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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





# FRIENDS JOURNAL

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## The contributors to this issue

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ROBERT R. SCHUTZ, a member of Palo Alto, California, Meeting, is editor-in-chief of Annual Reviews, Inc. He is a founding member of Earthquakers, an intentional community in the Bay Area. "As a convinced Friend," he writes, "I modestly suspect that we have the light of the world in our Meetings, beliefs, history, and practices. We have only to live up to our Light."

RACHEL FORT WELLER writes: "I want my Quaker Friends to understand why I declared myself a Baha'i. I have not repudiated my Quaker faith; I have extended it. My article expresses the first tenet of the Baha'i Faith, that religion is one and must always cause harmony, never divisiveness."

ROBERT E. DICKINSON, artist and architect, was awarded the Dana Medal for the best watercolor in the 1972 Annual Exhibit of the Philadelphia Watercolor Society. He is a member of a number of peace organizations and often participates in vigils and other nonviolent direct action. He has twice been arrested while engaged in antiwar projects. He is a member of Los Angeles Monthly Meeting.

RACHEL DAVIS DUBOIS, a pioneer in the Group Conversation method to increase mutual understanding and acceptance among persons of different racial and cultural backgrounds, was invited to Earlham College to direct the Earlham-Richmond Community Dialogues. She also lectured there in a course, "America's Cultural Pluralism—Its History and Trends."

LEVINUS K. PAINTER, who will give the Sunderland P. Gardiner Lecture at the 1972 Canadian Yearly Meeting, has done historical research in several areas of the United States, in East Africa, and in the Middle East. His latest published articles are "Cultural Influences in Rural Homes of Western New York, 1860-1900," in Symposium, publication of the Genealogical Society of Seattle, Washington, and "Feeding the Hungry World," in New World Outlook. He is a member of Orchard Park, New York, Meeting and is a retired Friends pastor.

SARA DEFORD has had published more than one hundred individual poems, two books of poems, and several textbooks. She is professor of English in Goucher College and has twice been a Fulbright lecturer in Japan. She is a member of Stony Run Meeting, Baltimore.

THE PHOTOGRAPH ON THE COVER is of the Dwarf Snow Trillium, which is, writes Horace Champney, who took the picture, a "brave little March promise of wondrous things to come." Horace Champney, a member of Yellow Springs, Ohio, Meeting, is a retired teacher, psychologist, printer, and editor.

*And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.—The Gospel According to Matthew*

# Today and Tomorrow

## Please Pick Daisy's Daisies

WE HAVE BEEN READING Daisy Newman's new book slowly to savor fully her felicity of phrase, the warmth of her regard for the Quakers she writes about (many of whom we know), and the sure grasp of narrative fact and detail that enables her to say things forthrightly, simply, and effectively.

Her *A Procession of Friends* is a joy-giving labor of love and the fruit of a disciplined talent and mind. We love it (as we love Daisy) and are glad it has received enthusiastic reviews. One, for example, in *Library Journal*, said: "She has the happy faculty of associating incidents of early days with those of modern times, demonstrating that, in spite of inconsequential changes in the Quaker way of life, there is a remarkable continuity of the simple faith of the founders, a faith that has made the ubiquitous Quaker a dynamic force in the world today."

Daisy Newman will give more of herself at a Meeting of Friends Journal Associates in Arch Street Meetinghouse the evening of March 30. She will speak about the making of the book and her thoughts about the future of the "procession." She will not speak long (writers, we have learned, are persons of few *spoken* words; what counts to them is what they put on paper), but she will answer questions afterward.

We think March 30 will be a Special Occasion. In the afternoon, a number of Quaker writers will be present at a causerie for talking, shaking hands, autographing their books, and receiving the felicitations of their friends for the procession of books they have written recently.

Please come.

## Homework

THE JUNIOR Yearly Meeting Report to the Yearly Meeting of the Religious Society of Friends in Ireland said, in part:

"War breeds war, and hatred breeds hatred, but only love breeds love, so we must be loving. Pacifism is an individualistic philosophy which we must nurture and feed. We must also spread the message of nonviolence, but how must we do that? We must attract attention to our cause, not by rioting and civil disobedience, but by setting a good example. Nor may we try to compromise, as this weakens the goal and aims of pacifism and can never lead to the ideal of a nonviolent world. If we wish to change society and our social structure, we must produce constructive criticism, and be able to replace the present system with a better one. And remember, violence is very seldom, if ever, justifiable against property. . . ."

"The nature of protest has changed. Once-respectable methods of protest have often been degraded and debased.

Think of demonstration marches. They are now almost regarded as a joke. So pacifists must creatively think of new methods to get their message across, and must keep up to date, making knowledge the keystone of their faith. So we must do our homework now, for the future, while we have time and inclination. We must know what we shall say if we face conscription and be prepared to suffer for our beliefs. It may be necessary to do so."

The clerk and assistant clerks of Junior Yearly Meeting in Ireland are Jonathan Haughton, Heather Allen, and Miriam Allott.

## I Want Out

THE SEVERAL ITEMS Friends Journal has printed about the departure of members from the Society of Friends and Meetings were printed in sorrow and with a questionable kind of satisfaction.

It always is sad to note the extinguishing of a gleam, a hope, an ambition, a yearning to climb the Mount of Transfiguration. Sad, the ashes, the burned-out embers of a once-bright flame, the heartache of doubt: Did God forsake me, or did I forsake God?

The satisfaction lies in the forthrightness in the letters of resignation. They seem to say: "I (or the Society of Friends) was in some way deficient, and the love and yearning I had when I applied for membership leads me now to tell what's in my heart. How I wish that I and the Society were better! There is no recrimination, only love and the same kind of seeking."

One leaves anything (including life) with a bang or a whimper. The whimper here is the cold statistics in the yearly reports of membership: So many deaths, so many applications, so many resignations—all cold numbers to anyone who does not appreciate that a number is a person.

## Oddment

A FRIEND sent us a clipping of the Doctor Hip Pocrates column in the *San Francisco Examiner and Chronicle* in which somebody who used only the initials W. J. asked:

"As a Quaker I have occasionally been disturbed during meetings for worship by abdominal rumblings—both from myself and others. What causes these noises and can anything be done to control them? It is perhaps significant that during a truly gathered meeting they tend to disappear."

The reply, by Eugene Schoenfeld, M.D.: "Those rumblings are caused by peristalsis, or muscular contractions of the intestines which move air through liquid and vice-versa. Most abdominal gas (flatulence) is due to air swallowing. People who chew gum, sigh, or yawn frequently tend to have more flatulence than others. Probably there's more yawning during an ungathered meeting. When one's attention is strongly directed to something or someone the intestines will have less activity and thus produce less noise. Drinking a glass of milk or eating a cracker just before services may also lower these abominable abdominal noises."



## Coming with Hearts And Minds Prepared

by Candida Palmer

I HAVE CHANGED my tactics entirely when explaining to prospective attenders how it is with Friends meeting for worship, "silent" style, and its ministry.

In the past I have started with George Fox and early Friends. I still believe fervently, as did they, that meeting for worship is an act of corporate discipline and holy obedience, rather than various mystical and contemplative states so often described.

Today I would start my grand tour around meetings for worship on the subject of "sidings"—largely because the real thing is hardly ever demonstrable these days.

Sidings are those good and powerful impulses that only too often land up in meeting for worship when they should have been usefully shunted elsewhere, like the defeated election candidate for high office, who should have been appointed baseball commissioner and thus kept safely out of further politics. (Instead, he made a comeback.)

Then I give an example how my own sidings work, and how much better they are ending up in a newspaper poetry corner than in meeting for worship. There was that published snake poem, for example, which described a baby copperhead that almost lost its nerve when encountering my garden hose, thinking it was some hoary grandfather snake one had better not climb over. So it kept tonguing till it had the "old one" figured, and then slithered majestically across. That episode made the *Columbus Dispatch*, Verse for Today, when it could have made an 11:15 A.M. First-day sermon on respect for elders or the myriad other sermons Friends know how to extract from nature lore.

Productive artists and writers are fortunate to have almost unlimited outlet for these mental curleques, where their loves and tears find a home and they can record significant experience and wonderment. Many times Rembrandt van Rijn is thought to have painted the features of his beloved Saskia into the faces of incidental bystanders and children.

Then my meeting inquirer would almost certainly ask, "Are nature talks, or current events, not permissible in Quaker worship?"

Permissible they are, of course. Are they, though, the best we can do?

"On-my-way-to-meeting-I-saw" ministry and "I-read-in-the-New-York-Times" sermons do not lack substance—but do they have sufficient significant substance? We must be ultimately tender, but we must also keep our expectations high. I should like to be able to tell the prospective attender that she or he will be fed in our meeting and can clearly expect this.

In the creative arts, one finds very soon that not every idea is equally inspired or has equal sustaining power. There are more novels begun than finished, because the original idea was not substantial enough to carry the writer's interest through to the end. Such material has worth, but should have found a different expression or become part of another whole.

Here my prospective attender would gag, for this smacks of arrogance, intolerance, and inequality, merely to whisper that all messages in meeting are not of equal worth. "That's for the listener to decide."

A comeback for that one is first our daughter's definition (to another fifteen-year-old) of a professional and an amateur writer: An amateur writes only when he feels like it; a professional writes whether in the mood or not.

To that must be added a revealing experience by a seasoned Friend who served as representative to the National Council of Churches. Members of the council took turns leading worship services for their gatherings. This Friend found to her utter amazement, when it was her turn to arrange a meeting for worship after the manner of Friends, that all these "professionals of the cloth," with a sprinkling of bishops among them, were much better able to effect and sustain a deeply meaningful meeting for worship, a better one than she had ever experienced among Friends.

Books of Discipline speak of "coming [to meeting] with hearts and minds prepared." This preparedness was the daily state of soul of these hireling professional reverends. They did not need the "right" mood.

The late Thomas Merton described a Quaker meeting he attended as a young man: "The people were mostly middle-aged or old, and there was nothing that distinguished them in any evident way from the congregations in . . . any other Protestant church, except that they kept silent, waiting for the inspiration of the Holy Ghost." Thomas Merton liked this and was beginning to open up to the silence, when ". . . presently one of the middle-aged ladies thought the Holy Ghost was after her to get up and talk . . . 'When I was in Switzerland I took this snapshot of the famous Lion of Lucerne. . . .' With that she pulled out a picture."

This Friend evidently ministered lengthily, connecting her tourism (a long "way-to-meeting") to the cardinal virtues of the Swiss.

"The Friends accepted it in patience," Thomas Merton continued. "But I went out of the meetinghouse saying to myself: 'In other churches it is the minister who hands out commonplaces, and here it is liable to be just anybody.'"

I would want to make sure that my interviewee had these two episodes well digested and then come back at me for my "negativism."

There is much evidence that worshipers come away from our meetings underfed, rather than walk out halfway



because they have been overfed. We do have to ask again and again not whether our ministry is passable but whether it is truly nourished by "the life of significant soil," and therefore so nourishes.

That phrase is quoted from T. S. Eliot's *Four Quartets* and brings me back full circle to where the guided meeting tour began: Then what is the nature of the ministry in meeting for worship, shared by speaker and listener?

We can go back to Fox, but I think I would go to T. S. Eliot again in a passage from the same poem. This has always reminded me of Friends worship:

*But to apprehend*

*The point of intersection of the timeless  
With time, is an occupation for the saint—  
No occupation either, but something given  
And taken, in a lifetime's death in love,  
Ardour and selflessness and self-surrender.  
For most of us, there is only the unattended  
Moment, the moment in and out of time,  
The distraction fit, lost in a shaft of sunlight,  
The wild thyme unseen, or the winter lightning  
Or the waterfall, or music heard so deeply  
That it is not heard at all, but you are the music  
While the music lasts. These are only hints and guesses,  
Hints followed by guesses; and the rest  
Is prayer, observance, discipline, thought and action.  
The hint half guessed, the gift half understood,  
is Incarnation.*

All this must be labored with the enthusiastic, ardent inquirer in mind, for the new attender who comes to us in sorrow or perplexity will leave us in despair the moment the bird-butterfly-ecology "on-my-way-to-meeting" no longer provides a bulwark against life's onslaught and no longer comforts, fills, or nourishes significantly. A life without adequate "sidings" is incomplete, and, besides, I am also obliged to answer the very young Friend who asks after meeting, "How come they never see bulldozers?"

### Survival

From the winter forsythia's mantle of lace  
Two assailants of scarlet, intent on a chase,  
With a vengeance emerged like tyrannical kings  
With their arrogant crests and their militant wings,  
Each opponent a target attempting to gain  
From the other supremacy over domain.  
They were furious rivals in romance as well,  
And the object adored was not easy to tell—  
She, of gentle demeanor, uncommonly meek,  
With her feathers of mauve and her rosy-red beak,  
Sitting daintily nibbling her suet and cake  
While ignoring contenders she seemed to forsake,  
Unaware that her suitor, pursued by his foe,  
Was the fluttering victim disgraced in the snow.

When two covet a prize, there is one who must lose;  
In a civilized world there is power to choose,  
On the one hand, the law of the jungle, or plan  
To insure, by compassion, survival of man.

MARY BLACKBURN

## Farewell to Welfare

by Robert R. Schutz

FRIENDS ARE FOND of challenging the warfare state.

We have fought for recognition as conscientious objectors. When it became obvious that we were the beneficiaries of special privilege, we sought to extend the exemption to others and have promoted draft resistance and repeal.

We have urged nations to disarm under mutual guarantees of international peacekeeping, or, failing that, unilaterally.

We have urged countries to cease warmaking and have counseled ourselves and others to avoid or refuse the payment of taxes for war.

We have elevated the nonviolent tenets of Gandhi, King, Dolci, and Chavez to a cult of adulation, if not emulation. Our record is fair for keeping the faith with the peace testimonies of Jesus and George Fox and William Penn, although backsliders among us who have gained high office continually remind us of our divisions and ineffectiveness.

I now propose that our backsliding and division and ineffectiveness are all tied up with our refusal to take a radical and therefore truth-seeking attitude with respect to the entire apparatus of the state, not just its warmaking propensities. I suggest that the state must be cut down in our thinking and that, when we come clear in this thinking, we no longer will be defensive and divided and ineffective in our peace testimony. There is no intent to eliminate or overthrow the state, which performs some useful functions. It must simply be contained.

War is not the only crime of the state. It is simply the ugliest manifestation of that crime that nameless, faceless multitudes are able and willing and prone to undertake whenever they are reduced to crowds or organized into the aggregates known as states.

We know about lynchings and mob violence.

We know about the mesmerizing fallacies of Hitler's speeches, and "Deutschland über alles," and emperor worship, and kamikaze pilots.

We know less about the crimes of making the world safe for democracy and containing Communism, but even these we dimly recognize as somehow wrong.

We are probably unwilling to consider that many of the peaceful and peacekeeping functions of the state are also crimes. We are occasionally, however, brought up short by flagrant instances of police brutality, riots in jails, or rebellion of our own children against the regimentation in public schools. Beyond this, we rarely hear of or consider what goes on in our mental institutions, homes for the aged, and facilities for other forgotten people, or what happens to people under the authority of courts, parole officers, and welfare workers.

By cooperating with the state in these sometimes meliorative but always coercive functions, we also become accessories after lesser crimes than genocide.

The state is perhaps the most alienating institution in modern life, which is replete with alienating institutions. It is an instrument for gathering power from vast numbers of people, concentrating that power in the hands of a small number of "public servants," and in turn wielding that power over the lives of other individuals and groups. In these processes (which are themselves impersonal and dehumanizing) some of us become manipulators, rule makers, order givers, faceless bureaucrats who cannot care about what our carelessness may do to other human beings and who do not even know what we do.

Others of us become the carriers out of orders and the enforcers of rules and directives over which we have no control, which we may not agree with or understand, which do not apply in large numbers of instances (but which cannot be altered to suit circumstances), and which encourage our hardhearted professionalism.

Most of us, however, are the public.

We are the cattle, herded, prodded, manipulated, forced into the mold, and somehow taken care of or mishandled by the apparatus of the state.

Think over our major state-controlled institutions with me and see if they do not universally suffer from the strictures I listed: Public education, law enforcement, jails and prisons; the administration of justice; unemployment insurance; old age pensions; Medicare, aid to dependent children, public welfare; the treatment of mental illness, alcoholism, and addiction; public housing; the administration of building codes, public planning, the regulation of private industry, the collection of taxes, the building of public works, the imposition of tariffs, quotas, and excises; the issuance of passports; the electoral process; the passage of laws; the operations of the executive branch—and on and on down the corridors of government.

In defense of Karl Marx, we should remember that he realized the deleterious aspects of the state. His error lay in assuming that this apparatus for gathering and dispensing power would wither away. On the contrary, we, with middlesight, can easily see how unlikely and even impossible this must become as we add one social service on top of another to its already swollen portfolio of goods and services produced and dispensed. This must be even truer in the Socialist state, which controls all economic production and significant ownership of property and will continue to be true of such a state, even should the Marxist dream of a Socialist world come true with the consequent devolution of its Gargantuan warmaking potential.

The question before us is not whether the state will wither away in some undefined future Socialistic monster government. That is unlikely on two counts: The undeniable toughness and resilience of capitalism and the propensity of the state to gather and dispense functions of production and service.

The question is how we curb this mindless monster, which has been growing like wild cancer in every industrialized corner of this earth.

My preferred solution is the evolution of small groups or communities, to which we all may belong for all of our lives and which will take care of many of the functions now assumed by the state. In fact, I think it is imperative that this happen if we are to retain many elements of freedom and regain much of a humane and civilized life against the depersonalization and alienation increasingly enforced on individuals by the state. (Industry is also alienating, but this is a smaller problem than the state, in my opinion, and can be attacked by the same means—extended family organization.)

We see extended families and communes developing on every side. Charles Reich looks hopefully to an expansion of consciousness so embodied to upset and reorder the Establishment. So far in the youth movement, though, I do not find the organization, the staying will, the development of counterpower that will be required to dent the omnipotence of the state. In fact, I see quite the opposite. Dependency on welfare feeds the monster. Light commitments to persons, the willingness to split on small pretexts, inability to plan and live for more than the day—to say nothing of future generations—these attributes make those of us in communes easily manipulable pawns in the world of *realpolitik*. Like the Romans, we are satisfied with bread and circuses, magic and astrology, and the Senators need not even cultivate our vote.

In order to develop counterpower against the depersonalization of the state and to be able effectively to cease committing crimes against other human beings through this monster organization, we shall have to be much more serious about our small groups.

I believe we have to own most of our property in common through them, and we have to see to it by means of our enduring groups that the state does not fall heir to wealth and its derivative power by default (our negligence) or death (our powerlessness).

We must furthermore use such property and the income it produces in ways that will reduce injustice and inequality among us, not increase it.

We must allow for such concentration of control as is necessary for reasonable efficiency ("people's capitalism" is a hypocritical coverup for private enrichment) and seize and exercise control through the rights of ownership in the small group.

We must structure our groups so that they become permanent, although the individuals within them may come and go as they are born, move around, and die, and we will always feel and know we have a home.

We must as groups take on responsibility for the crises of life, allowing no sparrow to fall or sheep to be lost.

We have to level with our groups and make contributions which are commensurate with our abilities.

Our hardest task is to change our own minds and attitudes, which are geared by all previous conditioning to privatism, competition, and individual exploitation of every other person and situation.

A single example will have to cue us on a whole category of such behavior: Many of us feel disinclined to work. (Work is onerous and alienating and supports the



system.) We are not at all loathe, however, to steal our sustenance from the same system we detest, from our relatives, and even from fellow system-destroyers who live together with us in the same extended family or house. So, if we have a common refrigerator, leachers feel it is just fine for a few to put in all the groceries, while all are equal in consumption. But there is not even equality in leaching: Some steal far more than others. If a modicum of propriety prevents outright stealing from others in the same household, hardly anyone will be offended by leaching from the state, through welfare.

As I said, however, besides weakening the members of the commune, their integrity, and their cohesiveness, the acceptance of welfare by members of the group strengthens the state. This is no way to go if we are interested in correcting the evil of our time, in improving the quality of life.

The argument so far may dispose of the fundamental question I have raised, but it leaves a host of subsidiary questions as to the best way to bring about the devolution of state power and its simultaneous assumption by small groups. Since we are not far down this road yet, I will offer only a few suggestions.

First, I think such groups ought to be organized as nonprofit corporations. It is true that the state intrudes its searching fingers into the affairs of nonprofits, but this is only a beginning of a long campaign; it gives groups a well recognized method of dealing with property in perpetuity and a public platform in law from which to argue with the state about appropriate activities for them and it, if this becomes necessary.

Next, I think that groups should concern themselves with architecture. Not many of us can be accommodated or will be satisfied in the rural subsistence commune, and it is unreal to expect people of all ages and circumstances to crowd into large, old houses with several to a room, as many of our urban communes do, having accepted housing layouts, streets, and apartments as given. There is no reason why group ownership should not allow rearrangement of buildings and rooms for optimum group engagement, privacy, and pleasant living.

Another function of the group which relates directly to nonprofit status is protection of its young men from the draft. There is no reason why any young man in this country should have to enter the Army unless he wants to. The group can offer all its young men counseling in time for them to become conscientious objectors if they so desire and alternative service in their nonprofit status as may be required.

Draft counseling and alternative service involve withdrawal by the group of some service which may be required by the state. In case the state objects to this action, or puts obstacles in the way of the group, the group will challenge the state, first legally, and ultimately with civil disobedience. As a group, and allied with other like-minded groups, it will be immensely more powerful than individuals in actions that involve disagreement with the state. This type of action may well extend to prisons and methods of caring for deviants, with which the group is



Photograph by Edward Terzian

### Always Flowers

Always flowers—for joy, for remembrance, for sorrow, designed to express what is rendered mute by very excess of feeling—

Blossoms! gay, restrained, gladsome, fragrant, drooping, petaled, perfumed, vaunting, variant.

Consider how easily they offer, of a spirit more and more, and nothing else!

Perhaps those flowers are just a passing joy in the ongoing vegetative life—a multimillion-year-old reproductive incident? a necessary task; so frail, so packed with intricate beauty, even as a rainbow caught in a teardrop!

Always flowers—whose texture and color are forever molded in the granite of Truth.

Whose message, ethereal and elusive, flowers forever, as a continual song of God's love.

Could it be less? Flowers, always flowers.

AGNES DYER

vastly better able to cope, with personal care and love, than is the state with its professional policemen, guards, and social workers.

Before groups threaten withdrawal of support and services to the state in areas of community concern, or rather than taking unilateral action on the assumption that the state will automatically oppose any diminution of its authority, the groups should bargain openly and in intermediate steps. For example, in the case of unemployment insurance, the groups should make quite clear that they bear ultimate responsibility for and will see to it that every member who wants one has a job. This may require retraining or even hiring its own members to work for the group. Between this ultimate responsibility and market-full employment, there stands the state with its three-percent tax on employers and its sixty-five dollars a week for six months' idleness, punctuated by investigation, anxiety, long waiting lines, and bureaucratic abuse. In order to get the state out of this business for group members, the group should negotiate to get that three percent paid in their behalf to itself and then take over the entire function of unemployment administration and relief.

The same will go, I believe, for other specific taxes, and eventually, as we slough off the need for most state services, including the military, for the income levy itself. It is in this total sense that I mean to say, as we know it today, "Farewell to welfare."

# The Inner Temple

by Rachel Fort Weller

THE VEDANTA TEMPLE near Santa Barbara, a simple structure, is one of the worship centers of the Vedanta Society of Southern California. It stands in a quiet grove of trees; it is a place of peace and order.

We entered it at the noon meditation hour. Since we came into the shaded, unadorned room from the dazzling sunshine outside, it took a while to become fully aware of the large portrait on the facing wall of the gentle, joyful, God-intoxicated, nineteenth-century Indian saint, Ramakrishna. The image is so subdued that I had to sit for a time before I realized its form. Then it seemed as though the actual spirit of the holy man were materializing in the inner eye of the meditator.

Never in any place of worship have I felt such stillness, such peace. Here, indeed, one might "share with God the silence of eternity." I felt that I could have remained there forever, not counting the minutes, and that, had I been able to stay, I should have accepted with unperturbed willingness whatever spiritual happening might enter my receptive inward consciousness. If no experience at all came to pierce the wholeness of the silence, I should have received that with equal delight.

How seldom in our noisy twentieth century is it possible to find oneself alone with the infinite!

When in human history has man been so beset by turmoil, unbearable noise, bombardment of ideas, and confusion of differing goals? He is fragmented to the point of frustration, despair, and rage—a rage which bursts out from time to time like a series of boils on the body of an unhealthy society. How has it happened that we have fallen into such a plight? How can our sickness be healed?

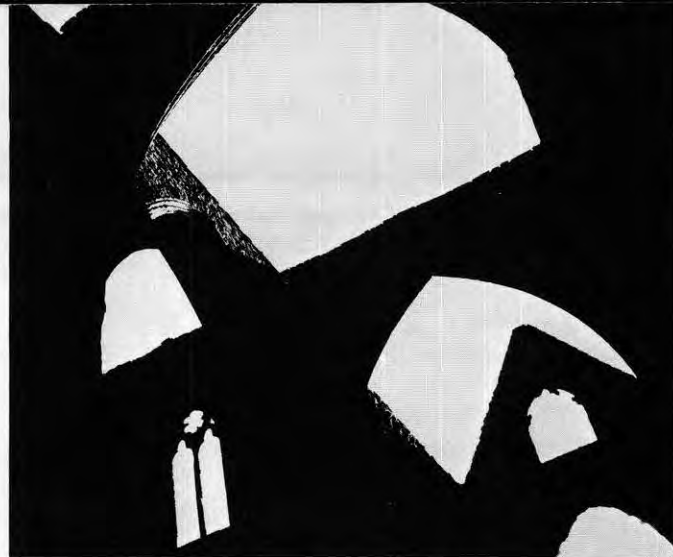
A religious person believes the cause of the disease to be man's alienation from God. The remedy lies in acknowledgment of God's reality. To many persons such a statement is meaningless, however, for many cannot trust what seems irrational and not subject to objective proof. How is faith in God to be made reasonable to rational men?

The answer need not be complex.

To assert that life is fundamentally a mystery is in accord with our knowledge of the rational. We did not make ourselves. No matter how much we have learned through our senses, our experiences, our experiments, our errors, and our successes—all of our knowledge eventually leads us into confrontation with our unknown origins. It is a universal mystery to which we need not hesitate to give the name of God.

God is, indeed, too vast to be comprehended in finite terms. The living religions define divinity as being beyond all attributes, self-subsisting, known only to itself. Man today seems to have grown remote from the wonder of this fact and to have lost the truth that he is utterly dependent upon this undefinable mystery.

Man is, indeed, a wonderful creation, and nothing known to him can surpass the marvel of himself. As he



Photograph by Takao Akiyama

*Tintern Abbey, Monmouthshire, England*

has evolved throughout history he has let himself be led to believe that his marvelous achievements have originated out of his own wisdom and virtue. His emphasis upon humanistic rationalism, his devotion to ego-centered freedom, his ruthless indulgence of his appetites at the expense of the whole, have brought him face to face with the frightening limitations of his power. He will be forced, eventually, to acknowledge his inability to explain the fact of his presence in a vast creation.

Today it is imperative that we realize the true nature of religion. Ramakrishna, to whom the Vedanta Temple in California is dedicated, taught that living religion is one and eternal, and that no single form of faith is the *only* way to truth. How little has this been understood! No wars fought in the name of religion have ever had anything to do with religion; no conflict stemming from prejudice against a neighbor for his religious affiliation has ever arisen because of genuine religious conviction. No founder of any of the world's great faiths has ever, himself, proclaimed, "My way is the only way", but rather, "God's way is the one way." It is the followers of the prophets who have institutionalized and distorted the reality of their message. Religion, if it is true and alive, is never divisive. Religion does not set person against person, group against group, nation against nation. People make conflict through competitive self-interest, and all too often they conceal this truth from themselves in the name of righteousness. True religion heals, and its very first attributes are harmony, lovingkindness, forgiveness, and self-transcendence.

God is whole, and all the manifestations of creation are parts of this wholeness. Man is one of these parts and, as a part, he cannot grasp the meaning and shape of the whole. But through God's grace he can discover with each breath a new aspect of the divine being. Is it not reasonable and fitting that he should worship, give thanks, and bow down in all humility before this magnificent, awesome author of all that is?

To do this we need sanctuaries in which to realize the stillness which I felt so briefly in the beautiful Vedanta Temple. If we truly desire this, God, Himself, will build it within us even in the midst of external confusion and clamor. And then we shall be within that temple wherever we are and forever.



# The Policy of This Prudent Sect

by Jack C. Ross

WHEN I WAS YOUNG and a Boy Scout, I remember that they used to tell us that no Boy Scout had ever been brought before a court of law. It was not until many years later that a less gullible friend pointed out to me that it was because they never admitted boys who did not behave very well into membership in the first place.

I suppose it was such an image that was in my mind when I came across an item in Sir Frederic Eden's *The State of the Poor*, 1797. In Book II, Chapter II, Volume 1, he examines diet, dress, fuel, and habitation of the laboring classes and ends with the note that is given below. The subtlety of his interpretation makes this little item worth pondering by Friends of the present day:

*The singular economy and good management which are to be found among Quakers, are highly deserving of general imitation: it may, however, be doubted, whether the accounts which are usually given respecting the Poor, that are to be found among this respectable order, are altogether correct. Dr. Lettjorn, in his Memoirs of Dr. Fotherfill, observes, that "what is familiar and near us excites little scrutiny or investigation; but the time may come, when a wife Legislator may descend to enquire, by what medium a whole society, in both the old and new world, is made to think and act with uniformity for upwards of a century;—by what polity, without emolument from Government, they have become the only people on earth free from poverty;—by what economy they have thus prevented beggary and want among any of their members, whilst the nation groans under taxes for the Poor."*

The above is certainly a very striking passage, and well deserves that attention and consideration which it seems to solicit. It is to be regretted, that this pleasing writer did not see fit to give his Readers some detail of that polity which he appears so justly to admire, and which it is so much the interest of all orders and classes to emulate. Much as it falls within the scope of this Work to go into the discussion, data seem to be wanting for it to all but the immediate members of the society in question. Quakers only can know, or inform others with accuracy, how far it is, or is not, true, that there neither are, nor have been, any Quaker beggars; nor, what is neither less extraordinary nor less commendable, any Parochial Poor, of their sect. They, however, will forgive one, who, far from entertaining any ill-will towards their society, has a very sincere respect for it; yet doubts, whether there may not be something like a fallacy in the foregoing extract. There is reason to believe that the people of this society advert, with great care and strictness, to the moral conduct, as well as to the religious faith, of their members: and considering, with great propriety, the want of industry, frugality, and

economy, (those instances of misconduct which most generally lead to poverty,) as the least pardonable moral delinquencies, they rarely fail to check their weaker brethren in their first deviations into idleness and extravagance, by admonitions of singular earnestness and weight. If, after such warning, the delinquents are incorrigible, and, continuing to be profligate, become also poor, they are then looked upon as irreclaimable offenders, unworthy of being any longer regarded as Friends; and so, in the phraseology of the Society, are read out, i.e. are expelled. Hence, there is reason to believe, that, though it may be true, that there are no Quaker beggars, nor any Quakers who receive parochial aid, there may be, and no doubt are, many under both these descriptions, who have

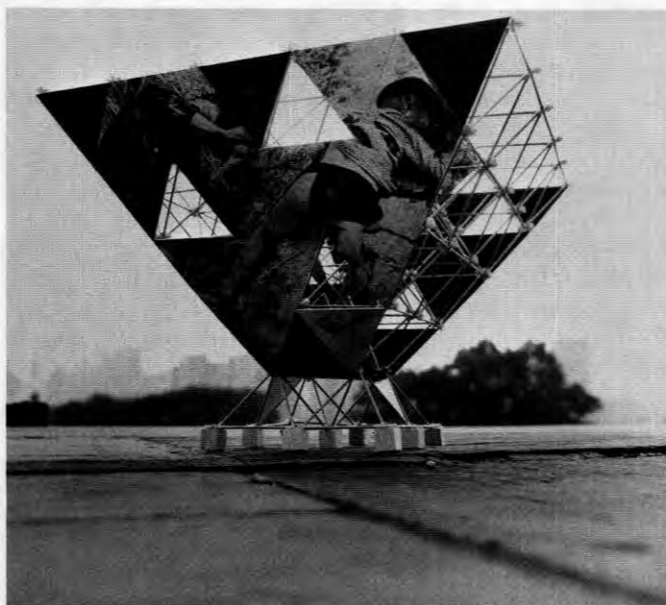
## Joy and Enthusiasm

ONE OF the distinguishing characteristics of the Religious Society of Friends is the truly voluntary nature of each aspect of its life: Becoming a member, attendance and participation in Meetings, work on committees, further participation as a vital part of an experiential religious fellowship. This means that each member enters with joy and enthusiasm into the life of the whole from an inner spiritual motivation and a desire for fulfillment in the common search for Truth.

In reality, it too often means that because we are busy doing other things that are also important to us, we do not assume willingly, or carry through effectively, the many primary Meeting tasks. These are truly responsibilities—even more so—because they are voluntarily accepted and carried out!—from *Friends Bulletin*, of *Friends Meeting at Cambridge, Massachusetts*.

been Quakers. As, however, neither the members of the National Church, nor the people of the nation at large, have any such coercive authority over disorderly persons, to check them in their progress to ruin, they are forced, in ten thousand instances, to see them first become spend-thrifts, and then Paupers. And, having no power of rejection, any more than they have of restraint, like the net thrown into the sea, they must needs receive all who offer; and, among others, no doubt, sometimes reprobate Quakers.

Still, however, the safe does not cease to be extraordinary; and, as such, it still merits consideration. For, admitting the fact to be as it is here suggested, that the Quakers really have not, strictly speaking, any Poor among them, the means they take to prevent it, shew very clearly, that they consider the want of industry, and the want of frugality, not only as the natural fore-runners, but as the general causes, of poverty. The instruction, therefore, conveyed to us by this striking fact, is, that, instead of exerting ourselves, as hitherto has been the case, only to relieve indigence and distress, however produced, it might not be beneath legislative wisdom to emulate the better policy of this prudent sect, and if possible, fall on ways and means to prevent them.



Photograph by Robert E. Dickinson

Specifications for "My Lai Sculpture," illustrated above: The sculpture is entirely of unpainted, inexpensive, natural materials; the structure is the five-foot-square module Unistrut spaceframe assembly; spaceframe parts are of galvanized steel; graphic material consists of photostats mounted with waterproof glue on three-quarter-inch marine plywood coated with marine varnish; footings are of concrete; written material is enlarged typewritten copy.

## A Theme for the Artist In Today's World

SEVERAL PERSONS have asked me why I chose as a theme for an artistic creation—My Lai Four—an atrocity committed by my fellow countrymen.

This is what I have told them.

No longer can I stand aside and watch while my country slides ever deeper into a moral abyss. I remember the revulsion the rest of the world felt when the Spanish Fascists bombed defenseless civilians in the little town of Guernica. Pablo Picasso has immortalized this tragedy in his art.

We Americans today accept similar happenings as everyday occurrences and go about our business as usual. I feel that festering sores of this kind should not be covered over but should be exposed to the fresh air of truth. We are like the "good" Germans of the 1930's, who chose not to see the indescribable evil that was being done in their names.

We bomb, we napalm, we defoliate. We "seed" vast areas with sensors—so that machines may take over the killing from us. Nineteen eighty-four already has arrived.

I believe that much of what is considered art today really is escapism into an ivory tower. It is not that I believe that the function of the artist is to create propaganda for a cause but that his theme should be drawn from the eternal struggle between good and evil in his society and in himself.

ROBERT E. DICKINSON

## An Experiment in Faith: Development of the Caring Community

by Rachel Davis DuBois

CONCERNED white liberals, who have worked hard trying to develop better race relations, may be finding themselves on a lonely limb. Black students—even in our new "integrated" schools and colleges—sit together at "black tables" in the cafeterias, a practice that may reflect a growing movement of separatism among blacks. Will this separatism grow until the feeling between the races is polarized even more? Will it disappear when blacks have achieved "ethnic cohesiveness"?

American Negro leaders insisted they wanted only what other American citizens wanted: Complete integration into the mainstream of American life. Therefore, black separatism must be a reflection of generations of white separatism.

Thousands of Negro participants in the civil rights movement have been jailed. Hundreds were killed. Except for token acceptance in some areas, housing, employment, and schooling for blacks is as poor as ever.

This fact may perpetuate a lack of faith and trust on the part of blacks and a feeling that whites never will change.

Most of the Negroes probably do not believe in permanent separation between the races in American life, but circumstances are pulling many in that direction.

Earlham College has a priority concern this year: The development of mutual acceptance and understanding between blacks (eighty students, five professors) and whites on the campus and in the Richmond community. President Landrum Bolling asked me to help in this effort by demonstrating and training others in the use of group conversation, dialog, and creative discussion methods.

Fifty-two community leaders, students, and faculty have participated since I have been in residence there. First, groups of white students learn to recognize their own racial biases and the probable reasons for them. Then they sit with a black member of the faculty who helps them see the largely unconscious ways they may be showing their prejudice against their black fellow students. Black students have a similar experience, and then small black and white groups meet together. In spontaneous, rewarding ways, the groups learned to enjoy and appreciate their ethnic differences.

Earlham College prides itself on being a "caring community," but when we look as directly as we have at racial differences, are we aiding the growth of that community? Should we, rather, concentrate on recognizing that which we have in common, regardless of race?

Perhaps the next step is to try to sense the needs of others as we meet together in classrooms, campus activities, and at our less "separate" dining tables.



## Will Quaker Women Please Stand Up?

by Levinus K. Painter

THE WOMEN'S liberation movement has led Americans to examine more carefully the leadership qualities of women in business, science, religion, politics, the professions, and public life. I submit that we should examine the place of women in the Society of Friends.

In theory, women are given equal place with men in public ministry, home affairs, and the general social structure. In practice, these principles of equality have been verified at times, yet limitations appear in other situations.

In appointing delegates to the Fourth World Conference of Friends in Greensboro, North Carolina, in 1967, Yearly Meetings had a commendable record. Women outnumbered men in some delegations. When it came to participating in the general programs, however, women were not well represented.

Three years later, American Yearly Meetings were invited to appoint small delegations to attend a conference in St. Louis. The call was issued by the Evangelical Friends Alliance, and almost all Yearly Meetings made appointments. Leaders among Friends apparently assumed that women were not able to struggle with matters of doctrine and structure: Ten Yearly Meetings appointed no women; five others named just one woman on each of their delegations. The result was that only eighteen percent of the total conference was composed of women; one woman appeared officially on the program.

Among the four participating bodies of Friends, only Friends General Conference appointed women as official representatives. Friends United Meeting, Evangelical Friends Alliance, and Friends World Committee sent all-male delegations to St. Louis.

Women were slightly in the majority among the delegates from the three Conservative Yearly Meetings, but no women were appointed to the delegations of Evangelical Alliance Yearly Meetings. New York Yearly Meeting, which has a long record of equality, appointed four women and two men as delegates.

What is our record as regards clerks of Yearly Meeting? As far as I know, only six American Yearly Meetings have ever had women clerks. Currently, New York and North Carolina have women clerks. Baltimore, New England, and Canadian Yearly Meetings and Lake Erie Association have had women clerks. New York Yearly Meeting has had three women clerks. Elizabeth L. Hazard served as field secretary of the former Twentieth Street Yearly Meeting for twenty years. No other Yearly Meeting has ventured to appoint a woman as field executive—but of course there was only one Elizabeth Hazard. I was thrilled to see an attractive young woman preside over one of the sessions of East Africa Yearly Meeting in 1971.

Friends do not have a very commendable record as regards appointment of women to serve on managing boards



Peter Walsh

of colleges. No actual figures are at hand, but obviously Yearly Meetings have been reluctant to appoint many women on the boards of educational institutions. In passing, we should note that a woman—Christine Downing—now is chairman of the Pendle Hill Board, so perhaps Friends are exhibiting a new awareness of the opportunity to use women Friends in places of responsibility.

No doubt there are more women Friends who should have the opportunity of exercising leadership in responsible positions. We have in our midst women who are worthy successors to Lucretia Mott and Susan B. Anthony. Nominating committees might take notice.

## Three Poems by Sara deFord

### God Is Dead

The intellectuals are talking.  
No tongue of flame  
Licks at their paper-thin facade of learning.

When I come in,  
They stop the *gaffe*  
Of speaking about the dead, who is my Father.

### There Is Another Heaven

Even Emily Post, if asked, would wince  
At recommending rules for our reunion.  
What God will do the Gospel barely hints.  
The rest have gone ahead—and what a family!  
“Many mansions”—a minimum of seven  
To segregate two sets of wives and husbands,  
And which beloved to go with whom? In Heaven  
We know they will not have to choose. We children:  
The schizophrenic one we never knew,  
The youngest, with her yellow curls and hair bow,  
By suicide, or murder, up there, too?  
No, if we come to ghastly reminiscing,  
Though I should lose all Heaven, I would not tell.  
Blot out remembrance. List me with the missing.  
Release me, burning, among strangers down in Hell.

### Two Advancing

They were two advancing on a dusty road:  
A young boy running easily as he came,  
An old man hobbling on his cane.

“Does running go well for you, Son?  
I used to run, just the way you are doing.”  
“I’m late already, sir. I must be going.”

The old man watched the boy stir storms of dust,  
Reaching the far horizon, running.  
He chuckled, “Old men and their dreams of running.”

## Reviews of Books

**Beyond Freedom and Dignity.** By B. F. SKINNER. Alfred A. Knopf. 225 pages. \$6.95

A HARVARD PSYCHOLOGIST, who developed a method for modifying human behavior, discusses the philosophical and political implications of his technique. The method of "operant conditioning" involves management of the contingencies of an environment by selectively reinforcing ("rewarding") desired behavior.

This technique is successful in teaching pigeons to play Ping-pong; and prisoners, patients in mental institutions, and children with teaching machines have all modified their behavior toward patterns our society finds acceptable.

As B. F. Skinner himself most clearly realizes, however, this potential for control of human beings carries no guarantee that behavior will be modified toward ends long cherished by man.

Philosophy traditionally has been concerned with a better understanding of the felt difference between subjective and objective knowledge, mind and body, matter and spirit. Friends are familiar with Berkeley's idealism, which

"solves" this dualism by a system that emphasizes subjective experience.

Dr. Skinner's solution is built upon an opposite pole. His is not the philosophy of traditional materialism, but of absolute environmentalism. He uses criteria of accessibility (observability), efficiency, and productivity and constructs a new view of human beings as totally controlled by their environment. He includes in this environment the messages from sense organs and the phenomenon individual memory. Environment for him does not stop at our skins.

This interpretation of man disposes of freedom of the will because the composite effect of all the contingencies of an environment can elicit only a single behavioral act. Nor does dignity remain: We cannot credit value to an individual who acts without choice. For the author, the time has come to throw out the concept of an "autonomous motivator" that works within man, as the concept of animism had to be dismissed from the sciences of physics and biology.

The dissonance between traditional perspectives and his explanations of

psychological processes, such as feeling and thinking, may explain the intense hostility of some of his reviewers. Other critics attack what they see as guaranteed totalitarianism in a state run by Skinnerian conditioning.

What are the goals of this philosopher-psychologist?

Dr. Skinner, like every other meta-physician, must move to presumptions. His goals are based on Darwinian theory. He presumes value for the survival of the individual, the survival of others close to the individual, and the survival of "the culture." A hierarchy of value is implied although not stated—"the greatest good for the greatest number."

What is "good" is simply that which reinforces; that which causes the organism to repeat behavior just elicited. Upon this single concept, a culture may be designed and created. Dr. Skinner believes previous designs have been based on the literature of liberty and individual worth because man might thus avoid the aversive controls of men and cultures with less valued goals. Now this psychologist shows how positive reinforcements may be substituted for coercion and punishment to reach a society at once more equitable and more good. Critics, who ever since the publication in 1948 of Skinner's Utopian

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novel, *Walden Two*, have seen him as the disciple of dictatorship, have failed to acknowledge the fear, compassion, and hope that infuse *Beyond Freedom and Dignity*. Dr. Skinner proposes specific steps to control the controllers of a Skinnerian society in order to avoid absolutism by accident.

Two contradictions in the presentation suggest that the concepts of freedom and dignity, while modified, may still be useful and perhaps true. His arguments have a lack of clarity about the reciprocal relationship between the organism (a semiclosed biosystem) and the environment. He chips away at autonomous man, invading even the self concept: "A person does not act upon the world, the world acts upon him." Yet, on the other hand, he speaks of self-control and of the individual "manipulating the world in which he lives." While all may be environment, there appears to be a constellation of behaviors which Skinner can and does identify as "the controller." This controller has many of the attributes of an "autonomous motivator."

Similarly, there is a lack of consistency in Dr. Skinner's belief that the mechanism of both biological and social evolution is to "make an organism more sensitive to the consequences of its actions" and his denial that "the future is effective in any way outside of the immediate environment." Animals who can manipulate abstract concepts can consider differences among the reinforcements of a variety of possible future states. Movement toward the preferred and selected future reinforcer reflects a teleology or goal-directed behavior that is at once characteristically human and superfluous in considering physics or biology.

*Beyond Freedom and Dignity* is recommended to Friends because it is concerned with the ethics and politics implicit in a new metaphysical view, with liberty and the pursuit of happiness. Further, our defense against potential totalitarianism must begin with an understanding of its philosophical and psychological base.

CHARLOTTE P. TAYLOR

**Humanizing Schools.** By DOUGLAS H. HEATH. Hayden Book Company, New York. 228 pages. \$5.95

DOUGLAS HEATH speaks primarily to secondary schools, especially to white suburban groups. He suggests that we have been so preoccupied fighting trivia—beards, beads, long hair, short skirts—that we have ignored the important

changes in our society that greatly affect the maturation of youth.

He points out three trends in their lives that have deeply affected our youth: Boredom, belongingness, and meaninglessness. To account for this dullness of the spirit, he looks to our changing society, the erosion of the family, the declining influence of the Church, the death of the neighborhood community, the rising influence of the peer culture, the growing tyranny of the mass media, and the emerging "system" in our schools.

Evidence from several studies is that important determinants in a student's development are the humanistic climate of the school, the student's sense of being involved in its program, and his feeling of at-oneness with the purpose of his teachers.

No one knows the student as a whole person—his interests, skills, worries, fears, hopes, and frustrations. No one helps him find himself. Perhaps we will get beyond subject matter and to the student as we approach the next decade.

Douglas Heath ponders on our criteria for college entrance. He questions the seating arrangements in most classrooms, which assures a teacher-dominated class. He urges cooperation among students instead of competition.

Those who want to improve their schools and are not deeply attached to things as they have always been will find Douglas Heath's book an inspiration and a spur to continued search for ways of helping students to become agents of their own growth.

BESS LANE

**Training for Nonviolent Action for High School Students: A Handbook.** By BIDGE MCKAY, for Friends Peace Committee, 1515 Cherry Street, Philadelphia 19102. 48 pages.

THIS INFORMATIVE material will be useful to young people interested in non-violent action techniques and nonviolence in their own lives and to their teachers, who may think of nonviolence as "no overt violence" or as "preservation of a calm outward situation and the suppression of attempts to resolve conflicts" rather than as "social change and elimination of systematic violence."

The handbook is mimeographed; typing is on the left-hand page only, with the opposite page blank for notes, comments, opinions. A printed follow-up booklet for college-age young people is in preparation.

Written largely in question and suggestion form with a do-it-yourself em-

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phasis, the handbook contains an outline of a fifteen-hour general course of training for nonviolent action, two pages of addresses of resource centers where further information may be obtained, and a selected bibliography. There are numerous hints about role-playing (which “allows participants to explore conflict on the emotional as well as the intellectual level”) and strategy games (which “encourage groups to make, carry out, and review long-range plans”). There also are outlines of skits for street theater.

A valuable feature is a reprint of the official Selective Service memorandum (now withdrawn) on “Channelling.”  
M. C. MORRIS

**Pictorial History of the Doukhobors.** By KOZMA J. TARASOFF. Illustrated by WILLIAM PEREHUDOFF. Modern Press, Saskatoon, Saskatchewan. 280 pages

LEO TOLSTOY, with profits from his writings, and members of the Religious Society of Friends in Great Britain and the United States, as well as other sympathizers, in 1898 provided the financial support for the settling of some seventy-five hundred Doukhobors in Canada.

The long ties of Friends with the Doukhobors became once more apparent when studying this beautiful and enlightening book. It is in three parts: A sociological study of the Doukhobors; early life in pictures, from the beginning in southern Russia to their settlement and successful development in Canada; and their contemporary life in pictures.

Photographs and text present the origin, philosophy, and activities of these pacifists. Throughout this century Friends in the United States and Canada have been giving support to the Doukhobor testimony.

Koozma J. Tarasoff and Nadya Tarasoff, born Doukhobors, and their children attend Ottawa Meeting.

CURT REGEN

**Travellers Joy.** By HANNAH TAYLOR and RUTHANNA HADLEY. William Sessions Limited, York, England. 144 pages. \$2.00

SOME PEOPLE wear many hats—and here we have a book of recipes and lore to use with each. Teachers will find it useful in social studies programs and in foods classes and as a way of making mathematics meaningful.

Travelers can gain an inkling of the kinds of foods they may expect when they leave the tourist's paths. Those who plan to live and cook in regions foreign to their way of life can easily



check our standard American measurements against the Imperial and European. All can try the recipes at home to see what life is like in other parts of our world.

I wish that a means of correctly pronouncing the names of the dishes had been included and that all recipes gave the approximate number of servings, but I am glad that many recipes have been adapted to the tastes (and availability of ingredients) for each region.

Quantity recipes (ten to eighty servings) are scattered throughout the book. Many of the recipes easily adapt to outdoor cookery.

Much of the charm of this cookbook comes from the authors' obvious delight in worldwide sharing of friendship and recipes. Where else can one find a recipe using "pigs trotters" instead of pig's feet? Best of all, most of the recipes serve our own food needs at a rather moderate cost of time and money.

JOAN P. SHARPLESS

**Labor Radical. From the Wobblies to CIO. A Personal History.** By LEN DE CAUX. Beacon Press. 557 pages. \$15.00

**The Utopian Vision of Charles Fourier. Selected Texts on Work, Love, and Passionate Attraction.** Translated, edited, and with an introduction by JONATHAN BEECHER and RICHARD BIENVENU. Beacon Press. 427 pages. \$12.50

EACH OF THESE BOOKS in its own way is extremely personal.

One will interest a small circle of labor-radical people because it reminisces over the battles of the twenties through the fifties, but it has some pertinence for radicals and reformers today, too.

The other is a modern-day anthology of the works of an eighteenth-century philosopher who had considerable vogue in the 1840's and after and who may be of interest to us.

De Caux's relevancy to Friends, however, is not in his personal story of a New Zealand clergyman's son who rejected Harrow and Oxford for the life of a wandering laborer and labor-journalist in America after 1921, but rather in the next to last chapter, "Identified Communist," where he tells in detail the story of the persecutions and repressions of the McCarthy era as they affected one individual. Congressional committees, the Department of Justice, and the F.B.I. play the same sinister game they now are playing—spying on, hounding, and jailing dissenters.

Fourier, viewed sometimes as prophet,

sometimes as madman—a seminal source of anarchistic, moderate socialist, and Marxist ideas—is here portrayed in his writings that stress his vision of work and love.

As an avowed enemy of civilization's corrupting influences, Fourier projected a brave new world so organized that people would love their work and love each other. Some of his projections, despite their bizarre settings and nomenclature, may be useful to those today who reject the corporate state and seek a new country.

God does not play much of a role in either of these two books, but man on his rough road to heaven walks on every page.

THOMAS E. DRAKE


**The Validity of the Christian Mission.** By ELTON TRUEBLOOD. Harper & Row. 124 pages. \$2.95

ELTON TRUEBLOOD for years has been urging Christians to work as well as to worship. In *The Incendiary Society* he described the scattered church and the gathered church; gathered in enriching and encouraging fellowship and worship; scattered in mission, in service wherever need is seen. From its beginning, Christianity has been a missionary faith. As a result, it has become a world religion. (Elton Trueblood asserts it is the only world religion.) From time to time, the goals and methods of missionary effort have changed, but the sense of mission is necessary to a really vital Christian faith.

Beginning with a brief review of foreign missions and their important results in the past century—including vigorous anti-imperialism, perhaps more important in countries that had colonies than in the colonies themselves—the present book considers present fields of missionary concern. Valuable work still is being done in the "foreign field"; but Europe and other parts of what used to be called Christendom are now mission fields. In many cases, the most effective work is done by committed Christians along with earning their livelihoods—by teachers in universities where it is fashionable to disparage religion; by workers and middle-level executives among workers distressed by the pressures of modern society; among needy people wherever they may be found (and the worst needs may not be economic).

Worship. Recognize needs. Work. The specific suggestions would repay study by an adult class or a Committee on Worship and Ministry. The justifica-

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tion given for Christian missionary work might stimulate interesting discussion. The implication seems to be that if Christianity is right other religions must be wrong.

Some of us who cherish the Christian faith as best for us nevertheless feel an obligation to respect other faiths and to be grateful for their contributions to ours. After all, Zeus in modern Greek is written Theos. This does not mean desire for an amorphous merging of faiths. Cultural relativism cannot be dismissed by an assertion. But one who really believes anything needs at times to express the belief, even if not intending "to preach the gospel with his sword."

So, once more, we thank Elton Trueblood for stimulating and edifying suggestions for our religious self-discipline.

RICHARD R. WOOD

**Touchstones of Reality.** By MAURICE FRIEDMAN. Dutton. 342 pages. \$10  
THE SUBTITLE, "Existential Trust and the Community of Peace," suggests the stance the book takes as a testimony to pacifism as well as an experimental faith in God.

An autobiographical account introduces the unusual background of the Jewish author and his decision to be a pacifist in the Second World War. His pilgrimage of faith made him consult with special eagerness the religions of the Orient for a message that speaks to the contemporary mind. This search also brought him close to Quakerism, with which he continues his spiritual fellowship as a popular Pendle Hill lecturer. But whatever enrichment from these associations he has gained and here liberally shares with the reader, his love for and loyalty to Judaism remain his guiding motivation.

The inspiration that the Hasidim, especially Martin Buber, their most prominent interpreter, have bestowed upon him made him their admiring spokesman. The relationship he sees between Hasidic teaching and the Oriental religions is most revealing. His opinions about the conventional tenets of Protestant theology closely resemble Unitarian-Universalist teaching. With an enormous range of references to the Oriental faiths, he erects an eclectic mansion that offers hospitable shelter to a broad variety of convictions.

It is a stimulating and colorful book, in which especially the author's students in Temple University and at Pendle Hill will immediately recognize their persuasive mentor.

WILLIAM HUBBEN



### **China and Russia: The "Great Game."**

By O. EDMUND CLUBB. Columbia University Press. 578 pages. \$12.95

THE GREAT GAME between China and Russia for dominance began early in the seventeenth century and continues today, complicated now by the third imperial power, the United States. It is Edmund Clubb's contribution, based on twenty years of service as an American consul, mostly in northern China, and on patient research since, to trace the story in a classic of power politics beginning with the rise of the Mongols in 1223.

As Russia spread to the Pacific and then to the Yellow Sea, lesser groups were caught between the two giants. Thus, Mongols and the peoples of central Asia were used; in the nineteenth century, the Game became triangular, with the Europeans and then the Americans each being sought as allies of Russia or China. Japan joined the cast from 1894 to 1945. The lesson is that when one side was weak it sought help, at a price, from third parties. Thus, Russia used China in the past century against England and Japan, especially under the Kuomintang, while Chinese factions tried to use Russia against each other and finally against Japan. The Mongols are still caught between.

The Game since 1957 has been put aside by Mao Tse-tung, who strikes Edmund Clubb as inept in foreign policy. With Peking closed off to American help and preaching revolution in the still-dependent new nations of Asia and Africa, the Chinese leaders increasingly berated Moscow for proclaiming peaceful coexistence and giving foreign aid to selected Third World countries instead of following Peking's call. Under "Mao's impatient millennialism" there was nothing in it for the Soviet Union, contrary to the rules of the Game and a foolish arrangement in any alliance.

The author believes that as things stood in late 1970, China and the Soviet Union probably will work out some collaboration against the threat of the United States in East Asia. For the future, he can only hope that "the instinct for self-preservation coupled with a humanistic wisdom may eventually prevail against the struggle for domination." However, based on his reading of history, he is not so sure.

The reader is in the hands of a guide who identifies national interest through the maze of political change. His thesis of the importance of the

Great Game brings a new emphasis to our understanding of Chinese foreign policy over the past one hundred years.

THEODORE HERMAN

**Why Men Rebel.** By TED ROBERT GURR. Princeton University Press, Princeton, New Jersey. 421 pages. \$12.50

PSYCHOLOGY, history, and other "human sciences" are factors in the sources of political violence and reasons for various kinds of violent rebellion. Ted Robert Gurr, a political scientist, deals extensively with the economic and political issues leading to violent rebellion and less obvious causes, such as rising expectations.

He devotes little space to nonviolent rebellion and various peaceful means of obtaining changes as substantial as those usually associated with successful revolution, and it seems to me that he can be faulted for dismissing nonviolence as ineffective and therefore unworthy of detailed consideration.

He apparently has accepted the conventional thinking that nonviolence is a fine idea that does not work, while violence is likely to be the most effective way of achieving some desired change. The book, though, provides evidence that most violent rebellions succeed only in bringing violent repression and suffering.

He passes over Gandhian doctrines of nonviolence as a generally unimportant extreme at the opposite end of the ideological spectrum to Sorelian glorification of violence. He argues that the contemporary appeal of doctrines of nonviolence is weak because of dramatic evidence that violence can be more effective. His assessment may be correct, but Friends and others can argue that history provides evidence that violence usually is ineffective; nonviolence might be more effective.

Significant attention is given psychological analyses of rebellions and the men who made them. I believe this approach to understanding is important and will appeal to Friends who appreciate the influence of individuals' feelings and beliefs on the course of large-scale human endeavors. Possibly because this approach is relatively new, or possibly because it almost requires mixing fact with speculation, many specifics may be questioned. For example, the author quotes approvingly a study of Lenin, Trotsky, and Gandhi to the effect that "the revolutionist is one who escapes from the burdens of Oedipal guilt with ambivalence by carrying his conflict with authority into the political realm."

Psychological evidence that suggests that men have a capacity but not a need for aggression is presented convincingly.

On the other hand, it is asserted that the discontented have a "fundamental disposition to aggression." There are other semicontradictions of this sort, which should be regarded as a measure of the complexity of humankind rather than as a weakness of the book.

Ted Robert Gurr has gathered an impressive lot of historical illustrations to support his analyses, which frequently focus on historically familiar events from an unusual and thought-provoking perspective. His language and the sometimes extreme formality associated with "theory-building" in the social sciences make some parts of this book difficult reading.

LOREN HEPLER

**Reynier Jansen of Philadelphia, Early American Printer, A Chapter in Seventeenth-Century Nonconformity.** By J. G. RIEWALD. (Volume XI in Groningen Studies in English, edited by R. W. ZANDVOORT.) Wolters-Noordhoff Publishing, Groningen, Friesland, The Netherlands. 310 pages. 35 guilders (approximately \$10.00)

IT MAY SEEM strange to Quaker readers that this biography first devotes three chapters to general Quaker history (in Pennsylvania, Philadelphia, and The Netherlands, respectively) only finally to begin chapter four: "Who was Reynier Jansen . . . ?" One must remember that this series, "Studies in English," is read by many who know nothing of Quakerism. Even Quaker readers often are unfamiliar with details of their own history.

The reader soon discovers that J. G. Riewald writes skillfully in English. His book is pleasant to read and at the same time reports his extensive research in finest detail. Little was known about Reynier Jansen, and even that little now appears to include many errors, so this book fills a distinct gap in the story of the early Quakers.

Reynier Jansen was a Dutch Quaker, born in Friesland about 1650, who moved in 1698 to America, where he became Philadelphia's second printer (William Bradford had left in 1693), serving the Yearly Meeting there for seven years until his death early in 1706 (a few weeks after Benjamin Franklin was born). Only one-third of the book (pages 42-139) is actual biography. Appendices include: Fifty-five pages of annotated bibliographical catalog of the forty-three items Jansen is

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known to have printed, forty-six pages of footnotes to the main text, thirty pages of references cited, and twenty pages of index. The author does the reader the compliment of assuming he can read quotations and correspondence in French, German, and Dutch without English translation—a refreshing change and a distinct economy in length of text. No library of Quaker or American or Dutch history or biography or library on the development of printing should be without this excellent book.

FRANCIS W. HOLMES

### Cinema by Robert Steele

THE FANFARE preceding the release of Roman Polanski's *Macbeth* prepared me for violence. Some of the blood and gore was excised in order to displace an initial X-rating with an R-rating. Polanski said he liked the film better after the cuts were made. Now the film has about the amount of violence we would expect in a new rendition of this play.

Those who know Polanski's past films, *A Knife in the Water*, *Repulsion*, *Cul de Sac*, *Fearless Vampire Killers*, and *Rosemary's Baby*, are aware of his mastery in handling actors and movement. *Macbeth* shows him to be a formidable and growing young director. He was born in 1933 and attended a film school in Lodz, Poland.

Polanski and Kenneth Tynan, theater and film critic, conceiver and cowriter of *Oh! Calcutta!* and literary adviser to the National Theatre of London, wrote the screenplay in seven weeks.

Faces unfamiliar to film audiences were sought for the cast. The actors and actresses, however, are experienced players from the British stage and television. John Finch, who was seen for about three minutes of *Sunday, Bloody Sunday*, plays Macbeth. Francesca Annis, Lady Macbeth, played Ophelia to Nichol Williamson's *Hamlet*. Finch is twenty-eight; she is twenty-five. Both are attractive and effective. Their youth means a weakening of the play in some ways and giving it credibility in others. They are so inexperienced in even contemplating murder that they seem unconvincing in bringing off their crime. Their performances are not memorable in grandeur and beautiful reading of verse as were those of Judith Anderson and Maurice Evans, but the dramatic development is smooth, and they contribute a look to the film that can make audiences feel it all actually happened.

Macbeth and Lady Macbeth do not approach their characters as if they are playing a tragedy. After all, they did not know the killing of Duncan would end tragically for them. Their immorality catapults them into a tragedy, so that Shakespeare's treatment of the commandment, "Thou shalt not kill," is visualized-verbalized for an audience.

The film took twenty-eight weeks to shoot. The landscapes and battles were shot in Snowdonia National Park in Wales. Macbeth's castle is Lindisfarne Castle, off the Northumberland Coast on Holy Island. Bamburgh Castle in Northumberland was used for the royal residence at Dunsinane. Interiors were shot at Shepperton Studios, outside of London. Sets, costumes, and props are authentically convincing. Gil Taylor's cinematography is exquisite.

The film is less successful than one would wish, but that is not the fault of Polanski or Tynan. My malaise is the same as I feel when I see Shakespeare on film.

In the filming of Shakespearean plays, backgrounds of scenes are extended, and the physical reality of what is suggested in dialog is made visible. To have offstage action reported onstage is a cop-out in a movie. In film, we should see what happens.

To suggest rather than to show in a film is determined by the style of a director and is his responsibility to the raw material he is trying to present. To suggest the numerous murders and assassinations in a film which are reported in Shakespeare's play would result in our seeing a film that looks as if it were made by high-schoolers without a budget. A stunning production, despite its gore, is preferable to a photographed play. The concrete, visual reality of a film is its strength. The reality of theater is mostly in the mind.

Rightly, no actors' lips move when we hear the soliloquies. Shakespeare had no way of handling inner speech, unuttered monologs of thinking prodded by conscience, except verbalized declaiming. The sound film solves this problem.

This *Macbeth* is mostly a spectacle. Because it is a movie spectacle called *Macbeth*, those whose loyalty is to the play may dislike it. They will think they are offended by what they see—principally, the violence. Polanski justified the violence in the film when he said, "If you don't show violence the way it is, I think that's immoral and harmful. If you don't upset people [with violence] then that's obscenity."



# Letters to the Editor

## Redemption Out of a Spirit of Love

I SHOULD LIKE to express further thoughts on *The Trial and Death of Jesus*, by Justice Haim Cohen (Friends Journal I.1).

Friends, certainly, should bring a warm spirit of receptivity to the effort to establish a closer relationship between Christians and Jews, but there is considerable reason to question that Justice Cohen's book will contribute to this.

The main thesis of this book, as reported in Friends Journal, reveals serious problems, which appear to arise from a lawyer's advocacy of a particular cause and from what may be a peculiar weakness of Talmudic scholarship.

A lawyer uses the reasoning process, but his use of it may easily be subject to an unfortunate degree of distortion because of his interest in attaining a certain outcome. A lawyer uses reasoning, but he does not use it in a disinterested manner.

Justice Cohen may argue very successfully that justice, as a matter of observing legal forms, may well have been insured in the case of Jesus, but the conviction remains that justice in

a genuine, authentic sense is something of far greater importance than the observance of forms.

The crucifixion of Jesus, like the death of Socrates and a long list of persons who sacrificed their being for the advancement of good, was indeed a tragedy. But one does not contribute to a warmer spirit of fellowship between Christians and Jews by trying to negate the injustice or the tragedy that occurred. None of us, Christian or Jew, is free of the sin of terrible injustice and tragic error. Fellowship can grow only when we can embrace each other, freely acknowledge the evils we each have done.

Certainly, Jews should have little hesitance in acknowledging evil, for when one reflects upon the history of Western civilization, with its appalling sum of evils done to Jews by Christians, the evils that may be laid against the Jews pale in comparison.

We are, as Jesus said, an evil and adulterous generation and have been over and over. The first step toward redemption is the acknowledgment of this. Let us gather together in fellowship, acknowledging our disposition for evil, and out of a spirit of love, let us

seek the redemption that will lift us from these evils.

R. W. HARRINGTON  
Flushing, New York

## Debate Over the Meaning of Life

HAZEL POOLE (Friends Journal I.15) reports leaving Friends Meeting because there was no religious unity at a fundamental level. I recently became a Quaker for some of the same reasons she gives for leaving. For example:

She says: "... convincement comes ... only to those who in stillness look, listen, feel, and respond." I was indoctrinated, brainwashed, rededicated, and preached at until I could endure no more. In the stillness of Quaker Meeting I saw what Jesus was trying to get across to Nicodemus: Faith is not affirmation, but awareness.

She says: "Many people outside the Society are 'seeking' at the present time, but not just at the level of intellectual ideas or 'notions.'" I think the problem is one of not knowing where you belong. There are so many alienated and alienating places to be that it is no wonder those of us in such a predicament feel lost. In my own bitter wanderings, I found no answer to this question until I came to see that God is inside his universe, and so am I. One

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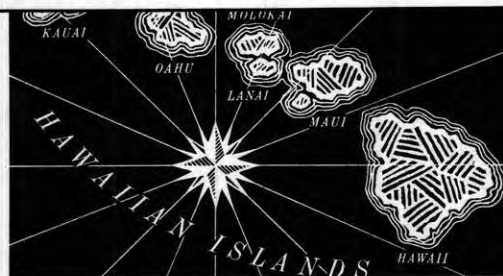
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can't get lost from God. This universe is our home. This is where we belong. We belong to God. Here. Now. Brilliant discoveries. But the Quakers had been thinking and saying such things for years.

She says: "... but I am sure that the Society of Friends could still do much to help open the channels through which new life may flow." I have found Friends open to candid and unembarrassed considerations of that basic—religious—question of life in ways few other church groups could tolerate. I have listened to young Friends and attenders witness to their religious convictions in ways that would embarrass most church groups, where the usual attitude is, "It's OK to talk about this religion stuff in the church if you knock it off at the benediction and don't take the stuff seriously."

Quakers may not all be coming up with the same answers, and they may not all like the same language. But they do not mind keeping alive the vital questions concerning the meaning of life.

In short, I became a Quaker because the Quakers *do* engage in serious debate over the meaning of life, not because they *don't*.

CARL NEWTON  
Raleigh, North Carolina

### The Several Ways to Know God

A YOUNG PERSON ("My First Real Prayer," Friends Journal I.1) expresses her uncertainty about the nature of God. The answer for Christians is found in the Gospel According to John 4: 24, in which Jesus said, "God is spirit, and those who worship him must worship in spirit and in truth."

That this young person was "taught to worship in trembling and loneliness and asking" is regrettable, but at any age one is free to think for one's self, to ask questions, and to pray and worship as one pleases.

To "interact" with "God or humans" it would seem that "anger" that is wrath or a feeling of hostility should be avoided. A measure of respect and courtesy in any sort of interacting with God or humans surely is desirable.

The question is asked, "How can I get to know you [God]?" That shows that Jamie Anne Scott is a seeker, as I also am. After many years as a seeker, may I suggest there are several ways to know God—first, from those whose lives show even in small ways that God's Spirit is indwelling, from nature where

God is found in all growing things, from the song of birds, from sunsets and "the starry heavens above," and in the silence. Also in great literature, great religions, and meditation, where sometimes God's voice is heard and guidance is felt.

MARY S. POWELSON  
Washington, D. C.

### Soldiers Without Enemies

THE REVIEW by Robert H. Cory (Friends Journal II.1) is an interesting reminder of an important problem. That it is being explored is an encouraging sign of progress behind and beneath the so-called diplomacy of the front page.

The reference in the third paragraph to the phase in United Nations thought and action of "effort to punish 'aggressors'" suggests one comment.

Certainly in the League of Nations, and so far as I can remember in the United Nations, the purpose of sanctions was to restrain, not to punish, aggression.

Although Israel called for the withdrawal of United Nations forces of interposition from the Middle East just before the Six Days War in 1967, the United Nations force of interposition in Cyprus is still preventing clashes between the not yet fully reconciled factions in that country.

RICHARD R. WOOD  
Riverton, New Jersey

### A Letter From Martha Dart

YOU MAY BE interested in a letter I received from Martha Dart, written January 25. Referring to the publication of her letter about the Pakistani refugees (Friends Journal XII.1), she comments:

"The resulting inundation of mail and checks to deal with has been very satisfying but not conducive to keeping up on personal correspondence. . . .

"One thing has made me do considerable searching into my pacifist soul. A Quaker (an American with CARE in Dacca—he was not evacuated but stayed clear through voluntarily) came to meeting for worship a few Sundays ago in Delhi and talked with us afterward about his experiences. He spoke quietly and unemotionally, but you could feel the deep joy in him over the liberation of Bangladesh.

"He said the joy and relief and gratitude of the people there was overwhelming. Indian troops were welcomed into all the homes, and there was gen-

uine rejoicing. Then he said quietly: 'If ever there can be a just and humane war, this was it.'

"It does make one wonder whether there may not be times when force used to liberate tortured people is perhaps more right than being nonviolent and letting genocide and cruelty continue. Of course if the big powers, particularly the United States, had taken steps in the form of moral sanctions (which the United States had the leverage to do) to stop the genocide in Bangladesh as India had begged them to do, it seems possible that war could have been averted. Well, it is food for thought."

Later in the letter, Martha Dart refers specifically to the refugee problem as it is today:

"All groups, of course, who have been working with the refugees are in the process of 'proceeding as way opens' and the more 'discretionary' funds can be the better, because things are changing so fast. Most recently I understand a lot of the Ramakrishna clothing money has been used for warm shawls for the women and sweaters and warm clothing for the children in camps located in the colder areas.

"Now that so many refugees have gone back, there is considerable need for help in reconstruction of all kinds, as well as continuing need for the well-being of those still in camps.

"Most people that I know of who have been involved with refugees are very busy *right now* surveying the various needs and deciding where best to put their efforts. As these decisions are made and I am able to learn more, I'll keep thee informed."

FRANCES J. ROSS  
North Bennington, Vermont

### A Middle-Aged Person's View

MANY FRIENDS are today confused in the dichotomy between freedom and commitment (Friends Journal XI.1). We see our old commitments as exploitative. We seek the freedom to avoid warmaking, to learn in unregimented ways, to try new modes of living, to open new avenues to women, and to do unconventional work.

The danger is that in denouncing the old commitments, we devalue commitment itself. Yet it is nothing else than commitment that prevents exploitation.

Communes do not carry the same commitment as families. (Of course, communes *can* carry commitment, and many families do not.) College graduates find more and more difficulty



identifying a type of work to which they will commit themselves. Hundreds of pets are abandoned on college campuses every summer. Young people live together without committing themselves for a long period and without defining the responsibilities of one to the other in case of breakup.

In our polarized society, one who speaks for commitment may be identified as reactionary, even repressive. I have been so accused myself, despite my support for women's liberation, conscientious objection, experimental education, and new modes of living. But all these are possible without the depreciation of commitment. The dichotomy between freedom and commitment must be resolved without the undue sacrifice of either.

JACK POWELSON  
Boulder, Colorado

### Friends and the Venetian Idolatry

CLIFFORD NEAL SMITH's concern for putting human assets into corporate profit-and-loss perspectives (Friends Journal II.1) merits serious consideration by many Friends.

Until the business plans of corporations take more serious account of their people and finance controllers accept responsibility for human assets, industry avoids a major social responsibility. American practice in this regard is an obvious indicator of our primary value, and it falls far short of the ideals we claim.

The problems may be more complicated than the article could deal with, but they are far less difficult than others with which industry copes on a regular basis. Major obstacles to dealing with them seem to be the shortsighted orientation that prevails where human assets are concerned and the panic-management that short-circuits planned programs. Too little attention is being given to the jungle-like environment created by industry's response to the current economic "adjustment."

To the extent this response has curtailed men's meaningful employment, caused professionally trained men to leave their professions, required youth to abandon educational plans, uprooted families in undesired relocations, fostered despair, and encouraged wasteful military production for employment purposes, the social ramifications are far more significant than one would learn from the news media.

In time, value systems behind many current anti-establishment expressions



Eileen Waring  
*Wisteria Vine at Pendle Hill*

will force some such system upon industry, even as other measures have been legislated. How much better for our society if it could more promptly become general practice because sensitive businessmen respond to a fault in their environment that hurts others.

ROBERT M. COX  
Frenchtown, New Jersey

### Paul Tillich and Quakerism

PAUL TILlich's writings have been a great support to me. I have not read his *Political Expectation*, which was reviewed (Friends Journal II.1) by John Lindberg, but I am familiar with Tillich's concept of "religious socialism," which Lindberg attacked.

I have no quarrel with anyone who says that Tillich's words do not speak to his condition. However, I do disagree with John Lindberg's strong implication that Quakerism is in basic disagreement with Tillich, and I submit that his characterization of Tillich's beliefs as "dialectical logomachy" merely betrays his own personal eagerness to set Tillich up for some Friendly clobbering that is no less brutal for having been done in the name of Quakerism.

I further submit that throwing pejorative labels at Tillich's ideas ("Romantic *Realpolitik*," "hypnotic dialectic") does not dispose of them—and where did John Lindberg get the notion that "A Quaker feels no separation from God"?

Those who appreciate Paul Tillich feel that his extraordinary intelligence operating in the service of his Christian heart was able to throw a lot of light on our modern predicament. What he really wanted to do with his political philosophy was to enable men to relate their political experience to their experience of God, and one measure of his suc-

cess is the fact that he was the very first German university professor to be fired after Hitler came to power.

Tillich once wrote that whenever one's philosophy is not sufficiently well thought out the temptation arises to fill in the gaps with devotional material. I think Friends are not immune to this temptation. For example, John Lindberg says that the Inner Light "leads men of good will to work for change within history while it is passing." To me this is just another pious generalization whose imprecision does not demolish Tillich's view but merely displays John Lindberg's sloppy thinking.

HOLLAND MCSWAIN  
West Chester, Pennsylvania

### Vitality, Faithfulness, Honesty

I VALUE Friends Journal for its forthright honesty in facing up to the many conflicting and confusing problems that face the Society of Friends. Some of these problems are different from ours only in a quantitative sense. Ten years ago, when Ruby Dowsett and I were with you, we had only one race problem, and we were able to report that relations were reasonably satisfactory. Now this city of Auckland is probably the largest Polynesian metropolis in the entire Pacific basin. Again, we had no drug problem. Now we have pushers of heroin, cocaine, and L.S.D. We, too, have problems of sexual mores.

I am glad that Friends Journal is open and does not "sweep under the carpet" things that must be brought into the light of day. Most of all, I value Friends Journal for its spiritual vitality and its faithfulness to our Christian witness to the reality of the life of the Spirit. On the peace question, we are enheartened by the courageous witness of so many Friends in your Meetings.

EDWARD DOWSETT  
Auckland, New Zealand

### Sexual Honesty, Faith, and Action

AS A MOTHER of four children reared in Friends schools, Meeting, and First-day school, I am glad to see Friends Journal open to the challenging question of sexual honesty.

God made us sexual creatures, among other things. Sexual responsiveness begins at birth, intensifies at puberty, blooms at adolescence, spirals upward for another thirty or forty years.

JUNE MELLIES ROBBINS  
Cornwall Bridge, Connecticut

# Friends Around the World



Claridge House, residential center of Friends Fellowship of Healing, Dormansfield, Lingfield, Surrey, England

## Claridge House and Friends Fellowship of Healing

by John Brighton

A DEEPENING CONCERN among many Friends for human suffering in the mid-1930's resulted in the appearance of numerous prayer groups. Some were closely associated with meetings for worship, and some were ecumenical in nature. It was, for the Society of Friends in England, a venture into the ministry of healing through prayer.

Among those who became involved was a small group who saw the need for a residential center where people could find quiet, and, in relaxing, become more aware of the presence and power of the Spirit. With no money, but with great faith, Claridge House and Garden was purchased and furnished. It became the focal point of the prayer groups now known as "Friends Fellowship of Healing." At Claridge House, staff and guests meet together for meals, music, and quiet times.

Esmé and I came to Claridge House as wardens in January 1971, not having had any previous contact with the Friends Fellowship of Healing. We found it easy and natural to pray there.

During our ten-month tenure, I have seen evidence of joints loosened; I have seen dull, lifeless eyes begin to shine. I have seen selfishness dissipate and concern and caring for others grow. I have seen older people who were overly conscious of their age find new purpose and vision, seeing how they might be-

come instruments of the Spirit for healing through prayer.

During the past half century, many healing movements have emerged. The healing ministry is associated with the "special" and the "unusual," and the word "miracle" often is used.

Our approach is somewhat different. We have no special gifts. We believe that the way of healing is a manifestation of the love offered to man in the Gospel of Jesus Christ. Paul Tillich, in *New Being*, writing of the Messianic Expectation says, "Salvation and a Saviour were expected. But Salvation is Healing. And a Saviour is the Healer." Jesus Christ not only healed the body; he healed the whole man. He brought into a unified consciousness with himself those who were separated and estranged. He reconciled man to God. He enabled man to become reconciled to himself. He enabled men, separated by religion, culture, and politics, to become reconciled to each other in himself.

As we see it, the healing ministry is the whole process of God reconciling the world to Himself.

We must ask ourselves not whether we are interested in healing, but rather, whether we are being healed. Are we being grasped by the Holy Spirit and becoming effective instruments?

Again I quote from Paul Tillich's *New Being*: "And when He died He left a group of people who, in spite of much anxiety and discord and weakness and guilt, had the certitude that they were healed, and that the healing power amongst them was great enough to conquer individuals and nations all over

the world. We belong to these people, if we are grasped by the New Reality which has appeared in Him. . . . We have His healing power ourselves."

Jesus himself did not think of healing as something which happened outside of known law but rather as evidence of the law of love. In answer to the question put to Him by John the Baptist, He pointed to healing and preaching as evidence of the reality of His own inner experience.

Later in *New Being*, Paul Tillich says: "How do we paint Jesus the Christ? The Gospel of Matthew paints Him as healer. We are responsible for painting other pictures. We have forgotten that 'Savior' means 'Healer'—He who makes whole and sane what is broken and insane in body and mind. This is the picture He has of Himself in His answers to Pharisees, to the Baptist, and in His commission to the disciples. For this, He gives them power and authority, for in Him the Kingdom of God has appeared, and its nature is salvation, healing of all that is ill, making whole what is broken."

On the question of faith, the important factor in healing, Paul Tillich says: "Faith means being grasped by a power that is greater than we, a power that shakes us and transforms us and heals us."

The phrase "a power that shakes us" brings to mind George Fox and the early Quakers who, after being shaken by the Spirit, brought healing to many persons—in spirit, in mind, and in body. The Gospel has much to say about man's healing potential, yet we know very little. I would hope that increasing numbers of Friends will seek, with the urgency of George Fox's seeking, to be grasped by that Spirit that creates in us a channel for this healing.

At Claridge House, we face the challenge: To follow and to understand. No longer can we perpetuate the false dichotomy. We are creating closer ties between Claridge House and Woodbrooke (although we are miles apart). Could there be a healing center in the United States, perhaps linked in some way with Pendle Hill, where the Holy Spirit could open the mind, cleanse the heart, and begin to heal society?

## Darkly Through A Glass

Joy distilled has tears inside.  
Silence echoes sounds of life.  
Peace is child of love  
But yet must fight her way.

EVELYN BRADSHAW



## Australian Friends: Concerned for Peace

THE NINTH Australian Yearly Meeting was held in historic Hobart, where James Backhouse and George Washington Walker held the first meeting of Friends in Australia in 1832. We lived together in The Friends' School and conducted our business in the beautiful meetinghouse.

In the summer school that preceded Yearly Meeting, L. Hugh Doncaster reviewed our Quaker heritage in two addresses on the Quaker testimony for peace.

Early Friends bore witness to the Inward Light in Every Man and refused to use "carnal weapons" against their brother. This principle, when applied in our complex world, shows that there are no areas in which God can be considered irrelevant. World peace is linked with the great social and economic issues of poverty and racial injustice.

The third session was given to accounts of peacemaking efforts in Northern Ireland and India and to Friends' opposition to compulsory military service in Australia.

The theme of peacemaking continued throughout Yearly Meeting. Since we met a year ago, the Australian Government has decided to withdraw its troops from Indochina; but the war has not ended and the Government continues to support the training of Cambodian forces in Vietnam. A statement was adopted urging a radical change in Australia's policy. It called for the allocation for constructive purposes in Indochina resources comparable in value with those already expended on military action in that area.

Young Friends' camp underlined the same theme. A Young Friend from Brisbane recounted his three weeks in gaol (he has eighteen months still to serve) for noncompliance with the National Service Act. Young Friends reaffirmed their total opposition to military conscription and offered their support for those who as a matter of conscience refuse to comply with it.

More than thirty Young Friends had spent a week at the Wellington ski hut, where bad weather resulted in close confinement and close companionship. Other talks were given on conservation and social work, and a renewed interest in Quakerism resulted in plans for discussion at next year's camp on Friends history, testaments, and social concerns.

The James Backhouse Lecture, given

by L. Hugh Doncaster, was "The Quaker Message: A Personal Affirmation." This searching examination of Quaker principles and the practice of Christian discipleship ended with the triumphant proclamation of George Fox's message: "The Lord's power is over all."

The tragic events of the India-Pakistan war were presented by Donald Groom; he urged on us the need to speak the truth at all times. We agreed to offer support to whichever Friends group may be able to help in constructive peacemaking.

Quaker Service Council Australia has sent funds to Friends Service Council (London) to help in setting up schools among East Pakistan refugees. Thanks to a large contribution by Austcare, QSCA has sent substantial funds to the Quang Ngai Centre and has helped the Gordon Barclay toy factory, which was set up for the rehabilitation of orphaned Vietnamese children. The Friends' Rural Centre at Rasulia in India continues to be a close concern.

The potential violence of racism in Australia was brought home to us in the report of A. Barrie Pittock on the Australian Council of Churches Conference on Racism held in Queensland last November and the subsequent violent demonstration against the unsatisfactory Aborigines' Act before the Queensland Parliament. He asked Friends to face up to the conflict between the violence of the system and the violence of the oppressed and urged us to make a special contribution in at least two areas: Training and commitment to a nonviolent constructive action programme and the injection of experience and workers in the field of race relations. Yearly Meeting agreed to make enquiries from the American Friends Service Committee whether an experienced worker in the field of black-white relationships and nonviolent solutions might be available to visit Australia to assess the situation, initiate a programme, and train Australian Friends and others.

Coinciding with Yearly Meeting, the library of the University of Tasmania mounted a fine exhibition of old Quaker books, some of which the Hobart Meeting has placed in the custody of the Library, where they will be made available for research. The chief librarian is actively seeking Quaker books and manuscripts to add to an already significant collection.

The title of the exhibition, "Publishers of Truth," reminds us once again

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and self discipline."

NEW ENGLISH BIBLE  
II TIMOTHY 1:6,7

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of our Quaker heritage. In the words of the James Backhouse Lecture: "Membership involves commitment not in a dead uniformity but in a living unity. It involves loyalty to the Society's insights as well as personal integrity."

FLORENCE JAMES, EILEEN BARNARD-KETTLE, TIM SOWERBUTTS

## Automated Warfare Replaces American Troops

ANTIWAR PROTEST at home, along with discontent and rebellion among American troops, has spurred the military to develop secretly an automated war system at a cost of more than three billion dollars, says a report and slide show issued by NARMIC (National Action/Research on the Military-Industrial Complex), a program of American Friends Service Committee. As a result, NARMIC suggests, it is becoming easier to wage full-scale war without public approval because the destruction will require only a few technicians to operate equipment and will pose almost no danger to Americans.

Electronic sensors, which detect footsteps or sounds, are dropped by plane over a wide area, replacing troops previously engaged in risky "search and destroy" missions. The sensors transmit signals to computers that automatically direct bombers to the precise location and release the bombs. "Instead of a ground war with American troops and casualties, Nixon is fighting an automated air war with American planes and bombs," the NARMIC report says. "He says he is winding down the war, but he is only making it less visible."

Supersensitive sensors hang high in jungle foliage, or bury themselves in the ground, or are camouflaged as tropical plants or animal dung. Although various sensors can detect heat, sound, ground vibrations, odors, or the presence of nearby metals, they cannot distinguish between a squad of troops and a "group of woodcutters coming down the trail," in the words of Major General John R. Deane, head of the special military command on the automated battlefield.

Speaking in 1969 to the Association of the United States Army, General William Westmoreland described the automated battlefield as one "on which we can destroy anything we locate, through instant communications and almost instantaneous application of highly lethal firepower."

Much of the new weaponry consists of anti-personnel bombs, intended to

maim as well as kill, because the military seeks not only to demoralize the people but, says the NARMIC report, to withdraw from military activity six to ten people who must help the victim.

The airwar relies heavily on bombing, and during the Nixon administration alone, more bombs have been dropped on Indochina than during all of the Second World War. Much of that ordnance—more than half a million sorties—has been delivered on Laos with the aid of computers.

Current military experiments are also aimed at taking the last Americans exposed to danger—pilots—out of the cockpits by developing pilotless bombers. The planes are piloted by remote control from cockpits set up at ground computer stations.

Automated warfare poses the danger that the government can engage in major "conventional" wars without the consent—or even the knowledge—of the American public, because such wars can be waged primarily by technicians, thus avoiding draft calls.

## Goals and Directions for Oakwood School

OAKWOOD SCHOOL has announced plans for a study that "will deal with the goals and directions that the school should take in the 1970's." John E. Taylor, chairman of the Board of Managers, announced the appointment of Paul Pfuetze, professor emeritus of religion in Vassar College, to serve as coordinator of the "Oakwood Study."

In accepting the assignment, Paul Pfuetze said: "We are going to do a thorough study of Oakwood in an effort to define, clarify, and implement more effectively what we like to call 'Quaker education.' No aspect of our total operation is to be overlooked as we take a fresh look at our school—its people, its programs, its problems, and its promise."

## Friendly Crafters Plan Annual Sale

FRIENDLY CRAFTERS of Bucks Quarterly Meeting, Pennsylvania, will hold their second annual sale of handmade items for the benefit of the Combined Appeal of Philadelphia Yearly Meeting, March 25 and April 1 from 12 noon until 2 p.m. in Arch Street Meetinghouse, second floor.

Additional crafts items, made at home by adults, will be welcome for sale. Call ME 5-1343 for details. Contributions of craft materials, such as macramé cord, candle ends, yarns, leather pieces, cotton materials, etcetera, also will be appreciated by the group.



## Friends in Northern Ireland

by Herbert Hadley

FRIENDS are engaged in a variety of projects designed to reduce tensions in Northern Ireland. Friends World Committee, American Section, has sent a young volunteer, Kate Cullinan, of Ridgewood, New Jersey, Monthly Meeting, to assist Irish Friends wherever needed.

The conflict between Catholics and Protestants has been troublesome for generations. Since 1969 a civil rights movement has encouraged the disadvantaged Catholic minority to strive for a share in the advantages held by the majority, who control the wealth and power.

When the Protestant-controlled legislative body (Stormont) in Northern Ireland declared all demonstrations illegal, legal means of protest were no longer available to Catholics, and the impatient element within the minority turned to illegal methods and some to violence. Bombings of property, with accompanying injury to persons and loss of life, increased. Repressive countermeasures were applied by the Ulster police, and later British troops were called in to preserve order. At first, both Protestant and Catholic communities welcomed the troops.

Soon, however, it became apparent that the army gave support to the side of the majority. Its repressive action often involved brutal treatment of men seized under suspicion. In August 1971 there began the practice of internment without trial. By the end of that year several hundred men from the Catholic minority—most from the poor working-class areas of Belfast and Londonderry—were held in the internment camp at Long Kesh, ten miles outside of Belfast.

The work of Friends in this situation is directed by Ulster Quarterly Meeting Peace and Service Committee. They have persuaded the authorities in charge of the internment camp at Long Kesh to erect a one-room, temporary building as shelter for relatives who come for the brief visits each internee may have once a week. The visits must occur between ten and twelve on forenoons or between two and four in afternoons. During each visiting period, on six days of the week, at least two Friends are present to serve tea while relatives wait their turn for visiting.

A Quaker transport service takes elderly persons and children to clinics or other welfare services, or to the countryside for some relief from the tensions

of fighting zones. Public transport, basically inadequate, is often disrupted when conflicts burst into violence.

Arrangements have been made to take a few families each week from the Protestant and Catholic working-class ghettos of Belfast for four-day outings at Corrymeela, a nondenominational Christian community house (with surrounding "chalet villages") on the seacoast near Ballycastle.

An offer has been made to the military authorities, who welcomed but have not yet used it, to give hospitality in the homes of Friends to families from England or Scotland who come to visit sons or brothers who are injured soldiers in the hospital in Belfast.

A young Friend, Felicity McKerr, a member of Lurgan Meeting, has been working for two years as director of a play center and community contact in the Catholic working-class area of Ballymurphy. A young English Friend, Nick Wright, works in a community center in the Protestant working-class area of Shankill Road.

Each of the past two summers there have been Friends workcamps in Belfast, initiated by young Irish Friends, with Felicity McKerr as organizer. The principal object has been to provide play area supervision for children.

The workcamp program in the summer of 1972 will be expanded, and volunteers for a minimum of six weeks (preferably for eight weeks) in July and August are needed. Bed and meals will be provided to volunteers. Persons interested should write at once to Irish Quaker Work Camps, 22 Marlborough Park North, Belfast BT9 6HS, Northern Ireland.

Irish Friends face a situation that challenges the Quaker response beyond the point where it can be met by them alone. Friends in England and Scotland are helping. Friends World Committee, American Section, through its program of International Quaker Aid, now responds to the need Irish Friends have told us is uppermost. They have requested a young volunteer who will be

ready to work in assignments most urgent at any given time.

At twenty-two years of age, Kate Cullinan has attended Earlham College for one year and was a student at Hunter College when called to volunteer for service in Ireland. She spent a year working in rural Mexico for American Friends Service Committee, and was a volunteer workcamper in Finland during the summer of 1970. Contributions to support Kate's work may be sent to Friends World Committee, 152-A North 15th Street, Philadelphia 19102 and are tax-deductible.

(Herbert Hadley, executive secretary of Friends World Committee, American Section, traveled to Belfast in early February to confirm a cooperative agreement with Ulster Quarterly Meeting for the support of an American volunteer.)

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Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

### 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.

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**NONVIOLENCE TRAINER** needed to organize and conduct training in Southeastern United States. Subsistence salary plus adequate travel budget. American Friends Service Committee, Box 1791, High Point, North Carolina 27261.

### Positions Wanted

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**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.

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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.

**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.

### Etc.

**THE FAMILY OF MAN SEMINAR** offers a unique travel experience of special interest to Friends. Planned with the assistance of the United Nations, the American Friends Service Committee and Friends World College, this thirty-two-day tour combines the best in guided sightseeing with the opportunity to discuss three of mankind's global concerns—hunger, homelessness, and health—with leaders of distinction in eight countries around the world. A rich program of Quaker outreach and insight at minimal cost for thirty adults. Write Family of Man Seminar, Harold Kuebler, Director, 639 Park Avenue, Huntington, New York 11743.

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

**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.



## MEETING ANNOUNCEMENTS

### Alaska

**FAIRBANKS**—Unprogramed 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.

**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. Unprogramed 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.

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Photograph by Takao Akiyama

Jamestown, Rhode Island, Meetinghouse

## 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

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11 a.m.

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

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

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

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

**WILMINGTON**—Meeting for worship, 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**—Unprogrammed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Clerks: 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 (unprogrammed). 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**—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

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

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

**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.

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

## Kansas

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

## Kentucky

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

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

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

## Maryland

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

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



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

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

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

**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.

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

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

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

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

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

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

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

### New Mexico

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

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

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

**WEST LAS VEGAS**—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

### New York

**ALBANY**—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

**BUFFALO**—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

**CHAPPAQUA**—Quaker Road (Rt. 120). 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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Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

**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.; program 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. Unprogrammed 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**—Unprogrammed 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 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, unprogrammed, 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**—Sumneytown 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.

**LANSLOWNE**—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**—Unami Valley Monthly Meeting—In Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 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 LONDONDERRY**—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 11 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.

## Coming Events

### March

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. Information from J. William Greenleaf, 1375 Talbot Avenue, Jacksonville, Florida 32205.

### April

9—Frankford Friends Forum, Unity and Waln Streets, Philadelphia. "Fun for Youngsters." 3 p.m.

28—Rufus Jones Lecture, "Saying Goodbye to the Average Man," the Human Potential Movement for Enlivening Quakers, by David Castle, Wilmington College, Wilmington, Ohio, 8 p.m., sponsored by Friends General Conference.

At Powell House, Old Chatham, New York 12136:

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

April 7-9—Westbury Meeting, Kate Nicklin, Convenor.

April 14-16—Quaker Search Groups Training 2.

At Pendle Hill, Wallingford, Pennsylvania 19086:

March 24-26—A weekend with Bernard Phillips.

April 5-June 7—Counseling Workshop, Bob Blood.

## Announcements

### Birth

ROGERS—On December 31, a daughter, MARY KATHERINE ROGERS, to Joseph E., Jr., and Gertrude B. Rogers, of Richmond, Indiana. The mother is a member of Clear Creek Monthly Meeting, Indiana, and the maternal grandparents, Herbert and Doris Brown, are members of Langley Hill Monthly Meeting, Virginia. The father and paternal grandparents, Joseph and Mary Rogers, are members of Moorestown, New Jersey, Monthly Meeting.

### Marriages

SNOW-SMITH—On January 30, in the home of the bride's parents in DeKalb, Illinois, under the care of DeKalb Preparative Meeting, HELEN INEZ SMITH, daughter

of Clifford and Anna Smith, and THOMAS ROBERT SNOW, son of Marion and Helen Snow.

WHITE-SAXTON—On December 31, at and under the joint care of Cambridge, Massachusetts, Monthly Meeting, and St. Louis Monthly Meeting, Rock Hill, Missouri, MELINDA HARLEY SAXTON, daughter of George and Anne Saxton, and CHRISTOPHER MINOT WHITE. The bride is a junior member and her parents are members of Cambridge Monthly Meeting, and the bridegroom is a member of St. Louis Monthly Meeting.

### Deaths

BROOKS—On December 25, at his home in Whately, Massachusetts, RUSSELL BROOKS, aged 60, a member of Mount Toby Monthly Meeting, Leverett, Massachusetts. He was recorded a minister in 1943 and served pastoral meetings in Gonic, New Hampshire, and Woonsocket, Rhode Island. He was a part-time field secretary for New England Yearly Meeting and a member of its Permanent Board and was involved in American Friends Service Committee. He was executive director for Woolman Hill, Inc. for fourteen years, and worked for the welfare department of Greenfield, Massachusetts. He touched many lives helpfully. He is survived by his widow, Barbara; a daughter, Miriam Thornton, of Tucson, Arizona; a son, Joel Brooks, of Dobbs Ferry, New York; two grandsons; two brothers; and a sister.

KESTER—On January 27, in Bloomsburg Hospital, Bloomsburg, Pennsylvania, HAZEL D. KESTER, aged 79, a member of Millville Monthly Meeting, Pennsylvania. She had served the Meeting as clerk, chairman of religious education, co-chairman of peace and service committee, and as a member of worship and ministry. She worked with American Friends Service Committee by collecting clothing and making soap. She also worked for The Veterans Hospital in Wilkes-Barre and the Lycoming County Home at Loyalsock. She was a member of the Millville Garden Club, Utopian Club, and the Women's Christian Temperance Union. She had been a teacher and organized and taught in First-day School.

PARKER—Suddenly, on February 4, EDITH F. PARKER, aged 53, a member of Mullica Hill, New Jersey, Monthly Meeting. She is survived by her husband, Laurence Parker; a daughter, Donna Blessing, of Enfield, Connecticut; and a granddaughter.

TJOSSEM—On August 2, in an automobile accident near Fremont, Nebraska, ORREN and FLORENCE TJOSSEM, members of Paullina, Iowa, Monthly Meeting. They were active in Scattergood School, American Friends Service Committee, Friends World Committee for Consultation, and Friends Committee on National Legislation. Orren was treasurer of Iowa Yearly Meeting (Conservative).



## TRAIL'S END

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## Bill Styer Writes to Middletown Monthly Meeting:

7th November 1971

Dear Meeting,

I just wanted to write to thank you so much for the Subscription to Friends Journal that you have given me. I really like the magazine very much, for the ideas & thoughts & feelings in it. But most of all, I like to think of home when I've received an issue. This — remembering friends of the Meeting — is the prettiest part of the Journal.

Even though I do appreciate school a great deal, and enjoy my classes, sometimes I wonder if I could not do as well, or even better, on my own. Here I am so pushed at times, and put to it to complete a certain amount of work, that I feel that this sort of education is deficient. If I studied on my own, I would have much more time to read and study on my own interests. If I did do such a thing, I would study World History, Greek and especially Norse mythology, World Pre-history, Legend and Tale and Folklore (William Hall and Johnny Appleseed and such), George Zor, other such writers as Albrecht, William Blake, Dante, William Faulkner, James Joyce, Tolkien, C.S. Lewis, Thomas Wolfe and a thousand others I could wish to know. But though I am not sure of how I want to learn, I do know that by this life I want to learn to appreciate the world, to understand. And so I thank you again for Friends Journal and send you my love.

Bill Styer

.....  
Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102:

For the enclosed \$2 send Friends Journal until June to:

I do not know a student. For the enclosed \$10 send six copies of each issue until June to a Meeting near a college campus.

My name and address: