

May 15, 1972

W.H. & S.W. BRINTON-1 -73 G
327 SHARPLESS ST.
WEST CHESTER, PA. 19380
F

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

May 15, 1972
Volume 18, Number 10

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).

ALFRED STEFFERUD, *Editor*

JOYCE R. ENNIS, *Assistant Editor*

DAVID PERRY, *Editorial Assistant*

MYRTLE M. WALLEN, MARGUERITE L. HORLANDER, *Business*

NINA I. SULLIVAN, *Circulation Manager*

BOARD OF MANAGERS: Daniel D. Test, Jr., *Chairman*, Richard P. Moses, *Treasurer*, Mildred Binns Young, *Secretary*

1970-1973: Laura Lou Brookman, Helen Buckler, Mary Roberts Calhoun, Richard J. Crohn, A. Alexander Morisey, Eleanor Stabler Clarke, Opal Gooden, Francis Hortenstine, William B. Kriebel, Walter H. Partymiller.

1971-1974: Carol P. Brainerd, Miriam E. Brown, William Hubben, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young.

1972-1975: Paul Blanshard, Jr., Len Cadwallader, Walter Kahoe, Richard P. Moses, Ada C. Rose, James B. Shuman, Eileen B. Waring, Gordon D. Whitcraft.

CONTRIBUTING EDITORS: Frances Williams Browin, William Hubben, Richard R. Wood

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.

Copyright © 1972 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

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.

Contents

A Tapping on the Shoulder—Jane Yolen.....	312
Hunger Will Rage Until the Arms Race Is Stopped— Philip Noel-Baker	313
A Memorable Meeting—Elizabeth Sicehoff	314
More on Benjamin Franklin and Quakers—Joel P. Bowman	315
They Who Sit and Wait, Silently—Stanley Hamilton	316
George Fox Among the Indians—Mary Louise O'Hara	316
Love, the Center of Unity—Horace Champney	317
Poetry by Randolph Lawlace, Kurt Noth, Joyce Povolny, Nancy Breitsprecher, Ben Rasmusen, and Candida Palmer	
Reviews of Books	320
Letters to the Editor	323
Friends Around the World	326
Announcements and Coming Events.....	338

The contributors to this issue

JANE YOLEN, a member of Acton, Massachusetts, Meeting who attends Mount Toby Meeting, Leverett, Massachusetts, is an author, lecturer, critic, and teacher. She has written twenty books for young readers. The latest is *Friend: The Story of George Fox and the Quakers* (published by The Seabury Press), the writing of which she describes in her article. She is interested in folk singing and folk dancing, is active in politics, and is a member of two organizations for kite-fliers.

PHILIP NOEL-BAKER, winner of the Nobel Peace Prize in 1959, is an educator, has been a member of Parliament, and has held a number of posts in the British Government. Among his published books are: *The League of Nations at Work*, *The Private Manufacture of Armaments*, and *The Arms Race: A Programme for World Disarmament*.

ELIZABETH SICEHOFF lives in Kabul, Afghanistan, where her husband, Courtney, is serving with the Peace Corps. When they first moved there, they lived in an apartment. When they moved into a house with a garden, Elizabeth Sicehoff wrote, "Our spirits are blooming along with the apricot trees in our garden. We have a big vegetable garden, and we're feasting on asparagus, which we inherited from a former tenant."

JOEL P. BOWMAN is a graduate assistant in the department of English in the University of Illinois. "In terms of religious philosophy," he writes, "my wife and I are closer to Friends than to any other group, but we have never felt moved to join. We attended Nashville Meeting when I was stationed at Fort Campbell, Kentucky. The Meeting offered me tremendous religious and psychological support when I was trying to obtain conscientious objector status from the Army."

STANLEY HAMILTON, a retired worker with youth and farmers' organizations, is a volunteer with National Sharecroppers Fund and in 1960 received a citation from United States Commission on Civil Rights. He is concerned for the renewal of farming as a way of life. A member of West Richmond, Indiana, Meeting, he attends Lake Walk-in-Water Worship Group, Lake Wales, Florida.

MARY LOUISE O'HARA, a self-styled "old fogey," is a member of La Jolla, California, Meeting and helps with telephoning in connection with draft counseling. For reasons of health, her Friendly activities are limited: "All I can do is write and think and love Friends and send checks to help. That is not enough to earn my membership."

HORACE CHAMPNEY, a member of Yellow Springs, Ohio, Meeting, considers himself a "humanistic" Quaker. He took early retirement in 1966 to sail on the *Phoenix* for A Quaker Action Group and since then has been living on Social Security and pension to work for peace, reconciliation, and nonviolent revolution. "To understand fully the dynamics of evolution," he says, "—cosmic, biological, human, social, spiritual—would be, I believe, to fully know God."

THE PHOTOGRAPH ON THE COVER, by Ray Shaw, a UNICEF photographer, is of two boys in the *Centre d'Enfants Bouchoucha*, Tunisia, staffed by workers trained in a program aided by World Health Organization and United Nations Children's Fund (UNICEF). Philip Noel-Baker, in his article on page 313, refers to the accomplishments World Health Organization might be able to make if some of the money that now is spent on armaments could be used to expand its programs.

Today and Tomorrow

The Uncertain Balance of Proud Time

JUST AS we were beginning to think our good friend Theophilus had given up on us (*Had he grown tired finally of our dilatory ways? Had time caught up with him? Was he in some dolce far niente where time does not count?*), we got a fat communication from him.

The first item was a brief note in a hurried scrawl: "I'm well. I miss our talks. I send love and two things for thy consideration. In haste, Theophilus."

The second was a manuscript that carried no name but was so beautifully prepared (double spaced, black typewriter ribbon, nice margins all around) that we suspect Theophilus himself did not write it; perhaps his wife did or at least was the reader over his shoulder.

Here it is, in full:

"When I ask Friends offices or institutions to do some small personal chores, I have no compunctions. After all, I contribute; and the people gainfully employed by Friends' concerns can reasonably be expected to find those extra minutes—and that's all it takes—to do a little Quaker research for me, work out an agenda for the next conference I chair, and come up with suitable materials—on office time. They're handy, and I am not.

"After all, I am a contributor, five dollars last year; and I've donated my old typewriter to a Friends Home and an unused desk to a Meetinghouse. Am I not entitled to some small consideration? No one pays me for my Quaker work!

"The rationale for burdening overworked staffs of our many enterprises is not often so brazen, but such a problem exists. Conversely, those who do the Lord's work on their own time are suspected of sitting waiting for just another phone call to send them scuttling to a committee, or a written assignment, or a reading siege of mimeo-woes.

"Timewise we're all out of pocket, with the busiest ever able to find smidgens of minutes for further acts of mercy. What we need is some cost accounting. Presently only our paid workers can calculate how valuable is each hour and minute of their time; how we expect champagne service from a beer budget!

"Friends, believing in the unpaid ministry (*Freely ye receive and freely give*), nevertheless are money conscious.

"So why not translate our appreciation of one another's efforts into coin—into an internal Quaker currency which would 'fund' our committees, or assess our investments of time and labor, separating busy-work from work?

"Friends publications would be less troubled by prickly

writers on ego-trips. Editors could say, 'This piece isn't worth two Friendly florins!' It needs ten dollars of staff time to fix, and more than that to type. Similarly, a despairing writer would say after the sixth revision, 'I'm ten bucks out of pocket, and this pamphlet can go "hot places." Me and my time are worth more.'

"Most of us have said just that (if we habitually plain-speak truth in love). Now we should look at our committees, projects, conferences in light of such a Monopoly game, and see what we're *really* worth. Psychiatric clinics find their treatments of small avail unless the patient pays at least a nominal fee. Perhaps our spirituality needs similar tangible boosting until we learn to value one another more and 'use' one another less."

The third enclosure was a five-page article in New York Magazine of January 17. It was written by Jane O'Reilly and has the title, "How to Get Control of Your Time (and Your Life)." We read it with interest but are not quite sure why Theophilus sent it.

"We are obsessed with clocks, with marking off Work Time, Leisure Time, Travel Time, Next Time," Jane O'Reilly wrote. "But real time is our own, individual lifetimes, determined far less by minutes and hours than by our relationships, by the amounts of energy we have available to put into our time, and by who we are and who we want to be. Nevertheless we spend our lives as though this time is just a practice run for the next. As George Bernard Shaw said in *Back to Methuselah*, we seem not to live long enough to take our lives seriously. . . .

"Our lifetimes are not entirely our own, and yet they are all we have, and it would seem at least philosophically absurd to spend that time in constant reaction and accommodation to someone else's plan—whether that plan is imagined as God's, the boss's, or a spouse's. In fact, the last decade has been marked by an increasing resistance to the idea that our time, and our lives, can be defined for us. Policemen and schoolteachers, welfare mothers and students, women and blacks have all taken to the streets demanding control over their own lives. . . .

"After all . . . 'time is life,' and we are free to use that time to make our own lives self-justifying works of art."

Theophilus usually has the last word, but this time it is ours—a statement attributed to Stephen Grellet (1773-1855) and to many others:

"I expect to pass through this world but once; any good thing therefore that I can do, or any kindness that I can show to any fellow-creature, let me do it now; let me not defer it or neglect it, for I shall not pass this way again."

Much better, those words, than ones Marcus Aurelius used to define time: A sort of river of passing events, each of which will be swept away.

A Tapping on the Shoulder

by Jane Yolen

I AM A WRITER of fiction by choice, by calling, by avocation. History to me has seemed too often badly wrought, stories not ending when they should have, lives cut off before their appointed time.

But I recently wrote a biography. Not because I wanted to, God knows. I have too many fictional friends awaiting finishing for that. No, I wrote it because I had to. I was, in Elizabeth Gray Vining's words, "tapped on the shoulder" by an historical personage. To ignore that call would have made a Jonah out of me.

Perhaps it is less than humble to suggest that no history should be written unless one is tapped that way. I know my book, *Friend*, which is the story of George Fox and the first Quakers, is the better for it. My commitment to George Fox comes through in the book, just as it came through in my life. After spending more than a year with Fox and walking the length and breadth of seventeenth-century England with him, I became a member of the Religious Society of Friends.

I am not suggesting that any biographer of Lao-tse become a Taoist, or an author who writes about the Marquis de Sade become a sadist. When you are tapped on the shoulder by a man or woman of history, however, there is a commitment that cannot be denied.

Such a commitment does not preclude objectivity. Indeed, especially in biography, the writer must be prepared to see the other side of the historical coin. Biography is not propaganda. A biographer must not sell his soul, as one Algonquin wit said, "for a pot of message." And there is not a saint or sinner whose life story would not be more readable, more recognizable, and more affecting if the objective truths were sifted from the subjective myths.

This is especially so with saints. Nothing is duller than the life of a totally virtuous man—at least, nothing is duller to read about. Yet some of our most extravagant saints are more apprehensible because of their humanity rather than their godliness. St. Paul without sin—unbelievable. Dr. Donne without the libertine John—unthinkable. Gandhi without his early marriage problems—dehumanized.

And I found it so, also, with George Fox. Fox was a man who was all but canonized by his followers. Because injudicious editing by a succession of believer-secretaries had all but taken the country boy and man out of his *Journal*, Fox was long a mystical enigma to both his followers and detractors. A powerful speaker, his words became dull when committed to paper and purified by his loving help. To hear the real Friend George, I read his epistles and speeches out loud. I even tried reading them outdoors, where much of Fox's preaching had convinced early Quakers.

Listen:

"Sound, sound abroad, ye faithful servants of the Lord and witnesses in his name . . . and prophets of the Highest, and angels of the Lord! Sound ye all abroad in the world, to the awakening and raising of the dead, that they may be awakened and raised up out of the grave, to hear the voice that is living. For the dead have long heard the dead, and the blind have long wandered among the blind, and the deaf amongst the deaf. Therefore sound, sound ye servants and prophets and angels of the Lord, ye trumpets of the Lord, that ye may awaken the dead, and awaken them that be asleep in their graves of sin, death, and hell, and sepulchres and sea and earth, and who lie in the tombs. . . ."

On paper, a statement like that looks archaic, pompous, even a bit confused. But spoken out loud, it is deeply moving; its poetic cadences carry one over rough grammatical spots. Sense (Truth, as the early Quakers liked to say) rings out in that musical, vibrant speech.

If Fox's loving followers all but submerged his electric personality with their censorship, his detractors were even worse. To listen to contemporary name-callers, many of them men of substance and learning, Fox's power was not his own but of the Devil's making. They called him a witch, a magician, a pervert, a womanizer, a madman, a liar, and the anti-Christ. To the learned priests, he was a honey-tongued farmboy bent on subverting the church's superstructure. To the rich landowners and minor nobility, he was an upstart preacher trying to change the strata of society. To the man on the street, he was a crowd-pleaser who touted the equality of such subhumans as blacks, Indians, and women. Even later critics, such as Macaulay, described him as a man "with an intellect in the most unhappy of all states—that is to say, too much disordered for liberty and not sufficiently disordered for Bedlam."

So to write about such a man, one must sail between the Scylla of worship and the Charybdis of cynical disdain. How to find the man behind the mask of history was the problem. From my readings, I determined that Fox was a man of humor, wisdom, independence, and courage who was also occasionally bullheaded, long-winded, insensitive to an individual while sensitive to humanity, and vain. He had to be shown in all these occasions even if this made him more human and less saint.

The challenge, of course, was to cut through the tidying up of history, sorting through the legends that all such powerful persons create.

When George Fox tapped me on the shoulder fifteen years ago, I was a teenager who often substituted hysteria and visions for an orderly thought process. I still feel quite a bit like a teenager, but I have ordered my thoughts more. It comes from having learned how to "center down" the Quaker way. I approached Fox on his own terms, being quiet for nearly ten years after I decided to write the book.

"Way will open," the Quakers say. And the way did. Seabury wanted the book just when I was ready to write it. *Friend* was the result.

Hunger Will Rage Until the Arms Race Is Stopped

by Philip Noel-Baker

AT A RECENT Pugwash Conference, an eminent American scientist told how a United States Foundation had spent fifteen million dollars over a period of years on maize research. The result was an increase of fifteen *hundred* million dollars' worth of extra maize—a return of a hundred to one, and a massive contribution to world food supplies.

Fifteen million dollars over a period of years for maize research — and many thousands of millions of dollars every year for military research. Every day, all around the world, babies are dying in their mothers' arms because science has been made the prostitute of war.

Let no one doubt that the babies are dying in their mothers' arms. They are dying because they and their mothers do not have enough to eat.

Between a thousand and twelve hundred million of our fellow men live in hunger from the cradle to the grave. Because they are undernourished, they fall easy victims to the various forms of preventable disease—malaria, trachoma, leprosy, yaws, and many more. Because their governments do not spend enough on education, they cannot read or write. Their illiteracy bars the road to economic, social, and political progress; ignorance perpetuates the hunger and the preventable disease.

Let no one doubt that science, rightly used, could quickly end the hunger, the illiteracy, and the preventable disease.

With most of the diseases, there is no clinical problem at all; it is simply a question of expert manpower and of funds. Malaria kills millions every year and gravely reduces the power to work of many millions more. Trachoma makes people blind, a burden all their lifetime to society and to themselves. Leprosy makes them social outcasts. Yaws covers their bodies with agonizing sores. These foul diseases count vast numbers of victims every year. They could all be wiped out, quite soon, if the World Health Organization were given the paltry sums required.

One hundred million pounds' worth of television sets, with some expert guidance, could serve to teach a thousand million people to read and write. That would be a quite stupendous forward step in human advance. It would cost about a thousandth part of the world's annual expenditure on arms.

The food problem might take longer to resolve. What was done by scientists for maize has been done for other grain crops, too. But if food is to keep ahead of population, there are other more costly things that must be done.

The sea could be "farmed" for fish and plankton. Refrigerated railway trains and lorries must be provided to move the fish from the seacoast to the interior of the poorer countries.

Great sums should be spent on irrigation, which can reclaim land that is at present barren or can multiply by ten or twenty the yield of land that is already farmed.

There should be vastly more afforestation to stop destructive floods and soil erosion. The magnificent achievements of the Chinese government have shown how quickly almost incredible results can be obtained. But in Nigeria—tragic Nigeria—St. Barbe Baker is struggling, with quite inadequate resources, to plant trees to prevent the desert from encroaching on the little cultivable land that still remains in Equatorial Africa; he has only planted three hundred of the two hundred thousand miles where trees are needed, and time is his enemy number one.

Deserts cannot only be held back; if there were the needed capital, they could be reclaimed. Even the Sahara could be made a green and pleasant land. It could be done by nuclear-powered pumps to tap the immense reservoir of water that lies hidden underground beneath its surface. Or it could be done by cutting a canal from the Mediterranean to let water flow to form an inland sea; the sea would create the necessary rainfall and bring back fertility to the empty sands. Other deserts would offer other problems to be solved by other means. But it is already certain that the battle of the Sahara could be won.

Why are the funds and the skilled manpower not available to end the shame of world poverty within the lifetime of the present generation? Why is the gap between the richer and the poorer nations growing greater and not less?

The answer is simple—and disastrous. Both the advanced and the developing countries are spending their resources on armaments instead.

The contributions of the major military powers to economic aid are scandalously small. For example, Britain. Our responsibilities to the Third (that is, ex-Colonial) World are greater than those of any other nation. When the Labour Party came to office in 1964, they were committed to a large, and an early, increase in the percentage of our gross national product, which the government would give to international economic aid. In 1964, the British contribution was 0.53 percent of the G.N.P. This figure *fell* every year while Labour were in power; in 1970, it was 0.37 percent.

During these years, the United States figures were even worse; they fell from 0.56 percent to 0.31.

During these years, the United States military budget increased by 32 percent, to a fantastic total of eighty billion dollars. The Russians followed; during these same years, their percentage increase was 38. The process did not stop in 1970.

Expenditure on arms by developing countries is relatively small, but in proportion to their standard of living, and their resources in foreign exchange, it is catastrophically high.

In 1970 they spent six hundred million pounds on importing four classes of "sophisticated" weapons—missiles, military aircraft, warships, and tanks. In addition, they spent great sums on artillery, small arms, ammunition, and general equipment. If these resources had been in-

vested in productive agricultural, mineral, and industrial projects, the First United Nations Development Decade would have been a great success. The armaments have prevented economic, social, and political progress. In country after country, they have led to military coups, with dictatorship regimes that not only destroy all democratic institutions but rapidly become oppressive and corrupt. The "sophisticated" weapons play a dangerous part in keeping such regimes in power; as the years pass, it is difficult to see how democracy can be restored. Ninety-five percent of the sales of these "sophisticated" weapons to developing countries were negotiated by the governments of the United States, Russia, Britain, and France.

In its declaration on "International Development Strategy," unanimously adopted on October 24, 1970, the United Nations General Assembly said: "International cooperation for development must be on a scale commensurate with that of the problem itself. Partial, sporadic, and half-hearted gestures, howsoever well intentioned, will not suffice."

No honest official concerned in the matter, whatever his country, would pretend that there is any chance of such an effort while the arms race goes on. Indeed, they almost always make "defence" the excuse for the grotesque inadequacy of what they do.

What does the arms race now cost mankind?

The basic facts are these:

At constant prices, world armament expenditure *trebled* in twenty years, 1949-1968. It has risen since then.

At constant prices, it is now ten times what it was in 1913, at the peak of the arms race which brought the First World War.

More than fifty million men work, full-time, in armed forces and arsenals, on preparation for war.

The stockpiles of nuclear weapons, if they were used, would suffice to obliterate mankind several times over.

The arms race has been accompanied by wars in which, in the past ten years, perhaps five million people have lost their lives (Biafra, two and one-half million; Vietnam, one million; Bangladesh, one million; Sudan, half a million; plus Yemen, Middle East, Angola and Mozambique, and others still.) Five million is half the dead of the First World War.

The arms race and the wars have virtually destroyed the binding power of the United Nations Charter law against the use of force. The world society of states is in anarchy again.

Not only so. Lawless violence, the worldwide sale of arms, and the corruption which they breed have begun to undermine the social system of many states around the globe. Violence is fast becoming the most important single feature of the civilization in which we live. It is incomparably the most serious problem of our age—the root of all our gravest evils.

Lester Pearson has warned us that time is running out—at any time, madness, accident, or miscalculation may start a nuclear war.

These are the basic facts of the arms race now. They should be burnt into the minds of everyone in the world.

A Memorable Meeting

by Elizabeth Sicheloff

"WHENEVER I COME to this beautiful Quaker meeting. . . ." It was an Indian man who spoke, of the heartbreak of Asia and the need for compassion. He drew the world into the quiet room.

The small front garden of Quaker House in Delhi was bright with sun and flowers. We had been welcomed by Erica Linton and shown into the room where Friends had begun to gather. Almost before we were seated, the feel of meeting was upon us; we had a sense of homecoming. The tick of a clock sent my thoughts back to a long-ago Easter day meeting at Pendle Hill.

I had noticed a shining-faced woman dressed in Indian cotton, a family with several children, and a young Western girl in a sari. We were mostly Westerners, it appeared, but there was the turbaned man of compassionate voice, reminding us where we were and who we were.

Silence and the ticking clock, a homecoming. The quiet room, with chairs arranged around a square table, flowers in a bowl, bookshelves against the wall: Friends Meeting, anywhere. Yet India was there, pressing in like the tall red poinsettias against the rear window. Sounds of Asia broke into the silence—birdcalls from the palms, cries of street sellers, and, from close by, a rhythmic thumping.

A woman spoke about the plains of southern India, the coconut palms, and ricefields. Out of those plains rise hills, she said, like islands. On the top of the hills are forests, and in the forests are villages. When a marriage is considered, journeys are made from one hilltop to another.

The plains between are like seas, and the journeys are made from one island to another without stopping or questioning the other people on the plains.

Now a modern road goes from the airport to the hilltop where there is entertainment, and the cars go from the airport to this hilltop without stopping or considering the hamlets in the forests, where there is starvation and poverty.

How can we cross the plains that divide us? And must we go from island to island, forgetting the hidden villages? Has not Christ broken down the wall of partition that we have put up between our kind and the other kind?

Silence of gathered meeting.

In the garden, a bird song and the sounds of Asia.

Silence, and a clasp of hands.

Afterward, tea and the joining of names and faces together in the island of friendship.

It was hard to leave. We walked through the sunny garden, and discovered the mystery of the thumping sounds. In the next compound a man and a woman were breaking up rocks by pounding them together. I was not sure if the rocks had formed a wall, but it looked as if they were being cleared to make space for a garden. As we got in the car to leave Quaker House and India, I remembered the voice out of the silence:

"Christ has broken down the wall of partition."

More on Benjamin Franklin And Quakers

by Joel P. Bowman

QUAKERS had several positive influences on Benjamin Franklin, but unfortunately Franklin's final opinion of Quakers was not so high as it was in his earlier years.

Certainly most of Franklin's religious beliefs are not incompatible with Quaker thought.

He felt that the essence of religion was:

"That there is one God, who made all things.

"That He governs the world by His providence.

"That He ought to be worshiped by adoration, prayer, and thanksgiving.

"But that the most acceptable service to God is doing good to man.

"That the soul is immortal.

"And that God will certainly reward virtue and punish vice, either here or hereafter."

Undoubtedly Franklin was influenced for the good by Quakers, but, from about 1744 on, Benjamin Franklin was in opposition to the Quakers. He wrote this in his *Autobiography*: "With respect to defense, Spain having been several years at war against Great Britain, and being at length joined by France, which brought us into great danger; and the labored and long-continued endeavor of our governor, Thomas, to prevail with our Quaker Assembly to pass a militia law, and make other provisions for the security of the province, having proved abortive, I proposed to try what might be done by a voluntary subscription of the people."

Franklin's pamphlet, "Plain Truth," was responsible for raising the militia, and Franklin "regularly took [his] turn of duty there as a common soldier."

Peace came, but Franklin's opinion of Quakers had changed for the worse. The Quakers had control of the Pennsylvania Assembly at that time, and Franklin expected to be displaced as House clerk because of his association with the militia.

After he was reelected unanimously, he concluded: "I had some cause to believe that the defense of the country was not disagreeable to any of them [Quakers], provided they were not required to assist in it."

Franklin does give some examples that support his opinion. It had been proposed in his fire company to raise money to build an artillery battery, but of the company's thirty members, twenty-two were Quakers. Those in favor of the battery expected to be outvoted by the Quakers, but on the night of the voting, only one Quaker, James Morris, showed up to oppose the battery. Franklin afterward "estimated the proportion of Quakers sincerely against defense as one to twenty-one only."

Franklin then related an anecdote told him by the one-time secretary to William Penn: "[James Logan] came

over from England, when a young man, with that propriety, and as his secretary. It was wartime, and their ship was chased by an armed vessel, supposed to be an enemy. Their captain prepared for defense; but told William Penn, and his company of Quakers, that he did not expect their assistance, and they might retire into the cabin, which they did, except James Logan, who chose to stay upon deck, and was quartered to a gun. The supposed enemy proved a friend, so there was no fighting; but when the secretary went down to communicate the intelligence, William Penn rebuked him severely for staying upon deck, and undertaking to assist in defending the vessel, contrary to the principles of Friends, especially as it had not been required by the captain. This reproof, being before all the company, piqued the secretary, who answered, "I being thy servant, why did thee not order me to come down? But thee was willing enough that I should stay and help to fight the ship when thee thought there was danger."

The final view of Quakers in the *Autobiography* is not very flattering. He said: "My being many years in the Assembly, the majority of which were constantly Quakers, gave me frequent opportunities of seeing the embarrassment given them by their principle against war, whenever application was made to them, by order of the crown, to grant aids for military purposes. They were unwilling to offend government, on the one hand, by a direct refusal; and their friends, the body of the Quakers, on the other, by a compliance contrary to their principles; hence a variety of evasions to avoid complying, and modes of disguising the compliance when it became unavoidable. The common mode at last was, to grant money under the phrase of its being 'for the king's use,' and never to inquire how it was applied." When the government of New England solicited a grant from Pennsylvania to purchase gunpowder, the Quaker Assembly voted three thousand pounds "for the purchasing of bread, flour, wheat, or other grain." The gunpowder was purchased, and the Quakers never objected.

Benjamin Franklin's earlier opinion of Quakers as good, honest people became completely overshadowed by what he viewed as duplicity in the Quakers' opposition to war, but he was honest enough to mitigate his attack on the Quakers when, to avoid that kind of duplicity, Quakers began declining "public service in the Assembly and in the magistracy, choosing rather to quit their power than their principle."

Franklin's *Autobiography* (Airmont, paper, 50 cents), by including the good as well as the bad, presents an extremely balanced view of Quakers for the eighteenth century. In England at that time, Quakers were frequently attacked by the best satirists of the age. Samuel Butler in *Hudibras*, Jonathan Swift in *A Tale of a Tub*, and Henry Fielding in *Tom Jones* are less kind to Quakers than Ben.

Today we tend to think that Quakerism is difficult because we cannot possibly avoid having some of our money go for the purchase of "other grain," but we should take an occasional look back to see where we have been in order to improve our vision of where we are going.

They Who Sit and Wait, Silently

by Stanley Hamilton

THE KU KLUX KLAN was in its heyday in the mid-twenties and was holding large rallies to recruit new members. Bands, parades, flags, and high-powered speakers drew large crowds.

The Klan had taken over the Republican party in Indiana. Some Friends fell for the madness. I was a faithful Republican at the time and looked on in dismay.

Following their usual steps, a committee from a larger town scouted a small community in Indiana and sounded out some of the leading citizens. The visitors talked about law and order and patriotism. They were all for God, home, mother, the flag, and the purity of womanhood. There were dark warnings against foreigners and outside agitators.

It was decided that the Friends Church was the best place for a large gathering. The group called on the Friends minister. He was a young man, newly arrived on the scene and somewhat lacking in experience. He listened to the request to hold a religious and patriotic meeting in the church. It seemed reasonable, and he gave his consent.

Later the young minister had second thoughts. He had not taken the matter up with the clerk of the Meeting or with the trustees. He called on the clerk and explained what had happened. The clerk thought it over for a bit and then said, "Well, I think you have made a serious mistake, but I believe we can handle it."

Came the appointed time for the meeting. The visiting delegation arrived, escorting the speaker. There were about twenty of them. They were surprised to find the place well filled; only a few seats were available at the rear, and some of the visitors had to stand. Word had been passed around, and the Quaker men had responded valiantly.

One of the visitors acted as chairman. The program began with a hymn and a prayer. An evangelist was introduced, and he began by recalling the good old days when the family was strong, workers were content, there were no strikes or foreigners, and their strange ways were unknown. He appealed for a return to the old-time religion. He warned against wife-swapping, young couples parking along country roads, gouging merchants, high prices, and union organizers. He suggested that the problems were caused by minority groups. He was experienced in ways to stir a small-town audience.

The evangelist had been warming up his listeners for about twenty-five minutes. He went into a peroration and shouted, "What are you going to do about it?" He paused, waiting for the burst of applause that should come at this point. There was a little handclapping from the visitors in the rear. The Quaker men all sat silent, arms folded.

The speaker in desperation looked at the chairman; he took a long drink from the glass of water on the pulpit,

mopped his brow, and finally resumed his oration. He tried to get going in high gear. It was no use. He was trying to go up hill with the brakes locked. At other times and places he had found some opposition, hecklers, and rude questions. Never had he experienced the silent treatment these Quakers were giving him. He struggled on for another fifteen minutes, pleading for those present to join the Klan. No response, and he turned the meeting back to the chairman, who announced that the visitors had membership cards ready for those who wished to join. There were no takers.

George Fox Among the Indians

AFTER a long, difficult voyage from England, during which he had what probably was smallpox, George Fox arrived in 1671 in the New World, anxious to visit Meetings, which had become established with his ideals of peace and love, total opposition to war, and the belief that there is God in every man.

At Chesapeake Bay he spoke to the Indians of God's glorious ensign of righteousness. "They carried themselves very courteously and lovingly," he reported, "and asked when the next meeting would be."

Northward to New England, he made "a tedious journey through the wilderness, over bogs and great rivers." Indians were his guides. For days they saw no person, no house, no settlement. Then they came to an Indian village and were invited to stay at the chief's house. (Fox called them "kings.") They gave him mats to sleep on, but little food, as the hunt had yielded almost nothing.

In New England George Fox met a chief who told him that of all the religions he saw, that of the Quakers was the best. The chief felt, however, that it was dangerous for his people to accept it, for he had learned that Massachusetts had no religious tolerance. "If he should turn to the Quakers, which was best, then the professors [government and church] would hang him and put them to death and banish them as they did the Quakers."

Later, at Shelter Island, George Fox held a meeting among a hundred Indians, speaking to them through an interpreter. "After the meeting they appeared very loving and confessed that what was said to them was truth. Good desires were raised in them and great love."

He then traveled south to North Carolina, which welcomed Quakers. The governor and his wife "received us lovingly." A doctor, however, was present, who denied Fox's belief that there was God in every man.

Fox wrote: "And truly his opposing us was of good service, giving occasion for the opening of many things to the people concerning the light and spirit of God, which he denied to be in every one, and affirmed it was not in the Indians. Whereupon I called an Indian to us, and asked him where or not, when he did lie or do wrong to any one, there was not something in him that reproved him for it. He said there was . . . and he was ashamed when he had done wrong or said wrong. So we shamed the doctor before the governor and the people."

MARY LOUISE O'HARA

Love, the Center of Unity

by Horace Champney

I SEE the ongoing unfolding of the universe as the unfolding of God. To understand fully the dynamics of evolution—cosmic, biological, human, social, spiritual—would be, I believe, to know God fully. We can only keep striving to understand as the great unfolding continues. At best, our understanding is feeble. The miracle of man is that we go on striving to understand the process and to influence it.

In attempting to fill in our rudimentary understanding, we invent all sorts of mythologies and mysticisms, which constantly are emerging and displacing those of our forebears. "Spiritual" evolution I see as the misty growing front of God's unfolding. Where is it heading? Some call its open-ended goal the Kingdom.

Our age seems to have reached a crisis in the spiritual unfolding. God seems to be struggling mightily to give birth to a new principle, a new dimension, which gives promise of getting us back on the road to the Kingdom. This principle we call love.

It is as if the cultural evolution of man were in a process of evolving a motivational mutation of crucial importance for survival and of breathtaking potential for the unfolding values of the future. It is as if man were struggling to learn that the joys and rewards of caring for, and sharing with, his fellow man are superior to the joys and rewards of self-aggrandizement. Man is struggling to grow up—to overcome his destructive selfishness and find his creative role in God's cosmic unfolding, the emergent ecology.

This struggle—the labor pains of the human trait, altruistic love—is not new but seems to have reached a crisis. Either love emerges as a dependable characteristic of human nature or the race goes down to catastrophic death. God is going for broke in His faith in man.

Scriptures of the great religions are efforts to document the struggle. Each employs its own assortment of myths and mysticisms that evolve with the local culture and wisdom. Our Bible is a series of landmarks in the struggle. The power of Jesus' contribution to the struggle is attested by its continuing rebirth in our lives, which we call "the living Christ within."

My own bias is that I see Quakerism as making a special contribution. Quakers have built their faith and practice around the great emerging principle of love. God is love. Our role is to speak to that love in our fellow men in all our dealings and relationships. Thus we may help to call out that great motivational mutation in everybody and help strengthen it and give it survival value. Thus we can become midwives to God's great miracle that can banish fear, hate, and greed among men, stave off the threatening multiple disaster, and put us back on the highroad.

The trouble with Quakers, and other sects, is that we



Photograph by Edward Terzian

are rent asunder by our special myths and mysticisms, which we seem to have to get compulsive about. Otherwise, we could be that great people, called to witness to the primacy of the love principle in this stage of the great unfolding. The current quest for Quaker unity is a test.

Can we give our love principle the top priority?

Can we accept each other and work together on our common goals?

Can we really love each other, not *despite* our doctrinal differences, but *with* our differences fully appreciated?

Can we communicate fully, as we live and work together, striving always to understand and be understood, but without that compulsive feeling that we must either convert the other fellow or reject him?

Can we center on love, with faith that the quality of our togetherness and our dedication to solving mankind's problems will prove more eloquent toward unity in the Light than any amount of squabbling over those habits and vocabularies of myths and mysticisms?

True, we may here and there find incompatibilities of action, places in which we really cannot work together. The Father's house hath many mansions, however, and the work for the Kingdom requires a division of labor, and we cannot always appreciate the importance of the other fellow's assignment as fully as we do our own. Surely there are many fields for joyous working together that have become lost in our preoccupation with doctrine.

An especially troublesome test in our search for unity comes when the Christocentric Quakers face Humanistic

Quakers. The danger is that we may alienate the latter by insisting on a literal Living Christ Within as the central unifying principle. If we do this, we lose our Humanist-Quaker brothers, and we alienate many who have their own variety of myth and mysticism and feel no need to replace theirs with the Christian variety.

Many of the dedicated, loving, and responsible people of the non-Christian world have been turned away by the long record of historic crimes that have been committed in the name of "Christian" doctrine. If we ever hope to find loving unity of communication, understanding, and working together with them, we had better find a broader basis for our own unity than any aspect of exclusively Christian doctrine.

To me, love is just a broad base. Love is unquestionably at the very heart of Quakerism of all variations. Love is at the center of Christianity, firmly enshrined in the New Testament. The centrality of love in the other religions of history may be less obvious to our Christian minds, but I am sure it is there if we seek for it.

Perhaps the strongest case for love as the center lies in

O my God, with what might You sometimes choose to teach a man's soul Your immense lessons!—THOMAS MERTON

its emergence as the significant cutting edge of a thoroughly rational and scientific cosmology—the Great Unfoldment. Here it depends upon no theological doctrine of any sort, unless it be a basic faith in the self-sustaining dynamics of a universe out of which higher and higher values emerge, assisted and directed in some measure by the increasing intervention of the miracle that is man.

Why is it so difficult to relax our own special precious myths and mysticisms? For most of us, they are so deeply ingrained in our being that we come to see them as absolute truth, about which we can no longer entertain any doubts or questions. This very characteristic, which in others we are prone to call closed-mindedness or bigotry, sometimes is enshrined in our own feelings as unshakable faith, a prime virtue.

Out of this all-too-human tendency—the need for the security of certainty—we have, over the ages, constructed a multitude of theologies, each convinced that his is The One True Religion. Historically, the varieties of The One True Religion have been directly responsible for much of the alienation, hatred, and bloodshed that has put mankind to shame and blocked the road to the Kingdom.

Let us not expect therefore to find a comfortable path to Quaker unity. Each must loosen some deep compulsions and clear the slate before we can begin to sort out the eternal from the transient. Even then, we shall never finish the job. We can only reach out to one another in divine compassion and tenderness for our clumsy struggles and keep working for mutual understanding.

In the process of this rediscovery of each other, perhaps we may also discover that Great Loving Spirit that is the center for which we have been searching. Then, indeed, we can go to work together, in loving and honest diversity, and help reopen the road toward the Kingdom.

The Evolution of Light

The dawning moments of the sun
freed the powers of evolution
and fed the frozen germs of life.
Violet rays streaked through the void,
no clouds to impede them,
no air to dilute their force,
heating the sluggish amino acid pool
to boiling movement.
The tiny molecules,
infants in an elemental world,
squirmed in the warmth,
new organisms crawling.
From that flood of sun
the tree of being spiraled.

Hominids grew in the earth.
Consciousness slowly emerged
in sweltering Edens,
in dusty African valleys,
near fertile Asian rivers.
Slowly, in small ways,
man weaned himself
from the power of the sun
and lessened his dependence
on heat reactions.
The need for warmth,
the search for light remained.
Primitive man waved
a flaming branch of lightning,
the light dispelling terrors of the night,
repelling beasts in the dark.
Pagan man in temples exalted
false tokens to the sun,
praising their stony gods with fire
and flashing knives and song.
Man of culture bred new suns,
brewed artificial light from oil
and turbine warmth,
fought the darkness,
vain mirrors reflecting cold,
freezing in possessions;
the flash of Hiroshima,
our created sun exploding,
megatons in place of men:
and still eternal darkness,
still forever cold.
Let me be as the sun
light invading the world
bringing Tendrils of warmth,
uniting all the earth
even in its absence.
Let me be as the sun
burning and reflecting,
flashing in men's faces,
thawing cold mankind.
Let me be as the sun.
Send light. Give warmth.
The world is freezing.
Heat, salvation, light . . .
Friend, the light is within.

RANDOLPH LAWLACE

Meeting

Child soft murmur and traffic whirl
With footsteps stir come tiptoe round
And lace into a web of sound,
gathering

Steel clang of chair, firm thud of door,
All man's noises rich and poor from
Siren's wail to live voice prayer.

These stretch and reach and inter-
weave

To form a coat warmspun by man
Worn with love by Living God.

NANCY BREITSPRECHER

Meeting for Worship

Does the air around thee seem heavy?
Does it seem oppressive to bear?
Is the spirit of truth, holy, with us,
Or is there deviltry here?

Can we follow the light that's within
us?

Lose a false life, gain a true?
In the secular age that engulfs us
It's a difficult task to do.

BEN RASMUSEN

Praying the Ems and Ens:

My God, today I can only
pray the *ems* and the *ens*
for I am too worn to be original
and too disheartened to climb
that rigging of soul whereon to
hang concepts and formulate thought
(I believed in a tight ship, Lord,
and did think I knew how to run one,
till you dismantled everything again
and had me scuttled) leaving only
threadbare clichés, these alphabet
offerings with which to hoist sail:
Empower us, Lord, to effect the en-
abling

of others, the giving of strength.
Embolden us to go forward, speak out,
and to emancipate us, each from him-
self.

May we enfold one another, *koinonia*
embracing the flock for us to enjoy.

Raise up the good, ennoble our pur-
pose,
that lives are enriched and enhanced.
Enliven our thought, Lord, that we
can

embody the vision and enthrone it on
High.

We would embark on doing,
and enact the encounter;
Endorse our intention, endow
our works, enkindle our hearts.
Endear us one to another, Lord, and
to you—so to endure. Amen.

CANDIDA PALMER

Still

Still as a candle
Under a glass bell,
My soul.

When the storm shatters the wood
And shakes its black thunder
And rip-cord lightning,
Still as a candle

Under a glass bell,
My soul.

The hail beats 'gainst it
And bounds away
To no avail.

Still as a candle
Under a glass bell,
My soul.

The spring rain comes,
Spatters down,
Still as a daffodil
In the sun,
My soul.

JOYCE POVOLNY

Dreams of Childhood and Manhood

The Dreamer

Once the boy had a dream:
he was stirring the sleeping ones,
leading them onward and upward
with zeal
toward the light-suffused heights.

How easy he measures
success, where genius has faltered,
for he does not see
how deeply the mass-mind
in inscrutable darkness is rooted—
without flowering, immobile.

The boy grew to manhood;
grey etching his temples,
with painful perception,
he summons diminishing powers
again and again
to accomplish the dream.

In the house where silence now
reigns,
an old man, with a smile,
offers comforting draughts
to those friends who remain,
and as he inclines toward the Reaper
he gives thanks to the Light
that has hallowed his days.

So the circle is closed—
a ring within rings—
yet how sad, if no longer
boys dreamed of the shimmering
heights!

Translation by M. C. MORRIS

Der Träumer

Dem Knaben einst träumte,
er rüttelte die Schläfer
und leite sie brennenden Herzens
hinan
zu den Höhen des Lichts.

Wie leicht dünkt dem Knaben,
worum Genien vergebens sich
mühten,
denn er sieht nicht,
wie schwer noch die Vielen
im Dunkel des Urgrundes wurzeln,
blütenlos,
unbeweglich.

Zum Mann ward der Knabe;
mit bleichenden Schläfen
voll Leides erkennend,
ruft er die sinkenden Kräfte
wieder und wieder
zum Dennoch der Güte.

Im stille gewordenen Hause
reicht lächelnd der Greis
erquickenden Trank
den wenigen Treuen,
und da er dem Schnitter sich neigt,
dankt er dem Licht,
das sein Reifen gesegnet.

So schliesst sich der Ring
und Kreise an Kreisen;
doch weh, wenn kein Knabe
von leuchtenden Gipfeln mehr träumt!

KURT NOTH



Photograph by Takao Akiyama



Laymen speak out

In the May-June Lay Witness number of The Upper Room daily devotional guide, some 48 laymen from around the world — Norway, Alberta, California, Australia, Ohio, Brazil, New Zealand, Scotland, Mexico — attest to their faith in Christ.

Join hands with the millions who strengthen their lives through the use of The Upper Room's daily Bible readings, meditation, prayer and thought for the day.

Get The Upper Room at your church or order direct, using the special 10 plan — keep 1 copy for yourself and give 9 to friends — only 15¢ each. As a service to its readers, The Upper Room also offers individual subscriptions, 3 years for \$3.00.



Order from
The Upper Room
1908 Grand Avenue, Nashville, Tenn. 37203

Reviews of Books

Pamphlets by M. C. Morris

The Institution as Servant. By ROBERT K. GREENLEAF. Center for Applied Studies, Cambridge, Massachusetts 02138. 36 pages. \$1

HOW TO PUT *trust* back into trustees? How legitimize power for public good? How to find men- or women-servants to lead—leaders who also are interested in being servants? Such questions could be titular to this essay, for that is what it is about. It is the second in a series of three. The first, *The Servant as Leader*, has been reviewed in these columns. The third, *The Servant as a Person*, is in preparation.

The author addresses his argument to three types of institution—universities, businesses, and churches, but somehow, as one reads, one cannot keep the thought of our national government out of mind.

The main cause of institutional degeneration from "distinguished to merely ordinary performance" is found to be in the failure of the trustees to demand distinction. To identify the cause is also to point to a possible solution, for it is not so much that "evil" people have assumed control of these institutions as that "good" people have been neglectful. Thus, where persuasion, leadership, and example have been lacking, reliance on the coercive methods of oppressive bureaucracy has developed.

Central to the thesis is the replacement of the "lone chief," atop his traditional (if anachronistic) hierarchical pyramid, by a *primus inter pares* who must constantly test and prove his leadership among a group of able peers. Yet it is always the trustee whose detachment from the administrative scene should enable him to discharge the important primary function of supplying perspective (or arranging for it to be supplied), appointing executives, monitoring their use of power and authority, and being generally worthy of the trust of the constituency.

In connection with the idea of leadership, the author's use of the terms "operator" and "conceptualizer" is instructive, as is his analysis of the drawbacks that render the role of the single chief (executive) anachronistic (although this is still largely unrecognized) today.

Business, the church, and the university are examined separately in the light

of these inner-revolutionary ideas. Martin Luther is cited as postulating the priesthood of all believers as his goal—George Fox as dispensing with the pastor altogether. "It is a harsh thing to say," remarks the author, "but . . . the American universities resemble the railroads—everybody concerned with the university is busy *operating*."

How, then, is the conceptualizer to counteract this trend? The author is convinced that the *example* of even a single signal success would—or could—be the start of a powerful movement toward making real servants of our presently topheavy institutions. But he warns (with Walt Whitman): "Now understand me well—It is provided in the essence of things, that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary."

Christian Pacifism in History. By GEOFFREY F. NUTTALL. World Without War Council, 1730 Grove St., Berkeley, California 94709. 81 pages. \$1.25

THE WORDS OF CELSUS seem as current in 1972 as they must have been in A.D. 178 when they were written: "If all did as the Christians [read pacifists], there would be nothing to prevent things from getting into the hands of the barbarians."

This book, which is based on lectures presented in 1957, traces the thread of antiwar conviction through five periods of Christian history.

The author believes that during the first three centuries, this belief was strengthened more by "the fear of idolatry" than by its own ideology. In the second period, which he entitles "The Law of Christ," he finds the "military Christianity" of the Middle Ages holding sway under the increasing authority of the state. Yet the Waldensians, Franciscans, Lollards, and Bohemian Moravians keep the thread of refusal to murder in the name of Christ from breaking completely. This is followed by a "ministry of suffering," particularly on the part of the Swiss Anabaptists and the Dutch Mennonites, during the Reformation.

Geoffrey Nuttall suggests that we owe "two outstanding things to the Reformation: What is called 'the open Bible,' and what from different points of view is called 'justification by faith,' 'the priesthood of all believers,' or 'the right of private judgment.'" In the fourth period, "The dignity of man" is upheld by seventeenth-century Quakers in England.

In contrast to the well synthesized and well annotated first four chapters, the fifth and final chapter, which brings the reader to the twentieth century, seems at first glance not only tentative and unsure but almost banal in its groping for direction. Yet it is in this chapter, "The Means of Redemption," that the reader will find a real source of encouragement. He should not allow the author's modest manner to disorient him.

Friends and Neighbours in Islington. By HOPE HAY. Race Relations Committee of the Social Responsibility Council of the Society of Friends, Friends House, Euston Road, London NW1 2BJ. 25 pages. Fifteen pence

"IT WAS an idea. The idea became a practical suggestion. The suggestion was considered. Consideration led to investigation; the investigation to a survey; the survey to a decision; the decision to a search; and the search to the purchase of a house."

Thus opens the story of Friends Neighbourhood House at 36 Lonsdale Square in the Borough of Islington, City of London. It is a saga that carries the reader along from the idea's inception (1966) through travail and via a variety of vicissitudes to its continually developing realization (1972). It involves far more than the purchase of

a house; more than the establishment of a neighborhood center staffed with trained social workers under the oversight of a committee. It is the odyssey of an entire city community, of a multi-racial group of individual persons, from the resignation of despair toward what the first name of the author, as well as her own involvement as staff and house committee member, gives promise of for the present and the future. From the seven eloquent photographic vignettes of neighborhood physiognomies on the front cover to the two black and white tail-entwined cats on the back, Hope Hay's account must be read in its entirety to be fully comprehended. Any attempt to summarize this booklet would be futile. And the following excerpts, lifted here and there at random from the text, can do little more than provide a faint flavor of the full flare of misery and need, initiative and courage to be found in these pages.

"The Nursery has its own specialized staff and sometimes extra voluntary help. For one week last July the children had as a playmate a professor. . . ."

". . . much misunderstanding and fear on both sides. A gesture could trigger off an incident, and even the sight of a few kids standing by a lamp post could cause alarm among the local residents. . . ."

". . . to have more playgroups . . . was a wonderful idea, but not so wonderful (to the mothers) was the suggestion that they should themselves help to start and run them. They couldn't do that! Susan asked them if they expected a woman from the Central African bush to show them how. It sounded awful put like that, they said. Susan had intended it to and she explained that she was herself going to the Camden Institute to take a training course. Who was going with her? . . ."

"The arrest of the Warden during an unfortunate street incident—into the middle of which he had gone in a conciliatory capacity—led to a case which involved the Chairman of the Race Relations Board and the Home Secretary and resulted, after his release, in his being asked to give talks to the police on immigrant relations. . . ."

"This summer they took thirteen (girls' club members) in the bus to the Continent on the strength of hard-earned savings, and in Holland they visited the Dutch Indonesian girl who had started it all. . . ."

Shadows of the Cross. By HAROLD N. TOLLEFSON. At Quaker bookstores. 38 pages. \$1.50

ALFRED G. TUCKER, writing in *The Friend*, tells of standing in a gallery on

GEORGE SCHOOL

A FRIENDS BOARDING SCHOOL IN BUCKS COUNTY, PENNSYLVANIA



- Grades 9 through 12. A caring community and individualized program of studies provide preparation for college and other pursuits, with a major aim the development of personal worth and responsibility.
- Eric G. Curtis, Headmaster
- First consideration to Friends and alumni children
- Tuition aid available, based on financial need. Amounts of aid conform to national standards established by the School Scholarship Service
- Address inquiries to R. BARRET COPPOCK, Director of Admissions, Box 350, George School, Newtown, Pennsylvania 18940

"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
Ithaca College
Ithaca, New York

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,
Pa. 19102. Open to all.

ECHO FARM

◆
In rural
Bucks,
with
an outpost
Farm in
Lycoming
near
wilderness.

◆
For Boys
and Girls
8 to 15

Bruce and Katharine Hartman
Phone—Area 717-546-2395

R. D. 4,
Muncy, Pennsylvania 17756

Riding lessons.
Animal care
and Farming.
Trips, exploring.
Tractor driving.
Guitar and singing.
Projects in electronics
and natural science.
Fencing. Yoga.
Standard sports.
Swimming in
spring-fed ponds.
Canoeing.
Quaker leadership.
Family atmosphere.
Interracial.
Special teenage
program.

Montmartre in front of a picture which seemed to him only a meaningless jumble of crisscrossed lines. His young friend, Michael, however, saw in it "a fox, caught in a thicket." Looking at it through his friend's eyes, Alfred, too, could see the fox, but only momentarily and with some concentrated effort.

At first glance, the booklet, *Shadows of the Cross*, may seem a highly imaginative, oversimplified, and sentimentalized effort to lure First-day school children into reading and making some sense out of Old Testament passages supposedly symbolically prophetic of the crucifixion and its aftermath. Using the fiction of dialogs between one of the travelers on the road from Jerusalem to Emmaus and a young boy, and with the assistance of line drawings done by his daughter, the author seeks to dramatize in advance certain passages from Biblical history for those who are standing before the Scriptures, trying to decipher their underlying meaning.

Who knows: Despite superficial appearances, this booklet may be a "friend Michael" to many a younger or older mind groping among the tangled lines of lore and legend for a way to live not merely among the shadows of the past but positively in the present and in the "light of life."

Free to Go. By WILLIAM H. KUENNING. Unicorn Publications, 18W680 Fourteenth Street, Lombard, Illinois 60148. 35 pages. 75 cents

THIS "story of a family's involvement in the 1971 Mayday activities in Washington," written by a member of Downers Grove Monthly Meeting, is a welcome addition to the record of those eventful days.

The father, a Friend, and the mother, a member of the Church of the Brethren, start out on a vacation trip to visit friends in Washington and elsewhere. Their son and daughter, who had become involved with the New Swarthmoor community, were expected to come to Washington to take part in the antiwar demonstrations.

Once in Washington, the parents find their daughter has been arrested at Selective Service headquarters. All attempts to communicate with her fail: "There seemed to be no place in the system where one can meet a person; the jails were being operated by machines."

The story then develops minute by tense minute until the whole family finds itself behind bars in different District of Columbia jails. The narrative of events that occurred before and

after the illegal arrests are made is vividly but simply and sympathetically told "like it is." There is dialog and drama, cruelty and kindness, patience and brutality. Each member of the family refuses bail. After more than twenty-four hours in overcrowded cells, they are taken to court. "All charges against you have been dropped. You are free to go."

The distilled wisdom of this experience is contained in the sentence: "The free person is the one who carries his freedom with him."

Can We Avoid Economic Crisis? By MAXWELL S. STEWART. Public Affairs Pamphlet No. 471, 381 Park Avenue South, New York 10016. 20 pages. 25 cents

IS THIS QUESTION asked too late? Not if some of the observations and recommendations the author has to make were taken seriously and given immediate attention. Maxwell Stewart has edited this informative, pertinent, and timely series of pamphlets for thirty-five years and has written more than sixty pamphlets on economic and social problems.

In the simplified but accurate terminology that characterizes these useful little books, the author of this one starts by analyzing the President's program of wage and price controls, his monetary and fiscal policies, and his actions aimed at stimulating foreign sales of American-made products. Some of these he describes as necessary to meet the immediate crisis. "But the others," he says, "appeared to be a curious hodgepodge of expansionist and restrictive proposals, some inflationary and others deflationary."

Although in two places the booklet does refer specifically to the Vietnam war as being "among the major factors" causing the United States' deficit balance of payments as well as its budgetary difficulties, the main emphasis of Maxwell Stewart's argument is placed upon a "basic redistribution of income within the American economy." The greatest lack in the "hastily put together" emergency program is seen as the failure—or refusal—to recognize "the critical plight of the nation's urban areas—the urgent need for more public housing, better health and educational services, mass transportation, and recreational facilities."

The author sums up under four main heads what he considers would be the goals of a sound economic policy and makes specific suggestions as to how they might be implemented.

Letters to the Editor

Meetinghouses and Values

I THINK it is amazing to spend four hundred thousand dollars to move an old meetinghouse in times like these (Friends Journal III.1). I find it even more amazing that this could be seen as a reaffirming of values. It seems to reaffirm historical smugness and makes me think of George Fox calling churches steeplehouses.

PHILIP HENNING
Dushore, Pennsylvania

Quaker Women Clerks

THE ARTICLE "Will Quaker Women Please Stand Up?" in Friends Journal III.15 upsets me. The author is fully fifty percent in error with his statement "Only six women have been American Yearly Meeting clerks." I know of three in addition to those he mentioned.

DANIEL J. DOBBERT
De Kalb, Illinois

Quaker Women Do Stand Up

SOUTH CENTRAL Yearly Meeting now has a woman as clerk and has had two previously. Friends Meeting of Austin

has had three or four women clerks. (Without going into "research" myself, I am relying on the names my memory easily produces.) Fortunately, the article on Quaker women clerks does have the reservation, "As far as I know."

JOHN G. BARROW
Austin, Texas

Quakerism by Mail

WHEN I SIT in meeting, I am bothered that so few people are involved in Quakerism. If Quakerism is a process and a way of looking at things that in its own way has kept alive the vitality of Christ that other ways often seem to have lost, then there is a great worldwide need for Quakerism that our requirements for membership stifle.

If Quakerism is a process and a way of looking at things, then it would seem that Quakerism is ideally suited to correspondence study. Yet the idea that one must attend a Monthly Meeting for some months before asking to be admitted as a member limits membership only to those persons who happen to be near a Monthly Meeting. This seems to be old-fashioned and self-defeating.

Once in a while I see a brief comment on Wider Quaker Fellowship, an organization glorious in concept and effective in practice, about which I have seen nothing in materials I get from Monthly Meeting or from Yearly Meeting. Yet we need such an organization to make literature about Quakerism available by mail everywhere. Also, since emotionalism is a slight part of Quakerism, one can become a Quaker in spirit and direction from materials about Quakerism just as well as by attending meetings. Certainly, if one has become changed by studying Quakerism so that one feels and thinks as the best of Quakers have, then it would seem that one should be able to come to sessions of a Yearly Meeting and be accepted as a full member. Yet, so far, I have never heard any person introduced anywhere as having come into the Society in this manner.

Our own Meeting, small as it is, has people scattered from Libya to Samoa. Yet when we move into the outback, many of us have no way of knowing if there are other Friends nearby. Wider Quaker Fellowship does its best to register new addresses for those who do move in this way so that Friends can find if there are other Friends somewhere nearby and establish new Meetings where none now exist.

When I move around and talk to peo-

SEE ALL OF HAWAII

(without flying)

October 7 to October 29

A brand-new Quaker "all-surface" way for you to visit our beautiful fiftieth state. Travel from Chicago, Illinois, by streamlined AMTRAK train to California and return. Sail from Los Angeles for seventeen wonderful Princess Cruise Line days. Port calls at:

HONOLULU — NAWILIWILI — LAHINA — KONA — HILO

Our one-class luxury cruise ship is our hotel. No packing and unpacking, no passports or inoculations required! (Join and leave from Los Angeles, if desired.) Celebrate Hawaii's famous "Aloha Week" with warm, congenial, like-minded people under the experienced leadership of Robert E. Cope.

As proven Quaker Tour operators, only the finest in accommodations and services are included to permit complete satisfaction. This offering is completely all-expense and fully-escorted—as is our 1972 Quaker Alaska (July 2-July 22) Summer Tour!

FREE FOLDER—giving all details, costs, etc. yours without obligation. Just write to:

QUAKER HAWAII TOUR DIVISION

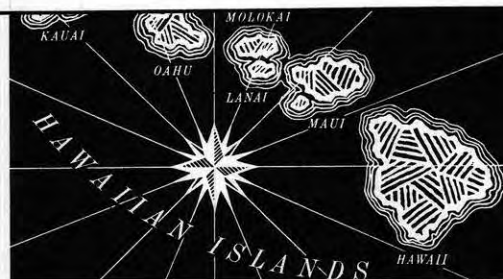
Wayfarer Group Travel, Inc., 2200 Victory Parkway, Cincinnati, Ohio 45206

Name _____

Address _____

City and State _____ Zip Code _____

(please print)



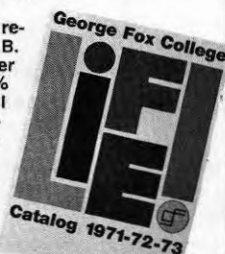
Why Settle for half an education?

George Fox College
trains the
whole man...

This includes moral and spiritual values as well as mental, cultural and physical training. The result: preparation of the "complete" man—for a "complete" life... education with a plus factor. Why settle for less, when George Fox offers all you need, and at surprisingly reasonable cost?

Free Catalog gives details

on accreditation; requirements for A.B. and B.S.; teacher qualifications, 40% Ph.D., evangelical in faith; international student body; co-curricular activities; athletic program, etc.



PERSONAL CATALOG COUPON

() Send catalog. Yr. in high school _____

NAME _____

STREET _____

CITY _____

STATE _____ ZIP _____

Mail to: George Fox College, Newberg, Ore. 97132

ple, I find many people who think as Friends do, but who are isolated one from another. It may be that we will have no way of knowing how many potential Friends there are until we make new arrangements so that potential Friends may become Friends in name as well as in feeling.

If I felt a widespread change in the doctrines of other sects, such a move might not be critical, yet I think I sense a turning by people toward the teachings of Jesus while many institutional structures are hardening in resistance. In such a situation a new way to show one's faith in the teachings of Christ is more needed than ever.

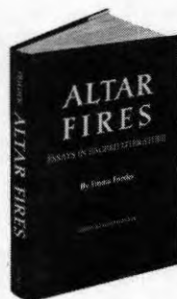
HOWARD ROGERS
The Dalles, Oregon

An Answer to a Seeker's Prayer

I THINK that Jamie Anne Scott, whose prayer is in Friends Journal (I.1), would find much meaning in Leonard Bernstein's Third Symphony, The Kaddish. It expresses the remarkable intimacy of the man-God relationship, a revelation of which she seems to be striving toward.

MARY-AGNES WINE
Portland, Maine

"... stimulating... makes the patriarchal characters of those distant times more effectively alive and meaningful than any interpretive chronicle I have ever read." —William J. Fielding



ALTAR FIRES 3rd. Rev. Edition

By EMMA FRIEDER

A rich and allusive study of the Old and New Testaments, both the historical background and the literary content. "These are the visions that never die."

\$5.00, clothbound, at select bookstores, or direct from the publisher postpaid

HURST PUBLISHING CO., INC.
175 Fifth Avenue, New York, N.Y. 10010

The Ocean of Mercy That Is Within

I HAVE BEEN REARED a Friend and am now a devotee of Sat Guru Maharaj-Ji, the fourteen-year-old Perfect Master. Labels of "Friend" and "devotee" do not necessarily have significance, but I will try to tell you what they mean to me.

As a Friend, I learned of "the inner light," "the seed" or spiritual nucleus, and (from Rufus Jones): "... the quiet faith that God is Spirit, close as breathing and near as one's own limbs."

Growing up, I was not too concerned with what these words actually meant, and I believe I thought them to be poetic descriptions of emotions that profoundly move us. Now I know! God is Spirit and can be experienced within each one of us beyond a feeling or faith; only the Living Perfect Master can give Perfect Knowledge. This Knowledge is the same that Jesus gave, and it is what will bring us out of the darkness we are in. Everything about us is practical—the human body is a practical creation; why should not the experience of God and realization be practical, too? It is, I assure you. The knowledge Guru Maharaj-Ji has given me is completely practical.

What about the relationship of this knowledge and this world? Guru Maharaj-Ji says this world is only the impression of one drop from the Ocean of Mercy that is within and which Guru Maharaj-Ji shows us. Guru Maharaj-Ji says when the world has the spiritual foot and the materialistic foot of equal length then we can walk straight and we will enter the Kingdom of Heaven.

In "The Inner Temple," (Friends Journal III.1), Rachel Fort Weller said, "Today it is imperative that we realize the true nature of religion." Sat Maharaj-Ji is showing God to any who come to him with a guileless heart and a keen desire to know the Truth. As I am writing, devotees throughout North America are planning to receive Sat Guru Maharaj-Ji on his return to America at New York. Please, this is truly it! Truth is the consciousness of bliss. If you would see the light, go to the light.

SCOTT RITTER
Hartford, Connecticut

Divided Loyalties and Membership Applications

FROM TIME TO TIME an applicant for membership in the Society of Friends is unwilling completely to sever his previous religious ties. He will say, "Al-

though I should like to become a Friend, I still consider myself a Lutheran," or "I should like to join Friends, but I also am a Jew."

It does not make sense to me.

The last time I encountered such an applicant, I was reminded of an occurrence during the Colonial period. A Jewish tailor had arrived in Baltimore. Since Baltimore at that time was a small town, the news of the new arrival traveled quickly.

A Quaker lady who had heard about him decided to visit his workroom. She felt his back, touched his hands, looked into his eyes, and then said, "Thee is not from God's Chosen People, but thee is made just like us."

Today, in many of our Meetings, are Jews who have found their way into our Society. Many came to us after we helped them during the bitter days of Hitler's regime.

So we should say, "If you knock at the door, it will open unto you."

Quakerism was nurtured in the bosom of Christianity. And we are not going to rewrite the words of George Fox, John Woolman, or Rufus Jones, followers of a Christian tradition. We cannot change our roots.

One of the obligations of committees that visit new applicants is the giving of light to the applicant. I remember, during the 1920's, when a Jewish lady applied for membership, she asked, "Will I be considered a part of the Christian community if I join the Society of Friends?" The answer was, "Yes." She replied, "Then I cannot make this commitment as long as my father is alive." (This was during a time when the Jewish community had declared war on the Quakers.) This hostility has been continued in books and magazine articles that attack our Society, such as responses by some Jewish spokesmen to *Search for Peace in the Middle East*.

Nonetheless, it is necessary for a new applicant who previously was of the Jewish faith to put his Jewishness aside—if he is to become a Friend.

DAVID BERKINGOFF
Bronx, New York

The Reliable Center

THE HUMAN WILL for independence and individuality, customarily practiced, is spotted with excess, self-delusion, and overindulgence. We would get along better and draw much closer to the truth of things if we were more willing to see that we are reflections of every-

thing else—inseparable, interdependent.

The dawning of authentic freedom, and reasonably conscious consciousness, are tortuously slow and sometimes painful. It is probable we have been given a sense of individuality as a device for visualizing possibilities extending beyond sheer selfhood. In a single earthly lifetime, there is merit and stability in seeking a balance between the visible and the invisible—hyperspeculative, as there would seem to be little practical utility in living a life of either extreme.

One cannot eat the occult or flourish on an unthinking reliance upon God any more than one can find permanent release in an expanding bank account or security in personal prestige and status-seeking.

WILFRED REYNOLDS
Evanston, Illinois

Who Sits on the Facing Bench?

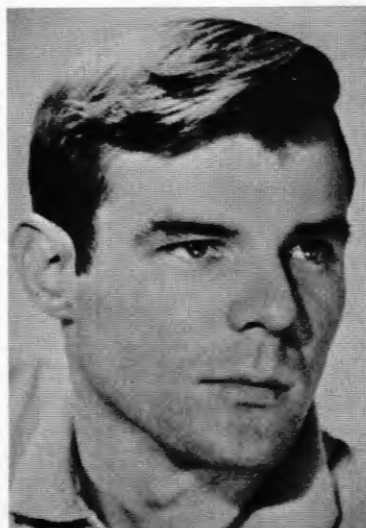
FOR ME, the facing bench in a Friends meetinghouse is a symbol of the unity of the Meeting. To sit there is a responsibility and a privilege.

Each Meeting is a small sample of the brotherhood of man. Those on the facing bench see who is there and can realize the diversity of personalities, the variety of their approaches to worship, and the common concern to be spoken to, or a deep feeling of compassion for mankind without an accompanying urge to break the silence. Those in the body of the meeting can be sure there is unity amid diversity and that the individuals on the facing bench are concerned for all those present as individuals, for the group, and for mankind with all its faults.

The facing bench is not a symbol of authority; it is a symbol of concern. Those who sit there are not assuming a superior status. Rather, they are expressing a willingness to share in one of the responsibilities of membership. Older people often feel a broad concern for humanity and for their Meeting and its members and thus are willing to occupy the facing benches. This is good, but the older members should also encourage the younger members to share this responsibility so they will be prepared to carry the weight and encourage the future unity of the Meeting.

Understood in this way, sitting on the facing bench can be a rewarding experience of reaching out beyond one's own concerns. Many, in each Meeting, should have this experience.

STEWART KURTZ
Merion, Pennsylvania



Fred Gloeckner, M.D.

A personal memoir of an American volunteer physician during two months "... when America was losing more spiritually in fighting than she ever could lose on the land or in the air in defeat."

A Civilian Doctor in Vietnam

By FRED GLOECKNER, M.D.

Paperback \$5

Available from

Friends Book Store
302 Arch Street
Philadelphia 19106
215-MA 7-3576

**FRIENDS BOARDING SCHOOL
BARNESVILLE, OHIO 43713**

grades 9 through 12
state accredited
coeducational
rural atmosphere
college preparative
work program
Quaker caring
concern for wholeness

To know more about us, write for our catalog.

THE PUTNEY WORK CAMP

provides an experience that integrates work and recreation, the arts and current concerns. A vitalizing summer with well-selected contemporaries in a country setting. Co-ed, ages 13-17.

c/o The Putney School
Putney, Vermont 05346.
802-387-4212.

Still Available...

THE BEST COMBINATION OF INTEREST
ON SAVINGS OFFERED ANYWHERE!

6%
SAVINGS
CERTIFICATES

5%
PASSBOOK
ACCOUNTS



WHY NOT STOP AND SEE US TODAY
FRED A. WERNER
President



HOME OFFICE
32 South Lansdowne Avenue
Lansdowne, Pennsylvania 19050
MA 6-2900

LAWRENCE PARK OFFICE
At Lawrence Road Entrance
To Lawrence Park Center
Broomall, Pennsylvania 19008
EL 3-2900

Friends Around the World



Drawing by David McAdam

**The Penn Club:
A Relaunch Fund**

THE PENN CLUB, 22 Bedford Place, London, has been remodeled and refurnished with a new kitchen, baths, draperies, carpets, bedspreads, and more.

With a new lease on its home, the club has announced a relaunch fund to raise ten thousand pounds to pay for the improvements. The trustees have appealed for donations from all members and residents, past and present, and to others "who wish us well."

**Summer Program on
Guitar for School Teachers**

FRIENDS WORLD COLLEGE, in association with The Guitar Workshop, Roslyn Heights, New York, will offer its Fourth Annual College Summer Program on Guitar and Folk Music starting July 5.

Participants may work for four to seven weeks, receiving a minimum of sixty hours of private and group instruction in basic guitar skills, including classical technique; application of skills to folk song accompaniment; repertoire development; uses for folk song, particularly educational applications; and presentation skills.

**Theatre Institute:
Drama and the Church**

ASPEN THEATRE INSTITUTE, Aspen, Colorado, will offer a Religious Drama Workshop August 14 to August 27. Four hours of class each day will include discussion and practicum on the relationship between the Church and the arts. Robert Seaver, of Union Theological Seminary, will direct the workshop.

**The Second Conference of
Quaker Writers**

by Barbara Reynolds

WRITING is a lonely job, especially for those who rarely or never see themselves in print. Perhaps it is even more so for writers who feel a deep need to communicate and can find no others with the same commitment. Writers' groups, classes in creative writing, and most writers' conferences seem to be based upon the presupposition that the primary goal of a writer is to *sell*. Know your markets, learn what editors want and what the public will read—and then develop your style accordingly. This is the main thrust of most books and journals for the would-be writer.

For this reason, it was a joy to spend a Weekend at the Conference for Quaker Writers, April 7-9, near Hartland, Michigan. It was soon evident that we had come together out of a concern to express ourselves better and more honestly, rather than to sell more. This became particularly apparent when a well-attended workshop on "advocacy journalism" turned to a discussion of how Friends could better use their talents and further their social concerns by writing thoughtful letters to the editor in response to the articles of others.

An unscheduled discussion to explore the causes of the "writer's block" that plagues many of us was attended by the majority of the thirty-two participants and helped us to see the relevance of the conference theme: Quaker Writers in Two Worlds. A certain amount of uncertainty as we try to walk a tight-rope between the religious and the secular, between personal needs and establishment problems, and between writing for gain and writing for fulfillment often results in an inability to write at all. The very act of sharing these common problems, however, was so helpful that it almost seemed that the solution lay in the formation of a Quaker "writers' bloc."

More than anything that we shared or learned as writers, I believe, was the sharing and learning that we experienced as human beings. For this, we were especially grateful to Alfred Steferud, who broke through the academic to the personal in his presentation, "What are the problems of our time, to

which we should be addressing ourselves?"

He pulled into focus what had been hinted at in various ways throughout our workshops and in individual conversations, that a writer must be honest enough to deal with those problems around him of which he is personally aware rather than with mammoth and overwhelming world problems, which can only be hypothetical to most. In speaking of the problems of loneliness, for example, he made each of us aware of how often we fail those around us while we preoccupy ourselves with world-shaking problems at a distance.

Which brought us full circle to the realization that writing is a lonely business but that writers have a responsibility and an opportunity, through their own experience of loneliness, to reach out through the written word to others, whether near at hand or half a world away.

Many of us found in the conference an encouraging beginning in helping us to make contact and challenging us to reach out. We parted with the determination that we will continue to keep in touch and seek ways to enlarge our fellowship, whether by local writing retreats and workshops or by enlarging

the area of future conferences so that, eventually, the Quaker writer may know himself to be part of a true and loving "writers' bloc."

YFNA Summer Gathering: Waiting on the Holy Spirit

YOUNG FRIENDS will gather in Gowen, Michigan, August 27 through September 2, for the biennial conference of Young Friends of North America.

Activities planned for the gathering will focus on the ideas and experiences symbolized by these words: Affirmation, refreshment, silence, sound, centering, recognition, acknowledgment, re-creation, and waiting on the Holy Spirit.

All young Friends are invited to attend. The definition of a young Friend is, and always will be, a little hazy around the edges. In general it includes eighteen-year-olds on up to those still young at heart.

Travel aid will be available, and no one ought to exclude himself from the gathering for lack of funds. If this will be a problem for you, let YFNA know ahead of time. They will see what they can do. Further information and registration forms may be had from Penny Bliss, 4918 Walnut Street, Philadelphia, Pennsylvania 19139.

A Look at Ourselves:

Religious Education

NINETY MEETINGS have now responded to the religious education aspect of a survey sponsored by the Advancement Committee of Friends General Conference. (The total membership comprises more than three hundred Meetings.)

Adult classes are held by fifty-six percent of the Meetings reporting. Salem, New Jersey, has three; Haverford, Pennsylvania, Moorestown, New Jersey, and Durham, Maine, have two each. In two cases these statistics reflect a "generation gap" between younger and older adults. Attendance averaged fourteen per adult class. A few Meetings had an occasional class or short series of sessions.

Classes for children and youth were scheduled by eighty-one percent of the Meetings. These Meetings had an average of about three classes with eighteen attenders. Abington, Pennsylvania, and Moorestown, New Jersey, had ten classes each; Princeton, New Jersey, nine; and Stony Run, Baltimore, Maryland, eight. These Meetings had a First-day School attendance of fifty to eighty-seven. At the other extreme,

Receive 6% or 6½% Interest on Savings while you help further Friends education

By investing your savings in Friends Select School debentures, you can help reduce interest the School is currently paying on building construction loans and provide additional funds for educational purposes. Debentures which mature in 1980 return 6% interest. Debentures which mature in 1990 return 6½% interest. Interest is paid semi-annually on April 15 and October 15. Debentures are available for as little as \$100. For further information, return this coupon with your name and address or call James Weaver at (215) 561-5900.

**Office of Treasurer
Friends Select School
The Parkway at Seventeenth Street
Philadelphia, Pennsylvania 19103**

Please send me further information on debentures.

NAME

ADDRESS

CITY

STATE

ZIP CODE

thirteen Meetings reported one class, and eleven had only two classes. Average attendance at these First-day Schools ranged from two to thirteen.

Average attendance per class was about five. In a fifth of the Meetings it was three or less per class. The largest average attendance per class was twelve in Hartford, Connecticut (three classes), and ten in Pine River (Mount Pleasant), Michigan (one class for children of all ages). Madison, Wisconsin, reported one class with adults and children together (ages three to fifty), which has an average attendance of eighteen. This experiment continues for a second successful year.

An average of one hundred forty dollars per Meeting was spent on religious education—about \$6.58 per year per child attending.

First-day School noise was a problem for worshippers in four Meetings, for

the class and teacher in nine of them.

More than one-quarter of the Meetings asked for more materials on specified topics—Quaker history or point of view, current relevance, résumé of films available. Other comments were on problems of attendance, small numbers, and wide range of ages in a class.

The Religious Education Committee of Friends General Conference is considering these data as it plans improvements in its services to Meetings.

These services currently include publications and tapes for First-day schools (catalog in FGC Quarterly this coming summer), the annual Rufus Jones lectures (Wilmington, Ohio this year), workshops, and traveling consultants to help local FDS teachers and committees.

These questions might help get discussion started in a Meeting forum, adult class, or committee session that would like to discuss these findings:

1. Why do only about half the Meetings have an adult Religious Education Program? What goals could an adult education program in a Meeting have? How might such programs help the Meeting, and FGC, to respond to some of the challenges of our times?

2. What kind of planning and preparation would be needed for a First-day School of adults and children together, such as that in Madison? Pick a topic and work out what each participant might do if your Meeting tried this. What would each participant learn, contribute, and enjoy in the program?

3. Have you ever had children participate in planning and review sessions of your Religious Education (First-day School) committee? What could they contribute to the evaluation, discussion, and planning? What might be their reactions to the way the adults function on the committee?

4. Does your First-day School have clear educational goals? What are they? How do the children respond to them? Or do you have an arts-and-crafts babysitting operation?

5. What can a Meeting do if there are strongly divergent views on teaching about God, the Bible, present-day problems such as drug abuse, peace action?

6. How can a small Meeting be



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN

IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.

Hiking, bird-watching, skiing, snow shoeing, in season.

Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner



JOHN WOOLMAN SCHOOL

If the only thing you have sweated over is a pencil and paper exam you are not really putting yourself to the test. Try adding shovels, mop buckets, sponges and High Sierra passes.

Woolman is more dangerous than a tribe of head hunters.

WE WANT ALL OF YOU.

If you want Friends Meeting, College Prep, Art, Work, Garden, Music, Hassles, Sierra Foothills, Summer School (American History and Gardening) write: John Woolman School, 12585 Jones Bar Road, Nevada City, California 95959.

helped to start a satisfying First-day School, so it can attract and hold young families as members?—from KENNETH IVES, with advice from several members appointed by the Advancement Committee of FGC: NANCY BREITSPRECHER, LAWRENCE GOLD, DEBORAH HAINES.

Beyond Autonomy

FRIENDS CONFERENCE on Religion and Psychology, May 27-31 at Haverford College, will focus on the quest of the individual for authentic authority and the discovery of a Center toward which he accepts responsibility and through which he comes to authentic being. Further details are in "Coming Events," page 338.

HEAD RESIDENT FOR PENDLE HILL

Rewarding and crucial position that requires physical stamina and spiritual poise. Responsibilities include that of hostess; supervision of household maintenance, upkeep, and work program; oversight of kitchen staff. Reply to:

Pendle Hill,
Wallingford, Pennsylvania 19086

ELKMONT GUEST HOUSE

Endless Mountains, Sullivan County, Pennsylvania. Country living. Home-cooked meals, family style. Garden produce. Cottages for families. May to Christmas.

Cyril and Irene Harvey, Forksville, Pennsylvania 18616. Telephone (717) 924-3655

ELIZABETH FRY CENTER, INC.

—A home for released women prisoners—invites

CONTRIBUTIONS AND BEQUESTS

P.O. Box 19666, Los Angeles 90019
(Founded by American Friends Service Committee)

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

ABINGTON FRIENDS SCHOOL

Jenkintown, Pa. 19046

886-4350

ADELBERT MASON, Headmaster
coed day school • nursery—12th grade

*Years mature into fruit
So that some small seeds of moments
May outlive them.—TAGORE*



*Beacon
Hill
Friends
House*

A QUAKER COED STUDENT RESIDENCE

Single and Double Rooms
Available for Summer and Fall 1972

*A congenial group cooperating in
a family atmosphere encouraging
fellowship and maturity.*

GUEST ROOMS AVAILABLE FOR TRAVELING FRIENDS

\$6 single \$10 double

Information and applications available from the Director,
6 Chestnut Street, Boston, Massachusetts
Telephone 617-227-9118

OAKWOOD SCHOOL

Day and Boarding

Grades 9-12

A coeducational program with sound academics, sports, community service, and a variety of work-study options (including the Maine ecology program).

Founded 1796

Poughkeepsie, New York 12601

John Jennings, Headmaster

914-462-4200

A savings plan for every savings goal.

5% — 5¼% — 5¾% — 6%

ASK ABOUT MONTHLY INCOME CHECKS

1ST
FIRST
N FEDERAL SAVINGS
and Loan Association of Bucks County

A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

Inspirational Reading for the Quaker
 who wants to know more about his faith.
 Understandable, yet profound.
**BARCLAY'S APOLOGY IN
 MODERN ENGLISH**
 Edited by Dean Freiday
 \$3.50 paper \$7.50 cloth
 At Friends bookstores.

FRIENDS' CENTRAL DAY CAMP

Thirtieth season in Overbrook

Boys and girls, ages 3 to 13

Swimming, sports, arts and
crafts, nature, drama, music,
science, other activities

Fee includes lunch

Transportation available

June 26 through August 4

Call: MI 9-4990 or TR 7-4600

The Only Friends' Boarding School for Girls in Northern New England

A small school in the Friends' tradition, located in a rural community in central Maine (site of the annual mid-Winter Conference).

Two-track curriculum, grades 7-12, preparing for a variety of colleges (one hundred percent placement in 1971). Accredited. One-hundred-twenty-third year. Daily creative arts program, inter-disciplinary seminars, mini-courses. Full schedule of weekend activities: skiing at Sugarloaf Mt., fall and spring camping trips to the Coast. Additional advantages of a coeducational day department. Write for catalog:

Andrew A. Holmes, Headmaster
OAK GROVE/COBURN SCHOOL
 Vassalboro, Maine 04989

Statistics of Membership

FRIENDS WORLD COMMITTEE for Consultation compiled these membership statistics of the Religious Society of Friends for 1970-1971:

<i>Africa</i>	
Burundi	1,396
Kenya	33,860
Pemba	130
South Africa	150
	35,536
<i>Asia</i>	
China (no figure)	
India (Bundelkhand)	250*
India (Mid-India)	280*
Japan	276
Jordan and Lebanon	130
Taiwan	1,319*
	2,255
<i>Australasia</i>	
Australia	976
New Zealand	698
	1,674
<i>Europe</i>	
Denmark	55
France	188
Germany (West) and Austria	454
Germany (East)	52
Great Britain	20,807
Ireland	1,756
Netherlands	129
Norway	118
Sweden and Finland	141
Switzerland	136
	23,836
*1969-1970 figures	
<i>North America</i>	
Canada	951
The United States	119,264
	120,215
<i>South and Central America</i>	
Bolivia and Peru	3,000
Costa Rica	71
Cuba	319
Guatemala, El Salvador, and Honduras	1,977
Jamaica	730
Mexico	197
	6,294*
Total Number of Friends in World	189,810
<i>Friends in the United States, Canada, and Mexico (1971)</i>	
<i>Friends United Meetings</i>	
Baltimore	1,673
California	7,459
Canadian	475
Indiana	11,513
Iowa	5,242
Mexico	197
Nebraska	1,314
New England	1,773
New York	3,387
North Carolina	14,886

Western	11,155
Wilmington	3,556
	62,630
<i>Evangelical Friends Alliance</i>	
Kansas	7,950
Evangelical Friends Church, Eastern Region	7,790
Northwest (Oregon)	6,386
Rocky Mountain	1,557
	23,683
<i>Unaffiliated</i>	
Alaska	2,467
Pacific	2,023
Southern Appalachian Yearly Meeting and Association	200
Southeastern	432
Other Meetings	207
	5,329
<i>Friends General Conference</i>	
Baltimore	1,673
Canadian	476
Illinois	1,120
Indiana	793*
Lake Erie	820
New England	1,772
New York	3,387
Philadelphia	16,098
South Central	316
	26,455
<i>Conservative</i>	
Iowa	762
North Carolina	277
Ohio	796
	1,835
Central Yearly Meeting	466
Total, the United States	119,264
Total, Canada	951
Total, Mexico	197
	120,412

What a Set of Drums Can Do

BARNEY CARPENTER bought a set of drums when he retired so that he could accompany his wife, Vera, when she played the piano. Violinists Roy Bateman and Harold Munson joined them for musical sessions. Bill Campbell appeared with his concertina. Guitarist Frank Peterson and vocalist Josephine Westhorpe added their talents, and the seven began ten years ago to play as a combo on Tuesday and Sunday afternoons in the Recreation Center, Berkeley, or Mosswood Park in Oakland.

They call themselves the Berkeley Melodeers; their repertoire includes lively waltzes, polkas, and heel-toe tunes.

Four years ago they began to accept voluntary contributions for American Friends Service Committee. So far, they have raised more than three thousand dollars.

Their average age is seventy-eight.

Plans for Washington Seminar Alumni

MORE THAN ONE THOUSAND alumni of Washington Seminars will be gathering for alumni reunion luncheons at their respective Yearly Meetings this summer. The reunions will provide opportunities for fellowship and for planning future programs. The largest event probably will be during Indiana Yearly Meeting, which is sending invitations to nearly two hundred former participants in Quaker Leadership Seminars and Friends United Meeting Youth Seminars. At Friends conferences at Ithaca and at Green Lake, there also will be gatherings of both William Penn House representatives and Washington Seminar alumni.

Major Washington Seminars being scheduled for 1972-1973 are: International Protection of the Environment, October 17-19; Meeting the Needs of Older Citizens (United Society of Friends Women), November 9-10; Politics of Ecology (Friends United Meeting Youth), December 3-6; and Future of Southeast Asia (Quaker Leadership), January 22-26.

A New Emphasis at Ithaca Conference

THE 1972 General Conference for Friends in Ithaca, New York, June 24-July 1, will emphasize a sense of community. In past years, conference attendees were interspersed with other vacationers at a seaside resort, but Ithaca College will provide opportunities for greater fellowship as Friends eat together and meet one another on the campus.

Participants, including high school and college students, will be assigned to dormitories in small units comprising persons of varying age groups and interests. The units will have opportunities for group worship, recreation, and discussions.

General workshops and discussion groups will be open to all, regardless of age, although a committee composed mainly of high school students will plan some programs focused upon their special concerns.

Young Friends are encouraged to come and join with others to discover "Where should Friends be pioneering today?"

A Citation

GRAPHIC ARTS Association of Delaware Valley has awarded Friends Journal a silver medal and citation for excellence in typography.

Books on the Black Experience

SIMON & SCHUSTER, publishers, have distributed a leaflet advertising their "Pocket Book" series on the "black experience" for students in junior high schools. Twenty-two books are listed, including the stories of Harriet Tubman, Shirley Chisholm, Pearl Bailey, and Sammy Davis, Jr.

Copies of the leaflet may be had from Simon & Schuster, Order Department sq, 1 West Thirty-ninth Street, New York 10018.

Eliminate Mess with a Mess Kit

MULTNOMAH Monthly Meeting, Portland, Oregon, has a "custodian sign-up sheet," to insure that someone is responsible each month for door-locking and chair-arranging. Members were reminded in the newsletter about the "bigger" pile of dirty dishes following each "better" potluck lunch. The item suggested that mess kits brought from home will cut down on the mess in the kitchen.

The Unspoiled Resort



Mohonk MOUNTAIN HOUSE

They said it, we didn't.

"... here in this vast retreat of 7,500 acres is an 'infinite stillness' which for ... a century has brought peace of mind and heart to thousands who have come to the Lake Mohonk Mountain House."
—*Christian Science Monitor*.

All sports, including fishing for rainbow trout.

Tennis Tournament June 18-23
Nature Week June 23-30

Call (212) 233-2244, or write:

MOHONK MOUNTAIN HOUSE
90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

FRIENDS HOUSE CENTRAL CITY, NEBRASKA For the traveling Friend who is crossing the Midwest

Accommodations for families
and singles

James and Elizabeth Newby, hosts

404 A Avenue

Central City, Nebraska 68826

We look forward to your stay with us.

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

Hours: Weekdays 9-5;

Saturdays, 10-4

Counseling Service

**Family Relations Committee
of Philadelphia Yearly Meeting**

For appointment call counselors
between 8 and 10 P.M.

Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,
643-7770

Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,
Willingboro, N. J., 609-871-3397
(May call her 9 a.m. to 10 p.m.)

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.

Camp CHOCONUT

Friendsville, Pennsylvania

Fifty Boys, 9-14. For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on outdoor activities and learning new skills; campcraft, natural science, carpentry, care of farm animals and many group games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited.

S. HAMILL HORNE

BOX 33F, GLADWYNE, PENNSYLVANIA 19035
Telephone: Midway 9-3548

Openings for qualified staff.

REUPHOLSTERY and SLIPCOVERS

For more than twenty years I have worked for readers of Friends Journal. Please see my classified advertisement.

THOM SEREMBA

CAMP CELO

In the Black Mountains of North Carolina
Three three-week sessions Eighteenth year
Farm-Home Camp
Thirty-five boys and girls
Ages 7-10
Pioneer Camp
Fifteen boys and girls
Ages 11 and 12
Robert and Dorothy Barrus,
Route No. 5, Burnsville, North Carolina 27814

The Freedom to
Worship Series . . .

THE QUAKERS

The Religious Society of Friends
written and illustrated by Kathleen Elgin

"Sympathetic . . . accurate . . .
a remarkable job"—*Friends Journal*

Available through your \$4.50
bookstore or from the publisher

DAVID McKAY COMPANY, INC.
750 Third Avenue, New York 10017



FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

Five-year kindergarten through 12th
Grade; College Preparatory Curriculum
Founded in 1845 by the Society of
Friends, our school continues to em-
phasize integrity, freedom, simplic-
ity in education through concern for
the individual student.

THOMAS A. WOOD
Headmaster

CAMP ONAS
OTTSTVILLE, PA.
A QUAKER CAMP
FOR BOYS 8-13
and GIRLS 8-12

Fifty Years of Camping

Complete Camp Program

TWO WEEK SESSIONS—FIRST
SESSION starts JUNE 25th

Fiftieth Anniversary Celebration
July 15, 1972

SPECIAL RATES FOR QUAKERS

For Brochure Write or Call—CAMP
ONAS, 96 Cobalt Cross Road, Levit-
town, Pennsylvania 19057 945-8292



Joy, Power, Peace, and Unity Among Friends

THE PENTECOSTAL FRIEND is a new
quarterly publication of Evangelical
Friends Alliance in Detroit.

A note in the first issue expressed
the hope that The Pentecostal Friend
will be "a means of facilitating com-
munication among Friends who have
sought or experienced a baptism of the
Holy Spirit. . . . We earnestly pray for
a new dispensation of spiritual gifts
within the total Society of Friends that
will bring an increase of strength, joy,
power, peace, and unity among us."

The Pentecostal Friend is the project
of a young Friend, Gerald Quinn, who
is responsible for financing the quar-
terly. Carl Davidson is editor. Sub-
scriptions may be had from Evangelical
Friends Alliance, 11118 East Jefferson
Avenue, Detroit, Michigan 48214. No
subscription rate is listed, but small do-
nations would be welcome.



Friendsville Academy

A Friends Secondary School

- A coeducational Friends Boarding
School, grades 7-12. Established
1857. State accredited, general
and college preparatory curricu-
lum. Limited enrollment.
- A small school community that
emphasizes personal responsi-
bility and family sensitivity.
- A total program designed to give
youth new opportunities to over-
come limitations to personal,
social, educational growth.
- A curriculum guided by the
Quaker concept that learning is
life itself, with special projects
and off-campus involvement.
- Stressing individual growth and
realization of a personal freedom
that acknowledges and accepts
logical limits, self-control, and
personal responsibility.

FRIENDSVILLE ACADEMY

College Street
Friendsville, Tennessee 37737

James Nayler's "Fall" Pro and Con

JANE YOLEN wrote in the newsletter of
Mount Toby Monthly Meeting, Lev-
erett, Massachusetts, a commentary on
what James Nayler's "fall" did to and
for early Friends:

"At first Nayler's 'Fall' almost dealt
a mortal blow to the infant Quaker
movement. The immediate bad effects
were twofold: Public opinion turned
against the Quakers. They were identi-
fied more closely with the lunatic
fringe. And the Quakers themselves
were frightfully shamed by the whole
affair.

"However, in the long run, Nayler's
'Fall' brought about an important
change in the Society of Friends.
George Fox was able to see that he
had to be more explicit about the
Inner Light being present in each per-
son. This was the point in Quakerism
when *communio*, solitary communion
with God, was turned into *community*.

"After Nayler's 'Fall,' George Fox
walked the length and breadth of the
Quaker communities to explain that
there is something higher than indi-
vidual inspiration—the check and bal-
ance of collective inspiration. As Fox
said, 'Feel the power of God in one
another.' That is what we try to do
today."

Kvakera Esperantista Societo

THE QUAKER ESPERANTO SOCIETY exists
to inform Quakers about Esperanto and
Esperantists about Quakerism. The only
widely used international language, Es-
peranto employs a simple, logical,
streamlined grammar and an ingenious
method of word formation.

Quaker Esperantists point out that to
nine-tenths of the population of the world
English is one of the most difficult of
languages to learn. As Quakerism is
limited primarily to English-speaking
peoples, we ought not to expect others
to learn English but should encourage
all to learn an international language that
requires a fraction of the effort.

The Society issues a Quarterly journal
(Kvakera Esperantisto), which is read
in more than thirty countries.

Information may be had from the
American representative of Kvakera
Esperantisto, Calvin Cope, 2200 Pleasant
Valley Road, Aptos, California 95003.

Esperanto texts and information con-
cerning courses may be had from Es-
peranto Information Center, 156 Fifth
Avenue, New York 10010 or 410 Darrell
Road, Hillsborough, California 94010.

Classified Advertisements

Personal

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

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

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

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

Positions Wanted

YOUNG FRIEND, fifteen, desires summer baby-sitting position. Experienced. Call Robin Plummer, 215-436-0838; or write 1215 Birmingham Road, West Chester, Pennsylvania 19380.

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

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

COUPLE, experienced teachers, seek position for either or both in Friends School. Qualified in mathematics, physical sciences; English, French. Willing to act as houseparents. James and Susan Wanner, 3812 Calvert Street, N. W. Washington, D. C. 20007.

CHALLENGING POSITION in academic administration desired. Male, late 30's, Ph.D., with teaching, research, and administrative experience. Background also includes responsible Federal government role. Work must involve environment of freedom and trust. Box N-543 Friends Journal.

For Sale

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

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

Wanted

HUMPHREY MARSHALL items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

CONTRIBUTIONS OF BOOKS or cash are needed for library of Scattergood School. Before sending books, write to Nancy Patton Van Zant, Librarian, Scattergood School, West Branch, Iowa 52358.

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.

Accommodations Abroad

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

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m.

Positions Vacant

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

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

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

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

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.

HOMEMAKER, for one. Near Newtown, Pennsylvania. Room, board, and small salary. Car needed. Other employment possible. Box S-544, Friends Journal.

Services Offered

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

REUPHOLSTERY AND SLIPCOVERS. Serving Delaware County, Chester County, Montgomery County, Main Line, Germantown, and Wilmington area. More than forty years' experience. Write Thom Seremba, Collingdale, Pennsylvania 19023, or call (215) LU 6-7592. Please see my display advertisement.

MARRIAGE CERTIFICATES, greeting cards, posters—hand-lettered. Jennie Ward, 506 Vernon Street, Apartment 8, Oakland, California 94610. (415) 654-0291.

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.

VACATION WITH A PURPOSE at Circleville, West Virginia, Craft Center. Community living, development of craft skills, camping. Limited private accommodations. Instruction and use of equipment at reasonable rates. Daniel Houghton, potting and woodworking; Anna Houghton, weaving, creative stitchery, batik, macrame. Reservations to: 919 South Sixteenth Street, Arlington, Virginia 22202 or Box 98, Circleville, West Virginia 26804.

Books and Publications

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

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

Subscription Order Form / Friends Journal

Please enter my subscription to Friends Journal, payment for which is enclosed.

A new subscription at a special rate, one year ☐ \$5.50

Renewals: One year ☐ \$6.00. Two years ☐ \$11. Three years ☐ \$15.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia 19102



SEVENTEEN OR ENTERING TWELFTH GRADE?

The Farm and Wilderness Foundation offers places in counselor apprentice groups. Learn leadership skills, what makes people tick. Accept challenge of rugged work, wilderness trips, self-understanding. Varied summer under Quaker leadership.

BETWEEN TWELVE AND FIFTEEN?

Three off-beat small camps:
SALTASH MOUNTAIN, forty boys. Pioneering, lumberjack sports, extensive hiking and canoe trips.

DARK MEADOW, forty girls. Ecologically sound way of life. Tipis, creative cooking. Superb mountain lake. Hiking, canoe trips.

FLYING CLOUD, forty boys. Live like Indians, recreating rugged, age-old culture. Learn subsistence living. Swim, canoe, hike in unspoiled mountain wilderness.

Booklets. Jack Hunter, Farm & Wilderness Camps, Woodstock, Vermont 05091

MEETING ANNOUNCEMENTS

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

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, Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

California

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

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

COSTA MESA—Orange County Friends Meeting. Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

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

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

HAYWARD—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 582-9632.

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

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

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

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

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

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.

1799

WESTTOWN SCHOOL

1972

EARL G. HARRISON, JR., Headmaster

A FRIENDS COEDUCATIONAL BOARDING AND DAY SCHOOL
BOARDING: 9-12 DAY: Pre-First-10



Westtown School

Openings in the Fall of 1972 are primarily in the elementary and the tenth grades. Students are accepted as vacancies occur.

For further information please write or call:
J. KIRK RUSSELL, Director of Admissions
WESTTOWN SCHOOL
Westtown, Pennsylvania 19395
Telephone: 215-399-0123

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

SOUTH LONDONDERRY—West River Meeting, Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schlicher, 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 West 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.

MIAMI—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 Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indiana

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

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

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

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

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

Iowa

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

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

Kansas

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

Kentucky

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

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

Maryland

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

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

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Home-wood 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. 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 Traquey St. Lydia Wilits, 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.

HADOONFIELD—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.

MEOFORD—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.

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 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.

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

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

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

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

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

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.; programed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

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

QUAKER STREET—Mid-April to mid-October, unprogrammed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of 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 Routh, 834-2223.

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

Ohio

CINCINNATI—Community Friends Meeting (United) FUM & FGC. 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.

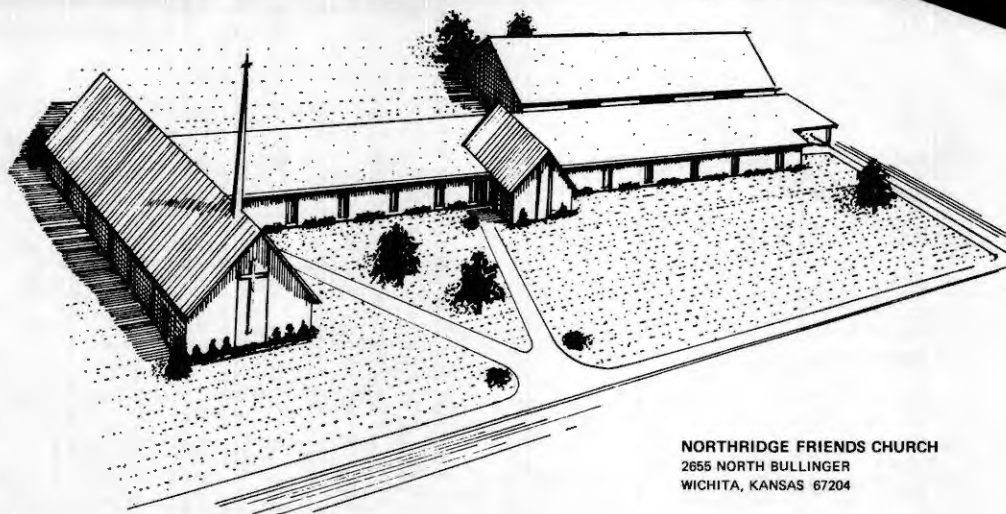
KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone 673-5336.

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., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information or transportation: David Taber, 419-878-6641 or Alice Nauts, 419-242-3934.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.



NORTHEDGE FRIENDS CHURCH
2655 NORTH BULLINGER
WICHITA, KANSAS 67204

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, ½ 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 662 and 562 intersection at Yellow House.

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

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

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

HAVERTOWN—Buck Lane, between Lancaster Pike and Havertown 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.

LANSWOWNE—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 HAVERTOWN 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.

Announcements

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

Births

BODY—In February, a daughter, LARA BODY, to Anne C. and Joseph Body, of Summerville, Pennsylvania. The mother and maternal grandmother, Bertha Conyne, are members of Wrightstown Monthly Meeting, Pennsylvania.

CLOVIS—On December 26, a daughter, NICOLE CLOVIS, to Constance S. and James Clovis. The mother is a member of Newtown Monthly Meeting, Pennsylvania.

MARSHALL—On March 29, a daughter, DAWN CHRISTINE MARSHALL, to Joan L. and Robert H. Marshall, Jr., of West Chester, Pennsylvania. The father and paternal grandparents, Robert and Ruth Marshall, are members of Kennett Square Monthly Meeting, Pennsylvania. The mother and maternal grandparents, William and Rebecca McIlvain, are members of Rancocas Monthly Meeting, New Jersey.

Marriage

SHOEMAKER-ROWAN—On April 8, at and under the care of Byberry Monthly Meeting, Philadelphia, PATRICIA M. ROWAN and ROBERT B. SHOEMAKER. The bridegroom is a member of Byberry Monthly Meeting.

Deaths

HOKE—On March 14, ANN S. HOKE, of Pacific Grove, California, a member of Monterey Peninsula Meeting, California. She is survived by a brother, Allan S.

Sharp, of California; and a sister, Mary Van Der Pyle, of Florida.

JACOBSON—On April 4, in Doylestown Hospital, BARBARA SCOTT JACOBSON, aged 57, a member of Wrightstown, Pennsylvania, Monthly Meeting. She is survived by her husband, Sol A. Jacobson; two daughters: Judy Magee and Barbara Zimmerman; and four grandchildren. All are members of Wrightstown Meeting.

Coming Events

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

May

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.

At Powell House, Old Chatham, New York 12136:

May 19-21—Hartford Meeting
May 26-28—Rockland Meeting, Vic Sabini, convenor

June 2-4—Junior Yearly Meeting Staff
June 9-11—Worship Sharing Leaders Workshop

At Pendle Hill, Wallingford, Pennsylvania 19086:

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

May 22—Apocalyptic
May 29—Messiahship
June 5—Radicalism or Revolution

June

4—Open house and tea, The McCutchen, New York Yearly Meeting Boarding and Nursing Home, 2:30-4 P.M., 21 Rockview Avenue, North Plainfield, New Jersey.

Yearly Meetings in June

1-4—Nebraska, Central City, Nebraska. Write Don Reeves, Central City, R.D. 1, Box 61, Central City Nebraska 68826.

8-11—Lake Erie, Bluffton College, Bluffton, Ohio. Write Flora S. McKinney, 140 N. Cassingham Road, Bexley, Ohio 43209.

15-18—Rocky Mountain, Quaker Ridge Camp, Woodland Park, Colorado. Write Arthur J. Ellis, 2610 East Bijou Street, Colorado Springs, Colorado 80909.

23-27—California, Whittier College, Whittier, California. Write Glen Rinard, Post Office Box 1607, Whittier, California 90603.

POWELL HOUSE SUMMER

July 1-3 FOLK FESTIVAL.

Singing, Dancing, Celebration!

All welcome. Camping open.

July 7-14 EXPLORING EARLY QUAKERISM.

Fox, Penington, Penn, Woolman.

Phillips Moulton, J. Calvin Keene.

July 16-23 GESTALT ENCOUNTER AND SPIRITUAL AWARENESS.

Joseph Havens, Diedrich Snoek,

Susan and Ron La France.

August 11-18 WAYS TO SPIRITUAL GROWTH.

*Dance, Yoga, Depth Fantasy,
Worship, Meditation.*

*Christopher Beck, Francie Towle,
Evelyn Dane, Francis and Pearl Hall.*

August 20-27 EXPLORING MODERN QUAKERISM.

*For seekers, attenders, and any
who wonder about Quakerism today.*

*Rachel Davis DuBois, Evelyn Dane,
Francis and Pearl Hall.*

August 29-September 4 UNSTRUCTURED QUAKER LIVING.

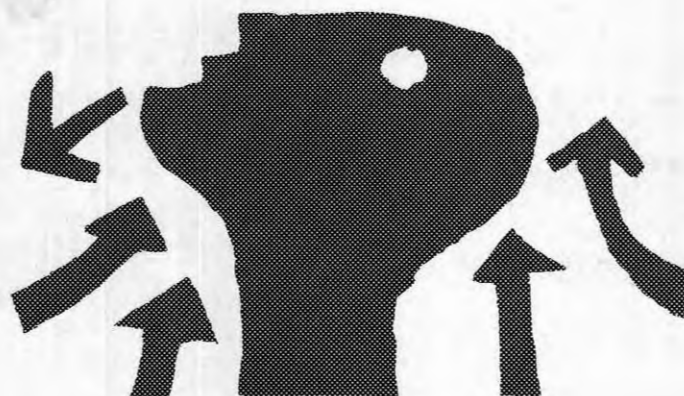
*To savor life, with no deadlines, in
the peace and beauty of Powell
House and its surroundings.*

ALL SUMMER—Special Youth Pro-
grams and Camping.

POWELL HOUSE

Old Chatham, New York 12136

518-757-2021



5 SHAPES OF CHANGE

BLACK POLITICS AND BLACK VISION

by MOYIBI AMODA. A Nigerian-born scholar examines the intellectual and political significance of blackness in American society, seeing the blacks' primary problem as a crisis of authority among themselves. \$6.50

RED, BROWN, AND BLACK DEMANDS FOR BETTER EDUCATION

by G. LOUIS HEATH. An intensively researched investigation of educational conditions among American Indians, Chicanos, and blacks—and the improvements activists in each group are demanding. Cloth \$5.95; paper \$3.50

A NEW WORLD IN THE MORNING

The Biopsychological Revolution by DAVID P. YOUNG. This fascinating book probes the possible impact on human identity of mind-changing drugs, electrical brain stimulation, artificial methods of reproduction, and other new scientific developments. Paper \$3.25

A NEW KIND OF MAN

by JOHN CHARLES COOPER, author of *The New Mentality*. A critique of experimental life styles (such as the Black Panthers, Hippies, and Jesus Freaks) replacing traditional images of man—and of the activist as hero of the counterculture. Paper \$2.95

THE PSYCHEDELIC TEACHER

Drugs, Mysticism, and Schools by IGNACIO L. GÖTZ. How society—and particularly the schools—can solve the drug problem by providing the meaning and richness of experience that many young people now seek in drugs. Cloth \$5.95; paper \$2.95

Now at your bookstore

THE WESTMINSTER PRESS

Witherspoon Bldg., Phila., Pa. 19107



Joining Readers' Subscription is like being invited to an intellectual feast.

THE OXFORD CLASSICAL DICTIONARY

SECOND EDITION

Look who else is coming to dinner:

Bertolt Brecht • Edmund Wilson • Wallace Stevens •
Leo Tolstoy • Scott Fitzgerald • Thomas Mann •
and that promising youngster whose first full-length
novel has just been published, Fyodor Dostoevsky

MONTH after month, The Readers' Subscription offers its members rich intellectual nourishment: fine books like those described on this page. If this is the kind of literary diet you savor, you would do well to become a regular partaker of the gourmet fare available to you constantly from The Readers' Subscription at reduced Member's Prices. By joining now you receive the rare plum of a reference work pictured alongside, FREE as your Bonus Book in advance of your first four purchases. You'll find all details in the coupon.

THIS \$26 BOOK YOURS FREE

with your first Selection now and your agreement, as a member, to take three more Selections at reduced prices any time in the next 12 months

THE OXFORD CLASSICAL DICTIONARY

From Abaris, servant of Apollo, to Zosimus, historian of the Fifth Century; from the ascendancy of Athens to the collapse of Rome. New, thoroughly revised, enlarged Second Edition of the most comprehensive and authoritative guide to classical antiquity ever published. Spans 23 centuries of art, literature, philosophy, religion, science, mythology and government.

PUBLISHED AT \$26 BY OXFORD UNIVERSITY PRESS • 1176 DOUBLE-COLUMNED PAGES, EACH 7¾ BY 10¼ INCHES • MORE THAN 5,000 ENCYCLOPEDIC ARTICLES AND ESSAYS • 212 DISTINGUISHED CONTRIBUTORS • INDEX OF NEARLY 4,000 ENTRIES

START WITH ANY OF THESE SELECTIONS AT REDUCED MEMBER'S PRICES

(First price publisher's list; second Member's Price)

Seven Plays by Bertolt Brecht / Eric Bentley, Ed. *Good Woman, Man's a Man, Mother Courage*, others. \$8.50/\$6.50

Harvard Dictionary of Music / By Willi Apel. Second Edition, 935 encyclopedic pp. \$20.00/\$12.95

Letters of Thomas Mann 760 pp. Correspondence with Gide, Einstein, Freud, others. \$17.50/\$11.95

Edmund Wilson: Upstate From his notebooks of the last 20 years, essays and reflections. \$8.95/\$6.95

Piers the Plowman / Now a translation by Margaret Williams from Middle English. \$10.00/\$7.50

Reader's Encyclopedia of World Drama / Gassner & Quinn, Eds. 4000 entries, 1030 pages. \$15.00/\$9.95

The Palm at the End of the Mind / Collected poems of Wallace Stevens, edited by his daughter. \$10.00/\$7.50

Netochka Nezvanova / By Fyodor Dostoevsky. Rediscovered, his first full-length novel. \$6.95/\$5.95

Man's World, Woman's Place / By Elizabeth Janeway. Myth and reality of womanhood. \$8.95/\$6.95

Oxford Companion to American Literature / Fourth Edition. 5000 entries, 991 pp \$15.00/\$10.95

Last Year of Leo Tolstoy By V. F. Bulgakov. The master's end, seen by his secretary. \$7.95/\$5.95

Exiles from Paradise / By Sara Mayfield. Scott and Zelda Fitzgerald, by a close friend. \$8.95/\$6.95

THE READERS' SUBSCRIPTION

33A East 33rd Street, New York, New York 10016

SM 72 1/22

I want to become a member of The Readers' Subscription. If my application is accepted, send me the first Membership Selection indicated below, and my FREE *Oxford Classical Dictionary*. The *Dictionary* is my first Bonus Book given me in advance of my first four purchases of Membership Selections. I may choose the remaining three Selections any time in the next 12 months. Then, after completing the series of four Selection purchases, I am free to resign. However, if I remain I will be eligible to receive another valuable Bonus Book after every four additional Selections I take. All Selections are offered at reduced Member's Prices. The forthcoming Selection will be announced to me in the free literary brochure, *The Griffin*. If I want it, I need do nothing; it will come to me automatically. If I want another book instead, or no Selection at all that month, I simply let you know on the return card which is always enclosed with each *Griffin*.

FIRST SELECTION

BILL ME AT MEMBER'S PRICE plus postage, handling and applicable tax ☐

PAYMENT ENCLOSED: To Member's Price add appropriate sales, or other local tax: we pay postage, handling ☐

Your Name _____

Address _____

City _____

State _____

Zip _____

Home address, if other than above _____

Your signature, please _____

Note to foreign subscribers: we will be pleased to accept membership applications and will advise you of special conditions.