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FRIENDS JOURNAL

Quaker Thought and Life Today





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The contributors to this issue

PETER FINGESTEN is chairman of the art and music department of Pace College and is a member of New York Monthly Meeting. He is author of *East is East*, published in 1956, and *The Eclipse of Symbolism*, published in 1970. "I have thought about the subject of this article for many years," he writes, "and I hope it will clarify the difference between communications and inspired messages—a problem of many Friends."

CHARLES G. JAMES, JR. is representative to New York Yearly Meeting from Elmira Monthly Meeting. He and his wife, Neva, would like to establish "an alternative to summer camp, where a small community of youth can learn organic gardening, baking and can read philosophy as well as hike; and this will be the base for a small school founded in the same spirit."

JOHN DANIELS is clerk of Ministry and Counsel of Albany Monthly Meeting and of Quaker Street Half-Yearly Meeting. He also is chairman of the Race Relations Committee of New York Yearly Meeting. Since his retirement in 1968 from the New York State Civil Service, he has been a "self-released Friend" with a commitment "to pursue the life of the Spirit and Quaker concerns."

RICHARD H. POST, a member of the Peace Committee of Stamford-Greenwich, Connecticut, Meeting, who sent to Friends Journal "Why Are You a Conscientious Objector?," writes: "Since all the ideas behind the questions as I phrased them come from Xerox copies of Selective Service Form 150 that I've collected during the past three years, I feel my name should not appear as author."

CHANNING B. RICHARDSON is on the Corporation of American Friends Service Committee and was clerk of Mohawk Valley, New York, Meeting from 1965 to 1971. He teaches in the Department of Government of Hamilton College. He has been active in helping to build a Quaker resource in the new Hamilton-Kirkland Library, since the community has "two fine colleges and a strong, young Meeting."

WILLIAM M. GLYNN, former headmaster of Newtown Friends School, Waterford, Ireland, is an active participant in concerns of Ireland Yearly Meeting.

JENNIFER DUSKEY writes, "I taught French in public high schools for four years, and now I am trying to give as good a start in life as possible to my children, John (three and a half) and Debbie (two)." She is a member of Downers Grove, Illinois, Meeting, and lives in nearby Wheaton.

THE PHOTOGRAPH ON THE COVER, by Tom Merryman of The Cedar Rapids (Iowa) Gazette, is of a scene from an original play, "Come to the Sun Dance," created by students in the American Indian history class and based on the Sun Dance of the Oglala Sioux. The United States Government, in an effort to destroy tribal unity, forbade the Plains Indians from performing the Sun Dance from the 1890's until the 1930's. Other material was drawn from research done by the students on myths, poems, speeches, and historical incidents from the traditions of other tribes, including the Mesquakie of Iowa. In this scene, the carrying out of a Cherokee curse is reenacted by Cheri Standing and Holly Wilson. Other photographs from this play are on page 256.

Today and Tomorrow

Nonaffiliated Friends

A QUAKER who wants to live beyond the pale—that is, outside an enclosure and outside the Philadelphia-Richmond-Newberg establishment (his words)—writes us of a “brainwave” (read: “concern”) he has for “genuine” Quakerism for the individual. It is revolutionary, although it would not have been to George Fox.

It is to let Friends anywhere keep their uncluttered belief in the Godliness of all His children and the essence of Jesus’ teachings without having to join any establishment. The very idea of a “group” he writes, is repulsive; “we would simply be beads on a string, held together by occasional exchanges of letters, not by a succession of appeals, conferences, and hierarchy.” In order to use the name “Quaker,” he goes on, “we might have to have some kind of imprimatur, like ‘Yearly (or Quarterly or *Every Day*) Meeting—Quakerism having fallen to that bureaucratic level.’” Each of us, he explains, would be “a George Fox, John Woolman, Rufus Jones (no blasphemy intended) in his own right, walking cheerfully, helpfully, humbly over the sticks and stones of this planet.” Perhaps there are others, he added, who say, “I want to be my own kind of Friend.”

Students and Religion

THE FINDINGS of a study by the American Council on Education of backgrounds, attitudes, and academic progress of American graduate students were reported in *The Chronicle of Higher Education*.

Two of the items relate to religion. Students were asked to report their present affiliation and the denomination in which they were reared. The smallest group reporting was Quaker (0.2 percent reared as Quakers and 0.5 percent presently Quakers). The Society of Friends and the Unitarian-Universalist Association were the only groups that showed an increase, although the number of respondents who reported they had no affiliation increased from 3.9 percent to 23.3 percent.

Asked to define their attitude toward religion in general, 12.3 percent reported they were deeply religious, 50.6 percent were moderately religious, 30.2 percent were largely indifferent, and 6.9 percent were basically opposed.

Esthetic Appeal; Dynamic Symmetry

OUR LATEST LETTER from John F. Gummere, who always signs himself “Your Correspondent” and whose unusual poem appears on another page, is something we should share.

It follows:

“My talents as any sort of judge of poetry are mighty slim. I therefore venture to enclose for you a poem (if we may dignify it with such a title) invented to accompany a lecture on Fibonacci, which I gave at the Art Alliance. I wanted to show how the lines of a poem may be arranged in the Fibonacci proportions in respect to the number of lines devoted to a section of the whole. As you know, the Fibonacci series is 1,1,2,3,5,8,13, and so on, each term being the sum of the two preceding. The Fibonacci ratio of adjacent terms gives the Golden Section of the Greeks; that is, a rectangle that is 8 x 13 has the ideal proportions of symmetry and esthetic appeal. My point was that a mathematical series provides or describes artistic appeal. This I consider remarkable!

“Anyway the lines of the poem are *one* for the leaves, *two* for the wind, *three* for the village, and *five* for the whole picture and in this way are supposed to add the elements together so that the final set deals with all of them.

“P.S. Maybe hexameters are passé!”

“Under Solid Consideration”

ARTHUR H. JENKINS, a member of Abington Monthly Meeting and one who knows our liking for history, sent us photocopies of two of the three hundred papers that were preserved in Abington Meetinghouse and have been sent to what he calls a “safer haven at Swarthmore.” The two we have are extracts from the minutes of Yearly Meetings of Women in Philadelphia in 1796 and 1797. From those extracts we extract a few sentences that seem especially interesting to us:

“That Parents and Heads of families may watch over their Children with increasing diligence in order to suppress wrong things and where it is not too late that there may be a beginning in early life—teaching them true plainness of speech calling their Parents by their proper names—Father and Mother—and to advise them again Superfluity in the Crowns of their Bonnets unnecessary ribbons and long hair about their shoulders as not consistent with primitive Simplicity. . . .

“And in order for the removal of the reproachful disposition of sleeping when assembled, which in some instances it appears has been sorrowfully given way to, it is fervently recommended that friends be vigilantly engaged in labouring to feel after and experience, the arising of that quickening Power, which alone can preserve therefrom, and qualify acceptably to perform Divine Worship; and as helpful herein it is advised, that much labour be avoided on the morning of Meeting Days, also too freely partaking of animal food—And where any so continue in unwatchfulness, as to give way to a drowsy Spirit, it is desired that not only Overseers, but well concerned friends may not neglect their duty in offering private labour.”

We thank thee, Arthur Jenkins.

The Message Is the Medium

by Peter Fingesten

A MESSAGE, like a stone dropped into still waters, will touch with its ever-increasing circles every person in a meeting. A subsequent message will intersect the previous circles with new ones, and gradually an overlap of thoughts, emotions, and psychic energies is achieved. A deep message can give a meeting inspiration, purpose, and direction.

There are no poor messages—only poor communications. The difference between a message and a communication is that a communication is a discursive statement that may start: "I recently read in the Sunday paper . . .", or, "This reminds me of an experience of my youth when . . ."

Communications are based on association of ideas and have the characteristics of prepared speeches or reports. They may be interesting or even profound, but they have a beginning, a middle, and an end and are on the order of miniature addresses.

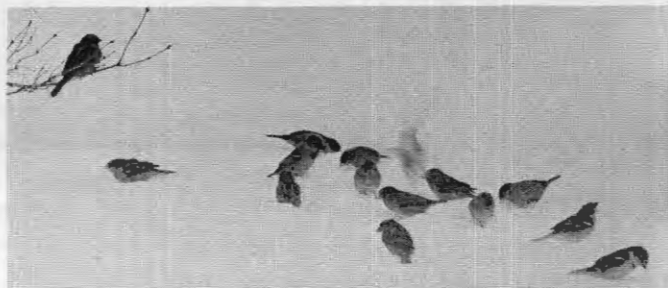
A message, on the other hand, deals with general principles of a spiritual nature. The person who delivers a message will plunge immediately into the heart of the matter, disregarding the external niceties of a prepared communication. A true message is of a prophetic nature and is not based upon associations of ideas. It will be short and strike us as emotional, because the person who rises to speak is impelled by the power of the message rather than by his own desire to speak. What is intended transcends language, in a sense, and the person may resort to poetic or ecstatic phraseology. In extremis, he quakes.

An inspired message will not be encrusted with oft-heard clichés but will be an original insight or a new formulation of a recognized spiritual truth. There are, of course, valid communications about suffering, war, activist concerns, and so forth; they may, in turn, inspire a message that will enable the concern to go forth from the meeting with power. The purpose of the message is to influence the world.

A communication tends to invite further comments or dialog. A message does not. It has a certain finality about it—it solves a problem; it may not present one.

How do we know when a message has an authentic spiritual inspiration?

Scientific tests are not pertinent; besides, a mystic experience tests us, and not vice versa. Mysticism can be understood and evaluated only on its own terms and does not have to conform to preconceived models. In this realm, certainty of experience substitutes for intellectual certainty. Living proof replaces abstract formulas. In other words, my experience is my proof, as your experience is your proof. Thus, whoever doubts is invited and encouraged to confirm with his own experience what others claim to have experienced. The advantage of a mystic is that he *may* experience what he believes to be true; an agnostic or an



Photograph by William M. Bliss

For Your Soul's Sake

For your soul's sake, play truant when the spring
Floods all the earth with April green and gold,
And from each branch, the rapturous robins sing
Their joy at freedom from the winter cold.
Go wandering along a woodland lane
Where tulip trees and oaks arch overhead,
Until you hear the vibrant, shrill refrain
Of peepers where the marsh and woodlot blend.
Walk slowly, savoring each leaf and sound,
Uplifted by the spring surge of creation,
Of life that burgeons from the fresh-thawed ground,
Recurrent miracle of affirmation.
For your soul's sake, play truant when the sun
Sheds on each growing thing its benison.

ALICE MACKENZIE SWAIM

atheist cannot experience or verify his disbelief; he is condemned to believe what he cannot be sure of; namely, that there is no spiritual life and no God.

Three points can help us confirm the genuineness of a message.

A message must be recognized as such by one or more persons in the meeting. That it is not a communication will be self-evident. The more persons who respond to the sense of the message, the more valid it is. The message is the medium when it is not a prepared speech but comes to the speaker while on his feet: If my unexpressed message is expressed by another person, even in different words, then we both were inspired by the same source. I can, therefore, confirm his or her message as genuine.

A genuine message will not contradict those of the past. We believe in continuous revelation, but if a new message would declare all previous revelations to be in error, it cannot be genuine. New light on a familiar truth is acceptable. If a modern utterance is consistent with an ancient one, the ancient one confirms and guarantees the modern one to be genuine; in short, past and present validate each other. What is expressed in the language and the experiences of today does not essentially contradict or differ from what was expressed in the past—for truth does not contradict truth.

Any utterance automatically is subject to evaluation as to relevancy and genuineness by the meeting as a whole. The meeting, which is itself assembled under God, decides whether the message was a genuine contribution to our continuous search for the truth or was too subjective to be of significance or was a mere communication.

The judgment of the meeting is a safeguard and test as to authenticity, quality, or degree of subjectivity. The message needs the meeting as much as the meeting needs the message. There are, then, three interlocking tests that reinforce each other and constitute criteria as to the difference between a communication and a message.

"... our testimony to the whole world..."

Certainty of Conscience?

by Charles G. James, Jr.

WHEN I WAS SUMMONED unexpectedly to the high school principal's office during second period and asked why I was wearing "that armband," I heard myself replying, "because I am against killing." This reason was unacceptable, and I was told that the armband was an act against the President of the United States.

I knew this was untrue. I knew that I had worn it, hoping. Hoping someone might share my disbelief in man's premeditated annihilation—murder—of his brother. But I sensed that further words would be useless.

I was asked to remove the armband. I requested a period in which to consider.

"No," was the response. "If you know what you want, you should know right now." The words of that statement I do not understand to this day. Its implications and tone were all too clear.

"I have a wife and four children to think of."

He proceeded, rejecting my appeal for time, but my mind stopped on my children. I knew they would stand in disappointed wonder if I let a man take from me my statement of belief, my protest against killing. And after the thought of my children, there were images of sermons I preached, prayers offered for such as St. Joan, Socrates, Daniel Berrigan, George Fox, and Nicholas Berdyaev. Where was the reality? What could possibly be real at this hour?

"I choose to leave it on," I said.

Then the principal said my refusal to remove the armband made it necessary to report to the district principal immediately. His interrogation was essentially the same, except that his authorship of method and decision made the atmosphere much more charged. He was more angry and less rational. (The thinking of the principals was irrational, I thought; it was essentially not their own thinking, but part of a national insanity.)

"I've never been fired before. Should I leave at noon or at the end of the day, or what?"

"You will leave the building now. March your class to the cafeteria, collect your possessions, and leave the building."

As I gathered my books in that empty room, I was overpowered by emotion. It was a combination of feelings: Like the one I had in elementary school, when I was arbitrarily named guilty of something I had not done and told to apologize; the shock vacuum of being swept from the presence of the students and all the hope their youth signifies; and a sense of doom.

It was twenty-six miles home. Between classroom and home lived a special friend, a classmate in college, a roommate in seminary. He would listen and hear. That was terribly important, for he knew me through the con-

tentions that led me to leave the institutional ministry. The acceptance I so needed and trusted I would find he was quick to offer.

But readiness to tell my wife he could not supply. November 14, 1969. Out of work. I was sure I would forever remember each tree by the road, each face behind a steering wheel. Not so. Most are forgotten. But the feeling is remembered. The feeling that somewhere between the insane world and my own madness reality patiently waits to strike blind all beholders.

A lawyer of the Cornell University Law School notified the school authorities that I was within my constitutional rights, so I prepared to return to school on Monday. The school board and the principals also met. They recognized neither the question of constitutionality nor the existence of the lawyer's telephone call. They decided that I could return to teaching on Monday if I refrained from further political activity on school property. They were unable to recognize the fact of my religious reasoning. A simple

"... I ask the members of this court to judge me not only in your official capacities but also as a fellow human being, for this must ultimately be your decision as well as mine—how long must young men like myself go to gaol in order to be free?" (from Martin Tuck's statement to the court when facing trial under section 48 of the National Service Act for noncompliance with the Act—in the *Australian Friend*.)

direct objection to purposely killing another is an idea that is shaped wrongly to fit the shape of most of our thinking. So my act was defined as what it meant to them in their fears and not what it meant to me in my hope.

When the December moratorium dawned, the principal rose to see if his reinstated teacher would behave. For several days I had struggled with reason. Then entered the more honest struggle with conscience: A matter of rights? My family surely has rights. They were divided. The teachers and students who risked much to support me had rights. They were divided. So it was that the tapping at the door of conscience was the opening of the problem, not the solution.

Someplace between rising and breakfast on that December morning came the decision to wear the armband. It was a quite simple decision to stand in the same way in the same place that I stood before the pressure was on, all the time knowing that both I and the place had changed.

Twenty-eight months have passed. Months of part-time employment, collection notices, telephone pranks, jobs denied at the last moment, and finally welfare. I taught a course in the philosophy department of Ithaca College—The Problem of Evil—and one in the education department—Freedom, Responsibility, and Authority. Mystical and emotional near-confrontations with reality once again threatened me and seemed to rise from the earth in those days.

My wife, my children, and I are uncertain about the face of reality and its relation to the face of evil. But we are certain that the *imago dei* and the hope for man are somewhere entwined.

Episodes at a Vigil in Albany

by John Daniels

WE WERE STANDING silently in the vigil line. A young man, a stranger, came up to me. He held out a chain that had a peace symbol on it. "Will you take this and wear it for me?" he said. "I won't need it anymore."

He turned to go.

"Thank you very much," I said, "but why are you giving this to me? Why won't you need it?"

"I am being inducted today." He hurried away. We never learned his name.

The Friend nearest me, a young woman, turned to me. Tears were in her eyes. She said nothing.

That was in 1968 during the second year of the Silent Vigil for Peace in Indochina held every Wednesday noon before the state capitol in Albany, New York. Friends of Monthly Meetings in Albany, Old Chatham, and Schenectady started the vigil in March, 1967. It has been held every week since.

Persons of every denomination have stood in the line, but Friends continue to be the nucleus, and they supply the two signs held aloft at either end of the line to identify the vigil. Attendance has varied from three on a torrid summer Wednesday, when several Friends were off to a Yearly Meeting at Silver Bay, to more than a thousand on Moratorium Day, October 15, 1969.

That great outpouring of vigilers was confusing to me because I had carefully taken head counts each Wednesday and recorded the numbers on a line graph in the Albany Meetinghouse. The graph showed two or three peaks of forty-five to fifty attenders, but one thousand would not even fit on the graph! And how do you count a thousand people standing in a great circle around the park in front of the state capitol? By the time you have gone halfway around the line, you have observed dozens of people arriving and leaving in the section you have just counted.

So many were at the vigil on that Moratorium Day that I could not determine for certain whether a particular college professor was there. He was terribly upset by the war in 1968, and had commented critically about the modest attendance at the vigil at that time. He exclaimed, "Why, you should have thousands at the vigil—thousands!" He, himself, never had come.

Children attend frequently. Mothers sometimes have brought their infants in strollers. One regular participant is a lady in her midseventies, and there have been several others in their seventies and eighties.

Women usually outnumber men. It has been the women who have maintained the continuity on the few occasions when it was doubtful whether anyone would come or bring the two permanent vigil signs. One of the charter members has not been well enough to stand in the line this past winter, but she has come several times, bundled in warm



Photograph by Francis Hall

Women have maintained the continuity of the vigil before the New York State Capitol.

clothing, and sat in a portable lawn chair. When her fellow vigilers got so chilled they had to walk to keep warm, they left her to "mind the vigil"—a solitary seated figure holding one of the signs—while they paraded single file nearby in a park area carrying the other sign.

One gentle, mystical Friend came for the first time—his initial experience of witnessing publicly for peace. Afterward he said with a wry smile: "Some of the people walking by looked unfriendly. I thought they might come up to me and threaten me. If they had, I was prepared to punch them in the nose!"

A tall, blind black man stood with us several times with his German shepherd. He was being trained nearby to operate a concession stand under the supervision of another blind person. The vigil lost him and his companion when he completed his training and was assigned elsewhere.

The vigil who attracted the most attention the two times he stood with us was a Great Dane as big as a pony. His size and the fierce appearance of his great jaws and teeth belied his true gentleness. We like to think he is more of a pacifist than many of us in the line.

A priest drove by one day and made the sign of the cross toward us. He blessed the entire vigil line—the first and the only time this had happened. It warmed us; we had a special glow all that day.

Similarly, a gentle, trusting, simple soul has walked past many times. Every time he has paused, bent his head, and made the sign of the cross. His gesture of respect reminded us of the dignity and—we like to think—the holiness a peace vigil radiates.

The Albany police have been friendly. In the early weeks, a police captain and his driver in an orange and blue truck parked at a discreet distance from us. The first day the captain came over, introduced himself, and explained he was there to keep the peace just in case some hotheaded young hawks tried to break up the line. We thought there might be trouble on one or two occasions, but nothing happened. The presence of the "peacekeeping force" may have just made the difference.

Once a police car stopped for a red light near us. The

man in the passenger seat was the police official in charge of Albany's police-community relations program. Albany Friends have had constructive relationships with him and his program. His eye lit upon one of the Friends he knew. The Friend's name had appeared in newspapers as one of several arrested at a peace demonstration in front of the White House. The official lowered his window. He smiled broadly and called out, "I saw your name in the paper." The Friend could not resist breaking the silence of the vigil. He shouted back good-naturedly: "At least *you* didn't get me!"

Another friendly policeman is the one who checks the parking meter violations. We who find parking places nearby have been careful to drop dimes in the meter before it expires. One day one of our regulars left the line fifteen minutes early. As he was walking toward his car to put money in the meter, the officer stopped him. "Are you quitting early today?"

"No, I just came down to feed the meter."

The patrolman motioned him back.

"Go on. You don't have to bother. I know you people—you've been standing there for years!"

Four Catholic seminarians, who brought a delightful Irish warmth and wit, were among our regulars during two school years. They were fond of our most faithful woman vigiler—the one in her seventies. Her birthday fell on a vigil day. That day the seminarians left the line ten minutes early and returned soon. With broad smiles, they gave her a birthday present, a big bouquet of roses.

Why Are You a Conscientious Objector?

THE FOLLOWING QUESTIONS are part of a series compiled in an attempt to facilitate counseling of conscientious objector draft registrants who say they are "nonreligious" and therefore will not use conventional religious thoughts or words in applying for classification as conscientious objectors.

Almost all of the young men know enough about modern war to provide them with a wealth of reasons for considering themselves conscientious objectors, but this knowledge is semidormant, in the back of their young minds. If the draft counselor asks the right questions, the young man may think of one or more additional reasons why he is a conscientious objector and thus strengthen his application. The conventionally "religious" applicant has less difficulty.

These queries were obtained, from dozens of copies of the written applications (Form 150) of "nonreligious" conscientious objectors.

Draft counselors who find these queries helpful, who want the full list, or would like to formulate others, are encouraged to write to Richard Post, 4 Tod's Driftway, Old Greenwich, Connecticut 06870.

The questions:

Can you participate in an organization that deprives you of the right to decide for yourself whether or not you will respect the lives of other human beings?

In case any persons or group or organization should try to force you to perform an act contrary to your conscience, and in case this disagreement should come to a head, who or what would decide your path? You yourself? Who rules you?

What acts of conscience do you recall having performed? Controlled the temptation to steal? To lie? To cheat? To kill?

Do you consider yourself responsible to yourself for the consequences of all your actions (as far as you can foresee them)?

What do you think of the Golden Rule (Do to others what you would like them to do to you)? How far do you dig it? Why? Illustrate your answer with some of your more important acts and decisions.

What are your basic rules of personal conduct? Do they include the rule of respecting the privacy, dignity, integrity, and "sanctity" of other persons as individuals? Does this include each individual's right to plan and lead his own life, within his own moral and ethical system, and to make his own decisions for himself? Do these rights include the right to remain alive?

If one person kills another, does the killer "pass judgment" on the killed? Could you deliberately plan to do this, if you refuse to let others "pass judgment" on you? Why—or why not?

Can you rationalize or justify any act of warfare that kills large numbers of civilians, either directly, such as by bombing, or indirectly, as by starvation, through burning crops, poisoning lands, blockade?

How do you define the word "compassion"? When, where, and how have you experienced compassion?

Do you have a "guilty conscience" when you fail to help a human being in need, whom you clearly see, and could help? Why? Does this "guilty conscience" cause you pain—spiritual pain? Would the pain be worse if you should add to the person's suffering? Alone, or in an army?

Could you maintain your private ethical and moral code or standards with respect to any person, at the same time practicing or deliberately preparing to practice acts of hate or violence or harm to that person? . . . or group?

If murder is wrong, is it also wrong to help other people to commit murder? . . . or plan it? . . . or even contemplate it?

Do you accept the moral and ethical ideals of our Declaration of Independence, as "truths" which are self-evident: That all men are created equal, with certain inherent and inalienable rights, among which are life, liberty, and the pursuit of happiness?

Do you support the Constitution, including the first ten amendments—the Bill of Rights? How do they affect your position regarding the draft?

Do you think that the ideals expressed in these documents can be practiced under the draft law?

Do you believe in or approve trying to make such ideals work—to have them practiced? . . . to apply them? How?

Would you defend any American ideal or principle or law, at the expense of taking a human life? Does the value of human life outweigh all other values in your judgment?

Peace and Rights Through International Law

by Channing B. Richardson

THE PEACEABLE KINGDOM is not going to happen unless we make it happen. To bring it about, or at least a bit closer, Quakers have responsibilities and opportunities to work at many concerns. Of late, we have not done much about international law. I suggest we can and should do something about it.

It is easy to criticize international law. Like all law, it is sluggish in responding to the exploding needs of society. It is imperfectly delivered. It supports and protects the status quo. It has no legislature visibly making it. It is seemingly without enforcement power. Its courts are remote and weak. It clearly cannot stop war, so it attempts to "humanize" the waging of war. Governments can accept or reject it, pretty much as they see fit. International law, product of the expansion of Western and capitalistic forces, reflects their needs and values and so seems to the poor and colored of this world a tool of the opposition. One could go on.

This critical picture, however, is incomplete and in many ways misleading. International law is responding to some of the new and important requirements of a changing world and in so doing is becoming a major force pointing in the direction Friends wish.

Historically, international law operated wholly through and directly upon states. The individual had no rights or responsibilities other than those his government was pleased to define as its own. Currently, however, a major trend is establishing legal rights and legal responsibilities for the individual, operating directly upon him.

The responsibility the "little men" (as well as the "big men") have for crimes they commit during war is now clearly defined and an accepted norm. The miscarriage of justice in regard to My Lai, the ambiguities of Nuremberg, and the errors of the Eichmann trial in Jerusalem cannot obscure this new, legally established position of individual accountability. Mixed precedents exist in all legal systems, but the law itself now exists and, what is more, is being refined constantly to meet changing kinds of warfare.

The individual now is witnessing his human rights being codified and given legal status by a wide series of law-making treaties or conventions. Stemming from pressure of the United Nations as well as nongovernmental conferences and intergovernmental discussions, these treaties establish minimum international standards against which the behavior of governments toward their own people can be measured. Every lawmaking treaty is a self-accepted limitation on governmental sovereignty, and these human-rights treaties are no exception.

Freedom of religious expression, peaceable movement

and assembly, protection of the right to work and to travel, provision for educational and medical care, prohibition against genocide or inhuman treatment—all these bring the protection of law and the application of universal humane standards into the service of the individual.

Possibly the most far-reaching innovation in the international legal protection of human rights is the European Court of Human Rights. It was established as a result of the European Convention for the Protection of Human Rights and Fundamental Freedoms (1950). Its eighteen judges from eighteen nations hear cases brought by individual citizens against their own governments for failure to abide by the convention. The court's decisions are legally binding. Enforcement is by publicity; already several governments have altered internal laws as the result of cases. Rather than submit itself to the court, in regard to charges of torture against political prisoners, the Greek military junta withdrew from the Council of Europe—the parent body of the court.

The conflicts in the Congo and Nigeria gave rise to another new connection between international law and the individual. This is the possibility of legal intervention in internal armed conflict to prevent starvation or massacre. The old international law was clear-cut: No legalized intervention by outside powers in the internal affairs of another sovereign state.

Now, however, precedent has been set for intervention by governments and even nongovernmental organizations in situations of rebellion or anarchy and to prevent starvation, epidemics, or massacre. The military, political, and moral ("Keep the war going longer by feeding!") potholes in this humanitarian approach are too many to enumerate. Suffice it to say here that some types of "friendly" intervention to protect human life may find legal acceptance in the future.

The growth of vast corporate structures, which may spread their activities over several nations, is a feature of international affairs today. Subject to both national and international laws, their needs frequently transcend the interests of governments. Certainly their power and influence in many cases are greater than that of many governments. Their international relations, that is, intercorporate relations, require treatylike arrangements between them. They require new codelike rules for the settlement of disputes and new institutions for the resolution of conflict. As international law is used to develop these new instruments, one can see the rise of an international private interest, contrasted with narrower national or governmental interests. Issues barely seen on the horizon are many and bear watching: The use of governmental power for the interest of these giants and the problem of human as opposed to legal accountability.

As technology has increased man's ability to bring war into new areas of the globe and its environment, encouragingly effective attempts are being made to use international law to limit and minimize—but not to prevent—it. Thus, by law, Antarctica has been demilitarized (1963); outer space cannot be used for chemical-bacteriological

"The age of nations is past. The task before us now, if we would not perish, is to build the earth."

TEILHARD DE CHARDIN

or nuclear military purposes (1967); the spread of nuclear weapons has been slowed down (1968); the world's seabeds have been put off limits for nuclear weapons (1970); the banning of use, or first-use, of biological and chemical weapons is established (1925); the SALT talks in Vienna and Helsinki are putting into place legal restrictions on parts of the arms race. New types of armed conflict, wars of national liberation, and guerrilla-type fighting are being met with new legal standards for protection of women and children (1971). Admittedly incomplete and always subject to the "sovereign right to make war," these new instruments cannot be criticized away as useless.

Our capacity to pollute the earth and destroy the resources and natural beauty that make life livable seems endless. International Law, again moving slowly, is establishing standards and binding treaties to protect the air, water, and other resources, upon which we all depend. This year will see the most important conference in this regard in Copenhagen, as well as continuing ad hoc conferences on such problems as the dumping of waste materials into the seas.

In these four fields—individual rights, multinational corporations, war, and environment—international law is ready, or can be made ready, to meet today's new challenges. Indeed, one can say that the law is here. Its institutions are in being. The International Court of Justice (World Court), the Permanent Court of Arbitration, and other regional or ad hoc tribunals are at hand.

Also, precedents are available in their decisions. As Sir Wilfred Jenks has put it, a common law of mankind is developing. Even the thin beginnings of effective enforcement are at hand: The pressures of reciprocity, political and economic sanctions, and the use by the United Nations of the idea of a collective police force.

Question: What is *not* ready or willing to submit to law?

Answer: Government.

This is where Friends come in. Since international law has no authority or force other than that which governments give it—which is precious little—our task is to mount firm and continuing pressures on governments to use and submit to international law. There will always be conflicts of interest in the world. The Quaker test of a government is whether or not it will submit these conflicts to international law and other forms of pacific settlement.

Governments must be convinced that the alternative to law—that is, war and violence—is no longer acceptable to the peoples of the world. It took the English from 1215 to 1688 to bring their government under law. It will take a long time for us to do likewise in world affairs. No legal system is perfect, but the Peaceable Kingdom cannot exist without one.

I suggest that Friends place this concern high on their list of needed actions.

Isabel Grubb 1881-1972

by William M. Glynn

AT A FRIENDS' HOUSE PARTY in Ireland in the early 1960's, one Catholic maidservant was overheard saying to another, "Look, Stasia, look! There's a real Quaker!" As an identification of Isabel Grubb, then about eighty years of age, the description was not inapt. Her expression betokened serious concentration, and she held to a plainness of dress and appearance that recalled a Quaker presence of earlier days.

Her life had been formed in a Quaker mold. Her parents, Ernest and Rebecca Grubb (née Jacob), belonged to Quaker families who had come to Ireland in the days of George Fox, so that, for her, family history and the history of Friends in Ireland were as interwoven as the patterns on an ancient Irish High Cross. She was proud of this Quaker ancestry and proud of her father's involvement in local and in Quaker affairs, symbolized by the fact that, as a child of four, he had been set to count tickets for a Quaker soup kitchen during the terrible famine of 1847. It is on account of their famine relief that Friends normally find their first and only mention in any history of the nineteenth century in Ireland. Even more secure is their place in the folk memory, as a group of American Friends found when they visited Waterford in 1964.

Isabel Grubb was born in Carrick-on-Suir, County Tipperary, in October 1881. She died in Waterford February 1, 1972. She was the youngest of five children who were carefully nurtured according to Quaker custom; family devotions began and ended each day.

In due course, Isabel was sent to Mountmellick School in the Irish Midlands. There she spent four years as a boarder and later six years as a member of staff. In the seventeenth century, Mountmellick had been the chosen home of William Edmundsen, the father of Quakerism in Ireland, and the town owed its prosperity to Quaker enterprise. This must have appealed to Isabel's sense of history, while the surrounding boglands delighted her as a botanist. She used to look back on days spent in Mountmellick as amongst the happiest in her life, and former pupils remember with affection the young teacher who cared for them and gave such enjoyable lessons in botany.

Some years after leaving Mountmellick, she gave up teaching and turned to study and writing. She entered Woodbrooke College in 1925 and was offered a fellowship the following year. Here she pursued her historical studies and found inspiration for her Quaker ministry, which remained throughout her life more liberal in style and outlook than that of many younger than herself.

Between 1927 and 1932 she published four books: *Quakers in Ireland, 1654-1900*, *J. Ernest Grubb of Carrick-on-Suir*, *Quakers in Industry before 1800*, and *Quaker Homespun*, the last a fictional retelling of incidents gleaned from her studies. Twenty years later, in



W. M. PENN'S SHIP THE "WELCOME"

1952, with Henry J. Cadbury, she edited the Irish Journal of William Penn (1669-1670). This important work involved much painstaking deciphering and research. An unpublished work containing selections from the journal of Mary Leadbeater of Ballitore remains in typescript.

During the interwar period, Isabel Grubb did a good deal of intervisitation, attending conferences in Europe and America. With Gertrude Webb, a Dublin Friend, she visited Germany in 1922, and she was in Oskaloosa in 1929, but, in retrospect, she spoke oftenest of the World Conference of Friends at Swarthmore and Haverford in 1937, at which the decision to form the Friends World Committee for Consultation was reached and at which she and Amy E. Wallis were the joint recording clerks. For the ensuing five years she was one of the Irish representatives on the committee. It was a great pleasure for her in 1964 to take part in welcoming the ninth triennial meeting to Waterford and to see the growth achieved over the intervening years.

In 1955, at the age of seventy-four, she undertook her last and longest journey, a visit to the members of her own family—children and grandchildren of Olaf and the late Lydia Hodgkin, her only married sister—and to the Friends in various parts of Australia. During the 1930's, when she lived in Dublin, Isabel Grubb did invaluable work for the Historical Collection in Eustace Street, of which she was for a time curator. For a while also she was clerk of Dublin Monthly Meeting and, between 1931 and 1937, assistant clerk to Ireland Yearly Meeting.

She returned to Carrick-on-Suir in 1939 to be with her brother and sister, both in poor health, and, finally, moved to Waterford in 1951. There her proximity to Newtown School enabled her to serve for some twelve years on the School Committee, where her commonsense and wise counsel were of great value. Her principal contribution to Waterford Meeting, however, was to be through her faithful ministry. In this she was able to make effective

use of her knowledge of the Bible and of Quaker history or, on occasion, to draw on some experience gained through her love of animals.

Henry J. Cadbury notes particularly the interest her edition of William Penn's *My Irish Journal* has for American Friends. Penn had important contacts with Ireland as well as with England and America. He left few autobiographical records of any period. One of the longest and most baffling was a little book, still preserved in the Historical Society of Pennsylvania, in which he jotted down with almost stenographic brevity day by day his doings from the autumn of 1669 to June 1670. He begins before he went to Ireland, when he attended at Bristol the preliminaries but not the actual marriage of George Fox and Margaret Fell. There are references to his early visits and correspondence with Guli Spingett, and then months of alternating attention to the personal business concerns of his father in Irish properties and his intervention to care for the persecuted Quakers in Ireland.

Henry Cadbury writes: "The accidental discovery more recently of several letters to him during this period (in the Public Record Office!) makes this one of the best documented periods of his career. The manuscript had been twice printed but because of its abbreviations was really not intelligible. It was a great good fortune that Isabel Grubb was persuaded to prepare from her background of knowledge about Irish Quakerism and of Irish social history a usable edition of his little manuscript."

Who Are the Friends?

THE RELIGIOUS SOCIETY of Friends (Quakers) is a free religious association.

It is composed of men and women who have equal rights and duties.

It has neither priests nor pastors.

It is not a sect that believes that it alone possesses the whole truth but rather a community of seekers who try honestly to love God and their fellow men.

It believes that Jesus came to bring not a "religion" but a *Spirit* and a *Life*, and that, in intimate communion with the creator, its members find the light that is to direct their lives.

It is universal because it believes that there is a spark of God in every human being.

It recognizes the brotherhood of all men, without distinction as to race, religion, nationality, color, or class.

Its meetings for worship are based on silence and meditation: It has neither dogma nor liturgy.

It believes that religion is concerned with life as a whole and with every human problem.

For the Quaker, every action in life can be a "sacrament."

It aspires to join the march of all men of good will who are concerned with truth and integrity, who are animated by an ideal of peace, reconciliation, and justice, no matter what their philosophical or religious convictions may be.
—from *Vie Quaker*, publication of *France Yearly Meeting*.

The King's Gift

by Jennifer Duskey

NOT FAR FROM HERE, in the land of Treha, there reigns a king who loves his subjects very much. One morning he announced that he had a gift for them. Knowing that its value would be enhanced if his subjects worked for it, the king had hidden his gift.

"Search," he said, "and somewhere in Treha you will find a treasure more beautiful than anything you have ever seen, but be careful and patient, or you may hurt yourselves."

On hearing the king's words, some of his subjects eagerly began to overturn rocks, climb trees, and dig holes. Others, remembering the warning that they might be hurt, limited their search to easily accessible places. A few of Treha's residents were so frightened that they locked themselves in their houses and vowed not to come out until the gift had been found.

Suddenly three of the most eager searchers shouted that they had found the gift. One had a rose; one, a robin's egg; and the third, a shiny rock.

"My rose is beautiful," said the first, "but its thorns can prick someone who is careless. It is surely the king's gift."

"But this egg is beautiful, too, and if broken, its edges will be sharp. The king's words describe it perfectly."

"No, you are both wrong," said the digger. "The king said his gift was more beautiful than anything we had ever seen. My rock was buried; no one has seen it before. It is the gift of the king."

Others joined in the argument. The rose had just opened, one said, and the egg was new that day. Soon all the searchers had decided whether they favored the rose, the egg, or the rock. They tried to convince each other. Finally, everyone was shouting angrily; no one was listening. Strepind, a subject who had always wanted to be king, stood on a pile of dirt and shouted until he calmed the others.

"My fellow subjects," he said, "one thing is perfectly clear; the gift has not yet been found. This chaos was brought on by extremists who climbed trees and dug holes. From now on we shall follow some rules to bring order to our search. No more digging or climbing. Anyone who thinks he has the gift must receive my approval before showing it to anyone else. All rulebreakers will be escorted out of Treha forever by my special commission."

Fear of exile convinced more subjects to abandon the search for the safety of their homes. The others continued, day after day, but solemnly. Each day a few rulebreakers were led away, and each day a few more fearful Trehans locked themselves in.

The king was distressed to see that joy had deserted Treha. He wanted to reveal the secret of his gift, but a king's word must be kept, and he had told his subjects to find the treasure themselves.

One of the searchers, Stacari by name, was distressed,

Romans 1: 11-12: "For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine."

too. He thought about the words of the king "... be careful and patient. . . ." Suddenly, an idea came to him: Suppose each subject found only a tiny piece of the gift, so that all would have to cooperate to put it together? Stacari went to see Strepind.

"I have an idea," he said.

The leader looked interested. "Will it help us catch the rulebreakers?"

"No," said Stacari, "but it may help us find the king's gift."

Strepind stamped his foot. "I have no time for nonsense! We will find the gift by following the rules. Our problem is how to catch the rulebreakers."

Stacari wanted to remind him that the king had not made up the rules, but the leader already had turned his back. Stacari walked away.

On the other side of Treha, Flitsade clenched his fists and yelled, "King, you lied to us. There is no gift. I have looked everywhere; I have even broken our leader's rules, and I have found nothing. End this cruel hoax!"

The king heard. His undisturbed love melted his subject's anger. Flitsade, ashamed of his outburst and grateful for the king's compassion, felt something in one hand. He opened his palm and discovered a tiny glasslike sphere, whose glow was brighter than any glass he had ever seen. This must be the king's gift! Quickly, he found Strepind and whispered in his ear.

"I have found it!"

But the leader did not hear. He was watching someone try to climb a tree. Flitsade showed the gift to some of the others, but they would not believe that he had found it in his own hand.

Finally, Pritissa said, "Rulebreaker! I'm going to tell Strepind." She clapped her hands excitedly. When she felt something between them, she forgot her mission and looked. "I have a shining sphere, too," she exclaimed, "but the king mentioned only one gift."

Flitsade and Pritissa wandered about together, confused by what they had found. After some time they met Stacari, who was telling everyone he met that the gift might be in pieces. No one believed it. He had just about given up, but these two looked troubled; so he explained once more that he had an idea.

"Good," said Pritissa, "perhaps you can help us."

Stacari continued, "Maybe the king has broken his gift into many parts. Each of us can find one; then we must put the parts together."

Pritissa and Flitsade burst into smiles.

"Yes," said Flitsade, "and see what we have found!"

They held out their hands. On seeing the tiny balls, Stacari clasped his hands joyously. Between them he discovered a third sphere. The three searchers put their treasures together to make one luminous globe.

None of them suggested consulting Strepind. They walked all over Treha and urged each person to look in

his hands for part of the king's gift. The ball grew larger and brighter. Finally all but two of the searchers had made their contributions. Pritissa, Stacari, and Flitsade carried the huge, glowing globe to Streepind, who had lost the members of his special commission. He was trying, and failing, to escort a rulebreaker out of Treha all by himself.

The three said together, "We have found the gift."

Streepind answered, "You have, indeed. You have found it because I made rules to keep our search orderly." He felt benevolent. "My final contribution to Treha's search will be to pardon this miserable rulebreaker."

He shook his fellow subject's hand. When their hands parted, each one held a tiny sphere to add to the gift. The leader gazed at what he considered his handiwork. Its glow was so bright that it blinded him.

The others took him along as they took the glowing sphere to a hilltop where it could be seen from every part of Treha. A messenger found the exiles and invited them to come back and add their contributions to the gift, but they would not return. Then, the messenger knocked on the doors of those who had locked themselves in and told them that the gift had been found. One by one, they came out to admire it. When they learned how it had been found, they clapped their hands, rubbed them together, and shook hands with each other, but to no avail. Unable to add to the king's gift, they never were able to enjoy it as much as those who had joined in the search.

The king saw that his subjects understood their gift. For the first time since the beginning of the search, he rested.

How Much Should a Member Contribute?

A MEETING is a fellowship, not a club. All members of a club expect to pay the same membership dues. Members of a Friends Meeting do not pay dues. We associate on a basis of equality of personality, on a spiritual equality. We stand before God alike, but we cannot be alike in sums of money as we stand before the treasurer of the Meeting.

On the one side, the needs of the Meeting. On the other, the resources of the individual members, our incomes, our needs, our houses, and the scale and nature of our personal expenditures. How much should we give? The concept of average contribution cannot enter here. *Average* suggests business. But our Meeting is not solely a business enterprise. Horace Walter, former treasurer of Swarthmore Monthly Meeting, said years ago, "Contributing to the Meeting is not a business matter only. It is also a religious exercise."

At any given moment members have a great variety of possibilities for giving to the Meeting treasury. Are you still a student, a newlywed just getting started? Have you children in school? college? Are you a middle-aged or elderly family of two? or one? At all of these stages we are members, and one of the proprieties is to give financial support—regularly. Give *something*. Give according to your stage and condition.—Swarthmore, Pennsylvania, *Monthly Meeting Newsletter*



Above: Mary Firsch, Joyce Hartley, and Ruth Laughlin, students in the American Indian history class in Scattergood School, depict a poem, "The Stars," based on the Sun Dance of the Oglala Sioux, as described by Black Elk in his book, *The Sacred Pipe*. Below: Mary Des Rosiers, a teacher of English in Scattergood School, presents a Navajo night chant, a scene from the production, "Come to the Sun Dance," for which students made their own costumes and helped construct the set.

Nancy Duncan, teacher of drama, created the play from selections by the students and her own readings of *The Sacred Pipe* and also was director. Joan Diamond, artist in residence at the school, was choreographer.



Reviews of Books

Christianity and Militarism. By ELBERT W. RUSSELL, in *Peace Research Reviews*, Volume IV, Number 3, November 1971. DR. ALAN G. NEWCOMBE AND DR. HANNA NEWCOMBE, Coeditors, 25 Dundana Avenue, Dundas, Ontario, Canada. 80 pages. Single copy \$1.50

"SAY IT ISN'T SO, Joe, say it isn't so!" pleaded the hero-worshipping little boy, as he ran up to one of the White Sox players who was entering a courtroom to face charges of accepting bribes to lose the World Series in 1919. The story is used in a final editor's note to illustrate the "surprised and unbelieving" attitude of psychologists engaged in attitude studies when they find that their results show that the more orthodox a Christian was, the more likely he was to be high on a militarism scale.

Some readers and some Christian churchmen have a similar reaction to the contention of Elbert Russell (no, not the dean of religion in Duke University, but his grandson) that "those who hold Christian religious attitudes strongly are more warlike, less democratic, more punitive, less tolerant, more conservative, less world-minded,

more repressive and less humanitarian than non-Christians."

For others, it may be pleasant to have one's prejudices reinforced by statistical evidence, particularly when it is done, as here, in a scholarly, well-organized, and thoroughly documented fashion. So much so, in fact, that the potential reader must almost be warned against being intimidated at the outset by the strong current of references, dates, coefficients, and measurement scales loading negatively or positively on this or that factor, which flows through the pages of this booklet.

There is, to be sure, the matter of the definition of "religiousness" and "religiosity." And then the question as to how these can be measured by factor analyses. Take, for instance, such items as regularity of church attendance, religious denomination, degree of orthodoxy, or belief in an afterlife. Are these adequate standards by which to measure religious beliefs—even though they may lend themselves well to statistical computation? Or does it take a series of limited statistical investigations to prove "that the nationalists of

every country believe God to be with them and to support their militarist designs against all other nations"?

It must be said, however, that these questions occur in connection with the author's review of some thirteen studies, published before his own, which have investigated the relationship between militarism, nationalism, and orthodox religious attitudes. With their results as background, Elbert Russell goes on to examine more closely the origins of Christian militarism and why it is that educators generally have been found "less willing to commit American lives to the war than were [the] other groups, including clergymen," or that "students who tended to reject world government and were more conventionally religious were less sympathetic toward misfits and criminals than were those who accepted world government," or, again, that "students who accepted conventional religion, belief in God, mission support, and had high church attendance were more opposed to world citizenship than were less religious students."

Of perhaps greater interest, however, may be this item resulting from the author's research. He found that an article in 1968 that discussed the re-



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strength, love
and self discipline."*

NEW ENGLISH BIBLE
II TIMOTHY 1: 6, 7

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relationship between religious belief and militarist attitudes and published in a Quaker periodical brought no letters in reply, while a subsequent one on marijuana smoking "stimulated a fairly large number of letters."

He concludes: "Either traditional Quakers already accept the connection between orthodox Christianity and militarism or they are refusing to believe that the relationship exists." Say it isn't so, Joe!

Such paradoxes bring the author finally to the great "paradox of a religion that has love as its major ideal but whose fruits are warlike . . ." and this, in turn, to an examination of "conditional love," which is able to justify "just wars" and "unconditional love," which is nonpunitive and essentially mystical.

The value of this study (apart from its conclusions and its extensive bibliography) is enhanced by the author's conscientious inclusion of complete data relating to the scope of each study he reviews, so that the reader can draw his own conclusions as to its pertinency or reliability in connection with the important subject under discussion.

M. C. MORRIS

Ain't Gonna Pay for War No More. By ROBERT CALVERT. War Tax Resistance, 339 Lafayette St., New York 10012. 128 pages. \$1

THIS UPDATED and complete handbook brings together current information and trends related to war taxes and includes material previously available only in Peacemaker (Cincinnati, Ohio) and Roxbury (Massachusetts) publications. This down-to-earth collection discusses philosophical questions: Why use "illegal" means to oppose war?; Jesus and taxes; Is more collected by Internal Revenue agents for war because of the interest and penalties they add?

Other subjects include the telephone tax, methods of resisting taxes on incomes, alternative funds and other constructive uses of resisted taxes, legal questions, and personal experiences of conscientious refusers. Addresses of about two hundred counseling centers are listed.

MEG DICKINSON

Rules for Radicals: A Practical Primer for Realistic Radicals. By SAUL D. ALINSKY. Random House. 196 pages. \$6.95

SAUL ALINSKY, one of America's best known organizers of movements for social reform, has written a book that

every Quaker activist will find of interest. It is intended "for those who want to change the world from what it is to what they believe it should be."

I am not entirely satisfied with all of Saul Alinsky's rules of means and ends to attain one's goals. His second rule, for example, argues that, if one is opposed to a brutal occupation of one's country (as, for example, the Nazi occupation of Poland), one should retaliate by terror, destruction of lives and property, and a willingness to sacrifice innocent hostages to the end of defeating the occupant.

It is true that this is the common practice, but I doubt that Quakers could condone the use of violent means to their ends. To this objection, Alinsky replies that the "most unethical of all means is the nonuse of any means" and asserts that it is immoral not to fight in the only way—by violence—which men of power can be fought. We ought to think about this.

One chapter has to do with the struggle to maintain positions of power by persons already in power. Fighting among themselves, the Haves are always vulnerable to attack by the Have-Nots.

"The power cannibalism of the Haves permits only temporary truce and only when equally confronted by a common enemy. Even then there are regular breaks in the ranks, as individual units attempt to exploit the general threat for their own special benefit. Here is the vulnerable belly of the status quo."

The last chapter deals with the use of stockholder proxies to influence the activities and policies of American corporations. Here, he is most certainly on strong ground, I believe. A great deal could be done by using the system to change it. If Friends were to vote their stock proxies as a unit, there can be no doubt that the Society of Friends would be listened to with respect in the boardrooms of the country. All we need is a central agency in which to collect these proxies from individual investing members of the Society of Friends and then to attend the annual stockholder meetings with a well-defined purpose in mind.

CLIFFORD NEAL SMITH

Here Comes Everybody, Bodymind and Encounter Culture. By WILLIAM C. SCHUTZ. Harper and Row. 292 pages. \$6.95

WILLIAM SCHUTZ describes the ebb and flood of energy in persons and in groups and then suggests how a group leader can "read" where there is a blocked or

a potential energy flow and how it can be released. Lighting a cigarette, clearing the throat, looking suddenly depressed, withdrawing, an ambiguous or a sarcastic remark—each may alert the leader to some feeling or need close to the surface. Unfreezing emotional and bodily energy is the leader's key task. He may observe what is happening or sense it in his own body or emotional state. He will be aided by a theoretical knowledge of individual dynamics and the probable course of events in group life.

It is no accident that the word body occurs twice in the title. Since his first book, *Joy*, Schutz has gotten heavily into Rolfing (deep massage by which "the body is manipulated back into normal position") and is even more insistent on doing (nonverbally) rather than saying where one is, what one wants, and what one feels. A disproportionate amount of the book is spent on explicating the theory and practice of Rolfing, which takes highly trained practitioners and is not readily available. On the other hand, as the word "Bodymind" in the subtitle suggests, Schutz's own Rolfing experience has led him toward a view of the human person as a unity encompassing body, mind, and spirit. Clinicians may learn from this book that in our over-intellectual age the body is one "royal road" to the wholeness and holiness we all seek.

Group leaders will find themselves challenged on almost every page to examine their impact on a group: What am I getting out of being a leader? Why am I so word-oriented? What am I preventing from happening in the group? Why don't I experiment more? William Schutz draws heavily on his training of Esalen's Flying Circus of encounter group magi, stressing personal qualifications of intelligence, daring, and self-knowledge over professional degrees. Although the specifics of this intensive and concentrated initiation have relatively little carryover to the less rigorous training available to the readers of this journal, there are a few important leads for training in other settings.

JOSEPH HAVENS

Journey to the People. By ANN NOLAN CLARK. The Viking Press. 128 pages. \$4.50

A CONTEMPORARY IDEA about Indians is that they are a silent people. *Journey to the People* shatters that myth in the intimate and touching experiences Ann Nolan Clark shares with the reader. In recollecting her association with Indian

children, Ann Clark lets one hear the sounds of their lifestyle. This language is sensitive and subtle—based on communal commitment and spiritual expression.

The author explains, in the first section, the cultural differences between white man's society and the American Indians. White culture needs to own land; the Indians do not. His concern is "only for use of game trails." He "adjusted his life to fit into his environment"; while the white man attempted to change rivers or to control them at his whim. The life of the Indian "was spent in acts of petition and thanksgiving to Life Power."

Vignettes of Ann Nolan Clark's life comprise the second section: Intimate retelling of stories among the Zuni, Pueblo, and Indians of South America.

The concluding chapters express the author's philosophy of writing children's books. She is practical and functional in her care and love for children: "Children need to have books written for them that will help them develop an understanding of themselves, their potentialities and resources, and the pressures and problems of their immediate world."

Journey to the People is a counterpart to a theology of love. It speaks loudly of the plurality of lifestyles; it is a journey to the depths of an individual's feelings and the strength of her touch.

THOMAS SWAIN

The Power Tactics of Jesus Christ. By JAY HALEY. Grossman Publishers, New York. 146 pages. \$4.95

"*'Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also . . .'*"

"THAT this was a deliberate tactic devised by Jesus rather than a personal philosophy is suggested by the fact that he never turned the other cheek himself. Typically with adversaries, such as the scribes and Pharisees who criticized him, Jesus . . . reviled and threatened them."

Thus Jay Haley writes in his second chapter. He calls this the "surrender tactic."

Jesus was "alone and unknown," as he began his program, and his job was to make himself known and to build an organization. He "began his public career by choosing men to join him in his movement . . . One of his first acts

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was to recruit a cadre who would recruit others." This was another "power tactic." The discontent of the masses, the division of the hierarchy, and the "mythology" of the times about the Messiah played into his hands. He was against the establishment.

In describing the climax of Jesus' struggle for "power," Haley says that Jesus "forced his arrest" and that his execution was a "miscalculation."

In Jesus' program, Jay Haley sees the seeds and patterns of present-day power groups and their leaders. He says that Jesus became a model for Lenin, Hitler, and others by "striking for power by organizing the poor and the powerless."

Although Haley quotes many scriptural proofs for his well organized conclusions concerning Jesus, some students of the life of Jesus may question several of his points: Whether Jesus really failed to "turn the other cheek" and practice his teachings; whether he studiously arranged his arrest; whether he actually miscalculated his crucifixion. Nevertheless, as a psychologist, Haley gives interesting new insight into the life of Jesus and stimulates thought about the attack on the system that both Jesus and modern dissidents have in common.

WARREN GRIFFITHS

Twelve Makers of Modern Protestant Thought. Edited by GEORGE L. HUNT. Association Press, New York. 140 pages. \$2.25

THEOLOGIANS, TEACHERS OF THEOLOGY, and others with special interest in religious thought may be interested in this scholarly and well-written condensation of the various points of view of the leaders of modern Protestant thought. Of the twelve mentioned, three seem to stand out as being of most interest to the general reader:

Albert Schweitzer, the medical missionary of Lambaréné, Africa, whose life and work was a living example of his philosophy, "Reverence for Life," which he exemplified in all his medical career among the blacks of equatorial Africa.

Dietrich Bonhoeffer is another outstanding example of belief in his conclusions as to the meaning of Christian dedication. This German theologian and pastor, brilliant of mind and shining of spirit, embodied in a forceful way the commitment to nonviolence that characterized the small but intrepid groups of German intellectuals of his day.

Alfred Whitehead, philosopher and theologian, raised questions as to the nature of God. His approach to these

unsolved religious problems is new, startling, and difficult for the layman to absorb. They consist of man's obligation to leave the narrow parochialism of the past and launch into new ideas of a communal man, embracing all faiths in a kinship of religions.

BESS LANE

George Fox, The Man Who Wouldn't. By SOPHIA LYON FAHS. Religious Education Committee, Friends General Conference. 37 pages. \$2.50

THIS SERIES of four stories by a master story-teller, Sophia Lyon Fahs—each with a separate emphasis—makes George Fox relevant for today's young as they search for reality. Jean LaRue's illustrations accurately reflect the author's picture of a determined and fearless personality. Amelia W. Swayne wrote the introduction.

Who would have suspected a mere generation ago that the way George Fox dressed, wore his hair, or stubbornly clung to a no-pretense standard of behavior would awaken a response in the young? His continuing search for God becomes the reader's quest as well.

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ELIZABETH W. ELLIS

The Wheel of Death: A Collection of Writings from Zen Buddhist and Other Sources on Death, Rebirth, Dying. Edited by PHILIP KAPLEAU. Harper and Row. 91 pages. \$3.95

THE CULTURAL pattern of Western man has caused him to ignore the inevitability of death. He attempts to preserve life at all costs and neglects the spiritual needs of the dying—a matter of great importance (according to Eastern belief) for an easy transition to the next plane. Suppression of the reality of death as an event in the life process can result in an excessive emphasis on death—a danger to man's spiritual health in this life or the next.

In contrast, Far Eastern man regards such attitudes as perversion. Birth and death occur at every moment. The activity of the "uncreated, unborn, unformed, and eternal" is never ceasing. Overinvolvement with any aspect of this activity, such as death or afterlife, is misplaced concern.

Sensing the coming storm, the dead leaves rustle and scatter.

Tossed by the icy wind, they tumble in desperate dances.
Snow flies over the fields, drifting in curves and ellipses.

Crouched in its narrow valley, the village bows to the onslaught,
Covering gardens and lawns and streets that are dark and deserted,
Whistling at windows and doors of houses huddled together.

Icicles point at the ground like fingers gnarled and distorted,
Shaped by the bitter blasts which lash at the eaves and the rooftops.
Buried and gone are those leaves that once were the signals of spring.
Now, with the coming of dawn, a distant dot on the landscape
Marks the spire of the church pointing with hope to the heavens.

JOHN F. GUMMERE

The editor's short introduction is excellent. Quotations from writings of "masters," ancient and modern, deal with death, karma, rebirth, and dying. Practical instructions are provided for the one who is dying, for those who desire to guide his consciousness during the death process, and for the members of the dying person's family.

Philip Kapleau is a Zen teacher ordained by the contemporary Japanese, Roshi Yasutani, after thirteen years of preparatory study in Japan, Burma, Ceylon, and India. As a Westerner

thoroughly versed in Eastern philosophy, he is well qualified to write for Occidentals on the subjects dealt with in this book.

An intellectual housecleaning may be required to put ourselves into a state of mind that can be so aware of that which has no beginning and no end that we may be able to say with joyful unconcern as did the master, Ramana Maharshi, "They say that I am dying, but I am not going away. Where could I go? I am here."

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Letters to the Editor

Investments and Social Benefits

THE ITEM, "Where The Heart Is" (Friends Journal II.15), leads me to offer a suggestion: Do not allow yourselves to develop a guilty conscience because of a statement of a department of the National Council of Churches.

As an employer of sometimes thirty-five persons, seeking business from all sources to keep the printing plant operating, I knew it was necessary to do so only by working within the system. What solicited business was not—indirectly, at least—involved in furthering the system's aim to engage in war?

Many of us do not like the present order of society. It never prevented me from stating my views openly or denied me the chance to participate as a delegate to the Socialist Party executive committee, sometimes to differ on strategy with Norman Thomas, and to accept nominations, knowing there was little chance of election. Nevertheless, all this helped, no matter how little, to get over the message of the hopelessness of war as an instrument for gaining world peace.

I have savings in banks—not much. Admittedly they do reinvest deposits, sometimes in Federal notes. If my grandson, to whom I give five dollars, chooses to open an account, does this make him an innocent advocate of war-making? Yes, it does, indirectly, but, with the talks that continue between us, he will dedicate himself to the belief that defense and military operations and other wasteful expenditures serve no social benefits.

With the thesis of my friend, John Davenport, whose letter to Friends Journal was quoted, I have no disagreement. You have got to beat the system at the polls, not at the savings bank counter.

CHARLES A. BAKER
Lighthouse Point, Florida

Corporations and Social Concern

I WAS very much interested in the investment practices of the ten leading Protestant denominations in America and of the Council of Churches itself. This report should strike home to Friends because it bears so directly on the problem with which our Yearly Meeting has been struggling for the past year and more.

The facts revealed in the Council of

Churches report are receiving rather wide publicity, but in most cases no concrete suggestions are made as to how to deal constructively with this deplorable situation. However, an item in the March issue of The Progressive gives possible help in this direction. After a very brief summary of the report, it goes on to tell of the work of the Council on Economic Priorities, which carries on research on corporate practices in areas of social concern such as pollution, job discrimination, military contracting, and political influence. It has found one hundred ten corporations that maintain their position among the nation's leading five hundred without resorting to defense contracts.

Complete information on these corporations is available in their report "Corporation Military Contracting," for five dollars, from the Council at 456 Greenwich Street, New York 10013. Those struggling for viable alternatives would do well to look into this report.

HELEN H. CORSON
Kennett Square, Pennsylvania

Capital Gains in Scotch Whisky

I JUST GOT an airmail letter from a brewery in Glasgow, Scotland, inviting me to look into the investment possibilities for long-term capital gains of the commodities market in Scotch whisky, whose value doubles as it is aged; send for a free brochure. . . .

Reactions:

First, "A Friend can't even think of investing money in spirituous liquors."

Second, "What hypocrisy! I do drink the stuff, every now and then and in moderation, and I do not believe this is a sin, and even the Book of Discipline has modified its views on this."

Third, "Is participation in making the stuff an occasion for sin for others? Well, no, not really. Derelicts drink cheap wines at best, and sin doesn't describe their problems. Excessive social drinkers usually drink mixed drinks, not expensive Scotches. The only people who drink expensive Scotches to excess are drunks who happen to be well-off, who otherwise would drink something else."

Fourth, "It's hardly possible to think of a less military investment. And the economy of Scotland certainly needs all the help it can get. And the unions in Glasgow are so extremely militant, it is unlikely this business is exploitative of

its workers. The advertising is probably as manipulative as any advertising, only it is aimed at the well-to-do, who are undertaxed anyway, as opposed to the most manipulative advertising that further impoverishes the poor."

Conclusion: "If I had some money to invest right now, here is a reasonable and appropriate investment for a Friend, assuming it is as prudential as it is represented as being. . . ." For it is, after all, rather difficult to find nonmilitary investment these days (though there are more than some Quaker financial managers like to believe), so pervasive is the military in the American economy.

My guess is that, in actual fact, a Friend who made money in Scotch whisky would get into trouble in his Meeting and that this same Meeting would probably have at least some funds invested in military, imperialistic, or exploitative companies, but few would criticize that, or if they did, they would be seen as cranks, socialists, and such. This is the *practical* Friendly priority system. Does it really correspond to our profession?

R. W. TUCKER
Philadelphia

Two Films of Today

FRIENDS SHOULD SEE the movie, *Billy Jack*, especially young Friends. I also heartily recommend it to older Friends who are turned off or puzzled by youth, a free lifestyle, and long hair.

Billy Jack is a modern western, really "now," with some of the goodies and baddies of today's world; and that's sort of refreshing. The filming was on location in Arizona and New Mexico—no studio stuff.

Violence (and its economic basis), nonviolence (and its religious basis), law, human relationships, treatment of the Indian, generation gap, selfishness, mischief, lifestyle, noncoerciveness in schooling, pacifism—all these issues are raised in it. And some splendid street theater!

Billy Jack is an Indian halfbreed, intelligent, sensitive, tough, loving, and something of a misfit—one of the goodies. But I most liked Delores Taylor, who played the female lead—a schoolmistress trying to maintain a freedom school on an Indian Reservation. What a Quaker-type! Her nonacting approach is warm and sincere. She is understanding, unbiased, unpretentious, and beautiful in the way we all should be beautiful.

Those who have been exposed to the nonviolence training courses of the

Peace Committees of Philadelphia and New York Yearly Meetings will enjoy seeing in the film the same roleplaying and street theater techniques they use. Students and adults connected with schools will like to see freedom in a different light, and fans of westerns will like this *different* western.

Many people, although not all, will also want to see *A Clockwork Orange* (rated x, and those under seventeen are not admitted). It is sophisticated, censored, horribly violent, and dirty pool all the way.

Both pictures deal with problems of individual violence (as contrasted to national violence as in war), and both belong together in a crazy multifaceted world; there is a juxtaposition, a contrapuntal relationship. They ought to be discussed by groups after a "theater party," singly and together. Both are "today" things.

GEORGE HARDIN
Philadelphia

Concern for Victims of Violence

QUAKERS have long been active in prison reform and in the campaign against capital punishment. We are often chastised for being "more sympathetic to the criminal than to the victim." We reply that such a charge is not true.

Maybe there is some truth in that harsh charge. If one judges by our actions, where is the evidence, except in words and feelings, of our concern for the victims of this violence?

In the fifties, when some Philadelphia teachers were special victims of McCarthyism, some Friends visited them to find out their special problems, and some problems were severe. Would some Friends now be willing to be on call to visit the families of murdered persons to find out what needs are not being met by the usual responses, and how Friends might help?

Perhaps a panel of Friends, living in various parts of Delaware Valley, might be assembled, with some Friend handling the telephoning when needed, to get a team of visitors together. I believe this is needed if we are to be true to our own beliefs and feelings. We may also learn more about what murder does to families and what needs to be done, when this grievous violence strikes, that is not now being done.

CHARLES C. WALKER
Cheyney, Pennsylvania

At Bruderhof: Order Is Virtue and Beauty

I'D LIKE TO SAY a few things about Raymond Paavo Arvio's article (Friends Journal XII.1). It is the kind of article

that contains enough half-truths in it to underline what the Brothers often say, "Experience life with us."

At the Bruderhof there are certainly roles—the women cook, launder, and care for children, although the men wash the dishes and serve the food. The jobs of the women are far from second-class, as commonly viewed by some "liberated" women. Their importance is felt when you live in the community from day to day. The men work in the factory, and this is hardly a glorious, high-status role.

That the community decides is the crux of the revolution at the Hof. Self-denial; serving one's brothers at all costs. Today's revolutions pale by comparison. Each, deeply, is no revolution at all, because each seeks to extend, liberate, encourage the self and its expression. In practice, this leads to conflict, and the self is never diminished. At the Bruderhof, in practice, the self and self-seeking activities are confronted every day. It's quite a different perspective, and therein lies the real challenge of the witness of the Brothers.

In any successful and large community operation, order must prevail. The important thing is to have the sense of order coming from within rather than being imposed from without.

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Thus, order is both virtue and beauty.

There is encouragement to question, share, and discuss. I think it is realized that merely for people to accept leads to decay and that somehow a sense of discovery and fire must be found in the life.

A group by definition has a view, an approach, and, however subtle, this is its definition and thus excludes those who do not share its approach. It is the same with the Society of Friends, if I may point it out. To question Christ, deny that context, or, for that matter, deny any particular spiritual authority whatsoever, is to be separate as a member, as an "inner one." One can be a friend of a Friend then, just as one can be a friend of the Bruderhof.

JIM DEACOVE
Perth, Ontario

**This Matter of
War Taxes**

I THINK we need to be more aware of the difference between scriptural *word* and scriptural *spirit*. Barclay maintained that since spirit was first and inspired the word, so even now the word must be understood through the spirit—which is still primary.

Even the worldly meanings of words sometimes change over the centuries. The English king who wished to describe the new cathedral as an awe-inspiring work of art exclaimed—correctly in the words of his day—"Isn't it awful! Isn't it artificial!"

Circumstances also change. In the matter of war taxes, were Jesus addressing Christian stewards of God's wealth who were citizens in a free democracy and responsible for its conduct and were he to pick up an American coin with its inscription, "In God We Trust," his words might very well be:

If the God you trust is Mars, pay your taxes to him.

FRANKLIN ZAHN
Pomona, California

Friends Around the World



Seventy-five Years of Friendly Hospitality

by Grace Louise Hubbard

THE PENINGTON received its first guests May 22, 1897 in the same house where it celebrates its seventy-fifth anniversary.

The Quaker residence (like the adjoining 15th Street Meetinghouse, in New York City) stands on land that once was part of the Bouwerie of Peter Stuyvesant, one of whose objectives was to drive Friends out of the colony of New Netherlands, of which he was governor from 1646 to 1664.

Ironically, the house itself, built about 1870, was sold to Friends by the last of his descendants. It was one of a row of four- or five-story homes; The Penington is the last of these that retains anything of its original character.

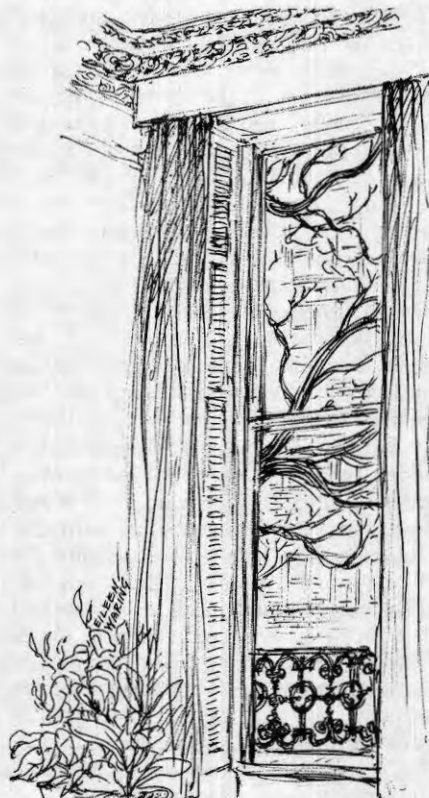
During New York Yearly Meeting in 1896, a committee was appointed to consider and report on the establishment of a boarding home for permanent and transient guests. The committee rented the house at 215 East Fifteenth Street (with an option to purchase) around the corner from Fifteenth Street Meetinghouse, raised money to furnish it, employed a matron, and formed Friends Home Association to manage it. By Yearly Meeting in 1897, they had not only a report but also a functioning boarding house in which some members of the Yearly Meeting were guests.

Within the next two years Friends Home Association had become incorporated, the house had been purchased, and an extension had been added at the rear that greatly increased the house's capacity. Few changes have been made since, other than the addition of a large porch on the side nearest the meeting-house.

The Penington always has had a nucleus of permanent residents, but most of them now stay for relatively short periods—a year or two, perhaps. Many of the present residents are students or other young persons who have not become permanently established and who appreciate comfortable living at a reasonable cost.

From the time of its opening it has been a gathering place for Friends and like-minded persons, and it remains a center for many Friendly activities. Short time and overnight guests are welcome, but the number of permanent guests limits this possibility.

A reception and tea on May 20 and 21 at The Penington will mark the seventy-fifth anniversary of the Quaker residence. Past and present guests will be welcome at a party from three to nine P.M. on May 20, including supper



This sketch and that above are by Eileen Waring.

in the backyard. Visitors will be entertained at a tea from one to four P.M. on May 21.

The Penington has faced and coped with stressful days. It has moved with the tide of the times, but always with fidelity to its original purpose and to the objectives of the founders.

From the vantage point of seventy-five years, those of us associated with The Penington look ahead into the twenty-first century, knowing not what challenge it may bring.

Miss Mechanic

THE CALIFORNIA FRIEND reports: "Women's Lib is in full swing for at least one member of our staff in Honduras. Listed under 'routine duties performed' by Virginia Miller was this sentence: 'Repaired right mainspring of the car' . . . Right on, Virginia, master mechanic. Or, is it Miss Mechanic? . . . We almost forgot to mention that she also repaired a gasoline tank. We only hope Virginia will never get the idea of demanding equal pay for her repair work."

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Appreciation for Help in India

by Martha Dart

FRIENDS' RESPONSE to the Sari Project of the Ramakrishna Mission has been very heartening and much appreciated. During the months since my "Report from Bengal" (Friends Journal XII. 1), profound changes have come about, and the needs have changed as well.

As cold weather came on, the mission tried to give special help to people in camps in the colder areas of India—warm shawls for the women and sweaters for their children. Some of the later contributions went for this type of clothing. Needs continued to change as the refugees started back home to Bangladesh after the war.

Most recently the Ramakrishna Mission has been asked by Prime Minister Mujibur Rahman to help with rehabilitation in all parts of Bangladesh—Dacca, Jessore, Khulna, and others, and they are doing so. Rehabilitation is going rapidly and is well organized. When the refugees were still in camps in India, they were each asked to report their home village. When it came time to leave the camps, they were sent to transit camps in the area of their villages. They can stay in the transit camps only fifteen days and then are given some food and a bit of money and sent off to their home villages. Since the homes of many of the returning refugees have been burned down and ownership papers destroyed, the central government has put a ceiling on the amount of land one family can own. Some of the bigger land holdings, therefore, can be divided up, and everyone can have a reasonable start to rebuild their lives. The incoming refugees are sent to the local government of their village, and there land grants are arranged. The Ramakrishna Mission is helping with organization and distribution.

Although ten million refugees came to India, twice that many stayed in Bangladesh throughout the war. They usually had to leave their homes but went elsewhere in Bangladesh. This means that they, too, have been refugees from their former homes and need to be resettled. The most recent contributions to the "Sari Project" are therefore going into reconstruction in Bangladesh because we felt that Friends would want their contributions to follow the current needs. The Ramakrishna Mission has asked me to express their deep appreciation for the help that has come.

(Before going to India in July, 1971 with her husband, Leonard, Martha Dart was clerk of Claremont, California, Monthly Meeting and managing editor of College Student Personnel Abstracts, quarterly publication of the College Student Personnel Institute in Claremont. Martha and Leonard Dart will be in New Delhi until July, 1973 and would welcome communications from interested Friends. Their address: N.S.F. Science Liaison Staff, USAID New Delhi Agency for International Development, Washington, D.C. 20523.)

Friends for Three Hundred Years

BALTIMORE YEARLY MEETING is extending a general invitation to its three hundredth anniversary session to be held at Western Maryland College, Westminster, Maryland, August 4-9, 1972. For the anniversary observance on Sunday, August 6, an informal discussion among representatives of various branches of Friends in the United States is planned, and it is hoped that this will help to carry forward the concerns of the 1970 St. Louis Conference on the Future of Friends. Sea captain, author, and Friend, Jan de Hartog, also will be on hand. Details may be had from Baltimore Yearly Meeting Office, Sandy Spring, Maryland 20860.

Prizewinning Posters Published

THE PAPERBACK book, *Peace Is You and Me*, includes reproductions of a number of the prizewinning entries in the annual Posters for Peace contest sponsored by the South Jersey Peace Center, 41 East Main Street, Moorestown, New Jersey. Last year, more than twelve hundred children in sixty-four South Jersey schools took part in the contest. Two of the entries appeared on the cover page of Friends Journal.

This year, the winning posters will be on exhibit at the Mall in Cherry Hill, New Jersey, May 8 to 13.

To Extend the Sheltering Arms

MEETING FOR SUFFERINGS of Southeastern Yearly Meeting, 3300 Casey Key, Nokomis, Florida, has requested names and addresses of members known to have moved to Florida, either as winter residents or for permanent retirement, in order "to extend the sheltering arms of the Society of Friends toward its members of other Meetings, some of whom are in dire need of friendship and loving concern on a personal level."

Shoes: A Soulful Issue in New Hampshire

from Thelma Babbitt

MONADNOCK Monthly Meeting has met in the lower hall of the Town Library, Peterborough, New Hampshire, for the past four years. It is a pleasant place, centrally located, with many advantages.

Last summer in the library, (as in many public facilities) a small sign appeared: *Shoes Please*. The librarian sent this letter to the groups who use the library:

For your protection and our peace of mind, we have asked that feet be shod when on library premises.

As a protection against lawsuits due to personal injury as well as for hygienic reasons, many public buildings have posted signs, "Shoes, please" or, "No bare feet."

The Library Board cannot enforce this request, but your cooperation would be most appreciated through your understanding of our explanation for this ruling.

Thank you.

This caused so much discussion in Monadnock Monthly Meeting that an adjourned Meeting was required. Excerpts from the minutes I took, as recording secretary, follow:

In general, it was recognized that the library was quite within its rights to adopt regulations regarding the attire and behavior of those using their premises. A public institution is answerable to public officials. As such, it feels a responsibility to set such standards. However, many Friends present felt there is a principle involved here with which they are not in harmony.

We should certainly be sensitive to the wishes of those whose premises we are using. At the same time, however, we must be equally sensitive to the wishes of those who prefer not to wear shoes. Most people attending meeting for worship wear shoes, and most others would be sensitive to those who felt offended by bare feet. Some are strongly opposed to regulations with regard to attire. Historically, Friends have emphasized simplicity in attire; there is nothing intrinsically wrong or immoral with not wearing shoes. The matter of George Fox's wearing his hat in the presence of the king was mentioned.

Several Friends pointed out that attire and bare feet are manifestations of a difference in values and priorities and is a very deeply held feeling on the part of many young people. During the course of this discussion, those who appeared to feel most uneasy about accepting the regulation against bare feet seemed to be those adults who are in

closest daily contact with young people. There was no clear division of thinking between young people and adults.

A good deal of sentiment was expressed that we should meet the request of the library to wear shoes, but no one seemed willing actually to turn anyone away at the door if he came to meeting with bare feet. It was recognized that there is the alternative of finding another place to hold meetings for worship in which there would be no such regulations, and individuals who wished to do so were encouraged to seek another location and bring the suggestions back for consideration.

It was finally agreed that this letter should be sent to the library:

We wish to let you know that we received your communication asking that shoes be worn by those using the library premises. The members and attenders of the Monadnock Friends Meeting try very hard to be sensitive to the wishes of other people and, in this instance, to the wishes of the institution which allows us to use its property for our meetings for worship.

In this connection, there have been discussions of this request during two of our monthly meetings for business. There was also a special called meeting on January 22, in which several hours were devoted to a deep and earnest discussion of the issues raised by your request. Nearly all of our active and regular members and attenders have participated in these deliberations.

Most of us do wear shoes to meeting and will probably continue to do so. Some of those who prefer not to wear shoes may well do so because they do not wish to offend other members of the Meeting who object to bare feet. We recognize, however, that some feel strongly that there is nothing intrinsically wrong or immoral about appearing in bare feet and see no valid reason for not doing so.

We thus share with you the results of our long and earnest consideration of your request and hope very much you will be able to understand our position.

Workshop in Arts and Crafts at Scattergood School

THE SCATTERGOOD Summer Workshop in the Arts will offer high school and college students intensive courses in pottery, ceramic sculpture, dance, glassblowing, metal casting, weaving, painting, drawing, printmaking, theater, film making, photography, and creative writing.

The workshop, from June 18 through July 29, will conclude with a two-day festival of performances, shows, and demonstrations. Information is available from Nancy Duncan, Scattergood School, West Branch, Iowa 52358.

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Worship in Munich

FRIENDS IN MUNICH worship first and third First days at Worthstrasse 20 (close to Ost Bahnhof). Additional information may be had from Peter Lorenz, whose telephone number is 757578.

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Maria Comberti Writes From Italy

THE MOST RECENT of the letters Maria Comberti (Via Belvedere, 29, Florence, Italy) sends annually to "Dear old and new friends" contains these paragraphs:

"My generation has lost many friends, and death has not only knocked at our own window: It is making its progress inside us. Life, which formerly was so obvious, has become a threatened possession; it has changed into a loan of uncertain duration. But I think of a German poem with the lines: 'Nicht weinen, weil es vorüber, lächeln, weil es gewesen. (Do not weep because it has passed; smile because it has happened.) Perhaps we should use the rest of our healthy life—as long as we are wide awake—to remember all the good things we have had, all the bad ones we missed.

"Contacts with young people under thirty are extremely useful for the aged of good will. We must not pretend to understand them, it will be enough to love them, to respect them and, perhaps, to pity them. Let them talk to you and don't forget that our 'popularity' with them depends on the quantity of emotions we are able to suppress. Let the young talk about their troubles: Wounds heal quickly when exposed—from time to time—to the air.

"I forgot to talk about the International Peace March in Rome on October 30 for the acknowledgment of conscientious objection. Many participants wore prison clothes with the names of one of the hundreds of conscientious objectors now in jail, or with the figures spent by their country for the preparation of war. There were no disturbances at all. Aims: Free choice between civil and military service; same duration of both; complete separation between Civil Service and Military administration. The march was promoted by an International Committee following the suggestions of 'Azione Pepe.' The expenses for the one hundred and fifty participants who came from abroad were paid by Joan Baez (bless her)."

AFSC Shipments in 1971: Vaccine, Baby Food, and Paper

AMERICAN FRIENDS Service Committee shipped more than two hundred thousand pounds of food, clothing, and other supplies to help refugees and distressed persons around the world in 1971. An additional one hundred forty thousand pounds of goods were sent

directly from donors to use in the field.

The largest shipments went to the Middle East and Nigeria. Smaller amounts went to Egypt, South Vietnam, and to places in the United States. More than one hundred thirty-five thousand pounds went to supply approximately one million refugees in the Middle East with clothing, bedding, shoes, textiles, sewing things and soap.

The Service Committee's preschool centers in the Gaza Strip, where more than fifteen hundred refugee children are getting a start on education, received school supplies, toys, and yarn.

Vaccine to inoculate children against diphtheria, tetanus, and polio was flown to the Quaker staff at Abiriba Hospital in Nigeria for use in a massive vaccination program. High-protein baby food, donated by a food manufacturer and valued at twenty-one thousand five hundred dollars, went to children in orphanages in Nigeria. A multitude of uses were found for twenty-five hundred pounds of end-of-the-roll paper donated by a Philadelphia printing company. Hospitals used it to wrap pills, make charts, and cover tables.

A Quaker Presence Near Fort Bragg

ELLEN AND KENN ARNING, members of Moorestown Monthly Meeting, New Jersey, have joined the program of Quaker House in Fayetteville, North Carolina, as resident staff members.

Quaker House was conceived in 1969 by concerned North Carolina Meetings as a response to the presence of Fort Bragg, the largest army base in the United States, which is ten miles from Fayetteville.

A Friends center for discussion, worship, and action, Quaker House offers a creative and active alternative to Fort Bragg's militarism. A library provides reading material on Quakerism, non-violence, and other subjects and a quiet place for reading and relaxation. Military counseling is available. Other groups also meet at Quaker House.

The staff encourages all to participate in an open and sharing atmosphere. Meeting for worship is a motivating force in the activities and is attended each First-day at 1 P.M. by GIs, members of supporting Meetings, and persons from Fayetteville.

Quaker House needs financial support to keep the program alive. The address of Lloyd Tyler, the treasurer of Quaker House, is 2512 Kenmore Drive, Raleigh, North Carolina 27608.

The Mindless Process of Militarism

EDWARD F. SNYDER, executive secretary of Friends Committee on National Legislation, reacted angrily to military appropriations in testimony during hearings of the Senate Appropriations Committee on the 1973 budget: "These figures suggest that the budget now before you can more appropriately be termed 'power to the Pentagon' than 'power to the people' as suggested in the President's message."

Speaking for American Friends Service Committee as well as FCNL on this occasion, Edward Snyder said: "The request for an increase of 6.3 billion dollars presages rising military expenditures into the indefinite future. Of the 80 billion dollars of monies in the budget which are not already committed by previous Congressional action, and are thus relatively controllable by this Congress, the Administration proposes that sixty-five percent or 51.6 billion dollars shall be spent for military purposes and only thirty-five percent for nonmilitary purposes."

The FCNL spokesman argued that the control of the Congress over warmaking and war preparation must be strengthened, so as not to leave these life-and-death issues to the President and his generals.

"Management, labor, education, and the military establishment mutually support each other," he said. "Highways are built for national defense. College scholarships are justified in similar terms. The arms race has created a mindless process in which slogan follows slogan to justify continued billions for arms. This year it is 'Realistic Deterrence.'"

Intensive Summer Session at John Woolman School

JOHN WOOLMAN SCHOOL, Nevada City, California, offers an intensive one-month summer session of courses in American history, art, and modern dance. Optional credit is available to students entering the ninth through twelfth grades in the fall of 1972, equivalent to a semester's work in these fields of study.

The history course, "Man and Nature in America," may be taken for five units credit if the student does the required reading and participates in the daily discussions. Don Smith, the teacher, plans to concentrate on the "conflict between the older agrarian dream and the rise of the city."

Barbara French, in a course entitled

"Drawing and Design," will introduce students to basic design. Advanced projects are possible.

One or two classes in modern dance technique each day will be directed by Nancy Burgess, with particular attention to style, strength, flexibility, coordination, and alignment.

Enrollment in the program, which begins on June 25, will cost two hundred fifty dollars. Inquiries concerning applications and scholarship aid should be addressed to John Woolman School, Route 1, Box J-26, Nevada City, California 95959.

A New Meeting in Minnesota

THE NEW Northfield, Minnesota, Friends Meeting comprises students and several professors of Carleton and St. Olaf Colleges, which are neighbors and, in many ways, competitors. The group meets every Sunday on one of the campuses, and attendance is twelve to forty persons. The students come from a variety of religious backgrounds. Few are actually Quakers, although some eventually decide to become Friends.

It is not a registered meeting, but the group has close ties with meetings in Minneapolis and St. Paul. In addition to Friends' activities in the Twin Cities, members of the Northfield group have participated in Half-Yearly Meetings, Pendle Hill Conferences, and other Quaker events in various parts of the United States and Canada. The Northfield Meeting has recently begun some service projects, such as a book drive for Minnesota prisons and a clothing drive for Indians.

Jan de Hartog to Speak at Ithaca

JAN DE HARTOG has chosen as his topic for the opening address of the 1972 General Conference for Friends, "The Challenge of the Past." He will relate the spiritual heritage of Quakerism to the social challenge of the seventies, with particular emphasis on ways Friends should be pioneering today in the face of the crises of our time.

Jan de Hartog's most recent novel is *The Peaceable Kingdom*, in which he traces the development of the Society of Friends from 1652 to the mid-1700's. (A chapter of the book was published in *Friends Journal* XI.15.) He now is writing a sequel.

Jan de Hartog also will moderate a workshop on Meetings for Sufferings during the week of the conference, June 24-July 1, at Ithaca College, Ithaca, New York.

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Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on.

Positions Vacant

LIVE RENT-FREE all or part of June, July, August in beautiful, furnished Vermont hillside home in exchange for care of seven-year-old girl. Opportunities nearby for swimming, hiking, horseback riding. Quiet, unspoiled rural area. Car necessary. Charles W. Palmer, #7 Stonehill Drive, Stoneham, Massachusetts 02180. 617-438-3082, evenings; 617-272-7750, daytime. Call collect.

BOOKKEEPER. To succeed Myrtle Wallen, who is retiring after fourteen years of devoted service, Friends Journal needs a bookkeeper by May 1. Duties include double-entry bookkeeping, payroll, taxes, billing, some typing, general office work. Applications and résumés in writing to: Personnel Committee, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

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

OPPORTUNITY IN AGRICULTURE. Reasonable pay, hard work, partnership possibility. Established sixty-five-cow dairy herd. Modern machinery, more than nine hundred acres (some reclaimed strip land). Developing grazing enterprise; expanding crown vetch production. Lewis Stratton, Lewanda Farms, Route 1, Flushing, Ohio 43777.

YOUNG FRIENDS SECRETARY to coordinate activities of college-aged Friends. Commencing eighth month 1972. Salary \$110 monthly. Excellent opportunity for student attending Indiana University. Jan Sheets, 615 North Woodlawn, Bloomington, Indiana 47401.

WANTED: Two couples to be houseparents. Teaching skills sought in either Spanish or history. Contact The Meeting School, Rindge, New Hampshire 03461.

INDUSTRIAL ENGINEER, MANAGEMENT EDUCATOR, or similar specialist to teach principles of management to junior managers in developing Zambia. Write Dorothy Giessler, 37245 Woodside, Fraser, Michigan 48026.

OFFICE MANAGER, resident. Financial background. Responsibilities include budget, funds accounting, purchasing, office systems, and oversight. Fendle Hill, Wallingford, Pennsylvania 19086.

NEEDED BY SEPTEMBER FIRST: Mature married couple, without children, for two-year appointment as directors of Casa de los Amigos (Friends House) in Mexico City. Maintenance provided. If interested, write Jean Duckles, Ignacio Mariscal 132, Mexico 1, D.F.

Wanted

MRS. BERGMAN, LONG ISLAND. I lost your address. Sorry. Still interested, if possible. Please write. Molly Forsythe.

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.

Peace Personal

WORLDLAW—World Peace: United Nations promulgates. Loyal to MAN's best interest or die. Biologically infallible. Eliminating arms manufacturing, saves one trillion dollars every five years. Write—free—PROhuman, Tonopah, Nevada 89049.

Positions Wanted

LIBRARIAN seeks position for July, 1972—academic or public. Fluent in Spanish. University of Michigan AMLS. Friend—Ann Arbor. Write Violet Viguri, 1789-2 Beal, Ann Arbor, Michigan 48105.

YOUNG FRIEND, 24, seeks challenging employment, B.A. anthropology; experience in teaching, counseling, and running volunteer programs. Box Y-540, Friends Journal.

RESPONSIBLE, CULTURED woman Friend welcomes suggestions for interesting summer job. Preferable country, seashore. Companion? Travel? Giftshop? Inn? Hostess? House-sit? Other ideas? Box R-539, Friends Journal.

ADMINISTRATOR with conference center management and hospital food service management background seeks administrative position with health-related and extended care facility or similar institution. Ronald Hengst, Mine Hill Road, Cornwall, New York 12518.

Books and Publications

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

Schools

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

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

WOOLMAN HILL, EDUCATIONAL WORK-CAMP, July 16-August 27. Communal, coed. Ages 14-18. Experience in carpentry, organic farming, and crafts, on a one-hundred-ten acre farm. Write: Summer Program, Woolman Hill, Deerfield, Massachusetts 01342.

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ON GREAT SACANDAGA LAKE in Adirondacks. Cottage in wooded area with two-hundred-foot private beach. Two bedrooms, large living-room with fireplace, all modern facilities. Aluminum boat. Available July. \$200/week; \$750/month. Box H-535, Friends Journal.

ADIRONDACKS, near Cranberry Lake. Simple five-bedroom housekeeping. Ideal for large family or two-family vacation, on a wild seventy-five acre lake. Also two-bedroom cottage. For information, write Box D-537, Friends Journal.

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NORTHERN CALIFORNIA COAST, on rugged ocean cliff. Tiny, immaculate furnished house. Adults. Sea life; magnificent marine views. Poor TV. \$200/month. Box 222, Gualala, California 95445. 707-884-3413.

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Opportunities

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

A PHILANTHROPIC COMMUNITY OF ARTISTS—in the widest sense of the word—is being formed in New York City. We will be helping folks that need help, with food, shelter, medical attention. Also we will be involved in a nationally-distributed artistic magazine and a new coffee-house/theater. A quiet, happy, semi-communal but comfortable lifestyle. Families welcome—and children too, for they are probably the wisest of us all. Interested? Write Alan Gowin, RFD #1, Mine Road, New Milford, Connecticut 06776.

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Personal

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ELECTRIC TRAINS—I want to buy trains made before 1942 or will send a check to your favorite charity in your name in exchange for your old train. Give numbers, color, price. Kenneth E. Sherer, 1250 Chester Boulevard, Richmond, Indiana 47374.

FRIENDS VACATIONING in Cape May, New Jersey, are invited to stay at The Kay House. For a brochure, write to the Carrolls, 24 Jackson Street, Cape May, New Jersey 08204.

FAMILY REUNIONS, SMALL CONFERENCES. Camping, dormitory, recreational, and living facilities available in Southeastern Ohio between mid-June and mid-August. Capacity, 150. For information, fee schedule, and reservations, write to Sam Lingelbach, Friends Boarding School, Barnesville, Ohio 43713.

Accommodations Abroad

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

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For Sale

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

FAMILY! The noncompetitive card game for as many as nineteen persons. Everyone cooperates to win. Sixty-eight cards and rules, \$1.60. Booklet of six more cooperative games using the same deck, \$1.10. Together: \$2.50 Order/more details: Family Pastimes, R.R. 4, Perth, Ontario, Canada.

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. Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

DAVIS—First-day School and adult discussion, 9:45 a.m.; worship, 10:45. 345 L Street. Visitors, call 753-5890.

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. DU 3-5303.

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

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.

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.

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231. Temporarily suspended. Resume May 28.

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—Worship, Sunday, 10 a.m., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

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.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyrza Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone, 733-4220.

Hawaii

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

Illinois

CARBONDALE—Unprogramed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. 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 (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

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

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

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

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

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

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

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—Lanthorn 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 Metzgerott 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 and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.



Photograph by Herbert M. Hadley

Worthington Friends Meetinghouse, Kingston, Jamaica. From left: Mack Jones, an American long resident in Kingston; Ernest Nugent, clerk of Worthington Meeting.

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

GRAHAMSVILLE—Greenfield and Neversink Meeting. Worship. First-days, 10:30 a.m. Until Easter at homes of Friends.

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

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

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

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

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

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

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

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

QUAKER STREET—Mid-April to mid-October, unprogrammed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of Duanesburg.

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.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; 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, and First-day School, 10 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 Pennsbury, 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 Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, 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.

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, Ridge St. Adult discussion, 10 a.m.; worship, 11.

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.

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 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

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

April

22—"Religious Education in Transition," workshop sponsored by Religious Education Committee, New York Yearly Meeting. Patricia Sheeks, leader. Farmington Friends Church, Macedon, New York.

28—Rufus Jones Lecture, "Saying Good-bye 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.

May

6—"Nurturing the Total Life of Our Young," workshop sponsored by Religious Education Committee, New York Yearly Meeting. Keith Schwyhart, leader. Purchase Meetinghouse, Harrison, New York.

7—Nine Partners Quarterly Meeting business session in Cornwall, New York, Meetinghouse, 2 P.M.

12-14—Southern Appalachian Yearly Meeting and Association, Warren Wilson College, Swannanoa, North Carolina. Write George L. White, 924 Greenwood Drive, Greensboro, North Carolina 27410.

14—Friends Historical Association spring meeting, Third Haven Meetinghouse, Easton, Maryland, will commemorate the tercentenary of George Fox's visit to America. Speaker, Kenneth Carroll. Write to Third Haven Monthly Meeting, South Washington Street, Easton, Maryland 21601.

15-19—Quaker Leadership Seminar, "Swords into Plowshares," William Penn House, Washington, D. C., sponsored by Friends United Meeting, Friends Committee on National Legislation, and William Penn House. Write Robert H. Cory, Jr., 515 East Capitol Street, Washington, D. C. 20003, or telephone 202-543-5530. Registration fee, \$10.

20-21—Open House for The Penington's Seventy-fifth Anniversary, 215 East Fifteenth Street, New York. Saturday, 3-9 P.M.; Sunday, 1-4 P.M.

26-29—Conference on The Believers' Church, for lay persons, Laurelville Mennonite Church Center. Resource persons: Canby Jones, Dale Brown, John Howard Yoder, Keith Esch, and Arnold Cressman. Write to Laurelville Mennonite Church Center, R.D. 5, Mt. Pleasant, Pennsylvania 15666.

27-30—Friends Conference on Religion and Psychology, Haverford College, Haverford, Pennsylvania: "Beyond Autonomy." Speakers: Edith Wallace and Robert Scholz. Four-day weekend, \$45. Write Betty Lewis, Box 165, R.D. 1, Glen Mills, Pennsylvania 19343. No registrations accepted after May 20.

Springfield Meeting Memorial Lecture Series, 8 p.m., Springfield Meetinghouse, 1001 Old Sprout Road, Springfield, Pennsylvania:

April 20—"Bailiffs, Bondsmen, and Broadmeadows," Vinton Deming.

April 27—"The Disadvantaged in the Struggle for Justice," Spencer Cox.

May 4—"Faith Without Works is Dead," Arthur W. Clark.

At Powell House, Old Chatham, New York 12136:

April 28-30—Cross-generation conference for senior highs and adults.

May 5-7—Quaker Street Regional Gathering, Grete Carpenter, convenor.

May 12-14—Montclair Meeting, Roberta Adams, clerk.

May 15-17—Friends Seminary, Youth Center.

At Pendle Hill, Wallingford, Pennsylvania 19068:

April 17-June 5—Early Interpreters of Jesus, Henry J. Cadbury. A series of nine free public lectures, Monday evenings, 8 P.M., in the Barn.

Announcements

Births

LANE—On January 23, a son, CHRISTOPHER PACHO LANE, to Susan Joy and Bruce E. Lane, of Austin, Texas. The father and the paternal grandmother are members of Austin Meeting.

METZGER—On February 3, in Kingston, New York, a daughter, to Richard A. and Patricia Ann Daire Metzger. The father is a member of Poughkeepsie Monthly Meeting, New York.

NEWBY—On February 24, a daughter, ALICIA (LISA) MARIE NEWBY, to James and Elizabeth Newby, of Central City, Nebraska. The parents are pastors of Central City Friends Meeting. The paternal grandparents, Richard and Doris Newby, are pastors of University Friends Meeting, Wichita, Kansas.

Marriage

HILLIS-LANE—On December 27, JEANNE EMILY LANE, daughter of Katherine E. Lane and the late Dr. Ralph E. Lane, and MARK HILLIS. The bride and her mother are members of Austin, Texas, Meeting.

Deaths

BLACKBURN—On March 2, in Bedford Memorial Hospital, E. HAROLD BLACKBURN, of Everett, Pennsylvania, aged 79, a lifelong member of Dunning Creek Meeting, Fishertown, Pennsylvania. He attended George School and served in the First World War. He was a member of the library board and the water commission, and was a justice of the peace. He was a member of the Izaak Walton League and enjoyed fishing trips to Canada. He is survived by his widow, Pauline Taylor Blackburn; two brothers, Lesley F. Blackburn, of Everett, and Dr. Joseph Blackburn, of Danville, Pennsylvania; and two sisters, Margaretta Shimer and Sara Blackburn, of Bedford, Pennsylvania.

HOFFMAN—On March 2, at her home in Wallingford, Pennsylvania, RUTH MCCOLLIN HOFFMAN, aged 81, a member of Media, Pennsylvania, Monthly Meeting. She was a graduate of Westtown School and the Philadelphia College of Art. She served on the Westtown Committee and had taught art there. Ruth and Wray B. Hoffman were married in France while doing rehabilitation work after the First World War. She worked in the Strawbridge and Clothier book department for more than ten years. Many organizations were richer because of her active interest, including Media Fellowship House and its Garden Club, Women's Christian Fellowship, Media Book Club, and a local recorder group. She is survived by three sons: Donald W. Hoffman and Philip G. Hoffman, of Media, and Richard Hoffman, of Parkersburg, West Virginia; a daughter, Marjorie H. Kerr, of Media; and ten grandchildren.

STABLER—On September 28, E. RUSSELL STABLER, aged 66, a member of Westbury Monthly Meeting, New York. He received his B.S. from Harvard University and held master's and doctor's degrees in mathematics and education. He wrote several books on mathematics and logic. After teaching at

Montclair State College, Baldwin-Wallace College, and the University of Michigan, he taught in Hofstra University for twenty years. Russell and Anna Stabler, whom he married in 1931, were active in Dover, New Hampshire, Meeting and in peace organizations in Cambridge. The Light that shone so brightly in him glowed through his courageous activities in opposition to war. He loved, life, youth, and nature, and he gave his body to advance the science of medicine. All who knew Russell Stabler are thankful for the influence of his life, and earnestly pray that they, too, will be given strength always to follow the Light.

C. Warren Griffiths

CHARLES WARREN GRIFFITHS was born in Pittsburgh January 15, 1907. He was valedictorian of his high school class and was elected to Phi Beta Kappa in his junior year in College of Wooster. After completing a bachelor of divinity degree in Union Theological Seminary, he was ordained a Presbyterian minister and served six years as a pastor, three of them in Alaska. Later he studied for his master's degree in American history in the University of Wisconsin and earned a doctor's degree from the University of Chicago.

He taught history and government in Lawrence College and Monticello College and joined the faculty of Wilmington College in 1948. He was chairman of the history and government department when ill health forced his retirement a year ago. He was a member of Fairview Monthly Meeting, Ohio, and was a recorded minister in Wilmington Yearly Meeting.

Warren Griffiths was a man deeply concerned with his world. His sharp mind and critical eye made him of invaluable service in the fight for peace and social justice. During his sabbatical leaves he worked for American Friends Service Committee and Friends Committee on National Legislation.

A prolific writer, he protested in letters and articles any injustice that he saw. His writing appeared in Friends Journal, Quaker Life, Christian Century, Saturday Review, and numerous journals of political science.

Though weakening rapidly, he traveled to Washington in 1971 to demonstrate against war. In June he was awarded the honorary degree of doctor of laws by Wilmington College. The citation read, in part: "Warren, perhaps your greatest sin was that you gave too much to others and too little to yourself. . . ."

Warren Griffiths died February 24, 1972. To the end, his smile greeted all who saw him. His will never left him, though his body failed.

Louise Griffiths wrote (and Witness, the student newspaper, printed) this poem:

To Warren
(Lover of Birch Trees,
Symbols of Hope)
The birch stands stark
Against the dark
Of winter sky.
So sings the soul,
Itself kept whole
When fortunes fly.
Take heart, then, friends,
Great ideal ends
Must never die!



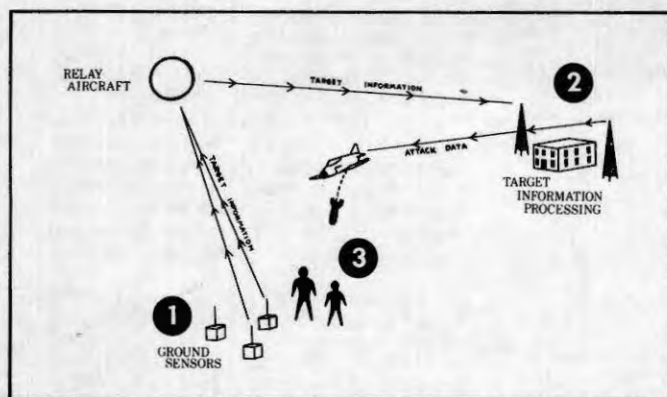
SHE CAN SEE

(BUT THE COMPUTER IS BLIND)

She has never seen an American face. No machine gun sights have ever been trained on her. Fewer Indo-Chinese these days are dying from such a "personal" kind of warfare—but they continue to die. Sensors, computers, and bombers that rain flying nails and pellets are doing most of the killing and maiming instead.

To say that the war in Indochina has been "automated" is hardly an exaggeration. A special research group of the American Friends Service Committee (known as NARMIC) has been compiling evidence—

previously secret or known only in bits and pieces—of an unprecedented form of warfare taking place in Southeast Asia. This new kind of warfare is what's making it possible to withdraw troops. It doesn't need troops. Sophisticated sensors that can detect sounds and footsteps are dropped over an area; the sensors transmit signals which are relayed to distant computer bases; and the computers are capable of automatically directing bombers to the precise coordinates of the location of the "enemy".



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- This kind of war needs no ground troops—only technicians and pilots.
- This kind of war kills the population indiscriminately. Sensors cannot tell children from troops.
- This kind of war is closely tied to the policy of evacuation of the countryside and forced urbanization.
- This kind of war opens up a new and lucrative market for American defense contractors.
- This kind of war is a model for future wars: draft calls are avoided, few Americans get hurt, and it can be waged in secrecy with minimum public opposition at home.

NARMIC at AFSC has prepared a compelling and educational slideshow, "Automated Air War," available with documentation and article reprints for local public showings.

- ☐ Please send me literature
- ☐ Please send me information about the slideshow
- ☐ Enclosed is a contribution for NARMIC at AFSC

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