

May 1, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

May 1, 1972
Volume 18, Number 9

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.) Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

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Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-deductible.

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The contributors to this issue

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WILLIAM URBAN is chairman of the Department of History in Monmouth College. He is a member and former clerk of Peoria-Galesburg, Illinois, Meeting. "I do not claim to be a specialist on India," he writes, "but I have been reading in preparation for a trip there. The more I read, the more I feel we are unprepared to deal with the complex civilizations of this area."

JOHN LINTON first went to India during the Second World War, when he served for three years in the British Army. For a short time he was posted to what is now Bangladesh. After the war, he organized Indian-language broadcasts for the external services of the British Broadcasting Corporation. He also worked for Friends and for Oxfam in India. Since February, 1971, he and his wife, Erica, have been directors of Quaker House in New Delhi and have been involved in relief and other projects for Bangladesh.

MARTHA DART, in India with her husband, Leonard, who is on the N.S.F. Science Liaison Staff of the United States Agency for International Development, writes that her essay is based on an experience she and Leonard had of being substitute parents of the bride at a Sikh wedding and the preliminary worship service. Before going to India, she was clerk of Claremont, California, Meeting and was managing editor of College Student Personnel Abstracts.

MARGARET N. MORRISON, a member of Hartford, Connecticut, Meeting, is coordinator of the Meeting's weekly vigil for peace in Vietnam, which has continued for two and a half years. She has been clerk of her Monthly and Quarterly Meetings. Her "private joys are reading, gardening, trying to write poetry, grandchildren, and trying to find out what people under thirty think about."

JOHN STAIB is an associate professor of mathematics in Drexel University. He is on the Abington Friends School Committee and is a member of Worship and Ministry of Abington, Pennsylvania, Meeting. He has written two undergraduate texts in mathematics.

RICHARD S. STERNE, a sociologist, is director of social research for the Citizens Planning Council of Rochester and Monroe County. He has not "dedicated" his poem to Ernest Kurkjian, friend of twenty-five years' standing who died last year, since it does not describe him. "Rather," Richard Sterne writes, "it reflects some of the maturity at which I hope I have arrived, with the help of his inspiration, over the years."

THE PHOTOGRAPH ON THE COVER, of a farm in Harrison County, Missouri, taken by a photographer with the Soil Conservation Service of the United States Department of Agriculture, brings to mind these lines from "The Deserted Village," by Oliver Goldsmith:

*Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made:
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.*

Today and Tomorrow

God, Jesus, and Man

ALAN WATTS, the philosopher, in an article in *The New York Times*, took a dim view of Jesus Freaks and others who follow "a religion about Jesus instead of the religion of Jesus."

A part of it follows:

"Jesus had to speak through a public address system—the only one available—which distorted His words, so that they came forth as the bombastic claim to be the one and only incarnation of God as man. This is not good news. The good news is that if Jesus could realize His identity with God, you can also—but this God does not have to be idolized as a monarch with a royal court of angels and ministers. God, as 'the love which moves the sun and other stars,' is something much more intimate, and mysterious—too close to be seen as an object.

"So it turns out, alas, that our new breed of Jesus Freaks are following the old nongospel of the freaky Jesus—of the bizarre man who was unnaturally born and who, after death, was returned to life for a space trip into heaven. (One can, of course, interpret these ancient images in a more profound and nonliteral way.) But to identify Jesus the man as the one-and-only historical incarnation of a Divinity considered as the imperial Jehovah, is only to reinforce the arrogance of 'white' Christianity—with all the cruel self-righteousness of its missionary zeal. They may perhaps be forgiven for their ignorance, but today, when we are exposed to the riches of earth's varying religions, there is no further excuse for religious parochialism."

Quaker Curmudgeons

THERE IS a stereotype Quaker personality. The Friend who fits it is gentle and soft-spoken, yet capable of very blunt forthrightness; is slow to judge others, yet rock-solid in his or her own values; is careful and hardheaded in business and decision-making, yet always imbued with the highest ideals; and has a special knack for working well with others in good causes and on committees.

This is how the nonhostile portion of the outside world sees Friends, and what is amazing is the degree to which it is accurate. Many Friends fit this description; there are so many of them and their influence is so great, that newcomers and young Friends are apt to take this as a model to measure themselves by—and if they do not happen to fit that particular personality type, to regard themselves as failures.

Let us therefore pause and admire the many splendidly idiosyncratic types who also flourish among us.

There are people who are possessed unto totality by some one particular concern, to the service of which they

devote their lives. There are people whose special knack is to be agitators rather than cooperators and so are impossible to work with in committee. There are people with strongly held and particular viewpoints on what Quakerism is and what a Meeting should be like and so make consistent pests of themselves. There are people who are just plain curmudgeons and are very good at it. There are people who are marvelously eccentric.

Life in the Society of Friends would be a dull and barren thing without these people, however difficult they may be for other Friends to cope with. It may well be true that historically it is our eccentrics, our curmudgeons, our agitators, on whom we have depended for our corporate spiritual growth. People who are difficult to cope with are people who stretch our capacity to cope and force us to rethink.

We do a profound disservice to ourselves, and to our young people and our new members, when we allow it to be assumed that the Good Friend is somebody who happens to be one particular personality type. We also overlook the plain fact that the entire history of God's way with man is a history of His working through most unlikely instruments.

Young Friends who behave and believe unconventionally are too often given a sense of being out of place. Sometimes they become embittered. Yet, in fact, people who persist in curmudgeonry, and show plainly that it is a product of faithfulness to the Lord, usually end up being greatly appreciated by other Friends. It is really not true that Quakerism favors one special personality type; this is only superficially the case.

Because it is superficially the case, however, every now and then we should pause and remind ourselves, and inform our youth, of how very much we enjoy the curmudgeons among us and how sharply aware we are of our need for them.

Miscellany

✓ WE FEAR, and never in this century will we cease to fear. We fear the end of man as that old shaman in the snow had never had cause to fear it. There is a winter still about us—the winter of man that has followed him relentlessly from the caverns and the ice. The old Eskimo spoke well. It is the winter of the heedless ones. We are in the winter. We have never left its breath.—Loren Eiseley, Benjamin Franklin Professor of Anthropology at the University of Pennsylvania, in *The New York Times*.

✓ "ONE SURE TEST of true ministry, whether silent or of the spoken word, is that it will lead us into a unity of experience which transcends all differences. What a clear understanding George Fox had from his own inward experience of what is required: 'Stand still in that which is pure, after ye see yourselves.'"—Léonce Richards, in *Cambridge Friends Meeting News*.

Korea, Okinawa, Japan Revisited

by E. Raymond Wilson

I WENT TO KOREA after an interval of nearly fifteen years at the invitation of the Voice of the People magazine to participate in a conference on peace near Seoul.

This liberal magazine is edited by Ham Sok Hon, a Quaker who has a following among intellectuals and students, even under the increasingly repressive Park regime. Students who speak out against the pressure of the government or against the extension of the officers training corps on their campuses are liable to be drafted as the way of handling dissent. Some have been beaten by the secret police, I heard.

Copies of the Voice of the People are bought up from the major newsstands and disappear. While Ham Sok Hon has been left alone by the government, his printer is harassed, and his magazine faces the possibility of being closed down, as was another liberal publication. Of the forty-three daily newspapers, only one voices much criticism of the present government.

"We may have to die for our faith," said one of the tiny band of Friends and friends of Friends as they met for worship and discussion. One could only love and admire the eighty-seven intrepid persons who gathered for the peace conference. At the closing evaluation session, they displayed abundant good humor and a remarkable spirit.

The South Koreans feel themselves isolated politically, for they are surrounded by the Russians and the mainland Chinese and are under the heavy psychological and military pressure of North Koreans, who are subject to the tight dictatorship of Kim Il Sung. Thirty-five years of oppressive colonial rule by the Japanese have left their legacy of distrust of Japan. The United States has poured in more than eight billion dollars of economic and military assistance since the end of the war in 1953. Forty-six thousand American troops remain in Korea, allegedly to ward off what the Koreans fear most—a blitzkrieg from the North in an attempt to overwhelm the Republic of Korea and unify the country under the Communist military dictatorship of Kim Il Sung.

After eighteen years of the most rigidly sealed border in the world, except for the periodic confrontations—not negotiations, in the real sense—at Panmunjom, the Red Cross of North Korea and South Korea began serious talks last August about a limited opening of the border for exchange of mail and intervisitation and reuniting of separated families who have had no contact and usually no word from each other for two decades.

I told the conference I was eager to come to Korea to stand with them in defense of the democratic principles of freedom of speech, freedom of assembly, freedom of dissent, and the right of meaningful dialog with one's government.

The presence of American troops in a foreign country over a long period leaves its train of dope, alcoholism, prostitution, stealing and corruption, and mixed-blood

children—a cancer in society. All that is evident in Korea, Okinawa, and Japan.

In Okinawa also I became keenly aware of problems. South Korea has made remarkable progress in rebuilding since the devastating war of 1950-1953, but it still is a poverty-stricken country, despite the rosy statistics put out by the American and Korean governments.

The Ryukyu Islands on May 15 are to revert to the political rule of Japan, after being essentially an American military colony since the end of the war with Japan in 1945.

The problems ahead for the nearly one million inhabitants of the Ryukyus are enormous. One not so minor one will be changing eventually to driving on the left-hand side of the road to correspond to the Japanese practice. The currency will shift from the dollar to the Japanese yen.

However, the United States retains eighty-eight military bases and facilities, mostly on the small island of Okinawa, which is two to seventeen miles wide and sixty-five miles long. The population density outside the bases is approximately twenty-four hundred per square mile—about the greatest population density in the world. The island has few natural resources and has been heavily dependent upon United States military spending, one estimate of which was around two hundred thirty million dollars a year.

In hearings before the Senate Foreign Relations Committee in October, I testified for Friends Committee on National Legislation against the idea of keeping American military bases in Okinawa and Japan twenty-five years after the end of the war on the grounds that such a policy was a continued formula for trouble and irritation. This prediction has been amply borne out by the series of demonstrations and protests that have occurred frequently since.

Some Okinawans, who support the Sato government in Japan or who profit from the United States military presence, favor the present arrangement. The vast majority, I was told, would like to see all the United States military bases removed and no Japanese Self-Defense Forces moved in to occupy the bases. I believe one contingent of about sixty-five hundred Japanese soldiers is scheduled to move in before long.

The Japanese government is expected to put sizable funds into roads and other developments. This will be partly offset by the terms of the reversion settlement, under which Japan is to pay three hundred twenty million dollars to the United States for such civilian developments as the water system, electric power, schools, roads, and other expenditures of the United States Civil Administration.

There is no explicit promise in the reversion agreement that the United States bases will be reduced or phased out in the near future or that the number of troops and their dependents will be cut down significantly. There will be some additional requirements for consultation with the Japanese government regarding the use of troops in the Far East, but Okinawa has been used as a major shipping and staging and training base for the war in Vietnam.

The United States Government has promised to remove all nuclear and chemical weapons before reversion. Labor leaders with whom I talked said the administrative units

BE THOUGHTFUL; be silent; be reverent. This is the House of God. Before the service speak to the Lord; during the service let the Lord speak to you. After the service—speak to one another. *Newsletter, Woodstown, New Jersey, Monthly Meeting.*

for both nuclear and gas weapons were still on the island and expressed skepticism about their complete removal.

The United States, it seems to me, has missed an opportunity to make a generous economic settlement after virtually controlling the Ryukyu Islands for a quarter of a century. While thirty-four installations and sites now used by the United States are being released, the eighty-eight military bases and facilities retained comprise most of the important installations. The United States has failed to set a specific and rapid timetable for complete demilitarization of Okinawa and retains this island as a focal point of aggravation between many of the people of Okinawa and the United States.

In Japan, I learned that after a period of rather phenomenal economic growth the American ten percent surtax and dollar devaluation was quite a blow to the Japanese economy. A lively debate was going on as to what extent Japan could depend on the United States for markets, for political cooperation, and for military security.

Although the Sato government has supported the United States in Vietnam, indications are that most Japanese are strongly against it. The Japanese government was able to push the Okinawa reversion treaty through the Diet over strong opposition to the military features of the agreement.

The ruling conservative party, the Liberal Democrats, are pushing for expansion of the Japanese Self-Defense Forces and for an increase of military spending to two and nine-tenths billion dollars, over the strong protest of the Socialists and other liberal groups. The secretary of the National Christian Council of Japan expressed grave concern to me about the pressure for increased militarization of Japan. The United States has retained one hundred twenty-five military bases in Japan, twenty-six years after the end of the war.

As one who lived in Japan in 1927 when the liberal government under Shidehara fell and the Tanaka government started their plans toward expansion into Manchuria and eventual war with China and then the United States, and the repression of liberal student thought in the universities, I expressed my hope that Japan would not pursue a suicidal arms race again.

It seems to me it would be much better if Japan were to press for political settlements with the Soviet Union and the Peoples Republic of China and to push for enlarged support of the United Nations and for drastic steps toward general disarmament. Could she be something like the Switzerland of Asia and stay out of other people's quarrels and wars and devote her energies and her wealth to advancing human welfare among the disadvantaged peoples of the earth? And will the United States encourage her to move that way in spite of the Pentagon and arms salesmen?

The Tragedy of Bangladesh

To Save What Can Be Saved

by William Urban

TRAGIC EVENTS in the Indian subcontinent must have given pause to all who believe in the infinite worth of each human being and in the possibility that reason and justice will triumph in this world.

It is ironic that we Americans, who tend to think of ourselves as the measure of all things, should find ourselves dwarfed by the size and complexity of that area. We are accustomed to a natural disaster that costs a few dozen lives, not a hundred thousand; a riot that claims a few lives, not several hundreds or thousands. Refugees are a few thousand displaced by flood temporarily or Palestinians housed and fed in an orderly manner—not millions fleeing panic-stricken, carrying typhus and starving children. Religious enthusiasm does not lead to massacre, and racism is not to be compared to caste. Poverty here is middle-class prosperity there, where extremes of wealth and poverty are almost as striking as is the lack of real concern. Most important, religious values, which among us are reduced to a set of ethical values, are there still an all-important guide to every aspect of life and often have little to do with ethics. That is a world where creation and destruction are aspects of a single act and where the work of the spirit at once is easier and harder than elsewhere.

We find the politics most difficult to understand. Whatever happened to *our* Gandhi? These terribly poor countries we continue to identify with him are practicing the traditional power politics. We are tempted to condemn those who fail to live up to our ideals and the ideals we attribute to them. Unfortunately, it is a situation where too many are guilty. The Pakistanis began a repressive policy to keep their country from splitting in two, a policy deemed necessary to save them from foundering upon the rock that has shattered every Indian state of the past—regional division and anarchy. Biafra was proof that such a policy could be successful and could win world acquiescence. It did not work, though. India intervened, less out of sympathy for the refugees perhaps than because of longstanding disputes with Pakistan. Hindu-Moslem rivalry goes back centuries, of course, but has become worse recently. Russia came to India's support. That is a policy which began under the czars, to seek influence in the subcontinent. Chinese policy was anti-Russian, and American policy was to seek an accommodation.

Who stood for justice? Only He who knows what true justice is can answer that. Nor were the nations alone guilty in advancing their interests. Groups in India, Pakistan, and Bangladesh were determined to press for their

own advantage or were desperate to save themselves from the rush of events. Crime led to crime. Under such circumstances, it is wondrous that the war was brought so quickly to a halt.

What can we do in a situation like this?

First, we can realize that the problems are complex beyond our normal comprehension. If the natives cannot understand it fully, how can we? We should at least abstain from quick judgments.

Second, we should aid the victims of circumstance. Christian witness is important to us as human beings, whether or not our motives are understood by others. We must save what can be saved, lives, property, friendships.

Third, we should support efforts to form viable governments that share the human values in which we believe. The greatest danger to the region is further division. No matter how small the political unit, there will be religious and racial minorities. It does not make sense to sort mankind into "homogeneous" groups, and give each its "homeland." That solution, besides bringing hardships and injustices, breeds more problems than it resolves.

It may be that the future of mankind will be played out in the subcontinent. There it will be shown whether a society can survive, multilingual, multiracial, multireligious. If India, Pakistan, and Bangladesh cannot survive, how can an even more complex world? And if we, whose problems are much less serious and whose capacity to solve them is greater, cannot survive, can they?

Friends' Reaction to Bangladesh

by John Linton

FROM EVENTS in the Indian subcontinent one can draw several broad lessons, which may have an overall relevance for Friends and others as they try to take an informed interest in world affairs.

For example, should Friends have been more aware of the tensions building up among the Bengalis in East Pakistan over the years since independence?

What have Quaker International Affairs representatives done to enlighten their constituencies on the subject?

Is the moral of all this that we should be much more aware of possible dangers erupting in Burma, in Ceylon, in Tibet, in Nepal? One could go on adding to the list.

Obviously, the Quaker potential is too limited for this sort of thing. We can at best forewarn, and be forewarned, about the more obvious world flashpoints, such as Indo-China and southern Africa. For the rest, we must leave it to the Foreign Offices and the Chatham Houses to watch the far corners of the earth, while reading what comes our way from these sources.

We can at least look, however, at the reaction of Friends to the situation that arose so unexpectedly in East Bengal a year ago. The reaction of distant Friends was more guarded than that of Friends close to the scene.

Distant Friends tended to equate Pakistan and India

as equally responsible, while Friends in India generally rejected the idea that India was at fault and wanted Friends to take a public stand against the Pakistani repression. The argument against a public statement was that it would jeopardize contacts with the Pakistani authorities. Against this, there was the view that to keep quiet on a grave moral issue was to give comfort to the oppressors and discouragement to the oppressed.

A further argument was that the work of conciliation should not reinforce injustice. If too much importance was attached to keeping lines of communication open, there was a real danger that the oppressors would get away with their injustice. Moreover, there was a perhaps unjustified suspicion that the reluctance to make a public statement was due not so much to the overt reason given (about keeping lines of communication open) as to a moral "sitting on the fence" and a failure to see the real issues in their proper perspective.

What, then, are the lessons to be drawn from Friends' immediate reaction to the situation?

First, perhaps, the principle that conciliation must not reinforce injustice has acquired a more distinct place in Friends' thinking.

Secondly, there has been a new look at the argument that Friends, in their role of conciliators, should not take sides. Was this argument ever really tenable? Friends have not hesitated to take sides over such issues as the Indo-China war and South African apartheid.

Friends cannot be neutral between right and wrong, and there is usually a right and wrong, or at least a "more right" and a "more wrong," in international disputes. The real moral surely is that one should not seek to ostracize the wrongdoer. One should go to him, and say in so many words, "I think you are wrong, terribly wrong, but let us talk about it."

I would say that one lesson from the whole affair has been that Friends should never keep quiet "in order to keep their lines of communication open." This is not to my mind a Quakerly position, suggesting as it does a kind of unethical pragmatism. Of course, Friends may keep quiet for other reasons; for example, because they have not made up their minds. Once they have made up their minds on a moral issue, though, they should speak out in all circumstances.

One issue, on which Friends legitimately can have different views, was whether secession is ever a desirable objective. On the one hand, there were those who argued that, in a world where unity is the great need, the breaking up of states is always a regressive act. Personally, I have always felt that, while world unity of some form is and must be the objective, particular unities, whether that of the United Kingdom, the Common Market, or a united Pakistan, were not necessarily the best way ahead for reaching world unity.

I take the view that there is much to be said for small nations, consisting where possible of cultural entities, organized within the framework of a world authority and with the whole idea of national sovereignty downgraded. So it was not difficult for me to accept the idea of an in-

dependent Bangladesh, when so many other arguments, such as those of its quasi-colonial status, its separate culture, and its geographical isolation, could be adduced in favor of it.

I come now to the pacifist position. The pacifist seeks to avoid war at all costs. Yet there was already violence in the situation whereby ten million refugees were driven into India, long before hostilities broke out. It can be argued that the fortnight of war saved the subcontinent from a longstanding violent situation, which might have led to far greater casualties. Moreover, I think it can be said that the war did not result in an increase in bitterness between India and Pakistan, but that in a way it has had a cathartic effect, introducing an element of reality into a situation where, on the Pakistan side, there had been an obsessive attitude that was dangerously removed from reality.

In an article I wrote last July, I argued that the great prize to be aimed at through all the tragedy of the actual events was a happier relationship in the subcontinent, with Bangladesh emerging as the kind of neighbor India had always hoped for after partition, and even West Pakistan gradually coming round to a more realistic position.

West Pakistan has cultural and ethnic links with India. The common bond of blood, through many divided families, is a potent force. Even religion is not necessarily a divisive factor, when so many millions of Muslims remain in India. The crux of the matter, as Swaran Singh has been saying, is that Pakistan should accept the secular ideology that motivates India and Bangladesh.

"For what," I asked, "are the alternatives? A continuously embittered subcontinent, with armed conflict always in the cards, with crores of rupees spent on the defense forces when they are so urgently needed for the elimination of poverty, with trade links severed, travel barred, and families separated. This state of affairs must not be allowed to continue. The moment has come for a great decision: Either to go back to the sterile animosity of the past twenty-four years or to break out into a new era of hope and goodwill."

Now the decision has been made, and I believe Friends should give it their support. I know there is cynicism in some quarters regarding India's intentions, but I believe that cynicism to be misplaced. India has given many indications that she is ready and anxious to be a civilizing influence and to promote the welfare of all the peoples of this subcontinent, including the people of Pakistan, with whom she constantly declares that she has no quarrel.

Friends frequently write to us commiserating us on living in a land so full of problems and latterly of war. Such an attitude does less than justice to the actual situation. Confidence, not gloom, is the prevailing sentiment in India today, for Indians are conscious nowadays not just of victory, but of having behaved in a restrained and civilized way according to their best traditions. They are full of a new hope, that with the emergence of Bangladesh there is going to be a more stable situation in the subcontinent and consequently more hope of tackling India's real problems.

Kiss His Feet That Smiteth Thee

by Martha Dart

IT WAS THE DAY before Christmas, 1971, and Harkirat Singh had just brought home a lovely American wife. The roof room of his parents' house in New Delhi held a Christmas tree decorated with twinkling lights, beaded elephants and peacocks, and popcorn to make the new daughter feel at home.

It was also Guru Gobind Singh's birthday, and the living room downstairs was prepared for the sacred ceremony of reading the last chapter of the *Adi Granth*, the Sikh holy book, because on Christmas Day the bride and bridegroom were to have a Sikh wedding ceremony, in addition to the Christian one they had already had in the United States.

For several weeks the bridegroom's parents had been reading aloud during their daily personal devotions the entire *Adi Granth*, for it must be read in its entirety before the wedding. The last chapter was left for an intimate family gathering. A white cloth was spread out on the floor where the family sat around the father, who was seated on a cushion in front of the holy book as he read from it.

An American Quaker couple were substitute parents for the bride and took their places on the floor along with the bridegroom's family, which included many older men with turbans, white beards, and kind, dark eyes and women in saris or Punjabi dress, their faces beautiful and serene.

An atmosphere of deep reverence pervaded the room. In the minds and hearts of these people must have echoed the words of the *Adi Granth* as passages of the Bible come to us in times of intense spiritual experience, and when translated into English, they are surprisingly alike:

"Were a man to live through the four ages,
Or even ten times longer,
Though his reputation were to spread over the nine shores,
Though the whole world were to follow in his train,
Though he were to be universally famous,
Yet lacking God's grace, in God's presence
Such a man would be disowned."

"If I speak in the tongues of men and of angels, but
have not love . . ."

"Should any man smite thee,
Return not blow for blow,
Nay, kiss his feet that smiteth thee,
And go peacefully homeward."

"Love your enemies and pray for those who persecute you."

"Behold the birds of the air,
They build themselves no granaries;
They construct no tanks of water,
They depend on the forest trees,
And on the natural pools.
The Lord provideth them all."

"Look at the birds of the air: they neither sow nor reap nor gather into barns."

The birthday of Jesus.
The birthday of Guru Gobind Singh.
The Christmas tree in the upstairs room.
The reading of the holy book below.
The uniting of Christian and Sikh.

The sharing of a sacred moment between Indians and Americans in December of 1971 when strained relationships gripped their governments.

"Love your enemies."

"Kiss his feet that smiteth thee."

"If I lack God's grace."

"If I have not love."

And they were one in spirit.

Every man on the foundation of his own suffering and joys, builds for all.—ALBERT CAMUS

Toward Faithfulness

AS I REPEAT the Twenty-third Psalm to myself, I think its beloved words comprise the greatest affirmation of personal faith in our Judeo-Christian heritage:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: For thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the house of the Lord for ever."

Other poets in other centuries have given us other great affirmations, but these beautiful words remain the most useful to those brought up in our tradition. Thousands in every generation have repeated them over and over in times of joy or stress. They have strengthened the heart and calmed the spirit; at times of danger or despair, we can cling to the staff, lift our heads, and say, "I will fear no evil, for Thou art with me."

Something else must follow, however. There is still the evil that we have found strength to withstand. The strength we have found and the joy that was with us cannot be only for ourselves; both must be turned outward to help bring in the Kingdom and to reach into the world, to the hearts of lost people, to the nations at war.

Faith and works; works and faith. Neither can be good without the other. Good works not undergirded with faith can become just busywork. Faith alone becomes tenuous and inward-turning and may mean a selfishness that fails to recognize the evil under its own nose. The truly faithful—the true mystic—seeks, hopes, and waits for the eternal Presence. He goes forward to find that of God in every man and, forgetting himself, to do what he can in the world of other men.

MARGARET N. MORRISON

On the Revision of Books of Discipline

by John Staib

I SLIPPED into a daydreaming mood. I imagined I was somewhere out in Quakerdom chairing the committee my Meeting appointed to revise its Book of Discipline. The outcome of this play-acting—some time later—was a folder containing five bits of writing: A short opening speech to the committee to describe my idea of the task before us, a set of ground rules, a partly completed table of contents, a preface, and the section of the book that struggles with the notion of the Inner Light.

My short speech: Look here, Friends. We have accepted the responsibility of serving on this committee because we believe ourselves to be knowledgeable about Quakerism, at least as it is understood by this Meeting. Thus, I suggest we are capable of writing a new Book of Discipline and we should dedicate ourselves to this task, rather than to revising the old one.

Certainly, especially with regard to traditions and procedures, we shall have to consult the old text. Let us not be inhibited by it, though. Let us make a fresh start, boldly and imaginatively.

This at first seems like a longer and more difficult task than that to which we were assigned, but it may well be otherwise. For if we revise the old book, maintaining substantially the present table of contents, then a rigorous comparison between our work and the existing work will be possible, and we shall have to justify every sentence omitted, every sentence added, every sentence modified.

On the other hand, if we create a distinctive new work, then we shall have only to convince our membership that we have captured in a general way the faith and practice of this Meeting.

Even more important: Only by starting anew will we be free enough to write a Book of Discipline that will meet the needs of the future, even the very near future.

The Ground Rules: Our first task will be to determine—through Quaker brainstorming—the content and the basic structure of this book. Very likely we shall agree that the book should have, as in the past, three parts: Our faith, our practice, and a Quaker anthology. On the other hand, since it is fundamental to Quakerism that no sharp line be drawn between our faith and our practice, we will want to consider carefully this division.

For convenient reference, there should be many short sections, each devoted to a single theme. Although religious themes are not easily handled with precise, incisive phrases, we must strive—remembering Quaker simplicity—to be brief and nontrivial.

We shall all contribute to the actual writing of this book, each taking different assignments, but it will be necessary to have a single writer edit and rewrite our collected efforts. Without this final smoothing effort, the book will lack an evenness of style. Perhaps this final

writer should be a professional writer—but a Quaker—and perhaps we will have to pay him for his services.

Because persons learning about Quakerism will be directed to this book, we need to spell out clearly at the start its purpose and its authority. In other words, there should be a preface.

For the same reason, we shall have to be careful about the use of Quaker terms and words, like "concern," that we use in a special way. Often we shall have to be rather formal and give explicit definitions of such peculiarly Quaker terms and usages the first time they appear.

Because this book will be the Book of Discipline of only one group of Friends, there should be an historical introduction that places our Meeting in the matrix of the total Quaker movement. (If sufficiently brief, this statement may be incorporated in the preface.)

Finally, we must avoid the kind of theology that draws a distinction between things secular and things sacred. To speak of loving God (the spiritual life) and loving man (the life of service) as separate and distinct, as competing for our attention, seems to me to miss the point of Quakerism. Similarly, to speak of obeying one's conscience and listening to the Inner Light as separate and distinct is to engage in the kind of theological nitpicking that has plagued orthodox Christianity.

A Partial Table of Contents:

The Central Theme (that of God in every man)

Spiritual Growth (the Bible, religious literature, prayer)

Meeting Together (reinforcing the Light, testing and comparing the Light of individuals)

Keeping Viable (the role of the Queries in keeping us thinking about what is important)

Faith Leads to Action (the notion of a concern)

Quaker Lifestyle (home life, simplicity vs. self-indulgence, use of leisure, and such)

Human Sexuality (before marriage, in marriage, the unmarried adult)

Marriage and Divorce (advice on)

Quakers as Parents (rearing children with love rather than coercion)

Old Age and Death (homes, senility, remaining useful, the right to die)

Education (religious education, Friends schools, public schools)

Stewardship (the right uses of human and material resources, investment of money, ecology, population control, and so on)

Poverty and Affluence (a Quaker response to an ancient problem)

The Handicapped (on the care of those retarded, insane, crippled)

Crime and Prisons (punishment or rehabilitation, capital punishment)

Racial and Religious Bigotry (our stand against "super races" and "true religions")

War and its Causes (our peace testimony and our faith in the possibility of a warless world)



From Good News for Modern Man (Macmillan)

The Individual in a Technological World ("future shock")

The Individual in a Competitive World (on following the Light and at the same time being "successful")

The Individual and the State (when the laws of God conflict with the laws of men)

Preface: This book represents an attempt to describe the faith and practice of Friends (Quakers) of . . . Meeting in the year 1972.

The Religious Society of Friends is a Religious Society without creed, dogma, and priesthood. Each member is invited to seek God anew, without being coerced or inhibited by the religious beliefs of past generations.

At the same time, Friends do not deny or regard as irrelevant the journeys of men of other times and in other places in their quests for God, and studying the lives and writings of such men is regarded as essential for spiritual growth.

A problem arises, for Friends, only when the religious experiences of others are used as the basis for a formalized set of "true beliefs" to which all must subscribe.

On the other hand, a religious society would make no sense if its members did not hold in common some ideas about the nature of man's relationship to God. This is the case with the Society of Friends. Friends, however, view their beliefs as only partly developed and regard the relationship of man to God as one that is imperfectly understood.

Thus, the writers of this book had the difficult task of deciding what beliefs and practices are representative of the membership of this Meeting at this time. We hoped that Friends everywhere would find little in this book to question, but we emphasize that references herein to Friends or Quakerism pertain only to this particular body.

In a sense, then, this book is a report on the progress of one group of seekers.

The Central Theme: Friends view themselves as Christians, accepting Christ's life as a revelation of God's hope for man. Yet, our religious beliefs and our form of worship differ significantly from most Christian sects. For example, Friends have no confessions of faith, sacraments, or pastors. At our meetings for worship there is no leader and no program. Rather, we wait in silence, seeking the refreshment of God's love and the revelation of His will. The most important difference, perhaps, is that Friends do not subscribe to the belief that men denied the teachings of Christianity—whether by time, place, or culture—are separated from God.

These differences grow out of the Quaker belief that every man, at every time and place, has within his own being an intimate link with God. We speak of "that of God in every man." Thus, man needs no creeds, rituals, or intermediaries to open the way to God, for He is al-

ready at hand. But His voice is at first small and easily obscured by the louder voices of the world. We are obliged then to develop, through expectant waiting, prayer, Bible study—whatever the means—a special sensitivity or alertness for His voice and having identified it to submit to its leadings.

The belief that man has this facility for direct communication with God is essentially a mystical one, and in some religions this belief has led men to try to separate themselves from the material world, thinking in this way to draw closer to God. This has not been the direction taken by Friends. We reason instead that if there is indeed that of God in every man then God is to be found most easily in the midst of men.

It is for this reason that Friends are not inclined to make distinctions between things sacred and things secular, believing that a man's place of worship is no more holy than his place of work, or play. In other words, Friends believe that God is available to men in all places and in all situations and, when we permit it, He will lead us to right courses of action. In speaking of this inner presence of God as a divine counselor, Friends will often use the phrase "the Inner Light," or "the Light Within."

Friends have great faith in the ability of men to live and work together in a peaceful society. We believe that it is both possible and realistic for a man to be fair with his competitors, to have respect for his antagonists, even to be kind to those who abuse him. This is so because that of God within him is an infinite source of love. If a man but draws upon that love and acts accordingly, then the recipient of his actions—for God's love is also working within him—will respond in kind. This is the Golden Rule, a sharing or exchange of a love that destroys barriers and promotes understanding. It is in this sense that Friends will use the phrase "God is love."

The belief that there is that of God in every man has also given Quakerism a strong humanitarian orientation. For it follows from this belief that every man is divine, that we are all—in an almost literal sense—God's children. To harm or kill any man is to harm or kill God, to enslave or otherwise exploit any man is to exploit God, and to ignore and isolate ourselves from the poor is to shun God. The teachings of Christ here are paramount, for he taught us that we must care for each other, that we must be compassionate.

Finally, it should be emphasized that although Quakerism places this great emphasis on the inner presence of God, it does not deny those attributes of God that place Him apart from man. Individual Friends do speak of God as the creator of the universe, as the grantor of salvation, as our Heavenly Father. It is just that Friends as a religious society have no special insights into such manifestations of God and feel generally that speculations about the "God out there" are of less importance than the living reality of the "God within."

Quakerism, then, has about it a certain air of practicality: Friends are more interested in exploring and developing ways in which God can be brought into our everyday world than they are in contemplating His nature.

The Bottomlands

You told me of another terrain, an inner dimension. "To write and paint, to reach the envisioned peaks, you have to traverse the bottomlands, ford the creek, and beat a brambly path steeply up to the ridge. Below you the muddy ooze snakes through unkempt and sodden meadows; stagnant eddies; saplings, twisted, flung splintered on ravaged banks. The view from the ridgetop is clear, unimpeded, precise. The marshy ground grabs at your loam-caked steps, crossing the bottomlands. . . ."

You told me of Mesopotamia, of cities born in the fertile ooze of rivers, cradling art and thought, the birthplace of language, the hollow of God's hand where good mingles inseparably with evil, dread with hope, in tangled symbiosis. (Aster grows lush by the creekbed, and jewelweed rank; floods tear at roots and rocks, loosing everything believed to be solid.) Hazardous and improvidently bedded so rivers heaved up civilizations and spread man's doom; furry creatures drowning in burrow palaces plugged with silt.

No one scales the creative heights, you tell me, nor perceives the vista visions—panoramic under cerulean skies, articulate and unclouded—who has not delved these bottomlands where life, new-risked, originated and returns; first thoughts jelled yeastlike as mere fermentations; where the fine silt of inspiration builds and wanes. Halting footsteps moulded in mud man's genesis, river clay potsherds echo the broken words and hearts, and broken spirits. From the steaming, teeming, inexhaustible muck of the delta, Man reached for the heights.

I go down daily to unleash my dog and soul by the creek ford, crossing at low water, to climb the eastern bank where the dog cavorts among scrub oak and sumac. There, from a lichen rock, I survey this outward/inward dank terrain which cradles dreams, births creative thought, and suckles imagination. The creek twists and struggles in the mud, elbowing an opulence of April violets; or lidded, blind, choking under winter ice. It brings, it washes away, where life is always intense.

I didn't believe you that only those with bottom-mud caked on their shoes will capture the heights, ascending from that inner marsh of depression, who have braved its depths. Today fresh deer tracks led steeply down to the ford, their hooves imprinted where they stood in the mud and drank. I believe you now.

EMILIE CARSTENS



Photograph by Edward Terzian

**Lines Written in Memory of
Ernest Kurkjian, Who
Helped Me to Understand
More Than I Know**

by Richard S. Sterne

Trees have the power of
speech
They speak in the swaying of limbs
or through roots pushing slowly
through earth
Statement, reply
may be far in time
Yet believe not they say nothing

I

A towering tree spoke in a cool voice.
I remember the seedling
It grew among grasses
I danced then in the breeze with
the reeds
We chattered
We whispered
We were in love with each other
Our childish talk seemed godly
to us.
I grew.
My back broadened, my crown spread,
my trunk reached far into the sky
voices which once fell toward me
now rose—
almost too faint to hear
More deeply than the reeds and the
smaller trees
I knew truths
they could share with me.
One blue dawn
I stood waiting for the sun to
waken the wind
and call my limbs to speech
for my flock
I waited.
The ball rose
Not one breadth of motion came
We watched
The sun reached the apex
We watched
The sun sank into a dwindling
pool
on the rim of the sky.

Late in the night
the wind rose
and reeds lifted their clear voices
Say to us what you are thinking,
they called
That differing dawn I helplessly spoke.
In the silent light we had not been still
All had sung together
as we turned
on
a
single
center
we share.

II

A tree in a lonely meadow atop
one hill
yet below another gave voice.
Years ago
I sprang in this meadow
from a drifted seed
The meadow was mine
and I was glad.
One springtime a small tree was born
at my side
This friendship gave me pleasure
at first.
Leaves brushed my branches
Roots touched my roots
The intimacy grew
I became restless and afraid
The claim on my love and my labor
etched me in agony
The new shape became my burden
and my calling
Soon hate crept into my heart
and harm into my acts
My leaves stole its sun
My dead branches fell upon it
My roots twisted its.
The pain of hate drove me to acts of
seeming kindness
I shielded the small one
and showed it water
But the light of my love was
a shadow
Often I dreamed my companion
was not there.
A howling day fell
when a savage torrent
pounded
from the hill
It wrenched my roots, tore my bark
I brimmed with fear for myself.
A roar and
a rush
ripped
the sapling from my side
and shot it off into a field
No fault of mine
had done this thing
Yet I stood in remorse
for an endless time.

One day came a voice like that of
my child
There
under my hill it was standing
strong,
beside two great saving rocks.
I shuddered when the child asked—
Have you not seen me
in all the years since I left you?
In my heart I had known it was there
but I could not look,
for surely it had
read my thoughts, seen motions
I had hoped
to conceal.
Firmly it set me to rest:
Love is work
I have never hated you
Fate alone parted us
but now we are together again.

III

Through the air, perhaps through the
ground, a faint voice
growing stronger, came.
I live in a field near either of you
One thousand and fourteen sisters
and brothers are mine.
We form a forest preserve
We have ourselves and a stream and
a lake
Once we were small
We were planted in wide rows
We set about to grow
Soon beneath my stalk I
struck a stone
Great
Broad
Hard.
Summer came
The earth grew dry
hot
I could not plunge
to drink strength from the lake
Wilting I whispered, Stream
bring me life
I shall perish before I live
The stream cried back
I too am dying
Suddenly it issued a trickling eddy
which called
Water!
and up, up it went, the echo.
In the dark woods at the head
trees and sod released our life and
down came rushing water.
In the spring my roots found a
weakness in the rock
and split it
and split it again, and thrust the
shards to the surface
I live now with my sisters and brothers
I repay with thanks alone who
answered my pleas that I live.

BRIGHT NEW OUTLOOKS ON FICTION AND POETRY

Shriven Selves

by Wesley A. Kort

American Novelists William Styron, Bernard Malamud, John Updike, Peter De Vries, and J. F. Powers represent the mode of writing known as confessional fiction. Focusing on one novel by each author, Kort defines this type of fiction in relation to the American religious situation. Says William R. Mueller of Goucher College: "What I like most about Welsey Kort's fine book are his presentation of an interesting common denominator for a substantial body of recent American fiction, and his helpful analyses of the five novels to which he devotes his major, intelligent attention." Dr. Kort teaches at Duke University, Durham, North Carolina. \$7.95 cloth; \$4.50 paper.

The Inner War

by Paul A. Lacey

Anne Sexton, James Wright, Robert Bly, Denise Levertov, and William Everson (Brother Antoninus) have been dominant figures in recent American poetry. Lacey analyzes their work in detail, showing how these five have helped turn poetry away from objectivity and towards introspection. Broad literary questions are also posed in this book—What do these poets have to say about the spiritual state of our world? How do they relate form to content? Readers of poetry will welcome Lacey's perceptive comments on these writers and on the poet's task in general. The author is Professor of English at Earlham College in Richmond, Indiana. \$7.95 cloth; \$4.50 paper.

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Reviews of Books

Thomas Merton, Social Critic. By JAMES THOMAS BAKER. The University Press of Kentucky. 173 pages. \$8

A CONVINCED CATHOLIC, Thomas Merton fled the world for a Trappist monastery as a young man. A new Merton emerged in the fifties and sixties because of his social concern. As he said, there is no such thing as an innocent bystander, and he became "the *peculiar* person who defends the universal conscience against the mass mind of his society."

He was criticized for his part in the war protest. He early saw the relationship between racial strife and violence here and the Vietnam war. Gandhi and Martin Luther King were held up as his exemplars of true nonviolence. He blasted the white liberal who defended a *cause* rather than a *human being*. He charged us: "Be human in this most inhuman of ages; guard the image of man for it is the image of God."

Merton had lived in two places, secular and monastic, and in two ages, medieval and modern. His interpreter has gathered together Thomas Merton's writings, illustrating from them how he bridged gaps and influenced the theological and secular worlds as a kind of maverick.

James Thomas Baker, then professor of history in Western Kentucky University and a Protestant, talked with Thomas Merton at Gethsemane Abbey twice, the second time just before his accidental death in 1968.

MARY BOOTH

Here I Stand. By PAUL ROBESON. Beacon Press. 119 pages. \$5.95

FOR MANY who remember the "Fearful Fifties," this thought-provoking book will bring back a variety of memories, some of which may be painful. The author, a talented actor and singer, has been a powerful crusader for human rights on a global scale and, more specifically, for the civil rights of America's largest ethnic minority.

Abundant biographical material includes an explanation of the prolonged struggle he has had over the years with those in positions of power who were opposed to him as an activist, an advocate of socialism, and an admirer of the Soviet Union.

Here I Stand, first published in 1958, was not mentioned by the establishment reviewers in America, but the 1971 edition may fare better.

Paul Robeson is a militant Afro-American who lists Indians and Quakers

among his ancestors. It is interesting to note that he points out the case of the heroic Quaker schoolmistress, Prudence Crandall, whose harassment was cited by the Rev. Nathaniel Paul, an abolitionist who was in England at the time to stimulate antislavery activity and to deplore the condition of free people of color in the States.

Certain parts of the book are now out of date, but they reflect conditions that existed at the time the original manuscript was prepared.

WILLIAM DAILEY

Pamphlets by M. C. Morris

Apocalypse: Revelations in Theater. By JACK SHEPHERD. Pendle Hill Pamphlet 180. 30 pages. 70 cents

JACK SHEPHERD shares with his readers "the alchemy of Apocalypse" in a way that permits them a presentiment of what can really be experienced only through physical presence at Apocalypse—spontaneous drama with audience participation.

Jack Shepherd describes how a seemingly insignificant incident of daily life may provide the germ of an idea. The idea matures and develops in his mind, a script emerges; but each player, bringing "to the moment his own humanity" and encountering similarly each other actor, provides the first stage of the alchemy. ("A great many parts are conceived out of the loving awareness that the players have of each other.") This is then brought to the audience—each member unique in his own humanity and emotional mood—and "communion is generated which is more than the sum of its parts, and never the same, from one performance to another." Truly the essence of Quaker procedure! And finally one watches the audience collectively or individually taking away a seed-thought to "germinate in its own good time." Or else the players, having managed successfully to secure the participation of everyone present, steal "quietly away . . . the audience still at it."

They're Bringing it all Back: Police on the Homefront. A Collection of Essays Compiled by NARMIC (National Action Research on the Military-Industrial Complex). 160 North Fifteenth Street, Philadelphia. 133 pages. \$1.35

Supplement to "Police on the Home-

front," NARMIC/American Friends Service Committee, 160 North Fifteenth Street, Philadelphia. 12 pages.

EVEN SOME of us who have spent extended periods of time in totalitarian states and who might therefore be expected to be more sensitive to such things have little concept of what goes on daily under our unconscious noses and before our unseeing eyes in present-day America.

The material is factual, not (except for one brief essay) fictional. It has been carefully compiled and fully documented and annotated, very largely from United States Government sources. Of these, the Law Enforcement Assistance Administration (LEAA) of the Department of Justice supplies most of the information on the Government's training programs, weapons and equipment, psychological research, and political strategies for the "command and control" of the civilian population with which this book deals. The book provides restrained, but therefore all the more eloquent, evidence of the unsuspected speed with which the dehumanization of our country and the influence that this exerts is proceeding.

The *Supplement* consists of materials from the files of the Federal Bureau of Investigation submitted to NARMIC by

the Citizens Committee to Investigate the FBI. There are reproduced "as much as space permits . . . in full, since they directly illustrate and amplify several of the themes of *Police on the Homefront*."

Don't start reading this booklet too late at night.

Six Weeks Meeting, 1671-1971. Three Hundred Years of Quaker Responsibility. By WINIFRED M. WHITE. Friends House, Euston Road, London N.W. 1 2BJ. 116 pages. \$1

Esher Quakers. A Brief History of Esher Meeting of the Society of Friends. By RICHARD HAYNES. Privately published. 36 pages. 50 pence or \$1.50

"FRIENDS who have no gift for finance and administration (read: "historical research") may well 'thank goodness' that there are members who do this work for them." Such members are Winifred White and Richard Haynes, if the sentence that appears in *Six Weeks Meeting* is paraphrased as indicated. For not all of us could contribute the immense amount of effort, patience, and good humor that has gone into the preparation of these documents.

Although *Six Weeks Meeting* disclaims being "a volume for research students," it is an authentic record,

even though "by no means exhaustive," of the "united meeting for business affairs between the Meetings in London and nearby" over the three hundred years of its existence. The same can be said of Richard Haynes's monograph about one of those forty-nine Meetings. What is more, both of these records succeed in making themselves readable to the ordinary person—no small achievement when one considered that most of their material has been extracted from dry or formal minute books.

The Six Weeks Meeting is essentially the finance committee or "managing trustee for all meetinghouses in London and Middlesex General Meeting and the seven Monthly Meetings which contribute their quotas to a pooled fund from which all meetinghouse maintenance expenses are paid." The author of this history has taken full advantage of the opportunity afforded by the tercentenary mark to bring out the different but basically similar problems that have confronted the membership of what George Fox referred to as the "prime meeting of the City."

The early orthography itself ("alleneiting affections," "Sundays and ffri-days") makes fascinating reading, especially when used to describe problems

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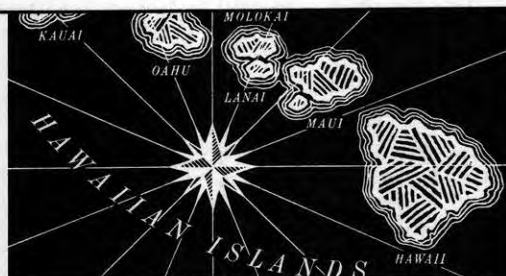
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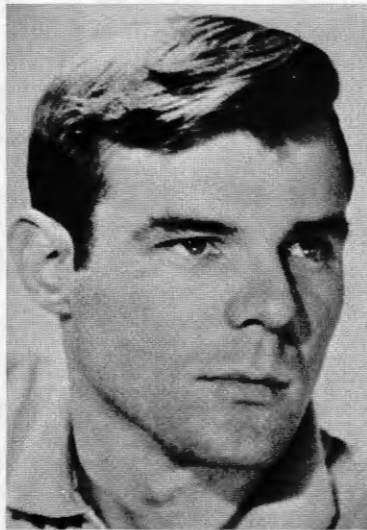
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that do not change over the years (as do those of literal meeting illumination: Candles, oil lamps, gas, electricity) such as being careful to "speak short and pertinent to matters in a Christian spirit—and dispatch business quickly & keep out long debates . . . and not to speak 3 or 4 together nor in a fierce way, for that is not to be allowed in any society either natural or spiritual."

The Workhouse, eighteenth-century disownments, the law requiring corpses to be shrouded in wool (to encourage the trade and discourage importation of linen), body snatching (from graves, that is) and sheep as mowing machines are no longer with us. However, "ivy and drains," woodworms, vandalism, "more expected out of the kitty than is put in it," "meeting the needs of the young who are no longer children," extension of purpose of money given for but one, members moving into outer suburbs and the like definitely are. Interesting sidelights on the (human) nature of both types, as encountered by the Meeting through the centuries, relieve the recital of time-bound events.

On balance, has there been progress? Both booklets are honest enough to answer "yes and no." *Esher Quakers* sees its Meeting in retrospect as "rather like an old tapestry with many of the threads worn away by time [which, however,] still provides a picture." Incidentally, photographs and manuscript reproductions here replace the very effective line drawings of Winifred White's book. The use of maps enhances both. Esher Meetinghouse, dating from 1793, was also served by the Six Weeks Meeting. Its history is likewise treated chronologically by centuries and is also based on what fragmentary material has survived fires, human carelessness, and two World Wars. Some of the most interesting recent information is supplied by direct quotations from members of the Meeting. During the Second World War, for instance, the activities of the Meeting are described by the person who was acting as clerk at the time.

"One of the most worthwhile" she finds to have been the founding of an International Club where the many Jewish refugees who found domestic work in the big houses "might come and talk and share their sorrows and joys." Then one runs across this paragraph: "One of our members, Jane Cruikshank, took one of these refugees into her house and they are quite happy companions living together in the south of France." True, one recalls with

pleasure, we visited Jane Cruikshank and Emmy Steinheim in Eygalières and enjoyed the incomparable international hospitality of their home, Le Seuil, in 1965. A former British citizen and a former German citizen residing as respected French citizens and forming a Quaker center of their own for Friends and friends of Friends in the entire Provençal area: What better living testimony for the vitality of Esher Meeting, near London? "The resurgence of Esher Meeting . . ." continues Richard Haynes, "was not a transient thing but was maintained in the post-war years."

The Quaker Message: A Personal Affirmation. By L. HUGH DONCASTER. Pendle Hill Pamphlet 181 (Wallingford, Pennsylvania 19086) in association with Australia Yearly Meeting (631 Orrang Road, Toorak, Melbourne 3142). 31 pages. 70 cents

THE JAMES BACKHOUSE LECTURE Hugh Doncaster delivered in Hobart, Tasmania, in 1972 may be of double interest. It is personal, yet universal. It is brief, yet comprehensive.

It is an up-to-the-minute interpretation of the relevance and applicability of Friends' principles to the present scene, yet it is an unusually fine distillation of Friends' corporate thinking over the years.

It is of great value in introducing strangers to Quakerism, yet it is perhaps of even greater importance to those who have been life members of the Society.

Above all, its spirit is characterized not by either-or, neither-nor antitheses but rather by a number of both-and syntheses. As the chapter on the meaning of membership concludes: "Membership involves commitment not in a dead uniformity but in a living unity. It involves loyalty to the Society's insights as well as personal integrity."

How does Hugh Doncaster manage to achieve such a far-reaching unity and integration of the worldwide Quaker picture in such small compass? Anyone who has tasted the flavor of his Woodbrooke lectures (as well as that of the honey he raises on his Worcestershire "farm") may have a clue to the answer. He expresses himself clearly and strives for fairness in its best sense with straightforwardness and honesty. Starting with the Universal Light of Christ, he considers belief and creed, the Bible, worship, sacraments, decisionmaking, women and men, personal integrity and political action, so-

cial testimonies, the peace testimony, and the meaning of membership in that order. These are followed by a brief epilog. In the treatment of each of these subheadings he is at pains to give as fair and comprehensive a general view as possible, resolving any potentially moot points by the simple device of a large-print expository statement immediately followed by a small-print "note."

One example: In speaking of the Bible as "fundamentally important to Friends and at the same time . . . not their final authority," he appends a "note" to that section: "There are some Yearly Meetings, particularly in the Midwest and West of the United States and those which have been derived from their missionary activity, who would describe themselves as fundamentalist rather than liberal. This comes about through historical reasons. Similarly, there is another extreme wing found scattered widely among Friends though not represented in any official Quaker writing, which tends to neglect the Bible as unimportant because its thought-form seems misleading to a biblically illiterate generation or because it seems to exclude non-Christians."

The author's "both-and" treatment seeks never to permit either one to pull the other down to its level but attempts to pull it up to a higher niveau.

Hugh Doncaster concludes one section with a quotation from his own Swarthmore Lecture in 1963, *God in Every Man*: "It is only when we have formulated our faith for ourselves that we communicate it to others or know its incisive power in our own day-to-day discipleship."

Breeding Ourselves to Death. By LAWRENCE LADER. Ballantine Books, Inc. 115 pages. \$2.95

IN THIS HISTORY of the Hugh Moore Fund (for world peace through population control), demographic matters pale before praise of Moore's advertising acumen and instinct for fundraising or publicity campaigns. This is not to belittle the achievements of the fund or its impact upon public opinion over a span of almost thirty years. The book is illustrated with photographs of persons who assisted the fund toward its aspirations: From Clifford Nelson and Richard Nixon to Margaret Sanger and Indira Gandhi.

Hugh Moore's genius for riveting popular attention on population statistics resulted in his characterization as

"Showman-Salesman for Population Control."

The government and the Catholic Church were the main targets for his "shock tactics." When toymakers' trade magazines attacked the birth control movement as damaging to its potential market, Moore replied: "It isn't the number of people that counts but *purchasing power*, which is higher in an economy with stabilized population." He weathered letters from Catholics by saying it was too bad his mother did not know about birth control before he was born and continued to use advertising—even in Catholic publications—as his most consistent device "to achieve the awakening he knew to be necessary."

Community Relations in the Netherlands—A Model for Britain? By CHRISTOPHER BAGLEY. Race Relations Committee of the Social Responsibility Council of the Religious Society of Friends, Friends House, Euston Road, London NW1 2BJ. 15 pages. Five pence

WHAT CAN Britain learn from the Netherlands along lines of multi-ethnic housing and community organization? What have the Netherlands learned from the respective situations in Guyana and Surinam?

Is there anything at all in this experience that could be applied to Northern Ireland, or would it be tantamount to the barn door bolted after the horse already has?

When the author, who hails from the Centre for Social Research of the University of Sussex, has attempted to answer such questions as these, the reader will be impelled to ask another: What can the United States learn through Britain from the Dutch? Or is it too late here, too?

Aside from its central theme, this fifteen-page treatise contains some interesting incidental information on population densities, immigration ratios, housing allocations (including those for couples with "paper" children), bases of race prejudice and discrimination, practical ways of measuring and possibly dissolving the same, and the extent to which the religious factor is really important. It makes no claim to omniscience, yet it may be one additional drop helping to wear away the stone of social intransigence.

The full report of this study will be published this year by the Oxford University Press under the title: "Race Relations in Holland and the United Kingdom."

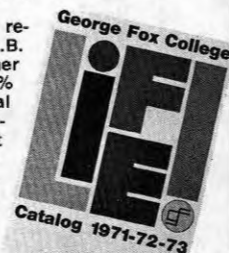
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Letters to the Editor

Protest at Danbury

THE NEARLY COMPLETE work stoppage at the Federal Correctional Institution at Danbury in March, in protest against the administration's rules and the conduct of some of its personnel, has had scant notice in the press. While the Federal Correctional Institution is no Attica, it is needlessly repressive, inhumane, and degrading.

Largely because of the efforts of a group of war and draft resisters committed to peaceful change, the strike has been nonviolent. Its aim was to establish a new code of civil rights for prisoners, with opportunities for education, outside communication, increased visiting hours, payment of a minimum wage in prison industries, and the establishment of a representative council to meet regularly with the warden to present grievances and proposals concerning conditions of confinement.

Unfortunately, the administration's response has been to segregate the spokesmen for these aims from the general population, thus losing the opportunity for creative reform backed by the prison as a whole.

Had this movement been as bloody as Attica, the entire country would have been aware of it. Instead, word of it has been limited to a few paragraphs in local papers based on brief handouts from the authorities and the observations of visitors to individual prisoners.

Alice E. Rothschild
Bridgewater, Connecticut

On Leaving the Society of Friends

THE REPORT, "Why I left the Society of Friends" (Friends Journal II.15), perplexed me. Did the writer actually leave us?

In her many years as an active member of a Monthly Meeting, she must have learned that there is no corporate body, "Society of Friends," but that this is the generic term for the Quaker movement. And Quakers are all those who by their actions and lives express their reliance on the continued direct revelation of God to man, be it expressed as "Search for Truth," recognition of "that of God in Man," or any other terms.

As in any movement, there are those more advanced in their personal search for truth than others. Did Frances Woodson leave her Meeting because

she was so much more advanced in her search than the others?

Recording of membership in a Meeting and renunciation of it are formalities of little more than statistical meaning. The mainstay of our Meeting is a couple active and contributing to the life of the Meeting for about twenty years. They are accepted by all as "model Quakers," even though they do not want to apply for formal membership. We have others, recorded as members just as long, who are unwilling to attend or share in the life of the Meeting.

Frances Woodson's concern that the activists dominate the tone of our Meetings is shared by many. It can be—and is—changed by helping the activists to go in meeting for worship back to the roots of their motivation; that is, the mystique of Quakerism.

My best wishes to Frances Woodson for her further "growing in Grace."

RICHARD B. BLASS
Deal, New Jersey

An Invitation to Durango, Colorado

I WAS DELIGHTED to see a picture of Melas Divide on the cover of the issue of February 15. This divide is about forty miles north of Durango and along the Continental Divide.

We invite any Friends traveling through our area either this summer or anytime to attend our Meeting, which is held every Sunday, 1824 Forest Avenue, Durango, at 11 A.M.

CHARLES L. YOUNGMAN
Durango, Colorado

The Edge of a Precipice in Ireland

INTERNMENT without trial and the manner of its accomplishment constituted a desperate worsening of the situation in Northern Ireland (Friends Journal III.15). The unexpected irruption of soldiers—some with blackened faces—into the working-class houses during the night and the abduction of the son or husband was terrifying for the children, and indeed for the mother or wife, but this could be excused as a military necessity to insure surprise. The brutality displayed in handling the men arrested and the deliberate indignities—crawling, running barefoot, and beating—were gratuitous.

The climax came with the "interrogation in depth," hooding, long hours of standing, continuous mechanical

noise, fasting; all designed to disorientate the personality through fear, exhaustion, and bewilderment. Many of the men arrested had no connection with the I.R.A., nor sympathy with the guerrilla campaign, but, of course, the anger aroused acted as a powerful recruiting agency and explains the murderous campaign of shootings and bombings.

Unfortunately, behind the whole situation is a long history of a great lack of political comprehension in Belfast, London, and Dublin. We remain balanced on the edge of a precipice.

WILLIAM M. GLYNN
Waterford, Ireland

The Blood-Lactate Level and Meditation

FRIENDS may be interested in an article, "The Physiology of Meditation," in the February, 1972 issue of Scientific American. Studies of yoga and Zen meditators, and more recently of transcendental meditators, reveal significant changes in oxygen consumption, electrical resistance of the skin, brain waves, respiratory rate, and other physiological correlates during meditation. Perhaps the feeling of relaxation that we have at the close of meeting for worship is not due to having communed with God but to a fall in blood-lactate level.

PETER STETTENHEIM
Plainfield, New Hampshire

Tandong Village in Korea

FRIENDS JOURNAL (I.15) had an excellent report by Martin Cobin of his visit to a village of former lepers near Yu Song, Korea. We hope readers are aware that this project has been referred to as Tandong Village in previous communications. Your continued support is gratefully accepted.

WILLIAM BLISS
Cleveland, Ohio

Coming Into Harmony

ALTHOUGH "As Long as Love Remains," by Paul Grimley Kuntz, has value in its honest approach to marriage today, and I agree with his statement that "some husbands and wives should be divorced" or at least separated for awhile, I feel that he neglects a basic Quaker ideal, that of using each conflict or situation for spiritual growth.

My feeling is that if we let ourselves off the hook when love leaves, then possibly we will fail to discover what makes us unable to love. Certainly

there are times when a marriage becomes so destructive that to stay in it would be as stupid as to stay in a burning house, but often a breakdown,

if honestly faced and if it is diligently worked with, can be transformed.

It seems to me the same Power that enables us to love the unlovable in our

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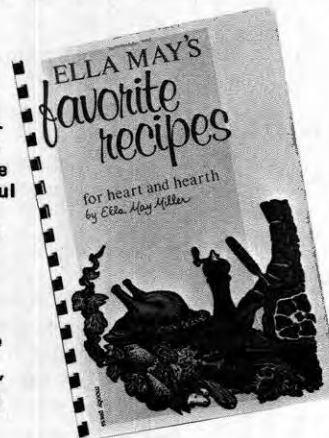
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Has the military mind become the great threat?



The feelings of Americans toward their professional fighting men have ranged from total identification and support during the World War II years to widespread hostility in the wake of Vietnam. But how do thoughtful military officers see themselves? What do they think about the nature and ultimate purpose of their profession?

This book explores that question thoroughly. Written by a former Navy officer, it is based on writings by and about military men, and upon officer-training materials of our armed forces.

Charles Walton Ackley traces the historic positions of the American military regarding the use of force—its ethics, its limitations, and how it may be kept under control. (Fascinatingly, he shows that the various services differ sharply in many attitudes.)

He examines such disturbing phenomena as the mentality that precipitated, concealed, and later defended the My Lai massacre.

And he discusses the controversial idea of a military made up entirely of professionals.

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world can strengthen us to love our spouses. To look for a new mate when the going gets rough seems to me to be a denial of the inwardness of the problem. Only as we integrate the disharmonious aspects in ourselves can we come into outward harmony with another. Carl Jung's explanation of forces at work in the unconscious, as taught by Jung and Harmon Bro and others is helpful. If marriage lasts only "as long as love remains," perhaps we will not tap the real Source of Love in our own depths.

I am grateful to Quakers for providing courses like Virginia Davis's group at Ocean Grove where men and women could learn ways of dealing creatively with their tensions—also Bob Blood's Marriage Enrichment Weekends, which gather together Quaker couples who want to communicate more closely with their spouses. They help people to discover places of breakdown and places to begin to build again, spiritually, mentally, and physically.

JANE WALLER
Virginia Beach, Virginia

Simply Phenomenal Rumbly Abdominal

THE ODDMENT (Friends Journal III.15) concerning abdominal noises (more precisely termed "borborygmus") during meetings for worship recalls an old British jingle:

"I sat by the Duchess at tea.
'Twas just as I thought it would be.

Her rumbly abdominal
Were simply phenomenal,

And everyone thought it was me."

Tell W. J. not to worry. I know of no one thus far, be he culprit or innocent bystander, having been read out of Meeting on this count.

PHILIP CUSTER
Penn Valley, Pennsylvania

A Letter to Internal Revenue Service

I SENT the following letter to Internal Revenue Service:

"Having been to North Vietnam, I know the sort of people we are bombing.

"They have no surplus wealth and few gadgets. But the strides they have made since 1954 are remarkable. Literacy is general. Medical science is well advanced. Music, art, poetry, dance, and theater are superb. These people keep on with their beautiful creative arts, even between air raids! I saw them.

"They have studied history and cannot understand why America, born in 1776 of its revolution against colonialism,

should now be trying to destroy their revolution.

"Vietnam is one country for them. The North is no more invading the South than New York was invading Pennsylvania when they sent troops to Valley Forge.

"They are holding their own against the most powerful military machine in history—a miraculously brave and dedicated people. And they want to be our friends.

"Since I returned in 1967, I have openly refused to submit any tax return to the Internal Revenue Service. I have preferred to risk jail than support an immoral, insane war.

"This year again, although legally required to file, I must publicly refuse to do so. Since 1968 I have been deducting the war tax from my telephone bill.

"I will gladly pay Federal taxes when my Government turns off on war and mobilizes against real enemies: Pollution, poverty, disease, ignorance, chauvinism, and gadget-hungry, profit-crazed overproduction.

"I must urge every compassionate and concerned American, no matter what uniform he wears, to face up to his Government and find his own way to say 'No!' to this war.

"Henry Thoreau's famous words to Emerson during the Mexican war—'Don't ask why I am in jail, ask why you are outside!'—are as relevant today as they were one hundred twenty-three years ago."

HORACE CHAMPNEY
Yellow Springs, Ohio

To Make Quaker Projects Better Known

SEVERAL EXPERIMENTS reported or mentioned in Friends Journal (I.15) struck me as indicators that Friends are eager to inject Quakerism with new vitality in nontraditional ways.

On one page, two such experiments were mentioned: The Quaker Center for Meditation and Renewal at Ridgeway, Wisconsin (sponsored by Madison Friends with help from Illinois and Iowa Friends) and the Friends Center in New York City. Events at Powell House and Pendle Hill are noted regularly. On other pages were notes about Quaker House in Atlanta, William Penn House in Washington, the Bhodan Center at Oakhurst, California, and an attractive display advertisement for Friends House in Central City, Nebraska, inviting overnight visitors.

Could Friends Journal do two things to help readers become more aware of these special centers and what they are

trying to do?—give us a list similar to the one on Quaker periodicals and expand the Meeting Announcement section to include paid listings of these special centers, with brief explanations of the kinds of services they offer.

Experimenting Friends seem to have more ideas than money, but, if the ideas are timely, they should be better known.

OPAL GOODEN

Washington, D. C.

Advertising Liquor on Radio and Television

MEMBERS of Philadelphia Yearly Meeting's Committee on Alcohol Problems feel called on to urge Friends and others to write to their radio and television stations to express their dislike of advertising alcoholic beverages.

Copies of a leaflet that could be used are available from me, but we suggest that Friends should reword their letters, not use a printed form.

I understand that the liquor industry plans to move from the advertising of beer, which they feel has been acceptable, to the advertising of more and more concentrated alcoholic beverages. Unless there is a definite action on the part of the public, it will be assumed that there is no objection to this.

JOSEPH T. LIPPINCOTT

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Unity and Togetherness on College Campuses

INTEGRATION is not the goal of black people today. To integrate means taking on the ways and norms of the white majority—but the norms of white Americans no longer are acceptable to black Americans.

White youth, especially students, are raising serious questions regarding norms. Through my association with Friends World College, I have seen how resolutely they are turning away from the values of the past, seeking ardently to disassociate themselves from the values of their parents, and refusing to cooperate with an acquisitive, war-mongering, racist society. The students challenge the basic religious, social, and political beliefs of their parents; seek new codes of behavior as they practice communal living, sexual freedom, and simplicity in lifestyles; and try to find relevant vocational careers.

Reflecting on the simplicity and serenity of communal living, a student writes: "Everyone cooks together, washes together, eats together, and, to top it off, everyone loves one another.

And everyone loves one another together. It is really a beautiful scene."

Separation from the old and malfunctioning world—creating a new and beautiful scene—is a privilege only the white student can enjoy—there is no "hiding place" in a racist society for the black student. Even if he should choose to participate in the emerging Utopias, he cannot escape the violence and exploitation of the ghetto; he would remain a prisoner in his seclusion as long as thousands of his people languish in prisons because of the injustice of the judicial system. To choose Utopia, the black student would be running away from the awesome responsibility to become the vanguard of the movement to effect the radical changes that must take place to free blacks from this oppressive society.

Fraternalization no longer is the aspiration of black students. They no longer clamor to join white fraternities, from which they had been excluded. Sensitive to the injustice that is the lot of black people in America, the students unite and come together to strengthen their awareness and to bridge the gap that heretofore has existed between the student and his brother in the ghetto.

The ghetto is where the action is in terms of political power and community pressure. The unity and togetherness of black students on college campuses is a way of maintaining their awareness and sensitivity—keeping their roots in the ghetto, pending their return.

BARRINGTON DUNBAR

Huntington, New York

The Marys and Marthas

IN VARIOUS Quaker publications there seems to be an increasing emphasis laid on political, social, and economic matters. I know there is a desperate need for change in all these fields, but I feel that we should not forget, in our zeal to change the world, that we are the *Religious Society of Friends*.

For some, religion is expressed in fighting social and political injustice; for others, a more mystical approach may lead them closer to God. It is not easy for the Marthas to be tolerant and appreciative of the Marys, but I sometimes think we are forgetting that Marys have their very valuable place. Different men choose different paths, but is our intended end not the same—to grow to a deeper love and understanding of our Father?

CYNTHIA COBBAN, in *Southern Africa Quaker Newsletter*

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Friends Around the World



Photograph by John Zuck

From left: Edward B. Peacock, project director, Friends Center; George D. Batcheler, Jr., chairman, Friends Center Committee; Joseph Derry, construction manager, Friends Center.

Minority Workers to Build Friends Center

BLACK construction firms have been chosen to build Friends Center at Fifteenth and Race Streets, in accordance with a minute of Philadelphia Yearly Meeting.

George D. Batcheler, Jr., chairman of Friends Center Committee, said: "Philadelphia Friends have undertaken to give employment to as many minority workers as possible on this project. It is not enough to employ contractors who use some minority workers. To overcome generations of inequity, affirmative action is needed. Black people should have the opportunity to provide management as well as labor."

Minority subcontractors need experience to be able to handle large construction jobs.

It is estimated that there are one hundred seventeen black contractors in and near Philadelphia; most of them work on small jobs. To enlarge their scope, they need experience and a satisfactory history of being bonded.

"As far as we know," George Batcheler commented, "we are the only group in Philadelphia to make this experiment to this extent. It seemed right that a Quaker group in the City of Brotherly Love ought to attempt to break new ground in the field of equal opportunity."

The Friends Center project includes renovation of the office building at 1520 Race Street and of the one-hundred-sixteen-year-old meetinghouse at 1515 Cherry Street and the construction of an office building on Fifteenth Street.

Renovations to 1520 Race Street

have begun, and the renovation of the meetinghouse is scheduled to begin July 1.

American Friends Service Committee, Philadelphia Yearly Meeting, Central Philadelphia Monthly Meeting, Friends General Conference, Friends Journal, and the American Section of Friends World Committee will be among the tenants of the new Friends Center.

For Those with a Little Money

"YOUR OWN INVESTMENTS and a Better Society" has been compiled by a working party of Friends Peace Committee of Philadelphia Yearly Meeting to help guide Friends who wish to avoid investments in firms with military involvement. Other criteria considered in compiling a list of "good" and "bad" companies in which to invest were employment practices (especially in regard to members of minority groups), noninvolvement in manufacture of alcohol and tobacco, and concern for the environment.

Also listed are investment possibilities with high social value, mutual funds, discussions of the responsibility of the investor to challenge the corporation in which he invests, and sources of further information on many aspects of the questions suggested by this guide, which "is not a definitive study but a first effort to assist Friends in a practical way on a concern of long standing."

Copies are available at thirty-five cents (three for a dollar) from Friends Peace Committee, 1515 Cherry Street, Philadelphia 19102.

Woodbrooke Council Looks to the Future

WOODBROOKE COUNCIL has agreed that the traditional long-term residential courses at Woodbrooke should be maintained for students from London and other Yearly Meetings.

In an experimental program starting in 1973, however, the staff will undertake, for a period of not less than two years, an expansion of weekend and other short courses on subjects of interest to General, Monthly, and Preparative Meetings as well as to standing committees of London Yearly Meeting and Friends World Committee for Consultation.

These courses will be offered in various other localities in England as well as at Woodbrooke, Selly Oak, Birmingham 29, England, and will draw on resource persons from Woodbrooke and elsewhere.

"Stir into flame
the gift of God
which is within you
—not the spirit of fear but of
strength, love
and self discipline."

NEW ENGLISH BIBLE
II TIMOTHY 1:6-7

1972 GENERAL CONFERENCE for FRIENDS

June 24-July 1

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For complete information about this
conference in the Finger Lakes district,
see the Spring issue of *Q* Quarterly or
write Friends General Conference,
1520 Race Street, Philadelphia,
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Photograph by Theodore B. Hetzel

Daniel Ellsberg spoke to a capacity crowd about his change of heart and conscience.

Philadelphia Yearly Meeting Revisited

by Marian Darnell Fuson

I FOUND Philadelphia Yearly Meeting, which I attended for the first time since 1945, an exciting experience. I noticed first the beautiful and functional transformation of Arch Street Meetinghouse.

Broad-brimmed hats are still around, only on younger heads now. Beards are more abundant, and certainly more men and women, young and old, wear their hair longer. Pantsuits are worn by women Friends of all ages, and blue jeans and tie-dyed shirts and long dresses are worn mostly by the younger set.

Young Friends in their twenties spoke in most sessions. Oh yes, and there is only one set of Yearly Meeting sessions now instead of two Yearly Meetings—with the joint session of Young Friends Movement coming in the middle, as it did in 1945.

The blooming plants in the windows and on the lunch tables are indeed a new ministry. The potted ivy on the clerk's desk was in the shape of the peace symbol.

Evidences of the live concern of Friends now for the peace testimony permeated every session. The interrelatedness of issues brought before the Yearly Meeting showed awareness that all of one's living comes under the scrutiny of our professed beliefs. That Friends the world over are wrestling with the issues of the world was made clear in the selections the clerk read at the opening of each session from epistles of other Yearly Meetings.

Friends in a variety of ways showed their agony over the economic involvement of American Friends in the war system. Concern for institutional racism

and personal racist acts was voiced.

During the evening Daniel Ellsberg spent with Friends, he spelled out the process of peace education that brought him all the way from working for the RAND Corporation, to "liberating" the Pentagon Papers for publication, to facing the consequent risks in his life. Courage to do the right as one sees it can be generated by the lives by which one is touched. As I expected, Friends were packed, some twelve hundred fifty strong, into every nook and cranny of the meetinghouse to hear Daniel Ellsberg and talk with him.

Another high spot was the approval, with gratitude, of the revision of Faith and Practice, which has been worked on for the past seven years. The chairman of the Revision Committee told us that the process of revising and writing provided him with one of the great experiences in his life. Friends grow to love and appreciate those with whom they have struggled to reach unity. It was further recognized that queries and advices, which grow stale rapidly, need revision and updating every few years to fulfill their function.

The final approval came only after Friends struggled with words in the Yearly Meeting session. Christ as "head" or as "center"? Hidden sex discrimination (male preference) was pointed out in, for example, the continued use of the word "man" for "person," although one Friend reminded us, "Man has always embraced woman!"

To me—a Friend coming from a new Yearly Meeting of some two hundred members—the Philadelphia Yearly Meeting sessions dealing with the budget were downright exciting. Friends who spoke were acutely aware of the unequal distribution of this country's wealth and resources, human and material, and of the need for Friends to share generously and sacrificially what

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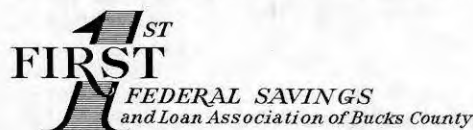
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So that some small seeds of moments
May outlive them.—TAGORE*



they have. The clerk carefully brought out responses of the Monthly Meetings to inquiries on what Friends wanted to do about providing for next year's Yearly Meeting committee programs in the light of deficits in meeting the current budget.

I observed a fine example of Friends' process in the ensuing discussion. Almost everyone who wished to had the chance to speak to the budget, and, with the use of microphones, their words could be heard. There were moments when great patience was exercised; moments when new voices brought profound inspiration, all building to the moment when it was clear to the clerk that there was unity and that Friends wanted to move forward with budget uncut. The Yearly Meeting work was so important to Friends present that they were willing to commit themselves to make it possible.

When the clerk rose to open the session on Friends education, I saw a scene both similar and different from that of twenty-seven years ago. Many young persons were present. Some headmasters or principals of Friends schools were pointed out to me, only one or two of whom I had seen present at other sessions. George School, Westtown, and Monthly Meeting dayschools now are considered in the same session.

We heard pleas, loud and clear, for members of Philadelphia Yearly Meeting to be a part of the religious life of these schools but to make sure that when they speak in meeting for worship they are clearly led by the Spirit.

Some students spoke appreciatively of their schools and of wanting to know more about Friends ways. Several faculty members commented on the work in their schools as a worthwhile venture. There was criticism, as always, but one felt the underlying deep caring for institutions they loved and wished to see bettered.

The focal point for the session, however, was the interrelatedness of the schools and Philadelphia Yearly Meeting. Our schools are primarily white, as are our Meetings. It is from these schools that much of the Yearly Meeting leadership has come and will come. I should like to point out also that students in Friends boarding schools often come from, and go back to, other parts of the United States and the world. And when one lives in an area of the country (as I do) where the local education often offers no encouragement for the values Friends cherish, then one knows that Friends schools, Westtown

and George School among them, are a treasure.

We demand much more of Friends boarding schools than we do of our local Meetings—we demand a living community of Friends. Look around the country where new Meetings and worship groups are springing up, and you will find many of them to be by-products of students and alumni, teachers, and neighbors of our schools.

Many issues were made clear and vivid, in session and out. The American Friends Service Committee's NARMIC slide show on the automated war in Vietnam did it in one way. The clerk, Charles K. Brown III, did it in another when he spoke of his fondness for eggs served no matter which way and hoped that he and other Friends could be as receptive to Truth in its various forms and not insist that it be served "our way," the way we recognize it.

The seven days of Philadelphia Yearly Meeting sessions almost overwhelmed me. (My husband, Nelson, and I attended most sessions, but we did play hooky from "Yearly Meeting Sunday" to visit a local meeting for worship in New Jersey.) So I report here only happenings that moved me the most, and I leave it to the Proceedings to give you the total picture.

How can one really tell what happened at Philadelphia Yearly Meeting? The experience of the Yearly Meeting, the corporate body, is intensely personal. To me, the miracle of the moving of the Holy Spirit was openly acknowledged late in the day of the last session. Perhaps a three-year-old summed it up for us all when she, in answer to her mother's question of what Junior Yearly Meeting was all about, said "It was about hands: For clapping and for washing dishes." What is this answer but a paraphrase of Jesus' two great commandments: Praise (to the Lord) and service (to thy neighbor), in a child's vivid language.

(Marian Darnell Fuson was executive secretary of the Young Friends Movement of the two Philadelphia Yearly Meetings, 1943-1945. She now is a member of Nashville, Tennessee, Monthly Meeting, and is chairman of the Executive Committee of Friends Committee on National Legislation.)

Nebraska Yearly Meeting

NEBRASKA YEARLY MEETING will gather for its 1972 sessions in Central City, Nebraska, rather than in Wichita, Kansas, as previously announced. The time, June 1-4, remains unchanged.

Philadelphia Yearly Meeting: Another View

by R. W. Tucker

THIS IS MY REPORT to Monthly Meeting of Friends of Philadelphia as a representative of our Monthly Meeting to this year's sessions of Philadelphia Yearly Meeting of Friends. I put it in writing, first, to assure brevity and to avoid intemperate speech; second, to have copies for other Friends.

The Yearly Meeting minutes and the epistle speak happily of progress made in confronting differences and resolving them. Note that the differences in question are, without exception, differences over finances and social action programs. Regarding doctrinal differences, attempts to suggest that they may underlie other differences, or are important in themselves, or that they too should be confronted in a quest for unity, were mostly ignored. When I and some others raised such matters in ways that could not be ignored, many Friends rose to denounce *in principle* the thought that doctrinal unity is a goal Friends should seek.

A quest for political unity, combined with opposition to a quest for doctrinal unity, is proper to a political body, but we are supposed to be a religious body.

We have long known, and have discussed as a Meeting, the fact that our Yearly Meeting is a mixed multitude, whose unity is organizational rather than doctrinal and spiritual. What perhaps some of us have not hitherto realized is that this situation is now normative.

All my life I have favored unity among different kinds of Friends. I have now changed my view. I am *not* in spiritual unity with Philadelphia Yearly Meeting. I *am* in spiritual unity with our Meeting, and some others, and with scattered individuals.

The separatist impulse created terrible injuries in the past. I still cannot favor separatism unless it is to some sort of dual organization permitting ill-feeling to be minimized. But if way opens to create a separation of that sort, I shall work hard for it, and hope our Meeting can unite with such an endeavor, and this is formal notice of that fact.

Separated groups of Friends were at least able to agree clearly on who and what they were, and therefore what to do and how. When they failed to agree, at least they understood that disagreement had to be worked at and labored

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over in a corporate search for truth. If the impetus for this came from a quest for doctrinal unity, it also carried over into matters of social concern. In such an environment it was not possible for this or that group, or this or that functionary, to act in the name of the Yearly Meeting in the absence of true supportive unity. But when unity itself is merely organizational, and this is the way Friends want things to be, we get a sort of lowest-common-denominator Quakerism on the higher corporate levels. Individuals and groups manipulate the Yearly Meeting, with no sense at all that they are engaged in manipulative behavior. There is a running out into strange opinions and unsupported activities. And a minute such as the one our Meeting sent up, suggesting that this topic be given major corporate consideration, quite literally is not understood. Since unity is merely organizational, unavoidable differences are met with attempts to solve them by altering organization, not by seeking Christ's leadings into truth.

To me, our basic problem became painfully clear in the session on Worship and Ministry. This ancient and august body, formerly the Yearly Meeting of Ministers and Elders, for centuries has been a primary channel for the apostolic power that Christ wants

us to have. It was formerly the occasion when Friends in the ministry consulted with one another as to progress, in the mighty work of spreading the good news and nurturing the faithful.

This year, a good part of it was taken up by arguments as to the relative merits of transcendental meditation and of alpha machines. I tried to suggest that reliance on gimmicks was something Friends had been called apart from, as in our attitude toward outward sacraments. For this I was criticized as "judgmental"—doctrinal opinions, as opposed to political opinions, are judgmental by definition; we are forbidden to have them.

What is revelatory about alpha machines and transcendental meditation is not that these are cultist, but that Friends—and Friends concerned in the ministry, at that—in so many cases plainly have no experience of the power of Christ, which gathers, unites, imparts authority, and leads the way to the truth that early Friends described as "unchangeable." This is the power that gathers a people, against which nothing can stand. Turning to religious faddism at least shows an awareness that something is missing—but it also shows total unawareness of just what is missing and closed minds on the subject. By a closed mind, I mean that absolutely anything is acceptable, and minds are totally open, except for Christianity.

In blunt fact, we do not have a Yearly Meeting in a religiously meaningful sense of that term. We are not an apostolic community, nor even a community; we are just another organization. I felt a growing and almost overpowering sense of "What on earth am I doing here?" and it is this sense that I want to share with my Meeting. Are there others among us who find ourselves asking this question? Do we feel this way as a Meeting? If so, what can we do about it?

Hear Daniel Ellsberg Again

TAPES of the address by Daniel Ellsberg to Philadelphia Yearly Meeting, "Conscience versus the State: The Pentagon Papers," are available at \$3.50 from Friends Peace Committee, 1515 Cherry Street, Philadelphia 19102. The tape runs about an hour—introduction, one minute; talk, thirty-five minutes; question period, twenty-five minutes. This chronicle of the effect on a RAND Corporation employee of the principles advocated by Friends and other pacifists makes a stimulating presentation for First-day schools and adult forums.

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Jan Paul Emmert oversees seminars in education and economic development in fifteen West African nations.

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In Tokyo, the International Affairs staff of AFSC is exploring new program possibilities relating to Japan, Korea, Okinawa, and China. International meetings of diplomats, businessmen, and young people in Tokyo are being continued.

Jan Paul Emmert received a bachelor's degree in history from Bluffton College in 1964 and a master's degree from the Earlham School of Religion.

Birthday Celebration of White House Meeting

WHITE HOUSE Daily Meeting enters its second year Friday, June 2. The birthday will be celebrated with an unprogrammed meeting for worship at 11 A.M. in Lafayette Park, Washington.

Other activities projected for that day, and the following weekend, will include discussions concerning the nature and effect of the vigil itself, Friends' struggles for peace and social justice, and the spiritual growth of the Society. There will be musical entertainment, possibly nonviolent training sessions, and any activities participants feel called to pursue.

Food and housing will be provided. Information may be had from Bill Samuel, 120 Maryland Avenue, N.E., Washington, D. C. 20002.

Worship Group in New Mexico

A NEW FRIENDS worship group has been started in Las Cruces, New Mexico.

Unprogrammed meetings for worship are held each First-day at 11 A.M. in Canterbury Center, New Mexico State University.

Since this is not a permanent location, visiting Friends are advised to write Richard Harris, 1408 Sweet, Las Cruces, New Mexico 88001 or telephone him (505-526-8407) for the latest information.

Book of Meetings

THE DIRECTORY of London and Ireland Yearly Meetings provides information regarding every Monthly Meeting in Great Britain and Ireland. Also included are a schedule of events taking place in 1972, a directory of committees, agencies, and institutions related to the Yearly Meetings, and a directory of other Yearly Meetings throughout the world.

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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.

STIMULATING COMPANION FOR SUMMER sought by retired professional worker interested in music, art, literature, gardening. Brewster, New York, ten miles from Danbury, Connecticut, May 15-October 1. Mrs. Sara Block, 17320 Quaker Lane, Sandy Spring, Maryland 20860.

ARTHUR MORGAN SCHOOL (coeducational, boarding and day), where staff and students form a community of work and study, is seeking a new DIRECTOR, preferably with a Quaker orientation. Primitive setting, twenty-four boys and girls grades seven through nine, from a variety of ethnic backgrounds. Emphasis on inner motivation. Write Ernest Morgan, Route 5, Burnsville, North Carolina 28714.

RESIDENT HOUSE MANAGER, 57th Street Meeting, Chicago (near University of Chicago). Work in exchange for rent. Write: John Garra, c/o Quaker House, 5615 Woodlawn Avenue, Chicago 60637.

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.

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.

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.

MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. 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, 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.

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

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

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

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

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7440.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

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

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

Colorado

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

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

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-7369.

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

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

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. Thyra Allen Jacocks, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

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

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



Radnor Meetinghouse, Ithan, Pennsylvania

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.

FORT WAYNE—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone 489-5297 or 743-0616 for meeting location.

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

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

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone 743-3058.

Iowa

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

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

Kansas

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

Kentucky

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

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

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—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Ave. (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.

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, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 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

DOVER—Dover Preparative Meeting—Worship 10:30 a.m., Central Ave. at Trakey St. Lydia Willets, clerk: Phone 868-2629 (Durham).

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.

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

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

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

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

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

GRAHAMSVILLE—Greenfield and Neversink Meetinghouse, worship: Sundays, 10:30 a.m.

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

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

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

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

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

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

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.; programmed 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 Duaneburg.

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.

FAYETTEVILLE—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

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 Ruth, 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. Unprogrammed worship 10:00, Sunday School 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.

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone, 269-2899.

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 562 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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

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

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

PHOENIXVILLE-SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

READING—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

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

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

SUMNEYTOWN-GREEN LANE AREA—Unami Valley Monthly Meeting—In Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

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

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

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

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

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

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

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

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

Tennessee

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

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 588-0876.

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jefferys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

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

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

Vermont

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

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

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.

Sufferings

Meetings, families, and friends are encouraged to help make this column a more complete record of the Friends and attenders facing difficulties because of their beliefs. Information for these listings should be sent to Peter Blood, Pendle Hill, Wallingford, Pennsylvania 19068 (or directly to Friends Journal).

SALLY BUCKLEY, Twin Cities Meeting, Minnesota: Convicted November 6 of three counts of claiming extra dependents on a W-4 withholding form. Sentencing was put off indefinitely by Judge Miles Lord, who expressed reluctance to sentence her. At the end of January he sentenced her to thirty days and stayed sentence for sixty days to give her another chance to pay the taxes.

Her Meeting approved the following minute: "The Twin Cities Friends Meeting supports Sally Buckley in her act of war tax resistance and those of our Meeting and other war tax resisters who have followed their consciences in not contributing to the support of war and the preparation of war."

"In addition, the Meeting takes a further concrete step in support of these actions by withholding its telephone tax as a protest against the Indochina War."

RICHARD EVANS, Albany Meeting, New York: Arraigned April 3 in Federal Court

for refusing to work under the military conscription law. The indictment came three and a half years after his refusal. The Justice Department has resumed the prosecution of draft violations in Albany for the first time in about three years.

DAVID PERRY, Haverford Meeting, Pennsylvania: Tried March 20-22 in Federal Court for refusing to work under the military conscription law. He was sentenced March 22 to three years probation and two years of work under the court.

WILLIAM STANTON III, Middletown Meeting, Pennsylvania: Continues to work for Friends Suburban Project after being sentenced to six months of work under the court for refusing to register under the military conscription law.

Released from prison:

FRANCIS SPICER, Council House Meeting, Wyandotte, Oklahoma: Released March 20 from Federal Prison, Allenwood, Pennsylvania, after serving eighteen months of a zip-six sentence for refusing to work under the military conscription law.

Friends who remain in prison:

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: In Federal Prison, Petersburg, Virginia 23803. Scheduled to be paroled May 15.

RUSSELL HAYES, Westtown Meeting, Pennsylvania: Accused, through an inexplicable bureau scramble, of breaking conditions of probation while in prison. Russell seems to have been "lost" in prison. The probation officer believed him to be on work assignment and did not know he was in prison. In Federal Prison, Lewisburg, Pennsylvania 17837.

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

PALMER SINGLETON III, 57th Street Meeting, Chicago: In Federal Prison, Ashland, Kentucky 41101.

KEVIN TOWLE, Monadnock Meeting, New Hampshire: In Federal Youth Center, Morgantown, West Virginia 26505.

Coming Events

May

3—Public witness and fast protesting escalation of Vietnam war, sponsored by AFSC. 10:30 a.m., worship, 2111 Florida Avenue, N.W.; noon-5:30 p.m., vigil in front of White House.

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 Meet-

ing, 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: T. 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 Sproul Road, Springfield, Pennsylvania:

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

At Powell House, Old Chatham, New York 12136:

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.

May 19-21—Hartford Meeting.

May 26-28—Rockland Meeting, Vic Sabini, convenor.

At Pendle Hill, Wallingford, Pennsylvania 19068:

Early Interpreters of Jesus, Henry J. Cadbury. A series of free public lectures. Monday evenings, 8 P.M., in the Barn.

May 1—Logic

May 8—Ethical Concern

May 15—Authority

May 22—Apocalyptic

May 29—Messiahship

June 5—Radicalism or Revolution.

Announcements

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

Birth

PASSMORE—On February 15, a son, JOHN LOREN PASSMORE, to J. Robert and Carol Ann Passmore, of Boulder, Colorado. The father and paternal grandparents, Mr. and Mrs. J. Harold Passmore, of George School, are members of Newtown, Pennsylvania, Monthly Meeting.

Marriages

BITTLE-NEWCOMB—On January 26, in

Elkton, Maryland, JOAN MARIE NEWCOMB, daughter of Mr. and Mrs. Gerald J. Newcomb, and DELMONT KIRK BITTLE, Jr., son of Delmont K., Sr., and Alta B. Bittle. The bridegroom and his parents are members of Birmingham, Pennsylvania, Monthly Meeting.

FIDELI-BILDERBACK—On January 29, at and under the care of Woodstown, New Jersey, Monthly Meeting, BEVERLY ANN BILDERBACK and EDWIN JOHN FIDELI. The bride and her parents, Frank and Trudy Bilderback, are members of Woodstown Monthly Meeting.

LIPPINCOTT-DAVIS—On December 26, in the Queen of the Most Holy Rosary Church, Roosevelt, New York, MARY ELLEN DAVIS and CHRISTOPHER B. LIPPINCOTT, son of Reeves and Lois Lippincott and grandson of Maude Lippincott. The bridegroom, his parents, and his grandmother are members of Woodstown, New Jersey, Monthly Meeting.

Deaths

BRAUNFELDT—On February 24, in Beaufort County Memorial Hospital, Beaufort, South Carolina, AGNES WEBSTER BRAUNFELDT, a member of Haverford, Pennsylvania, Monthly Meeting. She was a graduate of Westtown School and attended Ursinus College. She taught in the Philadelphia School system. She is survived by a sister, Mildred W. Platt, of Baltimore, and four nieces: C. Fayette Miller, of Hilton Head Island, South Carolina; Margaret P. Horvath, of New Brunswick, New Jersey; Helen E. P. Hollingsworth, of Baltimore; and Frances W. P. Gallup, of Easton, Pennsylvania.

BUCKMAN—On March 29, in St. Petersburg, Florida, FRANKLIN P. BUCKMAN, aged 73, a member of Chesterfield, New Jersey, Monthly Meeting (Trenton Preparative Meeting). He is survived by his widow, Margaret B. Buckman; a son; a daughter; and three grandchildren.

CARR—On March 10, in Chatham Acres Nursing Home, ELISABETH COOPER CARR, an active member of West Grove, Pennsylvania, Monthly Meeting. She is survived by a daughter, Emily Lamar, of Stanford, California; two sisters: Mary B. C. Young and Edith M. Cooper; and two grandsons.

DESHAZO—On January 21, following a lingering illness, RONNALL E. DESHAZO, a member of Woodstown, New Jersey, Monthly Meeting. He is survived by his widow, Edith K. DeShazo.

MARKS—On March 17, in his home in Wallingford, Pennsylvania, CLAUDE ULYETT MARKS, aged 66. He had been a loved and active member of Providence Monthly Meeting, Media, Pennsylvania, for thirty-five years. He was graduated with honors from Cornell University School of Engineering and qualified as a professional engineer in civil, mechanical, and electrical engineering. He held licenses as a professional engineer in New York, Pennsylvania, and New Jersey.

Claude Marks was an engineer with the Sun Oil Company for thirty-five years and retired in 1970. During the Second World War he was on loan from the Sun Oil Company and served under Harold Ickes with the Petroleum Administration for War. He was a member of many Monthly Meeting committees and was a member of Representative Committee and the Fiduciary Committee.

PENDLE HILL

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THE 1972 SUMMER SESSIONS

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Moderator: Colin W. Bell
- July 9-15** THE POWER OF MOVEMENT IN THE LIFE OF THE SPIRIT:
Exploration Through Creative Dance
Nancy Brock and Christopher Beck
- July 17-26** QUAKER FESTIVAL OF THE ARTS:
An opportunity for experts and beginners to share, learn, and work together.
Fritz Eichenberg and Dorothea Blom
- July 30-
August 5** THE SHATTERING AND HEALING LIGHT
Robert Scholz, Teresina Havens, Joe Havens,
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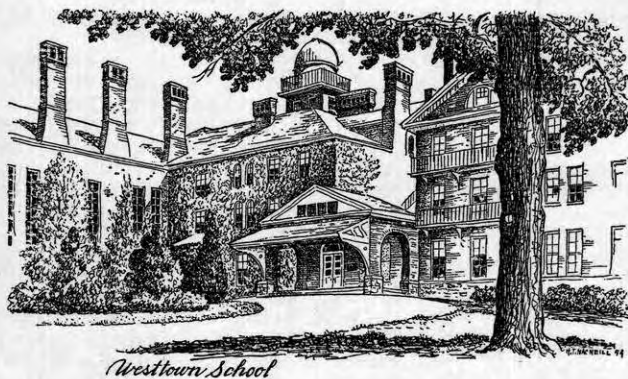
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1972

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