a question as there are political parties in France. A note in *Changing Times* asked, "If there are two sides, how come there is only one answer?"

The division of people into "rich" and "poor" is a serious troublemaker, for descriptive terms inevitably occur with these words. It is not fair to use a derogatory word about the poor, but it is easy (and often popular) to use any number of them for the rich.

The guests were three men who had become millionaires after reaching the age of sixty. Questions revealed that all of them were engaged actively in all sorts of good works for causes and community. Their accomplishments in fields of this sort were impressive; their businesses were exemplary.

The first question from the audience came from an attractive young student of perhaps twenty, who frankly expressed his utter astonishment at finding millionaires who were not miserable monsters gaining their ill-gotten wealth from the sweat of poor folk and using it for their extravagant and selfish pleasures. Such is the prejudice and total misunderstanding which dichotomy can produce. It may well be said to be responsible for much of the polarization of society.

Dichotomy also leads to damaging oversimplification. Not all hawks in the Congress are wild about wars; many doves do not oppose war in certain circumstances.

Dichotomy helps to provide stereotypes; racism may result, for descriptive words come to be applied to this or that so-called "group."

But hear what Roger Williams, professor of chemistry

in the University of Texas, wrote in *The Saturday Review*:

"There is no way whatever to stereotype anybody, any group, any race; and divisions into the round-eyed minority and the slant-eyed majority are safe if they are confined to a description of a physical difference, deadly if given any subjective label."

Well, it is precisely the subjective label that I have in mind, and dichotomizing brings the label every time.

The Quaker way of doing business and conducting discussions seems to me to provide an admirable protection against dichotomizing, for it avoids the "taking of sides" through voting.

Woodrow Wilson said in a commencement address at Harvard: "[Education] consists in the power to distinguish good reasoning from bad, in the power to digest and interpret evidence, in a habit of catholic observation and a preference for the nonpartisan point of view."

Pearl Buck, in *My Several Worlds*, takes a rather extreme stand against dichotomizing: "There is only truth as people see it, and truth may be kaleidoscopic in its variety. This is why I could never belong entirely to one side of any question."

Perhaps the geometrician is the fellow who has put away dichotomy, for his favorite solids are the dodecahedron (which has twelve sides to it) and the sphere (which hasn't any).

Message from South Africa General Meeting

WHAT is the relationship between personal insight and corporate witness? How can we test new leadings against the inner light? Often individual Friends may receive insights and leadings that temporarily isolate them from their group, for it may take time and patience to communicate these understandings. Friends should recognize this and be tender toward each other.

Decisions often have to be made on incomplete information. It is becoming clearer that the wider the range of human experience brought into the group, the greater the chance that, under God, a more complete solution may be found. Friends should therefore try to bring all kinds of men into personal communication with one another in Quaker meeting, confident that they can find community of spirit if they are in Christ.

We have been reminded that commitment in marriage helps to overcome conflict. The deeper the commitment, the greater the chance that creative growth will arise from the conflict.

The Society is not a select group of people who think alike. In their diversity, Friends are dedicated to seeking the will of God and then carrying it out, and they recognize that the essential quality needed in all human relationships is love. This is a quality of the soul and can only grow from within. Friends need to understand the nature of love in conflict situations, for it is only through those who elect to love in such times of stress that transformation can come.

On Becoming Whole

by Bob Blood

FOR MOST of my adult life, I have been an academic man—a university professor engrossed in the intellectual pursuits of reading, writing, research, and lecturing.

Sunday mornings, I went to meeting for worship and Sunday afternoons in the summertime went swimming at Friends Lake Community. Hardly ever was I aware of my feelings, and even less often did I express them. My life consisted of a large mental component; small, isolated, spiritual and physical components; and hardly any emotional component.

When I joined the staff of Pendle Hill, I had a chance to put myself together—to achieve wholeness.

I first became aware of my feelings in the small encounter or sensitivity groups that have met one evening a week to help members of the Pendle Hill community better understand themselves. These groups have provided a setting within which awareness of the emotional side of myself has been valued.

The members of the group have encouraged me to recognize the fact that I have feelings and to express them openly. This has been difficult for me to do, particularly my negative feelings. I have been afraid that if I expressed negative feelings I would alienate others, especially those toward whom those feelings were directed. To my surprise, my friends have told me that they like me better when I am less inhibited and express these feelings more openly.

My emotional side has also found expression in the Pendle Hill dance and body movement workshops. Christopher Beck's invitation for me to express my feelings in physical movement has given those feelings a vivid concreteness. The dance workshops have at the same time strengthened the physical dimension of my life. Through warmup exercises, rhythmic movements, and times of free expression, my body has become a finely tuned instrument. This has been enhanced by the yoga exercises with which the summer dance workshop began the day and which Margaret Blood and I now continue each morning.

The most direct contribution to the spiritual aspect of life came from Bill Taber's conference on "Religious Mysticism and Extrasensory Communication." We encountered Friends with charismatic gifts and spiritual power—power we felt in the "vibrations" they gave off in meeting for worship.

Subsequently, in reading about spiritual healing, we have had an increased sense of the dynamic forces in the universe that cut across the lines between the physical and the spiritual. We have also found that the crosslegged



Photograph by David Perry

The Second Fall

Waking from a sound sleep, the snake stretched,
Crawled out of his hole, rubbed his eyes,
And calmly looked out upon the world.
"The grass," he said, "is still green,
But Adam is behind, as usual, with his mowing,
and the crabgrass is taking over.
Branches, beer cans, and jagged stones,
Telephone poles and some bleached bones
Have not been cleaned up since I went to sleep
A hundred years ago—burrowing deep—
To escape the thunderous noise from the sky.
Chaos broods over the face of the world,
Almost the same formlessness God found
In the beginning before he began
To make improvements in that first futile
Rural renewal project. He called it good
When he had finished. But look at it now.
And I do not see him—the innocent
And gentle one—walking in the cool of the evening.
But then he was always a dreamer,
A lover, who wouldn't use his power.
I had almost forgotten, it's been so
Long ago and I have slept so well, that
It was through my cunning that God's darling,
The one he made in his own image,
Ate of the Tree of the Knowledge of Good
And Evil and discovered $E = MC^2$,
Using it cleverly to destroy both
Himself and his creator. And now,
Now that I'm awake again I can
Celebrate the second fall, both man and God's.
The world is mine.
I will remake it after my own image,
Though I will miss not having Eve to tempt."

ELMER F. SUDERMAN

deep-breathing exercises with which we end our morning yoga sessions propel us almost automatically into a mood of meditation and worship.

The culmination of this vitalization of the different facets of my life came during a meeting for worship at the national conference of Young Friends of North America at Devil's Lake in Wisconsin. I was physically agitated in a way that could only be described as "quaking." I was transported into a sense of timelessness, deeply stirred emotionally, related profoundly and wordlessly to the persons nearest to me, and gripped by an in-flooding of the Spirit. This mystical experience combined my spiritual, emotional, and physical aspects into an integrated whole. This wholeness could not have been experienced had it not been for the multiple ways in which my life had been prepared during the preceding months.

Forms of Humility

by R. W. Tucker

I WAS REARED in a large, talky Meeting full of professors. On First-days they would rise one after another after another to speak and would manage sentence after sentence to avoid ever making a flat statement.

There was the Qualification Outright: "In my belief. . . ." "It seems to me. . . ."

There was the Qualification Pedagogical: "As a working hypothesis, may we not suppose" "Let us assume that. . . ."

There was the Qualification by Reference: "Such-and-such an authority has suggested that. . . ."

There was the Qualification by Self-Deprecating Parenthesis: "(Of course, that's only how it seems to me according to the measure of Light I have as of this moment. . . .)"

There was the Qualification Covert: A definite assertion made, for instance, but with a voice inflection that turned it into a question.

This list hardly scratches the surface. The forms of humility available to the imagination of a full-grown Quaker professor in full cry are staggering in their variety. As a former lexicographer, I have sometimes toyed with the thought of writing them down every time I hear them for a year or so and issuing a dictionary of them. Only, all too many Friends would make very full use of such a document.

My childhood Meeting was afflicted also with too much talking and too little silence. That is not just my opinion; the professors who did all the talking were the first to complain about this. (Did they really mean they wished their colleagues would be quiet and let them have full sway?)

Before I was out of my teens I had reached a point where I ached and burned to hear some Friend somewhere sometime have the guts to get up and admit to a belief in anything.

I had also reached several conclusions, which I pass on to other Friends herewith. If Friends had stopped using all those qualifiers, the amount of time spent in speaking in Meeting would have been reduced by perhaps one-fifth and the silence increased accordingly. Qualifiers were totally unnecessary. Obviously, anything anyone says is his or her opinion, by definition. What we had here was a mere verbal form of humility; in actuality, it was the reverse of humble, it was egoistic, for it inserted the speaker as an individual into the substance of his or her remarks.

So I resolved at an early age that in my own speaking and writing if I ever did any (and at that time I did not expect to), I would take great care to avoid the forms of humility, to say what I had to say straight out.

Prayer During Meeting

Please let your Presence be known here today, Lord,
Like the brightness of the summer sun.
Let Your Presence warm our hearts
As fire in the fireplace in the fall.
May Your Presence spark our spirits, Lord,
Electric as the lightning across the sky.
Please let our minds be wide open to You
As we are to books we love to read.

KATHERINE T. PAXSON

It is a useful guide. It means one has to be a bit more careful about what one asserts than one would otherwise be without the crutch of qualification. It also helps one stay relatively succinct and to the point.

Unfortunately, nowadays some of our Meetings seem to be made up either of professors, or other professional people, or people who have been reared to understand that speaking in Meeting requires a special vocabulary studded with qualifications, and anyone who avoids the now-all-but-mandatory locutions of qualifications gets labeled as "assertive," "dogmatic," "opinionated," "factional."

Let me make some assertions. Yes, they are my opinions and nothing more, and that is self-evident; it is I who thinks they are so and others are, of course, free to disagree.

I assert: The Society of Friends urgently needs a healing ministry within it, a recruiting ministry on behalf of it, a prophetic ministry if it is to speak truth to the world. All of these require Friends in the ministry who speak with authority.

I assert: Friends in the ministry *do* speak with authority. If they do not, they should not speak. By authority, I include the asking of questions, the raising of thorny problems, the prayer for help, and so on. Speaking with authority is not the same as speaking authoritatively. It means simply that one speaks because the Lord requires one to speak. The most reluctant, stammering, incoherent mumble possesses authority if it is truly responsive to that divine requirement.

I assert: The expectation among us that Friends will insert qualifiers into their remarks is profoundly subversive of our faith. If we cannot think of ourselves as ever speaking with authority, then we never will. We started out understanding ourselves as the inheritors of apostolic authority, and we *were* the inheritors of apostolic authority, and each Quaker, in the old phrase, shook the ground for miles around. We no longer come on as shakers, but as shaken—and not by the Lord.

Systematic deletion through self-censorship of the forms of humility, when we speak in meeting, will not in itself give us back the mantle of apostolic authority, but it will clear away one major obstacle.

Vivaldi in the Steeplehouse

by Basil Donne-Smith in *The Friend*

MY WIFE SAID: "Anyway I've bought two tickets."

"What for?"

"Do you mean 'Why?,' she said, "or 'Where?'"

"If I'd meant what particular event are we patronising," I said, "I should have said 'For what?,' not 'What for?,' which by the way could equally well mean 'What was the nature of the consideration offered?'"

We go on at each other, from time to time, like that.

With Quaker long-suffering she decided to close the discussion like a housewife snapping her purse.

"All right: I'll go alone. Sitting in the parish church will at least be a change."

"Can I have a look at the programme?"

She handed me one: it was marked forty pence.

"Gloria in Excelsis," it read, "by Antonio Vivaldi: seven choruses, a duet, and three arias."

I looked at her. "Make sure you put on couple of cardigans, your fur coat and some snow boots," I said. "You'll need a strong cup of coffee, too, before you start. You know perfectly well that eighteenth-century organ music sends you to sleep. All that endless, never-getting-on-with-it chorus work and the soloist wailing 'Where art thou?' in a dozen different ways before taking another huge breath and starting in all over again. And, another thing, have you seen the choir lately? Last time we went they were down to the hippy who delivers our papers, Nurse Plackett and her aunt, the red-faced young man from the butcher's, and the Reverend Stook."

"As usual," she said, "you know nothing about it. There will be at least two school choirs, and the soloists are professionals."

We went, of course, both of us. I, I freely admit, mainly for the company. Solitary TV can be pretty grim.

We found the church already almost full. Powerful electric lights framed the massed choirs in the surrounding mystery of the ancient building.

Vivaldi, as his name implies, was lively, danceable, and gifted with an almost devilish ingenuity. The first chorus got into its stride, making its way into the dim waiting spaces of the arching gothic, an architecture that received it with open arms. The curves of the melodic line wound themselves like ivy about the slender pillars. Far up among the hidden hammer beams rockets of sound thrust themselves, paused and flourished in sprays of shining notes that flashed and faded in that lofty vault. This, it seemed, was the singing of angels, a music so utterly appropriate to Christmas, to the great rallying-point of all Christian hope and certainty.

For a while the Quaker in me was in two moods. Whether to yield to the ecstasy or draw prudently back, withholding myself from the sort of thing we have been warned against for centuries. But once the soloist began and Vivaldi's genius took its throne, I was lost. "Domine Deus: Agnus Dei" . . . the dying fall came out like the sword that pierced the very heart of Mary. Later came the chorus again to raise up all that suffering on so royal a couch of majesty that it rode triumphant above the sorrows that had preceded it.

"How arrogant, how futile of Friends," I said to myself, "to have sought to cast forth from their worship these mighty parables of great music! How typical a fatuity of Puritan fearfulness and its rejection of the basic sensuousness of all life!"

But when the concert ended and we left the great church a-glow in the night as the people in their hundreds streamed from the porches, I gave thanks for all that I had listened to and been reminded of. That the real worship of God continues and is valid long after our quiet hours with Friends, taking its full part in the glory and the passion of the whole Creation.

Cracked Cup and Silver Tray

TWENTY YEARS ago I quit my job as music teacher to do voluntary work for the pacifist movement. After two years, I needed money and answered an advertisement for daily domestic work in a neighboring town. The advertiser was married to a wealthy man. They had a beautiful home with several young children in it, and though the wife was old-fashioned and almost hierarchic in her outlook, she was not too proud to help me make beds and cook.

One thing I noticed with amusement and some disapproval. Every morning at eleven we stopped work for a cup of tea. To prepare this, she took from the cupboard a pretty china cup for herself and a cracked cup for me. It was the only cracked cup in the house, and she kept it for the hired help.

After six months I left this post, and heard no more of the family for a year or so. Then one day she called me on the telephone. "Miss Rawlins, you told me when I engaged you that you were a qualified music teacher, and I want Yvonne to start the piano. Could you give her some lessons?"

The next Saturday afternoon I rang her front door bell. Yvonne, who had always been rather cheeky to me, opened the door. She was charmingly dressed for the weekend.

Her lovely, long, silky hair was meticulously brushed for the great occasion of her first music lesson, and her eyes were downcast in genuine timidity and respect before her teacher. We went into the drawing room, opened the grand piano, and began the instruction.

At four o'clock there came a tap on the door. The mother stood there, holding a silver tray loaded with delicate porcelain, a silver teapot, and milk in a silver jug. "Excuse my interrupting you, Miss Rawlins, but I thought you might care for a cup of tea."

The hired help and the teacher—one person, yes, but also two pieces that must be fitted into the mental jigsaw of her world. And have I no such jigsaw in my mind, into which my fellow men must be neatly fitted? If I have, now may God give me grace to discard it! I did not want either the cracked cup or the silver tray, but a cup from the same service from which she took her own.

KATHLEEN RAWLINS

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Reviews of Books



Photograph by Theodore B. Hetzel

Meeting in February, 1961, at which Colonel Smith, of the Army Corps of Engineers, tells the heirs of Chief Cornplanter what will happen to their reservation when the Kinzua Dam is built.

Dams and Other Disasters. A Century of the Army Corps of Engineers in Civil Works. By ARTHUR E. MORGAN. Porter Sargent Publisher, Boston. 422 pages. \$7.50

SOME FEW Friends have a professional interest in dams and river control. More are interested in Indians and their welfare. All should be concerned about ecology and peace—and thus interested in this book.

Military training just is not appropriate for peacetime construction and for dealing with civilians. It may be good policy to think fast, choose a feasible solution, and stick to it when destruction is the objective, but it is not good enough for construction.

Too often the Corps of Engineers has rushed to start a project before adequate studies have been completed. Second thoughts or organized opposition might get the project cancelled. Too often the physical costs have been underestimated and the intangible costs (destruction of wilderness, of an Indian group's way of life, the violation of a treaty) have been ignored. Benefits have been exaggerated to make the benefit-to-cost ratio look good. In their rush, and in efforts to save face, better and cheaper solutions have been overlooked or discredited.

Friend Arthur Morgan tells of the Corps' disgraceful treatment of the Mandan, Arikara, Hidatsa, Papago, Sioux, and Seneca Indians. He might have mentioned the harm done to the Seminoles by the draining of the Everglades, and to the Pueblo Indians by the construction of the dam at Cochiti, and the calamitous effects on Athabascans in Alaska if the Rampart Dam is

built. That project is dormant now while a war is on, but with peace and a depressed economy the cry will go out to spend money and make jobs. Senator Ted Stevens (Alaska) is already reviving the proposal. Ten years ago the Corps said it would cost one and three-tenths billion dollars, so the estimate now may be three billion dollars, and since the actual costs of Corps projects have averaged two hundred fifty percent of the estimates, we can expect to pay seven and one-half billion dollars for another disaster. Previously the Corps saw to it that some scientific reports were altered to suit them, and some essential studies were not made lest unfavorable findings might result. Maybe we can do better when they propose Rampart again.

I heard officers of the Corps tell a convention of Alaskan Indians in Tanana that it was no problem to move one thousand of them; three hundred fifty thousand persons had to move when the second deck was put on the George Washington Bridge. This was not reassuring to the Indians, who knew that their land had practically no cash value but that it meant their whole way of life. In New York, people simply moved from one apartment house to another one.

Arthur Morgan quotes a representative of the Corps who told the Three Affiliated Tribes, "I want to show you where we will place you people." (The bill, drafted by the Corps, to authorize the construction of the Garrison Dam that flooded their land, prohibited these Indians from using their compensation money to hire lawyers to defend them.)

This reviewer was present on the

Allegheny Reservation in 1961 when representatives of the Corps told the Cornplanter Senecas what was going to happen to their reservation. I said that I was not speaking for the Indians, but that as an American citizen I objected to the dishonor done to the United States by the violation of the Pickering Treaty of 1794. They replied that the Corps is not concerned with the honor of the United States but only with technical and economic factors; the honor of the nation is the responsibility of the Congress. I was appalled, but as I thought it over I agreed that the Corps was right, but it was wrong when it told the Congress what to do. Letters to Senator Clark and President Kennedy in opposition to the Kinzua Dam were forwarded to and answered by the Corps.

Seneca Indians told me that General Cassidy, chief of the Corps, paid one of the Indians seventy-five dollars to be adopted to make it seem that the Indians liked the Corps, but other Indians were so incensed that they prevented it.

The Knowles Dam is another project of a Government agency to take advantage of Indians. It has been proposed to build a high dam just off the reservation of the Salish and Kootenai Indians in Montana (but flooding a large amount of their land). This would prevent the tribe from building two low dams on their own land and from earning an income from the power produced. The Indians' proposal would flood much less land, yet generate nearly as much power, but the Federal Power Commission has refused to give them permission to build their own dams.

It is fortunate that Arthur Morgan was able to write this book and record his knowledge, but unfortunate that the work was not edited and produced more carefully. In spite of these deficiencies, it is to be hoped that Congressmen will read and remember this book (and also *Dam Outrage, the Story Of The Army Engineers*, by Elizabeth Drew in *The Atlantic*, April 1970) to strengthen their resistance in dealing with the Corps of Engineers. Perhaps the Corps will be goaded into doing its duty to prevent river pollution, about which it has been negligent for more than seventy years. Perhaps more Friends will stand up to the Corps and prevent future disasters. Some could have before the Kinzua Dam and the Lake of Perfidy were created but did not.

THEODORE B. HETZEL

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The Ultimate High Rise. Edited by BRUCE BRUGMANN and GREGGAR SLETTELAND. San Francisco Bay Guardian, San Francisco, California. 255 pages. \$2.95

THIS SERIES of articles, quotes, tables, and cartoons collected by the San Francisco Bay Guardian is billed as the "ultimate anti-highrise handbook." It records the effective attempts of San Francisco citizens to have a voice in their future and tries to assemble a rationale for their case.

Among the technical and human values analyzed are the public costs and revenues associated with high density development, the inequitable burdens imposed by current assessment policies, the questionable costs and impacts of the much heralded Bay Area Rapid Transit System now under construction, the threat of fire and earthquakes, problems of growing congestion, and the demographic segregation of racial, age, and income groups. Unfortunately, much of this technical analysis seems biased. The conclusion that high-density office development public costs exceed their tax revenues is achieved by ignoring school costs and allocating community-wide services in proportion to an area's relative assessed value rather

than its service-generating residential population.

Suburban communities pay more of their tax dollar for education, implying that low-density development is cheaper in its demands for other services and frees more resources for more rewarding objectives. Children represent a higher proportion of the population in suburban areas, however, and investment in education has been done by necessity and at the expense of inadequate transportation, inadequate storm and sanitary sewage treatment systems, damage to the rural ecology, abandonment of costly central city infrastructure, and a strained fiscal solvency of suburban and urban local governments.

Threats to the waterfront, which are well documented, include using one kind of development to pay for an otherwise infeasible one, the authority of the San Francisco Port Commission, and the disorganized but at least successful efforts of conservationists. We need economics that go beyond accepted assumptions and urban design that considers more than esthetics and image. Fortunately a vocal citizenry is questioning full consequences of our actions before rather than after proceeding further.

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Friends Journal

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Meeting

Our meeting house waits quietly
Among God's sturdy trees.
Designed with love's simplicity,
It does our spirits please.

We enter open antique door,
Welcomed by a Friend.
We find our place on stolid bench.
Our heads in worship bend.

Our schoolboy spies initials carved
On benchback next his knees—
The schoolboy artist now asleep
In Meeting yard, below oak trees.

Forward several Friends are seated,
Facing us and slight uplifted.
Each has holy countenance.
Some with golden speech are gifted.

Here at once is God among us.
He lifts each soul that is in prayer.
So all are shortly met together
In meetingroom's clear, sacred air.

A baby cries, a toddler sighs.
Their songs to Friends reveal
The music of the silence,
The truth that God is real.

MARGARET DURGIN

This photograph, taken in South Starksboro, Vermont, Meetinghouse, is of a joint meeting for worship of Friends from South Starksboro, Burlington, and Middlebury Meetings. The photographer is Peter Stettenheim, a zoologist who formerly did research on birds in a United States Department of Agriculture laboratory in East Lansing, Michigan and helped write a book on the anatomy of birds. He continues to work on avian anatomy since he has moved to Plainfield, New Hampshire. He is clerk of Hanover Monthly Meeting.

Cinema
by Robert Steele

THE MAIN CHARACTER in Franklin J. Schaffner's new film, *Nicholas and Alexandra*, is Nicholas II, the last of the Romanov Tsars. Nicholas is deaf to his able, knowledgeable ministers and blind to the pleas and demonstrations of the people. He is stubborn, unimaginative, and resolute in maintaining his autocratic power. He did not find out until afterward that Father Gapon had led a march to the Winter Palace to present a petition to him. Guards shot down demonstrators, and this massacre is remembered in Russian history as Bloody Sunday.

Nicholas's decisions to persist in warring turn out badly for the government, his family, and Russia. Because the film lets one know Nicholas, one understands him better. He cannot be liked enough to forget the seven million whom he sent to their deaths in a war, but one gets a clear portrait of a weak, ineffectual, power-obsessed man.

Nicholas and Alexandra deals with Russian history from 1904 to 1918. The film opens with the birth of a male heir to the throne. The baby was hemo-

philiac, and Rasputin was brought into the royal household because he seemed to be able to stop Alexis's bleeding when physicians could not. Unrecognized as an ally—an unintentional one—of Lenin, Trotsky, Kerensky, and Stalin, Rasputin helped bring down the royal family, so that the revolutionaries could take over the government. While Rasputin and Nicholas are bringing about the dismantling of the reign of the Romanovs, Lenin is waiting in Switzerland until a time auspicious for his return to Russia to take power.

Sam Spiegel, the producer, worked on what may be his magnum opus for four years. He chose Schaffner to direct because of his directional triumph with *Patton*. They drew a cast largely from the Royal Shakespeare and National Theater companies of Great Britain.

The film is superbly cast and acted. The two leads, Michael Jayston (Nicholas) and Janet Suzman (Alexandra) are unknown to film audiences but are known for distinguished work on the stage. Other members of the cast also are well known: Irene Worth, Jack Hawkins, Laurence Olivier, Eric Porter, and Michael Redgrave.

James Goldman wrote the screenplay of Robert. K. Massie's best-selling, thoroughly researched novel. Because

the film is more a lavishly photographed historical re-creation than a tragedy, a viewer feels he has had enough by the time of the intermission. After seeing the second part, however, one is glad he sat through it all. The changes of character and behavior in the leading players and the suffering and chaos through which Russia went keep the drama in the film mounting to the final sequence.

The film is less entertaining than previous works by Spiegel (*On the Waterfront*, *The African Queen*, *Bridge on the River Kwai*), but historically it is more worthwhile.

Michael Jayston (Nicholas) said in an interview that he believes audiences "want to be taken out of themselves with this kind of film." He said we are fed up with nudity, sensationalism, and naturalistic acting. I don't agree with him, but when a film is as absorbingly and intelligently wrought as *Nicholas and Alexandra*, there is a place for it.

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C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

Letters to the Editor

I Shall Stand For Nomination

IF QUAKERS had not withdrawn from political office-seeking in the early nineteenth century, perhaps there would have been significant differences in the development of American society. We might not now be in the position of having the Quaker viewpoint identified with the philosophy of Richard Nixon.

Although Friends have by no means withdrawn from public issues, would it not be better for society if our traditional concern for peace and brotherhood, reconciliation, and equality (even of the sexes) were more evident among the decision-makers on all levels of government?

Because of my Friendly concern over the failure of our society to give priority to human needs, I have declared my intention to stand for nomination in the Democratic primary as Representative from the Thirteenth Congressional District of Pennsylvania to the United States Congress, and would be most heartened by any expressions of Friendly solidarity.

KATHERINE L. CAMP
King of Prussia, Pennsylvania

Friends and Politics in 1972

WE KEEP HEARING that the Vietnam War will not be an issue in the 1972 election. Quakers, of all people, should see to it that it remains very much an issue this year. That the color of the corpses changes from white to yellow or brown does not make us any the less responsible. The President has seen fit to step up our horrible air war with new weapons of total destruction, which kill civilians and soldiers alike and devastate the landscape. As long as this goes on there can be no end to the war and therefore no return of our prisoners of war.

Then of course the state of our economy—unending inflation, unanswered urban problems, lack of money for education and health care—is directly related to our huge military spending, which is the main cause of inflation.

Friends Committee on National Legislation has been doing a great job in getting across the Friendly viewpoint to our lawmakers in Washington. But I would make a plea that more Friends actually become involved in the political process by running for elective office. People say, "Oh, but politics is

such a dirty game." We must admit that too often this is the case. But then we must go on to admit that it is the non-involvement of people of integrity that allows this situation.

Friends have among their number many able people with experience in public service organizations who would make candidates of unusually high caliber for offices, whether on the local scene or clear up to the Senate, or, for that matter, the Presidency.

JOSEPH S. CARTER
Glen Mills, Pennsylvania

Alternatives for Draft Resisters

I AM WORKING with the Friends Peace Committee of the Philadelphia Yearly Meeting on a project to explore probation as an alternative to imprisonment for draft resisters. I should appreciate hearing from anyone with suggestions, personal experiences, or knowledge of precedents that might be applicable.

Previously I taught in public schools in Virginia and Connecticut and in St. Albans School, Washington, D. C. I am delighted now to be working with Friends and hope to hear from or see as many of you as possible. I can be reached at 1515 Cherry Street, Philadelphia 19102 (215-561-4640).

RICHARD CAMPER
Philadelphia

Sufferings Column: A Misunderstanding

FRIENDS JOURNAL (XI.15) had a fine column on Sufferings, which I was very glad to see, but I was a little miffed at the mistaken references to a "sit-in" in the items about Ralph Squire and Suzanne Williams.

As I understand it, direct from Suzi and others, there was no sit-in, nor was any intended. The authorities were apprehensive that one was planned. Ralph and Suzi merely persisted in what they thought was a legal, proper, orderly effort to be permitted to visit Joan Nicholson. Suzi says the "sit-in" story grew out of a bad-connection telephone misunderstanding when a person talked with Ralph's mother.

HORACE CHAMPNEY
Yellow Springs, Ohio

White House Daily Meeting

WE CONTINUE to welcome Friends from all over to join the Vigil for Peace,

which continues twenty-four hours a day in front of the White House.

The address of White House Daily Meeting has always been and remains c/o Bill Samuel, 120 Maryland Ave., N.E., Washington, D. C. 20002. Checks may be made payable to William S. Samuel III and earmarked for White House Daily Meeting. Friends who prefer to contribute through a Monthly Meeting may send their donations to Adelphi Monthly Meeting, 2303 Metzgerott Road, Adelphi, Maryland 20783. Please earmark your checks for White House Daily Meeting. Adelphi has oversight over the Daily Meeting.

BILL SAMUEL
Washington, D. C.

An Exchange Of Limericks

I NOTICE that NOW AND THEN suggests a collection of Quaker limericks. Such limericks are still in the making. Here's one:

*There was a professor named Baker
Who professed love to a curvaceous
young Quaker
As soon as he'd done it
She put on her bonnet
And said, "I profess Love to my Maker."*

MAURICE MOOK
Williamsport, Pennsylvania

Dear Maurice:

*There was a young teacher named Mook
Who had what it takes, and it took.
When asked for the reason,
Regardless, he said, of the season
It comes when one has the Friends' look.*

A.

Since I am sixty-seven years old, I'll have to say:

*How old does it take to be young?
The answer to which should be fun.
If you're not much above sixty,
And still aren't too thrifty,
You're not too old to be young.*

M.

An Issue That We Must Face

I DON'T KNOW of another journal brave enough to publish a letter such as Hazel Poole's resignation from membership. I thank Hazel for exposing an issue that we must face.

It is difficult for young Friends who are living revolutionary lifestyles to stay close to parents and the older Friends. Can you help?

CHARLEEN KRUEGER
Coopersburg, Pennsylvania

An Invitation to All

to attend a feast of reason and a flow of soul
Arch Street Meetinghouse, Philadelphia

Thursday, March 30

3 p.m. Monthly Meeting of the Board of Managers of Friends Journal and the Annual Meeting of Friends Publishing Corporation. A few business details, but mostly an open discussion of the topic, "How Can Friends Journal Be Improved?" (Monthly Meeting Room.)

4 p.m. A causerie with Quaker writers. Tea and coffee will be available. (Reception Room.)

5-6:30 p.m. A buffet dinner. Reservations are required before March 22. (East Room.)

7 p.m. Annual Meeting of Friends Journal Associates. Henry J. Cadbury will introduce Daisy Newman, who will discuss the writing of her newest book, A Procession of Friends. (Monthly Meeting Room.)

Friends Journal, Desk 3/30,
152-A N. 15 Street, Philadelphia 19102:

Please reserve _____ place(s) at \$3.50 each for the buffet dinner March 30.

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Quakers seek the Inner Light in their relationships with God and man. No flags here, either.

Their flags are their testimonies and concerns: Peace. Love. Family. Education. Environment. Equality of sexes and races. That of God in every man. Prison reform. Justice. Simplicity. Brotherhood. Caring.

That's been going on for 319 years. There's nothing static about it. The search goes on always and in many ways.

FRIENDS JOURNAL

in its simple, modest way, tries twenty-one times a year to reflect Quaker life and thought today and raise a flag here and there about man's condition.

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(Payment enclosed).

Friends Around the World

A Report on AFSC Activities in 1971

AMERICAN FRIENDS SERVICE COMMITTEE spent eight and one-half million dollars during 1971 on about one hundred seventy-five projects in the United States and eighteen other countries.

Income totaled nearly nine million dollars, most of which was received in individual contributions, grants from foundations, and bequests.

Sixty-two countries were represented at AFSC conferences for diplomats and young leaders in Asia, Europe, Africa, and the United States. An exchange of teachers between the United States and the Soviet Union was arranged for the seventh time.

Four AFSC representatives spent three weeks in the People's Republic of China in September. Literature recommending practical steps toward normal United States-China relations was distributed to United Nations delegates before their vote on the admission of China. Conferences on China and the United Nations were conducted with representatives from more than fifteen countries.

Appeals for peace and emergency relief were forwarded to all governments involved in the fighting in East Bengal. Observers who were sent to the scene to plan AFSC relief programs visited East and West Bengal during the conflict and afterward were welcomed warmly by the Bangladesh Government.

AFSC began to withdraw from the relief and rehabilitation project begun in Nigeria in 1969. At the end of the year, Nigerian residents had taken over all activities there.

As the air war in Vietnam continued and the combat spread into Laos and Cambodia, the Service Committee prepared literature and a slide show explaining the "automated battlefield"—an electronic development by which sensors dropped from planes pinpoint bombs to anything living on the ground. Attention was directed to United States firms producing components for this kind of indiscriminate killing. The Quaker rehabilitation center for war-injured civilians in Quang Ngai was operated at full capacity, but many professional responsibilities were being turned over to the Vietnamese.

To improve criminal justice in the United States, AFSC worked in two ways: To call for reshaping the United States judicial and prison systems and

to assist men and women awaiting trial, in jail, and recently discharged. Pretrial justice programs in Pittsburgh and the District of Columbia sought to effect bail reform and the protection of accused but untried citizens.

A book, *Struggle for Justice—A Report on Crime and Punishment in America*, was published. It calls for the abolition of discretionary judicial powers and the separation of punishment and rehabilitation. The study examines ways in which our laws, courts, and prisons perpetuate the second-class status of the poor, the young, and minority groups. Findings outlined in the book were placed before lawmakers, judges, and public officials.

Jesus on Property: Did He Really Mean It?

IN A PROGRAM focused on the teaching from the Sermon on the Mount concerning property, members of the Mennonite Church, the Church of the Brethren, and the Society of Friends plan to discuss its implications for the Christian community.

The theme of the conference, which will meet May 26-29 at the Laurelville Mennonite Church Center in Mount Pleasant, Pennsylvania, is, "Did Jesus really mean it—Do we really mean it?" The center is forty-five miles east of Pittsburgh.

Dale Brown, of the Church of the Brethren, will keynote the conference. T. Canby Jones, professor of religion and philosophy in Wilmington College, will lead the Bible studies and meetings for worship. Primary program time will be devoted to small working groups and plenary sessions. Conference coordinators will be Keith Esch, of Earlham School of Religion, and Arnold Cressman, of Laurelville.

Persons interested in attending should write to Laurelville Mennonite Church Center, R.D. 5, Mount Pleasant, Pennsylvania 15666.

The Wilmington College Library

A SURVEY of the circulation of twenty-one college libraries in Ohio indicates that Wilmington College has the largest student per capita general and reserve circulation. Wilmington College, whose enrollment is 974 students, listed its general circulation as 41,413 volumes and the general and reserve circulation as 50,896 volumes.



Twelfth Street Meetinghouse, Philadelphia

From Twelfth Street to George School

EARMARKED FUNDS donated to George School for moving Twelfth Street Meetinghouse from downtown Philadelphia and reconstructing it on the George School campus set into motion plans to move the structure before summer. Central Philadelphia Monthly Meeting has been approached with a request to fund the moving costs and minuted approval with a ceiling of sixty thousand dollars.

F. Palin Spruance, Helen S. Spruance, and their family, of Bucks County, Pennsylvania, are donating money, they said, because "We are Friends and we are interested in the preservation of the tradition of Friends." The total cost of moving and reconstruction of the meetinghouse may be four hundred thousand dollars.

Plans were announced to prepare by May sections of the building to be reconstructed. Windows, doors, wainscoting, trusses, the old benches, and exterior bricks will be trucked to Bucks County. The hand-hewn wooden trusses, fifty-seven feet long and sixteen inches square, were originally used in the construction of the meetinghouse at Second and Market Streets in 1755. They were moved to Twelfth Street in 1812 for incorporation into the new meetinghouse there.

The Spruance family has been greatly involved in the restoration of Historic Fallsington and other projects of the Bucks County Historical Society. They have long been active supporters of Abington Friends School and George School.

Eric Curtis, headmaster of George School, has commented: "Most of all, we see the presence of this historic meetinghouse on our campus as having an immeasurable but profound influence on us all, Quaker and non-Quaker alike. And we see it as a symbol of George School's very reason for existence, reaffirming our way of life and the values by which students and faculty live together."

Quaker Periodicals

Printed below, in the belief readers will welcome this information, is a second listing of some Quaker periodicals. Additions will be given from time to time of magazines and newsletters that have more than local or regional interest and have facilities for distribution and the handling of subscriptions.

DE VRIENDENKRING. The monthly publication of the Society of Friends in The Netherlands. \$4.00 for one year. Editorial Committee, Quaker Centre, Vossiusstraat 20, Amsterdam-Zuid, Holland.

EVANGELICAL FRIEND. The monthly publication of the Evangelical Friends Alliance. Jack L. Willcuts, editor. One year, \$3.50. P. O. Box 232, Newberg, Oregon.

THE FRIENDLY AGITATOR. The newsletter of Friends Suburban Project, usually published monthly. Ruth Kilpack, editor. Sent on request: Box 54, Media, Pennsylvania 19063. Fertile in ideas concerning pretrial justice and courtwatching, the Agitator is concerned primarily with FSP's imaginative work in Chester, Pennsylvania.

THE FRIENDLY WAY. A quarterly magazine of the thought and activities of Friends in Southern Asia, particularly India. Editor: Marjorie Sykes. \$1.25 by sea mail; \$2.25 by airmail for one year. Best paid by International Postal Money Order; otherwise by check. Kotagiri P.O., Nilgiri Hills, South India. Attempts to encourage Friends in India to communicate among one another as well as with their sponsors in Britain and the United States.

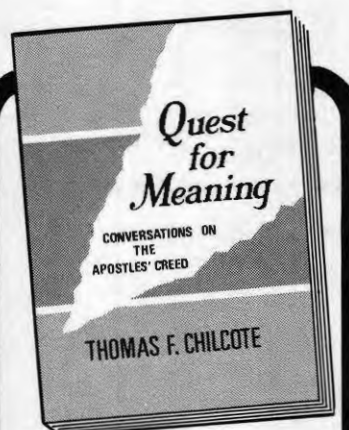
FRIENDS MISSIONARY ADVOCATE. The official organ of United Society of Friends Women. Bertha Camphuis, editor. \$3.00 for one year, \$5 for two years; from 292 Lone Beach Drive, Muncie, Indiana 47302.

QUAKER MONTHLY. Published by the Friends Home Service Committee and the Friends Service Council. David Firth, editor. 90 pence for one year; from Friends House, Euston Road, London, NW1 2BJ, Great Britain. Articles reflecting the rich variety of present-day Quakerism, with attenders and newly joined Friends especially in mind, but providing food for thought for seasoned Friends.

QUAKER RELIGIOUS THOUGHT. Quarterly publication of the Quaker Theological Discussion Group. Christine R. Downing, editor. 75c for one copy; \$3.00 for one year; \$5.00 for two years; from T. Vail Palmer, Box 176, Rio Grande, Ohio 45674. Discussion of theological issues from many Quaker viewpoints; most (not all) consist of a lead article of pamphlet length, several comments from other Friends, and a reply by the principal author.

VIE QUAKER. Published monthly by the Société Religieuse des Amis, Assemblée de France. \$5.50 for one year, from 114, rue de Vaugirard, Paris 6, France. A journal that serves as a tie among members and interested nonmembers.

WORLD ISSUES. Published quarterly by the Friends Peace and International Relations Committee. Gerald Bailey, editor. \$1.00 for one year, from Friends House, Euston Road, London, NW1, Great Britain. A digest of significant articles on international problems taken mainly from British and American sources together with articles contributed by Quaker and non-Quaker writers.



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which is within you
—not the spirit of fear but of
strength, love
and self discipline."

NEW ENGLISH BIBLE
II TIMOTHY 1:6,7

1972 GENERAL CONFERENCE for FRIENDS

June 24-July 1

Ithaca College
Ithaca, New York

For complete information about this
conference in the Finger Lakes district,
see the Spring issue of *Friends Quarterly* or
write Friends General Conference,
1520 Race Street, Philadelphia,
Pa. 19102. Open to all.

With the roar of engines and the crash of debris, the familiar facade of the American Friends Service Committee building at Fifteenth and Race Streets, Philadelphia, was reduced in a few short winter days to a barren lot. The work did not begin before employees of Friends agencies, members of urban communes, and demolition workers had carried off electrical fixtures, light bulbs, kitchen equipment, and thousands of feet of telephone wire.

The Service Committee was routed from the home it has known since October 1960 by the demolition, which was required by plans to widen Fifteenth Street. The organization carries on, however, comfortably settled in the American Patriot Building at 112 South Sixteenth Street, while final touches are added to the plans for the new Quaker quadrangle.



Photograph by John Zuck



Photograph by John Zuck



Photograph by David Perry



Photograph by David Perry

Classified Advertisements

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

Positions Vacant

SECRETARY (typing, shorthand) for July and August to live at Camp Choconut (see our ad in this issue). May exchange services for son's tuition. Other children welcome. Also needed: **REGISTERED NURSE, ASSISTANT DIRECTOR, MALE COUNSELORS.** A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pennsylvania 19035. Telephone: 215-MI 9-3548.

MATURE COMPANION, to live in apartment with elderly widow at Foulkeways, Gwynedd, Pennsylvania 19436. Write Box E-530, Friends Journal. Give references and telephone number.

MATURE COUPLE for housekeeping and general care of meetinghouse and grounds. Salary includes housing. Reply Box #1, Gwynedd, Pennsylvania 19436.

OPPORTUNITY IN AGRICULTURE. Reasonable pay, hard work, partnership possibility. Established sixty-five-cow dairy herd. Modern machinery, more than nine hundred acres (some reclaimed strip land). Developing grazing enterprise; expanding crown vetch production. Lewis Stratton, Lewanda Farms, Route 1, Flushing, Ohio 43977.

COUPLE to be houseparents in small Quaker school. Teaching skills sought in Spanish. Contact Christian M. Rayndal, The Meeting School, Rindge, New Hampshire 03461.

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. Inquires kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

HELP BLACKS become first-class citizens in the third poorest county in the nation. \$15,000 is needed to help build cooperative plant to make metal stampings from dies, in Fayette County, Tennessee. Contributions are tax-deductible. Fayette-Haywood Workcamps, 5541 Hanley Road, Cincinnati, Ohio 45239.

For Sale

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

Personal

NOTICE TO HOMOSEXUAL QUAKERS: Friends from five Yearly Meetings met as a "committee of concern" to consider the issues faced by homosexual Quakers. We discussed ethics, counseling, marriage, and compromises within Friends Meetings. Other homosexual Friends interested in sharing this dialog? Write Box 531, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

MAN'S LAST CHANCE. Isaiah 29: 4 tells of man's lost Golden Age. Stamped envelope brings information. C. Pederson, Box 803, Seeley, California 92273.

Positions Wanted

BOOKSELLER, Young Friend with B.A. from Earlham College seeks a position in operation/management with a service-oriented bookstore. Three years' experience in most phases; I seek further training and a friendly working environment. Résumé and references from John Sims, Box 12, St. Meinrad, Indiana 47577.

YOUNG FRIEND, 17, seeks summer employment. Likes people. Wants room with job. Write Molly Forsythe, Church Road, Medford, New Jersey 08055.

LIBRARIAN seeks position for July, 1972—academic setting, East or Midwest. University of Michigan AMLS. Friend—Ann Arbor. Write Violet Viguri, 1789-2 Beal, Ann Arbor, Michigan 48105.

GOING TO EUROPE? College girl will work as mother's helper/translator (German, French). Patricia Appelbaum, Box 2601, Brown University, Providence, Rhode Island 02912.

QUAKER COUPLE, four children, seek challenging position. Open to new ideas. College degrees and many talents. Subsistence wages. Box 532, Friends Journal.

SOCIOLOGIST seeking Fall, 1972 teaching and/or research work in the Philadelphia area. Peace studies interest; teaching and research experience. Noman Miller, Sociology Department, Washington University, St. Louis, Missouri 63130.

AN IMPOSSIBLE QUEST? Summer position, preferably Philadelphia area, with Quaker organization or individual. Seek opportunity for self-understanding and to earn money for school next fall. Susan Woodman, Box 1355, Earlham College, Richmond, Indiana 47374.

YOUNG COOK, Friend, seeks employment May-September in school, camp, conference, other small community. Experienced in economical, nutritious meal-planning for ten to fifty persons. Reference: Friends China Camp, China, Maine 04926. Cathy Baker, Haverford College, Haverford, Pennsylvania 19041.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

THE WILDERNESS SCHOOL. A creative residential academic experience for children in a rugged pioneer setting in the wooded hills of Maine. History, literature, Earth Science, weaving, spinning, woodworking. Accepting eighth-tenth graders. Write: Karl Olson, Earlham College, Richmond, Indiana 47374.

Books and Publications

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

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).

Is Quaker structure compatible with Quaker purposes? Provocative discussion by R. W. Tucker in current issue of Quaker Religious Thought. Published quarterly, \$3 a year; \$5 for 2 years. Address Quaker Religious Thought (J), Rio Grande, Rio Grande, Ohio 45674.

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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.

AMERICAN BIBLE UNION publications: Any Bible or portion of Scripture. Send description and desired price to: Robert Scarborough, 706 McHenry, Urbana, Illinois 61801.

BRITISH COLUMBIA this summer! Someone wanted to share driving, travel expenses (gas, tolls). Your car/my car. Box L 534, Friends Journal.

I PAY HANDSOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired, Rhea Goodman Quilt Galley, 55 East 86 Street, New York 10028.

SPECIAL CONTRIBUTIONS, large and small, are needed if Scattergood School is to continue to enroll ghetto students who desire a Quaker, rural, college-preparatory, boarding school experience. \$4,200 would make possible the attendance of one underprivileged student for four years. Our current resources may not be able to carry this responsibility much longer. Tom Schaefer, Scattergood School, West Branch, Iowa 52358.

VOLUNTEERS. Office help needed to prepare for 1972 Ithaca Conference. Variable time schedule immediately. Increasing need in May and June. Expenses paid if necessary. Friends General Conference, 1520 Race Street, Philadelphia 19102. 215-LO 7-1965

FRIENDS JOURNALS—for placement in Hamilton-Kirkland Libraries. Postage paid. Needed: 1967, No. 22; 1966, Nos. 11, 15, 16, 17, 19; 1965, No. 16; 1964, No. 17, 21; 1963, No. 2, 16; 1962, Nos. 1-16; complete 1955-1961. C. B. Richardson, Clinton, New York 13323.

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MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. 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 Prevo, 297-0394.

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

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: 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—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. 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.

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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, 11 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 776-7369.

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 a.m., 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

CAMOEN—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, 4th and Wests Sts., 11 a.m.; 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. Thyra Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

SARASOTA—Meeting for worship, First-day School, 11 a.m., College Hall, New College campus. Adult discussion, 10 a.m. Margaret B. Maddux, clerk. Phone: 955-9589.

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

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 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

CARBONDALE—Unprogramed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Coclerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

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

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

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

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

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

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

Indiana

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

INDIANAPOLIS—Lanthorn 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, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone 743-3058.

Iowa

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

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

Kansas

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

Kentucky

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

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

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 452-6812.

Louisiana

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

NEW ORLEANS—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

Maine

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

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

Maryland

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

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

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

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

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

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day School, 10 a.m. Phone 432-1131.

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

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

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

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 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. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 457-7040.

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 and First-day School, 11 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. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. 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.

NEWARK—Worship, 48 West Park Place (Newark Center for Creative Learning) 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. 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). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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. Until Easter at homes of Friends.

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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ONEONTA—Worship and First-day School, first and third Sundays, 10:30 a.m., 11 Ford Ave. Phone: 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 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—Mid-October to mid-April. Unprogramed worship followed by discussion, 8 p.m., first and third First-days, Cobleskill Methodist Church lounge, Cobleskill, New York.

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.

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

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, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogramed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

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—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

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.; worship, 10:30.

TOLEDO—Bowling Green Area—Allowed meeting, unprogramed, Sundays, 10 a.m., 59 Back Bay Road, Bowling Green, Ohio, off Ohio Route 235, near Ohio Route 65. Information or transportation, David Taber, 419-878-6641, or Alice Nants, 419-242-3934.

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 and Wood. 788-3234.

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.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

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

HARRISBURG—6th & Herr Street. Meeting for worship and First-day School 10 a.m.; Adult Forum 11.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

HORSHAM—Route 161, Horsham. First-day School and 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.

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 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. A. F. Solenberger, 784-0267.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 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.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone 297-5054.

STATE COLLEGE—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN-GREEN LANE AREA—Worship held occasionally First-day evenings winter months. Call 215-234-8424.

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

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone, 437-5936.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

WILKES-BARRE—Lackawanna-Wyoming Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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

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

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

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. William Jefferys, clerk, 476-1375.

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.

EL PASO—Worship, 9 a.m. Phone Hamilton Gregory, 584-9507, for location.

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 LONDON DERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schlicher, 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 667-8497 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.

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

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.

Sufferings

Meetings, families, and friends are encouraged to help make this column a more complete record of the Friends and attenders facing difficulties because of their beliefs. Information for these listings should be sent to Peter Blood, Pendle Hill, Wallingford, Pennsylvania 19086 (or directly to Friends Journal).

NEIL FULLAGER, Gainesville, Florida, Meeting: Sentenced to two years of "work in the national interest" and four years on probation for refusing to register under the military conscription law.

CHARLES JAMES, Elmira, New York, Meeting: Named in a New York Civil Liberties Union suit brought on his behalf against the New York State Commissioner of Education. The suit seeks to overturn the Commissioner's decision against Charles as a denial of both religious and political freedom of speech. He was fired from his position for wearing a black armband in recognition of the tragedy of Vietnam, an act encouraged by a decision of his Meeting.

KENNETH CHARLES (CHUCK) NOELL: Employee of American Friends Service Committee. Pronounced guilty 2/9/72 of refusing a work order under Selective Service. He had turned in his draft cards in a meeting for worship of Media, Pennsylvania, Monthly Meeting 3/23/69, and they were

subsequently forwarded by individuals present to the Department of Justice.

DAVID PERRY, Haverford, Pennsylvania, Meeting. To be tried March 20 in Federal Court, Philadelphia, for refusing a work order under the military conscription law.

PALMER SINGLETON III, attender of 57th Street Meeting, Chicago: Sentenced to 0-6 years in prison under the Youth Corrections Act for refusing to register under the military conscription law. In Federal Prison, Ashland, Kentucky 41101.

KEVIN TOWLE, Monadnock Meeting, Peterboro, New Hampshire: Remains in the hospital but had temporarily discontinued his fast, as of mid-January. He did not expect to work for the prison ever again and expected he would feel required to fast again soon. He was receiving a very inadequate diet for a vegetarian.

ASA WATKINS, Summit Meeting, Chatham New Jersey: Released after serving a ten-day sentence at the Essex County Penitentiary for his participation in the 1970 Newark teachers' strike. He has not yet served a four- to six-month sentence for participation in the 1971 strike.

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts: In solitary confinement in Boyd County Jail, Catlettsburg, Kentucky 44129. Suzi and Ralph Squire were reimprisoned when they attempted to visit Joan Nicholson. Ralph and Joan have since been released. Friends have objected to the report in the Sufferings column (XI.15) that they were arrested at a "sit-in." There was no sit-in, and none planned. Suzi completed a sentence for destruction of Selective Service records on September 3, and now is serving a six-month sentence.

Released from prison:

TODD FRIEND, Orange Grove Meeting, Pasadena, California: Completed sentence December 27 for destruction of draft files.

Friends who remain in prison:

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: In Federal Prison, Petersburg, Virginia 23803.

WAYNE LAUSER, Providence Meeting, Media, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

Coming Events

March

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia. "Latin America Revolts," with Thomas Colgan, Arthur and Helen Bertholf, and Ellen Deacon. 3 P.M.

12—Film-discussion on China by the China Concerns Committee, at Summit Meeting, Chatham, New Jersey. 7:30 P.M. Admission, \$1.00.

17—Reception for William Kunstler, attorney for Chicago Seven and Black Panthers, 10 P.M.-1 A.M., at the home of the Forrest Coburns, Beaumont Drive, Newtown, Pennsylvania. Sponsored by Concerned Citizens of Bucks County. Admission, \$5.

24-28, 31, April 1—Philadelphia Yearly Meeting, Arch Street Meetinghouse, Philadelphia. Agenda available from Yearly Meeting office, 1515 Cherry Street, Philadelphia 19102.

30—Annual Meeting Friends Journal Associates, Arch Street Meetinghouse, Philadelphia. Discussion, 3 P.M.; causerie with Quaker writers, 4 P.M.; buffet dinner, 5 P.M. (reservations @ \$3.50 must be received by March 22); talk by Daisy Newman, 7 P.M.

30-April 2—Southeastern Yearly Meeting, Lake Byrd Conference Center, Avon Park, Florida. Further information from J. William Greenleaf, 1375 Talbot Avenue, Jacksonville, Florida 32205.

At *Powell House, Old Chatham, New York 12136*:

March 10-12—Quaker Search Groups Training 1.

March 17-19—Interfaith Conference, Francis Hall, Convenor. Junior High Conference, Austin and Joan Wattles.

March 24-26—Powell House Committee, Arthur Waring, Chairman.

At *Pendle Hill, Wallingford, Pennsylvania 19086*:

Public Lecture, 8 P.M., The Barn. Speaker: Colin Bell.

March 6—Working and Growing Old in Quaker Service.

March 10-12—Leisure, Contemplation and Involvement. A retreat with Douglas and Dorothy Steere.

March 24-26—A weekend with Bernard Phillips.

Announcements

Births

HANS—On November 23, a son, ANDREW RICHARD HANS, to Nicholas and Janet Hans. The parents are members of Wrightstown Meeting, Pennsylvania.

PAINTER—On December 26, a son, BRIAN SCOTT PAINTER, to David and Betty Lou Painter. The mother and maternal grandparents, Louis and Esther Smith, are members of Wrightstown Meeting.

RICHARDS—On December 2, a daughter, EDYTHE ALLISON RICHARDS, to Michael and Allison B. Richards. The mother is a member of Plymouth Monthly Meeting, Pennsylvania, and the father is a member of Camden, Delaware, Monthly Meeting.

Marriages

BJORNSGAARD-MARDIS—On October 16, at and under the care of Doylestown, Pennsylvania, Monthly Meeting, MARGARET MARDIS, daughter of Herbert and Naomi Mardis, of Middleton, New Jersey, and KIRK LARSEN BJORNSGAARD, son of Frank K. and Leonore Bjornsgaard, of Mechanicsville, Pennsylvania. The bridegroom and his family are members of Doylestown Monthly Meeting.

MCNITT-DAVIS—On October 2, at and under the care of Doylestown, Pennsylvania, Monthly Meeting, MARY ELLEN DAVIS, daughter of Joseph A. and Josephine M. Davis, of New Britain, Pennsylvania, and DAVID GARVER MCNITT, son of Garver M. and Harriet H. McNitt, of Reedsville, Pennsylvania. The bride, her parents, and the bridegroom are members of Doylestown Monthly Meeting.

TAYLOR-LOWRY—On September 18, at and under the care of Doylestown, Pennsylvania, Monthly Meeting, SUSAN LOWRY, daughter of Paul and Katherine Lowry,

of Willow Street, Pennsylvania, and JEROME HATHAWAY TAYLOR, son of Jerome and Jane Taylor, of Chalfont, Pennsylvania. The bridegroom and his parents are attenders of Doylestown Monthly Meeting.

Deaths

EVES—On November 18, in Media, Pennsylvania, WILLIAM EVES, 3RD, aged 82, a member of Chester, Pennsylvania, Monthly Meeting. A longtime, active member of Race Street Yearly Meeting, he served as its clerk and on many of its committees. His work to bring together Arch Street and Race Street Yearly Meetings was so effective that he seemed a logical person to serve as the first general secretary of the united Philadelphia Yearly Meeting. He had been with George School for thirty-four years, retiring in 1955 as vice principal. Will Eves's concern for education led him to help in many ways at Pendle Hill. He had worked with the Child Feeding Program in Germany of American Friends Service Committee, following the First World War. He also spent the summer of 1939 in Germany and closed the AFSC offices just before the fall of Poland. The Friends World Committee also was close to Will Eves's heart, and he did much traveling for this committee to further its work. He and his wife, Julia Thom, who survives, first belonged to Wilmington Monthly Meeting, Wilmington, Delaware, and moved their memberships to Newtown, Pennsylvania, when they went to George School. He also is survived by two daughters: Rebecca T. Ullrich, of Annapolis, Maryland; Elizabeth E. Bak, of Media; and twelve grandchildren.

WAY—On October 29, in West Chester, Pennsylvania, HELEN C. WAY, aged 84, a member of Media, Pennsylvania, Monthly Meeting. She worked in the sewing and knitting projects of American Friends Service Committee and the Needlework Guild of America. She is survived by two daughters: Sara W. Berquist, of West Branch, Iowa, and Ethel W. Ormsbee, of Perry, Ohio; and a brother, W. Worrall Chandler.

WORRELL—On January 15, in Crozer-Chester Medical Center, Chester, Pennsylvania, ANNA WORRELL, aged 81, a member of Concord Monthly Meeting, Concordville, Pennsylvania, and former member of Swarthmore, Pennsylvania, Monthly Meeting. In her years at Concord she spent much time and skill as an overseer and librarian; one of her interests was the preservation of the Chichester Meeting-house.

Harry E. Sprogell

A FRIEND closely associated with Harry E. Sprogell in his devoted service in the establishment of Foulkeways spoke in a memorial meeting of the fruit of that working relationship as being, for him, an "irrevocable belief in immortality."

This sense of immortality has become real for us as members of his Meeting—Gwynedd Meeting, Pennsylvania—as we think of the standard set by Harry in his sensitive service as our clerk from Sixth Month, 1950 to Tenth Month, 1961 and again from Eleventh Month, 1965 to Tenth Month, 1969. The annual reports he wrote

were literary masterpieces. He scrupulously noted our inadequacies; with his profound insight and expressions of faith in our potential as a religious society he challenged us, individually and as a Meeting.

Harry served with professional distinction in the larger community, in the practice of law, and in his avocation of music. Quietly, with great caring and concern, he also served individuals in countless small but significant ways. His daily life reflected a clear choice for simplicity; and we have been impressed with his singleness of purpose, his ability to cut through to the essential. Vital and energetic, he lived close to the earth and shared the bounty in generous and genial hospitality.

Harry's profound and sensitive vocal ministry challenged our spirits and imaginations.

Indeed, we mourn this death, but we celebrate the shared ability, wit, vitality, and courage; this example of a life that, in this twentieth century, maintained a standard of true simplicity; and the precious mellowing and unfolding of his spirit.

Gracia Doze Booth

GRACIA DOZE BOOTH, born January 2, 1895 in Norwich, Kansas, passed away December 30, 1971. Gracia has contributed much during her sojourn here. She was graduated from Friends University with honors, taught school in Kansas, and later worked with Navajo children on the Navajo Reservation.

For approximately forty years she faithfully carried out her duties as wife of Raymond Booth, Quaker pastor who served several Friends Churches and Meetings. She was deeply involved with Raymond Booth in the Canadian National Refugee Committee just prior to the Second World War, especially in providing hospitality for displaced refugees.

Raymond Booth later became the first director of the West Coast American Friends Service Committee, during which periods the Booths initiated American Friends Service Committee programs to ameliorate some of the problems of Japanese evacuees. During the Second World War, Gracia served as director of the American Friends Service Committee Hostel in Cincinnati to assist Japanese relocation there, and later as director of Cincinnati Fair Play Committee to solicit community support of relocation. She also served as director of the Los Angeles Fair Play Committee to aid Japanese returning to the west coast.

Gracia was a creative writer, active in several writing groups. She was a founding member of the Arizona State Poetry Society. Her poetry and articles have been carried in various publications, yet she found particular joy in helping First-day School children to write haiku.

Pima, Arizona, Friends express gratitude for the excellent, well-balanced library she built up during her years as a member of the Meeting. Her humorous library reports graced Monthly Meeting as her flowers graced the room. We will miss her very much.

She is survived by two daughters: Arline Hobson, of Tucson, Arizona; and Jeanne Groseck, of Philadelphia; and one son, Lewis R. Booth, of Pasadena.

MARBIE BRAULT

"An epic of Quakerism that ranks with . . . *Children of God*, *Exodus*, and *The Devil's Advocate* . . . Jan de Hartog is a consummate storyteller with eye, ear, and heart for dialog, place, action, and the shortcomings, ambitions and grandeur of the human soul."

—ALFRED STEFFERUD,
Philadelphia Bulletin



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