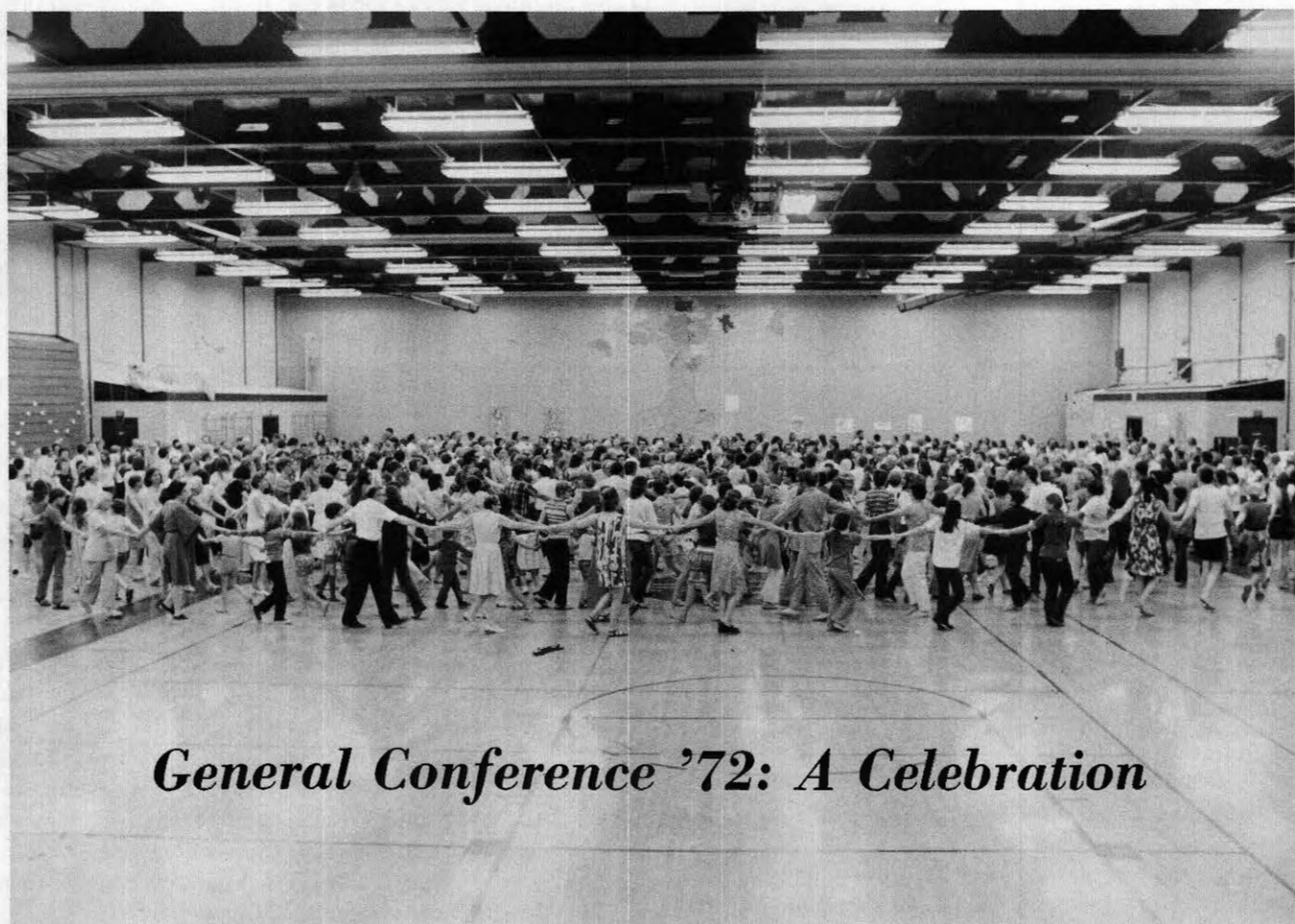


August 1/15, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today



General Conference '72: A Celebration



FRIENDS JOURNAL

August 1/15, 1972
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THE PHOTOGRAPH ON THE COVER, of the music-and-move-ment Celebration at the Ithaca Conference, in which the audience was encouraged to participate regardless of age or talent, was taken by Gene Kress, a member of Central Philadelphia Monthly Meeting. Gene is a graduate student in Communications at Temple University.

Sufferings

RICHARD EVANS, Albany Meeting, New York: Found guilty June 8 of refusing to work under the military conscription law. The verdict followed a one-day trial, in which Richard and four witnesses urged the jury to acquit him because of the wrongness of the war and conscription and the faithfulness that compelled him in his actions. He will be sentenced September 15 in Auburn, New York.

JAMES H. MATLACK, Mt. Toby Meeting, Massachusetts: Sentenced to ten days in prison and fined ten dollars after pleading *nolo contendere* to the charge of disorderly conduct for blocking traffic at the main gate of Westover Air Force Base. He was one of more than 1200 persons arrested for such action during a period of five weeks.

DAVID MARTIN, Australia Yearly Meeting: Served two short jail sentences in lieu of paying fines for refusing to register and to undergo medical examination under the military conscription law. He has now been summoned on the more serious charge of refusing to be inducted.

ELLIS RECE, JR., attender of Augusta Meeting, Georgia: Sentenced to one year in prison with 320 days suspended and fined \$500 for refusing to pay taxes that go to the war. Ellis had openly claimed additional dependents on his W-4 form to prevent deductions from his earnings. A called meeting for worship was held in Augusta Meeting-house before the trial.

MARK RILEY, attender of Sacramento Meeting, California: Has completed a six-month sentence in Terminal Island Federal Prison for refusing to pay taxes that go for war by altering his W-4 form.

PALMER SINGLETON III, 57th Street Meeting, Chicago: Placed for one month in administrative segregation (close confinement and severely restricted privileges) after he participated in a work strike to improve conditions at Ashland Federal Prison. Prison officials have repeatedly accused imprisoned Quakers of being "ringleaders."

Friends who remain in prison:

WILLIAM EAGLES, attender of Raleigh Meeting, North Carolina: In Federal Prison, Petersburg, Virginia 23803.

RUSSELL HAYES, attender of Westtown Meeting, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

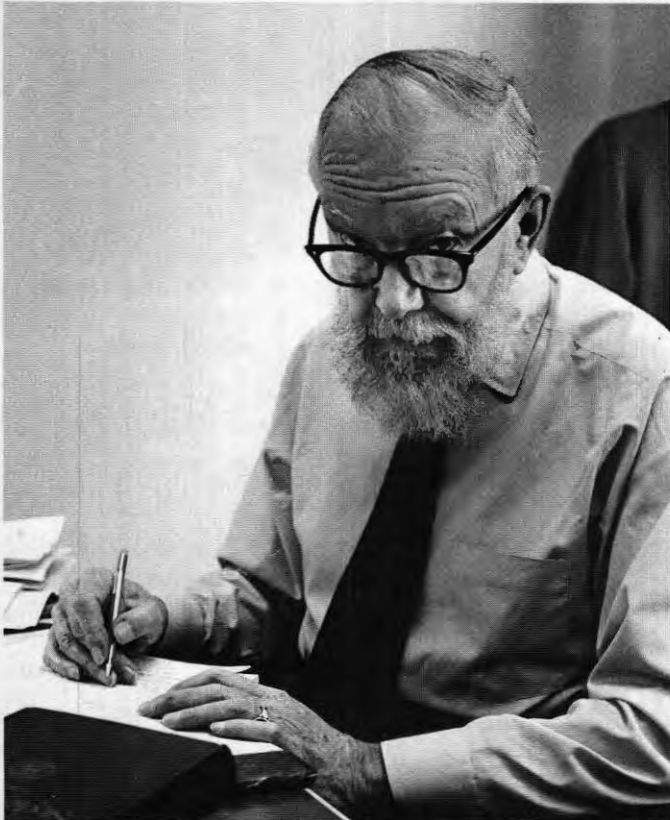
WAYNE LAUSER, Providence Meeting, Media, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

MICHAEL MCCORD, Germantown Meeting, Philadelphia: In Federal Prison, Danbury, Connecticut 06810.

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

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

An Act of Worship



Photographs by Ted Hetzel

WHEN Alfred Stefferud came to Friends Journal four years ago, he brought with him a remarkable background of experience in teaching, creative writing and journalism. When he resigned as editor of the Journal on June 1 he left behind a publication that reflected all these, plus an *élan vital* that may be unique in religious publications.

Specifically, some of the features Alfred introduced in the Journal were the Quaker profiles, poetry and verse in greater quantity, occasional use of languages other than English, more illustrations—photographs and drawings—on the cover and inside and sustained attention to matters of typography.

But Alfred Stefferud came to the Journal first of all as a Quaker. Thus, while working with him on any idea for the magazine, one was often reminded of Carl Wise's statement that "editing the Journal is an act of worship." Alfred's commitment to the responsibilities of believing that *there is that of God in everyone* has been evident in the publication.

One reflection of his Quakerly viewpoint has been a widening of the magazine's outreach, making it much more than a local publication. Another has been increased activities by the Friends Publishing Corporation—official pro-

ducers of the Journal—so that Quakers might better integrate their various uses of the printed word.

Significant as are the professional and religious results of Alfred Stefferud's stewardship of the Journal, a few personal notes are necessary to complete *his* profile. For one, his appearance, including the vigorous mien and the red beard (which he grew long before such hirsute appurtenances became fashionable). For another, Alfred's hobbies are extraordinary. He is a master weaver and has produced magnificent pieces on his looms. His collection of books—many of which he donated to Quaker organizations before leaving the country—and musical recordings reflect his studious approach to life.

Editing the Journal was not a part-time job with Alfred; he gave it all he had. To a good editor, that means almost 14 hours a day, at least six days a week, so Alfred was understandably tired when he left the Journal desk to study for the summer in Oslo. We suspect, though, that he will recover quickly, which is why when he said "I'm not writing *anything* anymore," we felt like replying, "Oh, yeah?"

We wish thee well, Alfred. Thy mark of quality is on Friends Journal, and it will stay there. Vaya con Dios.

Help Needed: Human and Divine

ALFRED'S SUCCESSOR, James D. Lenhart, a 38-year-old former newspaperman and magazine editor, is a member of Rancocas, N.J., Monthly Meeting, where he is assistant



clerk and First-day School teacher. Born in western Pennsylvania, James Lenhart now lives in Willingboro, N.J., with his wife, Ann, and their four children. His objectives for the Journal are simple: to maintain its high literary and journalistic quality; to broaden even further its outreach within Quakerism; to make it as reflective, responsive and relevant as possible to the Religious

Society of Friends; and in all this, to continue to provide through the pages of the Journal insight into the spiritual qualities of individual Quakers which combine to make the Society what it is today. James Lenhart readily admits that accomplishing these objectives will not be as simple as listing them on his first editorial page. He knows he will need much help—some of it human.

Seedbeds for Fresh Life Among Friends

(Editor's Note: On this and the following five pages Friends Journal begins its coverage of the 1972 General Conference for Friends, which was held June 24-July 1 at Ithaca, N.Y. Like the conference, our coverage offers a mixed bag of general summary, photographs and reports on specific subjects. We hope all of it will provide for those who could not go to Ithaca some sense of the spiritual challenges and enrichment experienced at the conference. For those who did attend, we hope the report will remind all of us not only to continue searching for answers to the conference theme of "Where Should Friends Be Pioneering Now?" but also to ask ourselves the same question C. Lloyd Bailey put forward in his opening presentation: "Are Friends pioneering at all anymore?" Finally, in this and more detailed future coverage we will try to carry forward the conference objective of being "seedbeds for germination and growth of fresh life in the Society of Friends.")

MORE THAN 1,400 members, attenders and friends of Quakerism came to the 1972 General Conference for Friends at Ithaca College searching for more awareness and understanding of their religion and its place both in their lives and in the society where those lives will be spent. When they left after a week (June 24-July 1) of experiencing, experimenting and exchanging in worship, in group learning sessions, in living relationships and in virtually every other aspect of the conference, they might not have definitively answered the theme question of "Where Should Friends Be Pioneering Now?" but they were better equipped to search for answers themselves and to share those answers with others.

They were better equipped because, as Dorothy Hutchinson said in a Friday night review and summation program, they had participated "in the most probing search by any conference at any time, to the roots of problems that confront us."

That search ranged from the depth of personal and group religious experiences to the breadth of problems facing individuals and society today. It was a search that proceeded smoothly for some, sporadically for others and never got started for a few. And like all Quaker searches, diversity of viewpoint produced different approaches to goals, methods, subjects, even the conference theme. One Friend at closing worship suggested a more humane word than pioneering might have been chosen.

The Quaker process was at work, though, so that out of the churning of ideas from the minds of individual Friends and others came a shared experience that went beyond the intellect and touched the spirit of men and women both individually and collectively.

As a result, the week which started with a wish by Howard Bartram, FGC general secretary, that the conference would function in "the larger sense of Christ which leads to healing rather than the smaller sense which leads to divisiveness" ended with the wish fulfilled for many.

But it wasn't easy! The inward differences between Friends, although not so apparent, are even more firmly held than the more obvious outward differences. These made it more difficult for those at the Ithaca conference to say as George Fox, "Nay, we are nothing, Christ is all."

Yet it was said, even by some who in the next breath questioned the divinity of Christ. For them, and indeed for many at those times when the conference was most meaningful, it was the sharing of the spirit of love and concern that united all.

And it was *this* successful search that Dorothy Hutchinson used to support her hope that the fundamental basis of Quakerism "can carry us through today's process of either disintegration or transformation of society." That basis, Dorothy said, is a belief "that God is love. That of God in every man is a capacity and an ability to love, and we should make this capacity and ability the basis of action in ourselves and through us, in all men."

But how? Jan de Hartog's answer, delivered in the typical de Hartog mixture of meaning and emotion, was that "all He has is we. He cannot transmit love to us except through others, and we are the only ones who can be living examples that will cause the next generation of leaves to sprout in love on the tree of Quakerism whose roots go back three centuries."

Three members of that next generation—John Braxton, John Bach and Bob Eaton—drew parallels between those early Quakers and today's draft resisters who, like themselves, are being "put down into Doomsday prison" for living their beliefs. Braxton related how he found scratched on the wall in his prison hole the words, "When you're in the dark, light the light within." All three have lived by, and suffered for, their inner light. All three intend to continue following that light—and by word and example, to continue urging others to also follow their own inner lights.

The Quaker example, or "presence" as he called it, was referred to by Andrew Young who described the civil and human rights struggles of the 1950's and '60's as evolutionary steps in the self-development of minorities, which was assisted by Quakers who "pioneered in non-violence with their presence, not with a list of do's and don'ts." Young, former executive vice president of the Southern Christian Leadership Conference and now running for Congress from Atlanta, said the next step in minority evolution will come by obtaining and sharing in the economic and political power of society.

The question of effecting change in society was approached from a different direction by Ira Progoff, psychologist and developer of the "Intensive Journal" method of self-awareness, spiritual discipline and expanding consciousness. Dr. Progoff suggested that by recording inner thoughts and by striving to go deeper into ourselves, we can reach the stream of consciousness we share with all humankind.

"It is the depth of the sources within each member of society," Dr. Progoff said, "that will determine the quality of change taking place in that society. And in today's world, where values are breaking down everywhere, involvement in the life of the spirit is truly where the action is."

Dr. Progoff also said that like a seed, each of us has potential to grow and develop, but that our growth and development will be determined by how deep we can reach into ourselves. This ultimate richness he contrasted to the ultimate poverty of someone who feels existence not as a person but only as a member of a group, i.e., the ghetto or middle-class.

Dr. Progoff and the others spoke at general conference sessions; just as meaningful—perhaps more meaningful for some—were the worship periods, which this year were divided into three groups: unprogramed, programed and worship-sharing. The latter was an attempt by conference planners to place residents of the same dormitory in a single worship group and thus more fully integrate the entire conference experience. Most comments heard regarding worship-sharing were favorable and some described it as the "most valuable" part of the conference. (See accompanying account of one such group.)

Worship-sharing was only one of a number of new or more strongly emphasized aspects of the conference. One participant who compared Ithaca to past conferences listed the following differences:

- More Christ-consciousness.

- Open admission-discussion of sex matters, including homosexuality and bisexuality.

- Increased awareness of woman's emerging role.

- Greater concern about ecology and the need for simpler, less wasteful living habits.

- Objective discussions of mind-altering drugs.

- Young Friends blended into all living areas.

- More long hair and fewer bras than ever.

Some of these, plus many other subjects and concerns, provided focal points for more than 30 workshops, discussions and seminars. Combined with lectures on national and international issues, peace and nonviolent social change, and education, and including round-ups by Friends organizations on their aims and activities, these smaller, more intensive group meetings accounted for more than 1,000 hours of worthwhile conference time.

Of course, much of what took place at Ithaca was unprogramed and resulted from the catalytic effect people with concerns and ideas always have on each other.

Thus, Roger Williams and other young Friends, hearing of the damage caused the week before the conference by the flood in nearby Elmira, organized work parties,

collected food, clothing, other material and more than \$300 in cash, and took all of it to Friends whose homes and possessions had been hit by the record-high waters.

Another natural event, sex, is also of concern to many Friends. It was discussed before the conference by planners trying to answer the question of living quarters for unmarried couples and by those same couples who were determined to come up with their own answer; during the conference by homosexuals, bisexuals and concerned heterosexuals, by participants in a discussion on "Coming to Grips with Sexuality," and by parents of junior high school children with whom sex had been discussed openly, lovingly and expertly as part of the conference program. And certainly sex will be discussed in the wake of the conference by individual Friends, by groups within Meetings, and perhaps by Monthly and Yearly Meetings. Whenever those discussions occur, one of several queries in a conference statement might be helpful: "Are Friends open to examining in our Meetings facets of sexuality . . . with openness and loving understanding?"

Openness and loving understanding also will be required when Monthly and Yearly Meetings begin grappling in earnest with the complex question of Friends' responsibilities in economic matters. Like racism and women's roles, traditional approaches to economics are deeply ingrained and will not be easily shed. But in various discussions at Ithaca it became increasingly clear that this concern, like the other two, will have to be squarely faced if Quaker testimony is to be both consistent and relevant.

Along with spiritual development and mental stimulation, another important aspect of the conference was physical activities. These varied from a workshop in creative movement aimed at personal and spiritual growth through exercise and dance to recreation, sports and lots of walking. The site and sprawling layout of the college made walking a necessity, even for those less physically inclined.

The most important physical event of the conference—and some found it a significant spiritual experience as well—was the Celebration, where people moved their bodies, sang, held hands and formed circles in which they gathered together in the "center of light." Although reaction to the celebration's religious impact varied, there was little doubt that it helped unite the conference and, in the process, also helped make it easier for some people to drop their barriers and relate to others.

Finally, an important part of any conference is forming new friendships. Ithaca in this respect was no different than Cape May, Ocean Grove, Earlham or any of the other conferences. Friendships were made aplenty.

And out of it all came for some a resolve to do as Henry Cadbury suggested in a talk on "Where I Would Be Pioneering Now If I Were 17"—"Pioneer with abandon!" For others, the conference was a reaffirmation of their faith and a renewal of friendships with others who share that faith. For all, it was a positive experience in living, and in the process, of trying to turn darkness into light.

General Conference '72

Focus on Young Friends of All Ages



Some of us got tired of climbing steps.



The spirit of the Celebration led to leapfrogging.



A "live" commercial for William Penn House in the Friday evening variety show.



The "Lower Quad" and the hills beyond.

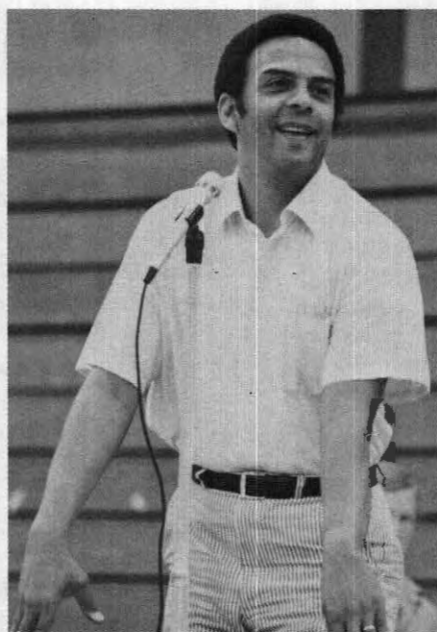


Marcy Morgan, John Braxton

Conference photographs by the Blissés, the Freedmans, Gene Kress, Ken Miller and George Webb.



The Gymnasium—site of all-Conference gatherings.



Andrew Young



Henry Cadbury



Lifestyles in dining. Left: simple living group; right: one of the three cafeterias open to Friends living in dormitories.

Discipline, Sharing and Other Vital Signs

Quaker Disciplines: Corporate and Personal

by Gertrude Marshall

IN CONSIDERING what ought to be in a Quaker Discipline, our discussion group at Ithaca first tried to decide on the basic authority. We agreed it was the apprehension of the Inner Light as revealed to the individual, but checked with the group. We recognized that understanding can and does change, but that some beliefs, such as the peace testimony, seem timeless. There was some evidence of lack of discipline among Friends, but it also was pointed out that Meetings with differences should appreciate this as an opportunity for growth.

The Queries: Some Friends would like the Queries to be more explicit about certain aspects of sex and to cover many subjects in detail. Either the Queries or other sections of the Discipline should cover, for example, Friends' attitude on homosexuality and on communes. The Queries are "the best light that we have."

Sex and Marriage: Philadelphia's sections on sex and on marriage would be changed so the section on sex, which was partially rewritten, would come before marriage. The sanctity of traditional marriage was contrasted with the new lifestyles, particularly in light of other discussions at the conference. Some felt a couple should make a life commitment for marriage; some felt that such a requirement is not realistic in today's world; others believed that such a commitment nevertheless should be made. We recognized the burden placed on committees of clearness.

Simplicity: We were reminded that our affluent standard of living negates our testimony and that we are living off of the sufferings of the rest of the world. We agreed our degree of simplicity is reflected in our priorities. We considered communes since several had had personal experiences with these. Although most are a sincere effort at simple living in an extended, loving family, communes also can contain the same misunderstandings, injustices and difficulties as a smaller family group. The old communes turned inward, but it appeared the newer ones are trying to grapple with the world. We agreed that a Discipline perhaps ought to mention the existence of communes.

The Peace Testimony and Membership: We all varied in how important acceptance of the peace testimony was as a necessary condition for membership. Some of us felt that "... if people are uncomfortable with the peace testimony, they don't belong in the Society of Friends." There was concern for the watering down of testimonies and a strong feeling that honesty is essential. Others, while sympathetic, felt that a seeking attitude and direction of

movement should guide in evaluating an applicant for membership. Some Meetings that based membership on a particular testimony are now nonexistent. We were therefore led to consider membership in the light of essential beliefs. What is our common ground? Here are some suggestions:

A belief in God.

The authority of the Spirit—that of God in everyone. Every man and woman his or her own priest.

The need to act on beliefs.

The need to be a seeker, to partake in a religious search.

Sympathy for our form of worship (unprogrammed meeting).

Belief in continuing revelation, which tends to eliminate most admission requirements.

Some felt the need of a Christian orientation, but it was noted that while Christ's teachings would be acceptable to all, converts from Judaism are not easy with Christian terminology.

Belief in the possibility of overcoming evil in ourselves and others through the leadings of the Spirit. (Universality of grace, call to perfection).

Sharing Matchbooks, Seeds and Worship

by Bradley Sheeks

MY WORSHIP-SHARING GROUP was a highlight of my experience at General Conference. What happened to make it so meaningful?

Sunday morning: We started with a brief time to center down. Then each of us in turn selected a crayon and wrote our names on a newsprint sheet, introducing ourselves by sharing what were our expectations for the conference.



Then we formed dialog pairs and shared with our partner our goals for personal learning and growth. At the close of meeting, after a period of silence, notepads were distributed and we were invited to keep a daily journal of our own personal goals. Everyone was full of things to report and too quickly it was time to settle again into silence. We ended the meeting with each subgroup standing in a circle with heads together and arms around each other for a brief moment.

Wednesday morning: Midpoint in our week, a day of stress. So much had happened that many felt bombarded and wanted to somehow retreat. When formed into subgroups to continue sharing personal experiences, we found ourselves talking about abstractions and generalities. We were called back to a single whole group with the invitation to speak out of the silence as led by the Spirit. From different places we struggled to assimilate the experiences of the week. We needed silence, yet could not find it in ourselves or give it to each other.

Friday morning: Too early. But we were there, sleepy and some without breakfast. One day left. After a half hour of silence, we began sharing with the whole group what we were beginning to integrate from our experiences together during the week. The pieces seemed to be coming together for some. Not yet for others. After a period of silence, we were invited to prepare for the Saturday morning sharing by bringing something which would symbolize what we had received at the Conference and hoped to take home and put into practice.

Saturday morning: Last Day. In we came. Some bringing seeds, flowers, poems, readings, a book, measuring tape, magnifying glass, written notes, matchbook, drawings, pieces of wood, a name tag, and so forth. In silence we reflected as the objects, their special meanings known only to ourselves, sat before us. As we began to talk about what we had brought, we unexpectedly shared insights and empathy with each other.

What an amazing thing had happened! In a conference of 1,400 people and countless meetings, 18 of us shared deeply with each other in five short experiences of worship.



"I Met God in an Encounter Group."

by George Saxton

REMARKS heard on the opening day of the workshop on "Friends and the Human Potential Movement" included: "Ugh! Not all that feely, touchy stuff!" "What good does all that muckraking and soul-dredging do?" "Is it sensitivity training? T-groups? What??" "No!" "Then, what is it?" "Learning to accept and express your feelings!" "After all, nonverbal communication is more important than words!"

Instructions for the first exercise in group work were: "Turn to the person on your right and tell them, 'You're a wonderful human being!' The person so cheerfully addressed is supposed to reply, 'I agree with you wholeheartedly!'"—and someone whispered, "By the Grace of God."

After an exercise in controlled group fantasy the following was heard: "What experience is real?" "If you don't experience it, it isn't real." "Is everything I experience real, then?" "Well, fantasies certainly aren't real, but they have meaning and can provide insights. Daydreams and fantasies seldom occur at random or deal with irrelevant subjects." Next day someone said, "I awoke this morning feeling a whole person with all sorts of new insights."

Comments on the last day included: "I don't see what relationship all this wheeling and dealing with feeling has with spiritual matters or meeting for worship!" "Well, human beings aren't strictly rational or spiritual or emotional, but a combination of all these and more." "Sometimes repressed emotions can prevent our achieving our full intellectual or spiritual potential."

Summing up, one participant said: "Fear, anger and vulnerability are sources of strength if I accept them and work through their anguish. It tears me apart to do that. But if I reject the pain and refuse to deal with the emotions, they will rot inside me and I begin to die. I must be honest or die."

"I accept myself. I have no dark secrets which are not common to all humans."

"I accept you. Even when I'm angry with you."

"God, you laid this pain on me. God, you're a bastard and I love you. I'm glad you're around."

"I met God in an encounter group."

Thoughts on the Control of Violence

by Jerome D. Frank, M.D.

TODAY, for the first time in history, the human propensity for violence threatens the survival of civilization, if not of the human race itself. This new danger has arisen from the fantastic efficiency of modern weapons. So learning how to control violence, especially its collective forms, deserves the highest priority.

Although collective violence, especially in the form of war, represents the greatest threat, no matter how large the scale of violence or how impersonal it is, violent acts are all committed by individuals—some person has to throw the punch, wield the knife, fire the gun, or launch the missile. Moreover, although group forces are far more powerful determinants of behavior than individual motives, the latter cannot be neglected.

Expressive violence is that performed primarily for the gratification of the act itself. Much of the destruction caused by riots, a form of collective expressive violence, for example, achieves no useful end, and the sole purpose of a lust murder is the sexual gratification of the murderer. Once set in motion, it is hard to stop and typically ends in excesses.

Since expressive violence tends to be uncontrolled, excessive, and often unpredictable, and since it is not legitimized, it is felt as a threat to the security of all the members of society.

The main hope for reducing the level of expressive violence in society to a tolerable level lies in reducing its psychological and socio-economic instigators and creating more effective institutions for its control.

For the long run, methods of child-rearing that socialize children by giving or withholding praise rather than by corporal punishment should be encouraged. American educational curricula, which now glorify successful practitioners of violence—that is, war heroes—should glorify heroes of peace instead, including great writers and scientists and, especially, fighters for social justice who have held themselves and their followers to militant nonviolence, such as Mahatma Gandhi and Martin Luther King, Jr. Along the same lines, reduction of violence in television and motion pictures certainly could do no harm and might contribute to a more peaceful citizenry. To use U Thant's phrase, society should stop its consecration of violence.

These are for the long pull. Measures to control violence that could have immediate effect involve on the one hand more effective use of negative sanctions—less

Jerome D. Frank, M.D., is a professor of psychiatry in Johns Hopkins University School of Medicine and is a member of the national board of SANE. His article is based on his address at the 1972 annual meeting of the Friends Hospital Corporation.

provocative use of police power, more efficient administration of justice, reform of the prison system and the like—and on the other reduction of the instigators to violence—the real and symbolic humiliations and frustrations heaped on large segments of society. The psychological aspects of deprivation seem to be at least as powerful as the physical ones.

Among these, what has been termed "relative deprivation" looms large. This refers to the sense of injustice arising from awareness of the gap between a person's actual standard of living and the one he believes himself to be entitled to. The denizens of the streets of Calcutta, for example, have an immeasurably lower living standard than that of the inhabitants of American urban slums; yet they accept their lot with apathetic resignation. Many American slumdweller, however, are in a chronic state of rage and frustration, which occasionally erupts into violence.

A knotty aspect of attempts to improve the economic, educational, and political position of the underprivileged is that expectations rise as fast as or faster than actual gains, so that the gap between them, and therefore the sense of relative deprivation, does not necessarily diminish. However, efforts to improve the lot of the oppressed that are designed to involve them actively in the process and thereby combat their sense of powerlessness have already been shown to diminish the resort to violence. In any case, programs that seem to open the future should help to reduce the sense of frustration that instigates violence.

Finally, we need to develop nondestructive alternatives for satisfying needs now met by violence. Among these might be greater sexual freedom, in line with a crosscultural study that shows a very high relationship between an index of sexual frustration and violence. Perhaps the current trend toward permissiveness with respect to sexual behavior will in time reduce the amount of violence in the young. Certainly some flower children are both sexually uninhibited and remarkably peaceful. "Make love, not war" may have a sound psychological base.

Turning to more direct substitutes for violence, a ground for hope is that human beings, because of their symbolic powers, have an extraordinary capacity to satisfy the same need in many different ways. Vicarious or symbolic ways of expressing impulses to violence in socially harmless forms already exist. Perhaps they could be further developed. Spectator sports are an example, even though under some circumstances they provoke spectators to violent confrontations.

More hopeful would be exploitation of new opportunities for manifesting heroism and other manly virtues in the past characteristically linked to violence. These include, especially, exploration of outer space and the undersea world. Although only a few persons can participate directly, many millions do so vicariously through their television sets and perhaps gain a sense of reflected glory.

But probably the greatest hope lies in the creation of group norms that condemn violence instead of glorifying

it. For group standards are more powerful determinants of human behavior than biological needs, including that of self-preservation. This was forcefully demonstrated by the siege of Leningrad, in which hundreds of thousands of people starved to death in the presence of ample supplies of nourishing food. The trouble was that the nourishment happened to be human flesh, and, for the vast majority of the citizenry, starvation was preferable to cannibalism. More pertinent to this discussion is that many nonviolent fighters in the movements led by Gandhi and King preferred to die rather than to defend themselves by violence. These great leaders were able to create group standards, which unfortunately proved to be only temporary, that held their followers to nonviolence in the face of provocation as extreme as any faced by soldiers in battle.

As nonviolent movements have again confirmed, obedience is a very powerful shaper of behavior. This suggests, finally, that perhaps the most promising way to achieve control of violence would be to focus on the world's leaders. It is abundantly clear that, under conditions of modern life, violence is becoming increasingly ineffectual and dangerous as a means of solving both domestic and international conflicts. Statesmen cling to it, however, because they have no faith in other forms of power. What is needed is to convince them that resort to violence will not solve their problems, which is fairly easy, and that other measures will be more successful, which is impossible because adequate substitutes for violence have not yet been devised. If they existed, leaders, instead of ordering their followers to commit acts of violence, would forbid them to do so. Then our problems would be largely solved.

Modern developments in mass communication and transportation and other features of modern technology have created new possibilities for developing effective nonviolent ways of waging or controlling international conflict that could serve as substitutes for war. It is high time that politicians, jurists, economists, communications experts, behavioral scientists, and other experts in human behavior gave the highest priority to the achievement of this goal. Nothing less will enable civilization to survive.

Was Ever Century So Blessed

Was ever century so blessed with hope,
So dedicated to fulfilling dream?
Men call us fools no longer; they esteem
Imaginings, horizonless in scope.
The child, boxed in by city walls, looks up
To read a new dimension in the skies,
Holds out his yearning like a beggar's cup
For drifting symbol of some cosmic prize.
Was ever century so blessed and we so blind,
Our eyes trained downward on the mud and mire,
Too dulled to picture destiny so kind
That we may bargain for our heart's desire?
In numb, unwitting hands, we hold the key
That will unlock doors to infinity.

Alice Mackenzie Swaim

Reflections Following A Conference

by Jeannette A. Smith

ONE AUTUMN MORNING I drove along a wooded road, the same road I had traveled only thirty-six hours previously, when I had noted the trees were still green. During the interval, an unseen hand with invisible brush had transformed the leaves to scarlet, yellow, and russet. The awareness of the painter's presence was powerful and sure. The conviction of my own folly in ever having doubted His existence was overwhelming. It seemed impossible that ever again I would doubt for one moment the existence of a creator-transformer of all things.

During another thirty-six hours not long ago I sought in a group experience to recapture that certainty—for, despite my resolve, the "blessed assurance" had wavered often in the face of Vietnam, the reality of life's ghettos, the duplicity of people of high and low estate. The occasion was a conference on mysticism under care of New England Yearly Meeting Committee on Ministry and Counsel. For me, at least, these hours of probing through the mystic wood seemed to turn up only last winter's dried and fallen leaves. As I came away, I was obliged to ask myself, "Were you expecting a transforming miracle?"

The conference was unstructured. The committee on arrangements had discarded agenda and agreed on one rule: We would begin from within and we would listen to one another.

We sought to eliminate preconceived barriers of age, sex, sect (the varieties of religious approach among Friends falling within that term), and erudition. Participants ranged from high-school age to well-seasoned and academically lettered Friends. There were ten men and twenty-one women, pastoral Friends, quiet-Meeting Friends, Friends secretaries, the Christ centered, a few who had sought the infinite through oriental philosophies, and two who for a space had sought it through drugs.

Each necessarily began with his own within. On the level of rationality, and insofar as we understood each other's semantics as we tried to give voice to that within, we began and ended with disturbing disparities. Some had come seeking personal encounter; others were seeking philosophical discussion; still others yearned for spiritual unity among Friends. To a large degree, or perhaps to a degree commensurate with the eagerness of our expectancy, we were all disappointed.

Searching for a way to describe something that was a common experience of the group, I find myself back to that overused word, "love." Deploing the drug culture, one

Jeannette A. Smith, a member of Providence, R.I., Meeting, is representative from New England Yearly Meeting to Friends United Meeting's Meeting Ministries Commission and is on the FUM Religious Education Committee. She is a housewife and a former secretary and is chairman of Ministry and Counsel for New England Yearly Meeting.

loved deeply the young former addict who still refused to denounce that culture, and one felt loved by him. Subjected to long silences, pastoral Friends lent their whole wills to centering down in a circle of love. Eager to meet in small groups to share deep personal experiences, some chafed when the group preferred to have most sessions in a large circle, but no word or glance betrayed anything approaching anger. The four Friends who had been invited as resource leaders waited lovingly to see if either the Spirit or the group was ready for the words they had prepared to bring from a background of study of the Quaker mystics.

When it was over, I felt a bit as if I had been probing the delicate mechanism of a perfectly running clock with a pin in an effort to learn the time, when I should have been looking at its face. Probing for the Spirit may be a clumsy and vain business. In my brother's face and the movement of his hands, I would better seek assurance that there is that within which makes him tick—and should I not realize that my own face and hands, my outer workings, are the only evidence he has of my inner workings, my Inner Light?

Now, in retrospect, I am gathering the fallen leaves. Like the miraculously tinted leaves of that far-off October morning, they can be preserved for a few brief days or crushed in a moment, leaving only the promise, the hope of others to come.

In retrospect I see that we came to a conference seeking a mythical God, and we found only love. Where then I was blindly disappointed, now I see!

Two Children

People shot and killed, ran, fell, and died;
A child of three stared at the televised war
Until he was afraid to play outside.
"Mommy," he cried, "if I stay in our house
Maybe nobody will kill me today."
She reassured her son that he was safe.
"Nobody is trying to kill you. Far away
They kill. It's bad, but you are safe. Go play."
Outside he sat afraid to move, too young
To think he could be safe while someone killed.

In a limestone cave in Laos a child sat still.
"Don't go out," his mother said. "In the cave
You're safe. Stay here with me and wait until
The airplanes go." The child could not. He'd stayed
Inside too long. The sunshine caught his eye;
He darted out to play, and all around
He watched the fruits of war fall from the sky:
A million balls exploding on the ground.
The pain was sharp; the child shrieked and fell
In sunlit dust, his body full of steel.

JENNIFER DUSKEY

The Glass

My love for you is as a mirror.
I read its glass to find your dearest face within.
Reflected clear to me is your endeared image
And all mankind in supplication for my sympathies.

MARGARET DURGIN



Photograph by Jeanne Colquhoun Rockwell-Noonan

Brophy's Pond at Break Up Time

Countdown Up in Mitchigen

- 10 Old fenians from Bangor Maine
new fenians coast to coast
scheme and plan, buy arms and scan
a war their dollars host.
- 9 Nixon trixon fixin
- 8 Brophy's pond at break up time
when frost is in the wood
smoke rises clear from there to here
and all the world seemed good.
- 7 No phones, tomes, pomes, drones
- 6 Ardoyne, Ardoyne; the thirteen dead
and no-go waits in Derry
while children die the old school tie
in London clubs make merry.
- 5 No clocks, knocks, toc's, pox
- 4 Soft ice whispers in Saigon bars
tame northern geese cry mate
within the holy cross the cry,
taught anger, fear and hate.
- 3 No sense, tense, pence, Kents
- 2 Arise you friends who fund the war
Negotiate the peace, from this day on we vow it firm
- 1 the genocide must cease.

JEANNE COLQUHOUN ROCKWELL-NOONAN

August 1/15, 1972 FRIENDS JOURNAL

A Call to Friends

by Dan P. Whitley

I HAVE BECOME CONCERNED that liberals in the Society of Friends have become Inward Light-centered, the evangelicals have become Bible-centered or outward authority-centered, and we in the middle have become confusion-centered. For me, though, George Fox was right: There is one, Jesus, who can speak to my condition and to the condition of the world.

I have faith in the testimonies and practices of Friends. For me, no other religious organization is so clearly patterned after the experience of the early Christian church and is so capable of response to the Spirit that moved among the early Apostles.

The Society of Friends, however, has lost hold of its center. We have the right testimonies, but we do not seem to have the source of those testimonies.

It is easy, and usually grossly in poor judgment, to make sweeping generalizations about an institution diverse in membership and belief, but I ask the Society to ask itself about its relationship to the resurrected Jesus. I ask the Society whether it has met the man Jesus, the revolutionary Jew who was so full of God's Spirit and was so God-possessed that his followers called him the Son of God. Not: Do we have the right doctrines; but, have we met the inspirer of those doctrines?

When Friends gather to read papers and discuss theological positions, they often miss the point. George Fox said, "And I told them they were not to dispute of God and Christ, but to obey him." The early Christians had to discover that debates were fruitless; the only way to bear fruit was to get hooked up to the Vine.

Witness the Board Meeting in Jerusalem (Acts 11), when Peter was called on the carpet for his ministry to gentiles. "It ain't kosher," said the Circumcision Party. No doubt they reminded the "uneducated, common" man that there are proper ways of behaving, and for a Jew to have fellowship with gentiles isn't proper. On that occasion, Peter was not one to argue the fine points of theology, for he simply recounted how he had been called to Cornelius's house, how he had preached there, and how God had poured out his Spirit on the gentiles. I doubt that Peter really understood why or even how God could bless heathen people. That did not matter; he knew Jesus, and he knew Jesus wanted to move.

We really do not need another gathering like the one in St. Louis in 1970 to talk about unity. We need another Jerusalem on the day of Pentecost. Ecumenical gatherings, whether among Friends or between Friends and other religious groups, are instructive and inspirational and

Dan P. Whitley grew up in North Carolina Yearly Meeting and has sojourned in Indiana and Western Yearly Meetings. He was graduated from Guilford College and attended Earlham School of Religion. He is now a member of Sandy Spring, Md., Meeting and is on the staff of Baltimore Yearly Meeting.

should be encouraged. If we really want to get moving, however, we need prayer—corporate prayer—for the Spirit to fall upon us and baptize us in the fire of his love.

For eight years I have been associated with the charismatic movement—the nondenominational, pentecostal movement of the Spirit that has been sweeping through Protestantism, Catholicism, and parts of Judaism. The experience of the baptism in the Holy Spirit, for so long a possession of the pentecostal denominations, leaped up to the high Episcopal church and has been filtering down now for more than ten years. It has reached some Friends, but not too many. Ironically, it was the early Quakers who emphasized, more than any other Christian group, baptism in the Holy Spirit. The Anabaptists and Wesleyans experienced much the same thing, but they (especially the Methodists) clung to outward forms. The Quakers, however, held that it is by the inward baptism in the Holy Spirit—the baptism of Jesus—that men are given grace and power, and not by form, tradition, or doctrine.

It is time for Friends to rediscover their roots, which tap the rich soil of early Christianity, and bring nourishment of the Spirit up into the plant, so that the Light of Christ might produce fruit. In the beginning of the Book of Acts, Jesus was speaking to his disciples and telling them to wait in Jerusalem for the promise of the Father—"For John baptized with water, but before many days you shall be baptized with the Holy Spirit." The experience of the baptism in the Holy Spirit would have revolutionary results for the Society of Friends.

Our testimonies of peace, equality, and simplicity would come alive as never before in modern times.

No longer would the pattern be "minutes of concern," but we would be thrust into the world in spirit-led activity.

We would no longer bow to the state and other false gods, but would hold to our teacher, Jesus of Nazareth.

Our testimony against conscription would be written in radical draft resistance.

Identity with the poor and the oppressed would be a reality, not just a topic for discussion at the next Meeting forum.

The Christian way is not a heaven-oriented flight from reality, but a worldly, secular response to Jesus. Perhaps one of the happiest visions recorded in the Bible was that of John's Revelation, where he saw heaven coming to earth and heard the voice say, "Behold, the dwelling of God is with men." The movement of the Divine Spirit is toward concretion, toward Incarnation, toward the revealing of Jesus among men. The Christian faith, if it is to mean anything at all, must be discovered here and now—"Thy will be done, thy kingdom come, on earth, as it is in heaven."

We are being called today to take part in this new Kingdom, this new Earth. As we recognize the Lordship of Jesus, and as we yield to his Spirit in our lives and obey his directives, we shall find ourselves being formed into a new community. Let's get on with the work of building the Kingdom. Let us get hooked up in power to the Holy Spirit. Let us ask the risen Jesus to baptize his Friends.

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Reviews of Books

The Whole Earth. Essays in Appreciation, Anger, and Hope. Edited by DAVID W. MCKAIN. St. Martin's Press, New York. 276 pages. \$3.95

THE LOWER-CASE title page and chapter headings in this collection of essays on ecology, which give a clue to the nature of the book, become epitomized in the final chapter, by Wendell Barry: "think little."

The whole environmental movement, he maintains, will founder if it is built on statistics, on big organizations, on denunciation of other organizations as large-scale exploiters. The environmental crisis has its roots in our lives, and environmental health will also be rooted in our lives. Our own personal relations with nature must change and become more personal if we are to correct our present headlong course toward the destruction of this planet.

These essays reflect the appreciation, the anger, and the hopes of individuals. Paul Valéry sees man's strengths and limitations through the lens of a seashell. Crèvecoeur writes of his pleasures as an eighteenth-century American farmer. Emerson, Hawthorne, and Thoreau talk of life in Concord a century and a half ago. George Orwell observes the common toad appreciatively. Joseph Wood Krutch rescues a bat from a watery death and contemplates the value of the individual as over against that of the species. Their varied voices give the heart a lift.

Even the essays in anger reflect the passionate reaction of individuals as individuals to the fouling of our world by machines and men. John Ruskin lamented in 1869 the growing pollution of the Alpine air and the once-crystal lakes of Switzerland. E. B. White's Walden Pond scarcely resembles Thoreau's—too many empty beer cans and too much picnic trash. Edward Abbey dreams of prohibiting automobiles in our national parks, so that they will again be "parks for people" instead of people in traffic jams.

The essays in hope, alas, raise almost as many questions as they do hopes. Where is LeCorbusier's "radiant city" of the thirties now, and the superiority of the civilization of the automobile over that of the railroad? Did education restore beauty to England's industrial slums as William Morris believed it would? Where is Frank Lloyd Wright's organic architecture in the face of the

pressures of the profitmaking he decried? Where is the road to survival?

Must we really think little, think personally, renew our contact with the earth, and eschew some of our utter dependence on machine technology? It really looks as if we should have to do so if we are to preserve our world as a place for people to live in.

Let us begin with the injunction on the cover: "Please recycle." Read the book and pass it on for someone else to read!

THOMAS E. DRAKE

Franz Kafka, The Complete Stories. Edited by NAHUM N. GLATZER. Schocken Books. 486 pages. \$12.50

THE NAME of Kafka seems to rally all our contemporary ailments for a family reunion as though he had been their progenitor. Yet he only dressed them in the unforgettable images of our existentialist anxieties, our neurotic obsessions and nightmares, and our alienation and paranoia.

Kafka's impact upon the European mind was prophetic. His stories have been much slower in affecting the American mentality, however, which before 1940 had hardly been touched by the terrors of history.

At this moment our self-conscious youth are making Hermann Hesse their prophet, and he and Kafka are rivals for American appreciation. The outcome seems certain: Kafka will always speak with a profounder symbolism to any generation, whereas Hesse's identity struggle is likely to be of more passing interest as it has been in Europe.

This collection includes classical stories like "The Metamorphosis" and "In the Penal Colony" together with minor pieces, some of which hold little interest. Still, the total impact of all these tales conveys a disturbing, near-apocalyptic view of life, in spite of a few humorous pieces such as "A Report to an Academy." The translation from the German is excellent.

The book will appeal more to the sophisticated taste of literary connoisseurs, such as those who like Chagall's "unreal" paintings, than to readers who prefer a less disturbing type of fiction.

WILLIAM HUBBEN

The American Shakers: From Neo-Christianity to Presocialism. By HENRI DESROCHE. Translated and edited by John K. Savacool. University of Massachusetts Press. 297 pages. \$9.50

TIMELY in view of interest in communal modes of life, this study (first published in France in 1955) considers Shakerism in its relationship to other social movements of the eighteenth and nineteenth centuries.

Henri Desroche believes that although Shakerism grew out of contemporary religious movements, it was strongly influenced by economic factors. Its founder, Ann Lee, a Manchester (England) factory girl, had been put to work when very young so that her large family might survive. She herself had married and had borne five children, who died. Of her passage to America, the author has little to say, but he assumes that she early conceived her objection to cohabitation between men and women, believing that large families caused poverty. Despite this restriction, some of the communities she founded or inspired endured for more than two hundred years. Many facts about these communities are contained in the book.

HELEN W. WILLIAMS

The Quakers as Type of the Spirit-Centered Community. By WILLIAM ROBERTS. Published by Catholic and Quaker Studies, Dean Freiday, 1100 Wildwood Avenue, Manasquan, New Jersey. 181 pages. \$6

THIS PUBLICATION is the first in a series reflecting a hitherto unstructured dialog between Catholics and Quakers. It is the doctoral thesis of the Jesuit author.

At first sight, the two groups appear diametrically opposed in theology and practice, yet, as the French saying goes, "les extrêmes se touchent." In going back to the original sources (Fox and Barclay), the author stresses the principle directing Friends' worship, business procedure, and the Discipline as being that of the Divine Spirit, the Inner Light, or the Christ within. He considers the Catholic view as being related, if not identical, insofar as Catholicism claims divine guidance in all significant matters of faith and discipline. He even finds support for the infallibility of the spirit in Barclay's writings. Trinitarian views seem not to present special difficulties to him, although he admits that Fox was vague or inconsistent at this point.

This comparative study has received its impetus from Pope John's admonition that the Church look at the similarities rather than the diversities between Catholics and other Christian groups.

William Roberts believed that Friends and other spirit-centered communities are in certain aspects "even closer to Roman Catholicism than to other Protestant groups" and should therefore receive more consideration by Catholics.

This study is limited in scope and cannot take into consideration the many aspects of Quakerism that represent a significant mutation from its early tenets or practice. The contemporary stirrings in Catholicism, while occasionally dramatic, have hardly produced fundamental changes, for example, in the position of women, the dogmatic character of the sacraments, and the hierarchical order and autocracy of the priesthood—not to mention the pageantry of the Church. The present religious revolution has affected many aspects of Quakerism much more. All this goes to say that a study like this is of necessity a preliminary exercise hinting at a much broader task yet to be done. Its generous spirit manifests, nevertheless, an encouraging change in the Catholic attitude toward the "separated brethren," as Pope John XXIII used to call the Christians outside his own Church.

WILLIAM HUBBEN

Faith on Trial in Russia. By MICHAEL BOURDEAUX. Harper & Row. 192 pages. \$5.95

Church in a Marxist Society. By JAN MILIC LOCHMAN. Harper & Row. 198 pages. \$5.95

BOTH BOOKS show the difficulty of loyalty to religious convictions in an atheistic state. Michael Bourdeaux's purpose is to reveal the hardships of one wing of the Baptist church in the Soviet Union. Lochman traces church-state relations in Czechoslovakia and urges constructive dialog between Christians and Marxists.

Michael Bourdeaux is a British subject who has published several books about religion in Russia. This one presents the troubled history of dissenting Christians in that country. Although 1917-1929 was a period of religious freedom, legislation in 1929 required state registration of "religious societies," their control by politically-appointed boards, and other restrictions. Violations caused imprisonment of almost all Russian religious leaders during the thirties. The antireligious policy was relaxed during the Second World War, and in 1944 an All-Union Council of Evangelical Christians and Baptists was appointed by the government.

In the fifties, many Baptist prisoners

IN AND WITH

"To change a person we must be in with him."

Larry Scott
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Consultants: Ross Roby, M.D.,
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were released. A new Baptist Action Group, however, objected to the subservience of the All-Union Council, which issued directives, apparently state-inspired, creating new restrictions. Relations between All-Union Council and Action Group continued to worsen, and efforts for restoration of unity failed. In 1966, mass demonstrations on behalf of imprisoned dissident Baptists resulted in mass arrests and a dramatic trial of Action Group leaders Gen-nadi Kryuchkov and Georgi Vins, and their renewed imprisonment. Michael Bourdeaux's information about all this is admittedly incomplete and one-sided—mainly documents smuggled out of Russia by the dissidents.

Jan Lochman was associated with the theology faculty in Prague 1948-1968 and Union Theological Seminary 1968-1969; and since, the University of Basel. This book traces, very sympathetically, religious dissent in Bohemia and Czechoslovakia from Jan Hus on. The changes made by Communism are accepted, but Christians are urged neither to "tailor the gospel to the situation" nor to regard the socialized state as an enemy. Instead, they should make a "civilian proclamation" calling for "movement from the church to the world."

In "unexpected places"—such as those found by a lawyer forced to become a manual laborer, an abstract painter who could reject "socialist realism" and also remain an active presbyter, and a psychologist who secured reforms in kindergarten teaching—Czechoslovak Christians bore witness to the gospel.

Lochman's strongest emphasis is on useful dialog between Christians and Marxists. Atheism has been only relative. A Czech Marxist published *God Is Not Quite Dead* in 1967, and Prague theologians studied Marxism. Although there were deep continuing disagreements, there were agreements on solidarity with the poor and oppressed and on necessity for greater justice.

At Mariánské Lázně in 1967, Marxists met with Roman Catholics and Protestants for a "mutual interpellation." Such a dialog, Lochman warns, is useful only if it produces "cooperation for the humanization of society." The promising beginning unfortunately ended in 1968, but was a model of hope for many Marxists and for Christians in a Marxist society.

Michael Bourdeaux probably defends Russian Baptists too tentatively. His style often is difficult. Jan Lochman's

discussion of the relationship between ideology and the Christian gospel is abstruse. There is no clear formulation of the religious beliefs either of Russian Baptists or of sophisticated Czech Protestants.

There is much in both books of interest to Friends, however. Both Russian Baptists and Czechoslovak Protestants could be conscientious objectors to war and survive. The repression of mass demonstrations by Christians in Moscow reminds one uncomfortably of repression of antiwar demonstrations in this country. Is the hostility of a Soviet teacher to a Baptist child who would not wear a Red Star badge different from the plight in our schools of non-flag saluters? We can appreciate Jan Lochman's approval of Christians, especially laymen, conveying the gospel message in all their contacts with others, including Marxists, even though we may not use his conventional theological phrases.

RALPH H. PICKETT

Yankee Communes: Another American Way. By FLO MORSE. Harcourt Brace Jovanovich, Inc. 178 pages. \$4.95

WRITTEN for young people, *Yankee Communes* depicts in picturesque detail four communities, "deeply religious and carefully regulated," that achieved longtime happiness and material prosperity. The Shakers danced in worship and invented such useful objects as the clothespin and the combination window sash. They "threw themselves into fantasy and dramatics and were anything but grim." Like the Rappites, they emphasized beauty in simplicity, with celibate men and women living together.

The South German Rappites, who had strong leaders, after 1804 attained enormous wealth in garden villages near Pittsburgh and in Indiana.

The Perfectionists, in passionate faith that "they were sinless when they pooled their affections along with their property" in the Oneida Community (1848-1876), considered every man married to every woman. Group criticism of the individual led to spiritual growth or even recovery from illness.

Since 1930, the Society of Brothers has successfully integrated monogamy with total commitment to the community. Celebrations make life exciting for children. There is no clear explanation of the status of women, however, or the present system of leadership.

JOHN R. TEWINKEL

Cinema
by Robert Steele

A MOVIE such as *The Godfather* gives us a harrowing insight into what we are. The favorable reception received by this amoral film implies that we are highly entertained by the amoral.

Paramount Pictures expects this new blockbuster to rival or surpass the "biggest" movies of all time: *Gone With the Wind* and *The Sound of Music*. Mario Puzo's gangland novel, the trade journals say, "presold" the picture to the millions who read the novel, but the audience with whom I saw the movie did not look like a book-reading crowd. (I waited in the lobby for forty-five minutes, so I had a good chance to size up others who were waiting.)

Everybody who reads the tabloids knows that Marlon Brando, playing the godfather, Don Vito Corleone, has Kleenex stuck in his mouth to give him jowls, and people want to see that; and the television "shoot-'em-up" addicts are making *The Godfather* big business.

The Godfather differs from television fare and the gangster films of James Cagney, Edward G. Robinson, Paul Muni, Humphrey Bogart, Jack Palance, George Raft, and others because of the fine acting and the humanization of the Corleone family. Other films of the genre have not made as much of the code of honor in such a family. Also the film, like the novel, is an excellent example of story-telling. The film romanticizes crime. To what extent will Bonnie and Clyde be succeeded by Michael and Tom?

Don Corleone (Brando) could be presidential timber—especially to the extent moviegoers elect our presidents. He has awesome authority and charisma. He is a superb organizer and knows what to say and what not to say. He has "wide horizons" and gets "the broad picture." His own successful business is proof of his finesse at empire-building. In a crisis he is deft at conciliation. This king of gangland is a loving father and grandfather and also a master at using practical consequences to keep his dominion entrenched.

Some good lines:

Michael: My father is no different from any other powerful man.

Kay: You're being naive. Senators and Congressmen don't have people killed.

Michael: Who's being naive now, Kay?

The production design of Dean Tavoularis and the cinematography of Gordon Willis provide an authentic and superb visual environment. The films of Francis Ford Coppola, prior to *The Godfather*, do not presage the shine he gives to this newest directorial effort. He said Brando was cooperative and

helpful throughout the production. It may be Brando's great dramatic sense, acting ability, and own directorial attempt in *One-Eyed Jack* that explain the professional one-upmanship of *The Godfather*.

Although the film occasionally is confusing and is too long, it never is a bore.



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Letters to the Editor

The Touch of a Mother's Arm

WHENEVER children are brought into meeting for worship (FJ June 1/15), I always feel that "there is a bit more of God now," and it makes my heart sing with joy. What if they do whisper! If there is real affection among members, one for another, the child is bound to sense it, feel it, and respond to it. Remembering my own childhood when we sat in meeting each week, the touch of a mother's arm around one's shoulder and her other hand to trace each finger, transmitted her love in a very subtle way. It was not only soothing but reassuring and protective (in its best sense—stimulating).

How fortunate we are when there are children to accompany us to meeting!

RACHEL THOM
Trenton, N. J.

Children Belong

I SHOULD LIKE to register my approval of Trudy Grimes's article, "Children Belong in Meeting for Worship." For many years this has been one of my definite concerns.

KATHERINE HUNN KARSNER
Moynan, Pennsylvania

Slinging Mud at a Sacred Cow

AT THE RISK of seeming a mudslinger at the sacred cow of Friends, their young, I must disagree with Trudy Grimes: Children do not belong in meeting. From the adults' point of view, they *do* make a lot of noise and it *is* sometimes a source of disturbance. Centering down is not an easy process and though one is practically immune from disturbance when it is accomplished, distraction and noise can often make finding the Deep Silence impossible.

What really disturbed me about the article, though, is that it is written from the paternalistic adult point of view. I have asked a number of young people in our Yearly Meeting what they thought of meeting for worship and I have yet to get a really positive response. What is more unnatural to a child than sitting still and being quiet? Adults may romanticize about the way this process does the children good, but from the viewpoint of many of our young, it is hell.

We may indeed give them a doll, a book or a cup of raisins, but this should not delude us into thinking that the re-

sulting period of quiet is in any sense worship or that the child does not still want to leave as quickly as he is permitted to do so.

What should be done? Let's admit the worship of the Religious Society of Friends is the most sophisticated among any Christian group. It calls for long, silent reflection, and its success depends on those qualities that children innately do not possess. Let us let our children learn their Quakerism from the quality of our lives. Then, some day, they may start coming to meeting for worship when they can understand it, free to explore for themselves, having not been "turned off" at an early age.

GARY MARTIN
Des Moines, Iowa

Why I Didn't Ship My Last Jar of Jelly

MY JELLY turned out kinda runny last year, and the Greyhound depot that might have handled such hot cargo is twenty miles distant, operating together with a peanut-roasting establishment and the Western Union agency. I could have sent a multi-faceted package of cheer—runny jelly, bag of peanuts, and a telegram "To Whomever it may concern—You're the Greatest!"—in care of Friends Journal to spoon out to anyone needing a personal ministry.

It is always gratifying that heart-rending cries of the lonely and rejected (FJ, April 15) find warm response. What is ever disturbing is that apart from these infrequent cries of anguish from our membership we prefer not to minister to individual persons but to categories—the old, the young, the poor, blacks. Moreover, we make sure we do not embarrass a recipient by a personal gesture when perhaps our own embarrassment is the one we save. Our ministries to categories are easier but mean little. Our "thee's do not warm, unless such gestures also say, "I want to share part of my life with you, and share in yours, because you are you and nobody else." Such deeply personal commitment one to another Friends seem to find threatening—it costs; it has little to do with special cases of need, for it is an ongoing way of life. It is the Church.

I used to think of the domesticated dog as the epitome of the "emotional cripple"—unable to return to the pack; unable to make it without the ministrations of his human ersatz-pack; un-

able to become one of that pack. Are we Friends running a close second?—unable to be free of one another; unable to admit our dependence one on another for emotional and other sustenance; unable to become the Church, the Corpus Christi, the closely loving community? It takes a cry of anguish from the old to send us scuttling to find our body—the Body of Christ.

We subvert the intention of the golden rule if we take ourselves outside its orbit by making sure we're never, never on the receiving end—at least not much. Hence, we mete out to others as we don't need for them to do unto us. This becomes particularly disturbing as it pertains to the youngest and the oldest in our midst, the care for infants and older Friends, and anyone else who has a perfect right to have needs—to need the other members of the Body of Christ. Thus I suppressed shipping the runny jelly so that one more gesture of impersonal charity would not be confused with and substituted for being members one of another.

The only way to live with the Society of Friends that makes any sense—and doesn't boil down to one more membership in a fallible, faulty organization—is to be "in love" with the Society of Friends, the Church. Let's become the Church—where it isn't important whether we are young or old, male or female, rich or poor—only that we're lovers in Christ.

(Now I'd better ship that jelly, the peanuts and the telegram!)

R. CANDIDA PALMER
Rio Grande, Ohio

Spiritual Values or Secular/Humanist Values

I APPRECIATED Rob Tucker's response to Philadelphia Yearly Meeting (FJ, May 1). The kinds of inner frustrations that Rob Tucker feels over Friends' lack of interest in, or even hostility to, Christianity are similar to my feelings. And his awareness of a lack of spiritual unity with Friends of Philadelphia Yearly Meeting is the same kind of unhappy awareness that I have been coming to.

I am a recent member of the Society of Friends, and I know that my contact with other Friends has been limited. However, since I have become a member, I have become increasingly Christ-centered; this is in part the result of reading Fox's and Woolman's journals. And during this same period of time, I have become increasingly aware of the lack of Christ-centeredness among

Friends, at least to the extent of my contact with Quakerism through Friends Journal and Wilmington College.

"Quaker values" that are in evidence on the Wilmington College campus are largely, if not entirely, secular and upper-middle class liberal values that have become synonymous with much of Quakerism. The usual response to a charge that Wilmington College lacks a spiritual life would be that the spiritual and secular realms cannot be divorced. True enough. But I feel that in reality they are being divorced; that a spiritual life and spiritual values are being discarded, and secular/humanist values are being offered in their stead.

The purpose of this is not to depreciate Wilmington College, Philadelphia Yearly Meeting or any other Yearly Meeting. Like Rob, I am expressing my uncertainties and pained awarenesses. I, too, am dealing with a question similar to Rob's, "What on earth am I doing here?" What is to be my relationship to the Society of Friends if I do indeed try to live in the Spirit and under the teaching of Christ?

SAM JOHNSON
Spring City, Pa.

Loyalties and Applications

REGARDING "Divided Loyalties and Membership Applications" (Friends Journal V.15): The wonderful thing about the Quakers is that diverse opinions and backgrounds find common ground and witness at any one gathering or meeting.

It seems to me both narrow in point of view and rejecting to lay down rules on acceptance of Christian dogma before any one individual can be welcomed into the Society as a member or attender. Rather, these are very personal and private values.

I think it is quite plausible for an individual to feel most at home with the Society of Friends, although he or she might feel compelled to maintain identity as a Jew, Catholic, or whatever. To feel that a seeker must accept the label of "Christian" is to deny that individual's need and, indeed, falls short of understanding. Only in being thoroughly accepting and respectful of peoples' different philosophies will Friends convince potential members, particularly those of Jewish background, who find most to identify with in the Society of Friends—but who, historically, have suffered at the hands of so-called "Christians"—thereby making a desired membership too difficult.

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C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

There is also the fact that many
 Quakers, already established members,
 often question the need to accept
 Christian doctrine in order to be a
 Quaker. However, their membership is
 not questioned. Why not, therefore, ac-
 cept the differences of new members
 who may find much to give and re-
 ceive as members of the Society of
 Friends?

ELAINE GALEN COLKER
Quakertown, New Jersey

Reckless Liberties

JAN DE HARTOG fully deserves Eleanor
 Stabler Clarke's rebuke (FJ, June 15)
 for the reckless liberties he took with
 historical fact in *The Peaceable King-
 dom*. As pointed out a number of years
 ago by A. B. Guthrie, Jr., Pulitzer Prize-
 winning author of historical novels, in-
 cluding *The Big Sky*, such distortions
 have "muddied history. And they seem
 to me to be almost acts of disrespect,
 like disfigurements of headstones."

RALPH C. PRESTON
Drexel Hill, Pa.

Generalities and Direct Action

THE ARTICLE, "On the Revision of
 Books of Discipline," (Friends Journal
 V.1) is informative, inspiring, and
 challenging in many ways.

It gave me pause for self-examina-
 tion and rehearsal in my mind of the
 many truly practical items that are
 known to me to have flowed from
 Friends' claimed belief and from the
 individual concern of one who has
 listened at various meetings under aus-
 pices of Friends.

That article by John Staib and the
 item on the employment of black con-
 tractors to build Friends Center in
 Philadelphia prompt a confession that
 for a number of years—quite a number
 —I have in various business meetings
 deplored generalities. I wonder if we
 could not have more attention paid to
 the actual, practical actions funded by
 individual Friends or groups of Friends
 or by American Friends Service Com-
 mittee, whose income comes from all
 sorts of people.

This surely would encourage indi-
 viduals and fearful Meeting groups to
 use the spiritual and basic practical
 things, especially to help eradicate
 parts of slums to help meet needs not
 only of rich retirees, but poor ones,
 and, hopefully, in examples, persons of
 all ages.

BERTA HAMILTON
Grafton, Vermont

Flags and Hypocrisy

"BUT WHY do they carry National Lib-
 eration Front flags in peace marches?"
 one member of Ministry and Counsel
 asked me. To breach the hypocrisy in
 all our institutions, I suggested.

On deeper consideration, these days
 when one thousand tons of bombs in
 two days are the official pronouncement
 of truth and honor by our Government,
 I realize: It is for the right to love "the
 enemy." It is from a passion for truth
 and justice—that Vietnamese may love
 their land, people, animals, and two
 thousand years of their own identity as
 one people. It is for our own and their
 own right to self-rule. It is a brave, clear
 answer to our pentagonized Tac squads
 beating on our young who know Might
 can never make Right.

ISOBEL M. CERNEY
Menlo Park, California

Religious Beliefs; Moral Commitments

I FEEL I must answer the letter from
 David Berkingoff (Friends Journal
 V.15) that "... it is necessary for a
 new applicant who previously was of
 Jewish faith to put aside his Jewishness
 —if he is to become a Friend."

That is like saying that one is either
 an American or a Friend. Much of what
 is my "Jewishness" is a shared history
 of thousands of years with other Jews.
 Much of it is a shared background with
 relatives, neighbors, and friends. What
 I share with Friends is my religious be-
 liefs, my moral commitments. One can-
 not "give up" one's own background
 without lying both to oneself and to
 others. I am sure that Friend Berkingoff
 is not urging me—or any other Friends
 who were born and brought up Jews—
 to lie.

JANE YOLEN
Hatfield, Massachusetts

Lonely Persons; A Suggestion

"A LETTER from a Friend" (Friends
 Journal IV.1) gives me the added in-
 centive to try to do something I have
 wanted to do.

She and others like her in the Phila-
 delphia area can help us tremendously
 just by being present at midweek
 meeting at Friends Select School; and
 I believe there are others like me who
 would be glad to pick them up and take
 them to meeting and feel indebted to
 them for coming. I would like to see

a notification to this effect sent to each Friends' boarding home within commuting distance and ask individuals to notify Ann Schabacker (LO 8-4111) of their willingness to help us with their presence so that she can arrange for transportation for them.

BILL NELSON
Philadelphia

A Visit to Jamaica

I WENT to Jamaica for three weeks, to "learn something." An island nation of about one and three-quarter million and with an area one-tenth that of Tennessee, Jamaica now is in its tenth year of independence under a democratic government. It appears to be well along in development.

I visited several of the Friends Meetings, mostly established by missionaries in the 1880's from Indiana Friends (now Friends United Meeting). Most are pastoral, and a minister serves more than one "parish." There was a common regret that they are diminishing in attendance, the youth not being held or induced by the formal worship.

There is an "opening" for concerned Friends to visit Jamaica, to encourage those remaining to keep up the faith once instilled by dedicated ministers. They do not wish for "revivals" in the usual meaning, but rather a renaissance, a renewed sense of the Holy Spirit at work among them. If they can find the spiritual life it may yet catch fire in the youth and revitalize Quakerism in Jamaica.

SAMUEL COOPER
Camp Verde, Arizona

Less Heat, More Light, More Love

OBVIOUSLY marriage is a highly varying individual matter, no two being alike, as no two persons are alike. As a partner in a marriage that I truly believe will last "till death do us part" and a former partner in a short marriage that failed despite great effort and counseling, I feel unperturbed by the talk of modular marriages that will be expected to last half or a third of one's adult lifetime.

It seems that we are beginning to become more realistic about the high divorce rate of our own time. Most marital breakups, I have observed, are nobody's "fault." Often both partners try very hard to make the marriage work; the divorce is healthier for everyone, including the children, than a cold, loveless, "intact" family.

In this issue I feel we need less heat, more light, and more love.

SUSAN FORTHMAN
Northridge, California

Investments and Personal Involvement

INVESTMENT in armament stocks, directly or indirectly (because savings institutions may use our savings to invest in them), has a direct corollary in selection of work—as engineer or in an administrative capacity.

I am an engineer and for many years have refused to work on armaments. But if I work on a problem for the steel industry, do I not, indirectly, work for armaments? After all, steel is crucial in weapons manufacture. Then, refusing to work in the steel industry, how about working in coal mines? Coal is crucial for steel, which is crucial for armaments. If in despair, I commit suicide, because there is no way out, or if I commit an act which gets me into jail, I still help the military, because there is one fewer person working against the military-industrial complex.

There is no way to extricate ourselves from the guilt of society; being involved in mankind has more than one meaning.

My personal answer: No primary involvement. Look carefully at dangers of secondary involvement. (I turned down work on a secondary project, although it was eighty percent for peaceful purposes, and only twenty percent of the output was used as supply for other companies involved in military work, because the results of my research would not be publishable: The twenty percent secondary military work was the tail wagging the dog.) I use all my energy and all my financial resources to work for a change of the system.

VICTOR PASCHKIS
Pottstown, Pennsylvania

The Spirit of Truth

LIVES can be changed, and it is the spirit of truth that sets in motion the crucial and necessary changes. Our strongest and most direct link with the spirit is positive emotion.

The clearest and most decisive revelation of that spirit occurs in positive emotional experience when the human person is wrestling with some aspect of his survival, although the circumstances surrounding weeping may not necessarily relate to the survival in question.

It is by way of the positive emotions

that we are able to open ourselves and soften ourselves to that spirit and wisdom that cannot err and can inform us of the decisions and attitudes necessary to our various survivals.

WILFRED REYNOLDS
Evanston, Illinois

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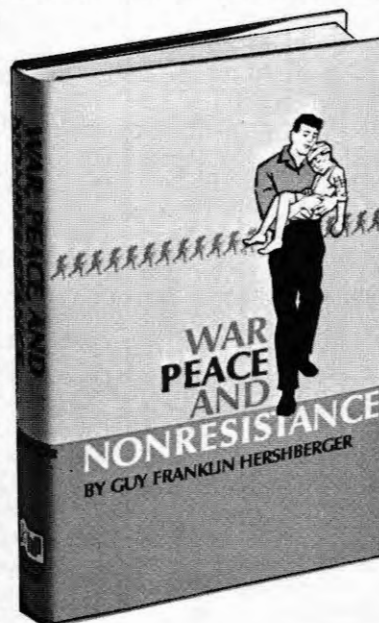
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Friends Around the World



Photograph by Richard Haynes

Taking a "break" in the courtyard, during London Yearly Meeting's 1972 Sessions

The Politics of Compassion: London Yearly Meeting

by David Blamires

IF I WERE to produce a slogan for London Yearly Meeting this year, I would say it was "the politics of compassion." It began with a personal concern from John Kay, who asked us why as a nation we do not build our social and international policies on our human capacity for compassion instead of on self-interest in the preservation of privilege and exploitation. On its first evening, still spiritually ungathered, Yearly Meeting was unable to do justice to this challenge.

It took it up again at a session on "Relief and Politics—A Single Witness?" when Roger Wilson placed squarely before us the task of politics as balancing compassion, justice and power. Then came a consideration of "Social Need—Immediate Response and Long-term Responsibility," which was passionately spoken to by Peter Jones. He sees the future of Quakerism as bound up with radical social action to alter the entire unsatisfactory social structure in which we live, not simply doing ameliorative work, which Friends are good at (as we learned from a survey conducted by our Social Responsibility Council into the social concerns of our local Meetings).

Roger and Peter provided powerful

stuff to the session, but what will happen outside and afterwards? We can easily approve words in an epistle, but will we act on them afterwards?

For the first time since the present troubles began, we had a Yearly Meeting session on Northern Ireland. This was judiciously introduced by Charles Carter, who formerly worked in Belfast, and who, together with Denis Barrett, has written a book on the problems of Ulster. Among others, about ten Friends from both Northern Ireland and the Republic spoke helpfully to a large meeting that was patient to listen and to learn. A joint "watching committee" of British and Irish Friends has now been set up to keep the situation under continuous consideration.

We also had internal matters to deal with. The Constitution Review Committee presented a brief interim report on the progress it has made on working out a new organizational structure that will help the Yearly Meeting better express its concerns and economize on time, energy and financial resources. This represents a major breakthrough in thinking out our priorities and discovering how the Society can best realize its spiritual and social aims.

Why do Friends go to Yearly Meeting? I go because it is one way I can identify with the ongoing endeavours of Friends as a national body and relate this to the life of my own Meeting. I also go because I have responsibilities, which this year included helping to arrange a tea party for the 40 or so over-

seas Friends from 20 Yearly Meetings scattered over the world and to run an exhibition to publicize the work of the Friends World Committee.

But, as much as anything, I enjoy talking to old friends and making new ones. These activities are often more fruitful than the actual sessions, for Yearly Meeting is quite a test. When 500 Friends are gathered in one place, the will of God seems hard to find. Many of the Friends who speak, whether in the "business" sessions or in the meetings for worship, are obviously not "moved" by the Spirit to do so. It makes me feel that we should do better if we met in much smaller groups, where we could be sensitive to each other as individuals and thus talk and listen at a deeper level. Yearly Meeting is not an ideal experience: it is always a spur to do better next time.

(David Blamires, a member of Manchester Meeting, England, is Senior Lecturer in German in Manchester University. He is clerk of the Quaker World Relations Committee of London Yearly Meeting, a member of Friends World Committee for Consultation and chairman of the planning committee for the triennial meeting of FWCC to be held in Australia.)

Faith and Life Among Friends

by Anne Moore

I ATTENDED the fourth of a series of regional conferences on faith and life among Friends and would like to share what we, in a most open and love-supported way, shared there.

For example: Can you imagine the look of shock and amazement when, in a group of seven or eight, a Friend from an unprogrammed Meeting says he has not been saved by Jesus and the same expressions when an Evangelical Friend says that he accepts the whole Scripture as God's word?

This conference, in Oklahoma City, like the others, grew out of a conference in St. Louis on the future of Friends. After the meeting in St. Louis in 1970, a planning committee, working closely with the staff of the Friends World Committee, was created to implement ways the various groups of Friends in North America might learn of and from each other. The committee included representatives from the four branches of Friends in the United States: David LeShana of Oregon and Russell Myers of Damascus, Evangeli-

cal Friends Alliance; Charles K. Brown III and Paul Goulding of Philadelphia, Friends General Conference; Lorton C. Heusel and Glen Rinard of Richmond, Indiana, and California, respectively, Friends United Meeting; Bill Taber of Ohio and Mary Autenrieth of Iowa, the three Conservative Yearly Meetings.

This committee agreed on the desirability of regional conferences that would bring together persons representative of Meetings in the four branches of the Society. Four such conferences have been held and discussions are in process about ones in Canada and the Southeastern states.

Representatives from Western, Illinois, and both Iowa Yearly Meetings discussed worship at the conference in Bloomington, Illinois.

At Richmond, Indiana, Friends belonging to Lake Erie, Wilmington, and both Indiana Yearly Meetings focused on "A Common Quakerhood."

At Barnesville, Ohio, Philadelphia and Ohio Yearly Meeting Friends met with members of the Evangelical Friends Alliance (Eastern Region), emphasizing "Lay Witness."

At the Oklahoma City Conference, April 14-16, 1972, there were forty Friends from Rocky Mountain, Kansas, Nebraska, and South Central Yearly Meetings and Missouri Valley Conference. In our first meeting together, Errol Elliott told us of the early history of Friends who moved westward. No matter what his Quaker background, each participant learned something new from this presentation. Errol Elliott set the tone for the weekend with comments like:

"We must not take ourselves too seriously but take God and our neighbor seriously. We must take our faith seriously; not our ability to catch it in a net of words. We need to take God, Christ, the Bible seriously as experiences of our lives, but we must not take too conclusively our definitions of them."

Small groups, with the same participants each time, met to consider the historical backgrounds of Friends in the Midwest, to study John 1:1-14, to share reactions to excerpts from Robert Barclay's writings on worship and belief. Each group seemed to get acquainted readily, and differences were examined as we explored the importance of a particular belief to the person who held it. Respect for individuals was the starting point and was intensified by our sharing.

An unprogramed meeting was held Saturday night through which the Spirit moved and gave us all great strength. Sunday morning a programed meeting was held in the most open form possible. In advance Errol Elliott had been asked to speak; worship through prayer, singing, silence and speaking occurred as the way opened. The small groups met after each time of worship to share what they found of value in each form and raise questions about anything which bothered individuals.

Mary Autenrieth, member of the national planning committee, presented a summary of her observations to the final session. She reflected the differences in our accustomed form of worship and how this is being examined in local Meetings and the honest differences we feel about sin, guilt from sin, new birth and crises experiences.

Mary shared a letter from a Friend received before the Conference. It mentioned the value of "common shared experiences that can be the basis of communication." It seems this

was had in our time together at the Oklahoma City Conference. Time will tell whether words can portray it or actions make for its increase.

Invitation from China

STUART INNERST, of La Jolla (California) Meeting has received a personal invitation from Peking to visit China and to be the guest for five weeks of the Chinese People's Association for Friendship with Foreign Countries.

The invitation came on recommendation of Tang Ming Chao, the father of Nancy Tang, who will be remembered by television viewers of President Nixon's visit as the translator for Premier Chou and the President.

Stuart Innerst met Tang (whom the Secretary General of the United Nations recently appointed Secretary of Political Affairs and Decolonization) at the Moscow Peace Congress in 1962 and a year later in Warsaw. A letter to him reminded him of his promise—"Your time [to visit China] will come"—and brought the invitation.

New Devotional Books



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Archival Materials for Historians, Genealogists

CLIFFORD NEAL SMITH, De Kalb Preparative Meeting, Downers Grove, Illinois, is currently engrossed in the publication of The Federal Land Series of the American Library Association.

This series of volumes is planned as an ongoing project, with publication of at least one volume each year. It will be a calendar of archival materials on the land patents issued by the United States Government, with subject, tract, and name indexes.

For the first time, researchers will have access to land patents issued, governmental correspondence, and schedules dealing with the initial grants of land by federal and state entities to private owners. Such a resource will be invaluable to historians studying the first century of American expansion, the development of federal land policy, or local history. It will also be of value to genealogists seeking to locate migrating persons west of the Appalachians and their East Coast origins.

Clifford Neal Smith is a member of the Board of Directors, Illinois State Genealogical Society, and the author of numerous articles on genealogy.

Holy Idiocy

by Candida Palmer

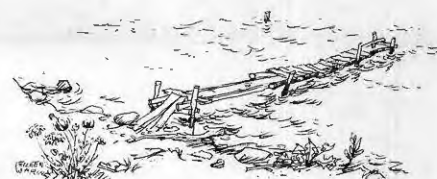
HOLY IDIOCY is the only possible "rational" assessment today of Jesus' "economic clauses" in the Sermon on the Mount—Lay not up for yourselves treasure—Blessed are ye poor—Take no heed for the morrow.

What escapes us is that these impossible commands were given to people whose physical life was ever precarious, without recourse to life insurance or social security, lacking the benefits of modern agriculture and medicine.

The Believers Church groups—Mennonites, Brethren and Friends—when separating themselves from the established church took these commands as pivotal cornerstones on which to build a new church in the lifestyle and spirit of the New Testament church.

Did these groups then have answers to Jesus' holy idiocy, which is not only impractical and improvident, but runs counter to most cultural norms? To be poor is a disgrace if not a sin, more reprehensible, it seems, than dubious financial speculating. Did our forefathers find it particularly *blessed* to be poor?

The Believers Church Conference



Eileen Waring

(Laurelville Mennonite Conference Center, Pa., May 26-29) addressed itself to these questions on many levels. It was called into session on this theme by the growing unease among Christians about the inequity of the distribution of wealth, and the preoccupation with "making a living," with enough surplus to avoid becoming one of the disgraceful poor who eke out their old age unwanted and unprovided for.

Canby Jones brought us the "hard sayings" of Jesus, the embarrassments, which it is fashionable in liberal religious circles to skip—only a fool would take them seriously. Yet to derive a blessing from them means to wrestle and fight with these hard, harsh words.

This, Dale Brown, Moderator of the Church of the Brethren, corroborated in focusing on the distinguishing witness of the early Believers groups: What was their quarrel with the cultural norms then prevalent? Did Jesus mean what he said? Like the New Testament Church, they felt called to communal witness that included economic sharing of worldly goods and being accountable one to another. Whenever the church renews itself, a reemphasis on Sermon ethics occurs. Dale Brown charged the Believers groups not to persecute today's manifestations of renewal among us.

John H. Yoder, president of Associated Mennonite Seminaries, interpreted these hard sayings in the light of the Gospel—*Take no thought for the morrow* is not intended as another penance but is a gift, the *Good News*. The commonality among us ("Christians are different but different alike") has been a witness to a simple obedience in trust to what Christ said we should do.

Where does that leave Friends' investments, pensions, real estate, giving, meeting properties, and the needy among us? Where does this leave wider society, and national and world economics? We hit on no solutions in three days of shared search. But we found ourselves launched to go on, to think new economic thoughts for ourselves, renewing our covenant with God and with one another—seeking first His Kingdom.

Some of that inspired lunacy rubbed off—and it doesn't seem quite idiotic anymore.

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Positions Vacant

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

FRIEND as program director in New England Friends Home, a small extended family residential home for the aged in Hingham, Massachusetts (suburban Boston). Administrative ability and interest in older people essential. Experience in institutional work desirable. Reply to: Ambrose Meyers, Chairman, Personnel Committee, 1605 Louisquisset Park, Lincoln, Rhode Island 02865.

MATHEMATICS TEACHER for senior high grades in Phila. Friends day school. Master's degree, certification or experience not required. Box F-551, Friends Journal.

OFFICE MANAGER for Trenton, N.J., center-city social agency. Responsibilities include general oversight of office personnel, double-entry bookkeeping, payroll for about 100, taxes, purchasing, preparation of budgets. Send applications and résumés to Mercer Street Friends Center, 151 Mercer St., Trenton, N.J. 08611.

Positions Wanted

I WANT TO TEACH, live-in Quaker, coed, concerned high school with work program. M.S., physics; B.S., math. Also Italian, chemistry, swimming. Dennis McGuire, 5132 S. Woodlawn, Chicago, Illinois 60615.

PUBLIC RELATIONS / AUDIO - VISUAL / ADMINISTRATIVE full-time position, acceptable for alternative service. Available immediately. Male, twenty-four, recently convinced Friend. B.A. in English. Now finishing M.S. in Communications. Audio-visual experience. Box K-550, Friends Journal.

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FLORENCE, ITALY: detached modern cottage—unique rural position, yet only a short walk from city center. Two bedrooms, four beds; spacious livingroom. Fully furnished and equipped; all modern conveniences. Central heating. Minimum, two months. Rental, \$175 monthly. Combetti, 11 Reynolds Close, London NW 11, England.

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.

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Summer Rentals

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.

REHOBOTH BEACH: Apartment, living room-bedroom, bath, kitchen, sundeck. Furnished. Air-conditioned. No pets. Saturday noon to Saturday noon, \$125. Phone 302-227-2935 or 227-7655, or write Mrs. Robert Dayton, 136 Henlopen Avenue, Rehoboth Beach, Delaware 19971.

CAPE MAY—Newly renovated, most comfortable and attractive two- and four-room apartments, \$190-\$225 per week. Dormer House, 800 Columbia Avenue, Cape May. 609-884-7446.

Books and Publications

ETHICS—Scriptural? Situational? Contextual? Quaker? A discussion by Vail Palmer and others in **QUAKER RELIGIOUS THOUGHT**, Volume 13, Number 2. 75¢ per copy from Quaker Religious Thought, Rio Grande College, Rio Grande, Ohio 45674. Subscribe now at \$3 a year and beat our approaching price increase (if that's ethical).

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

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

Schools

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FRIENDLY HERITAGE

by

Henry J. Cadbury

Friends Journal, Friends Publishing Corporation, and Silvermine Publishers joyfully announce the publication July 1 of this anthology of 240 Letters from the Quaker Past that Henry Cadbury has contributed to **Friends Journal** since 1941. A handsome, 352-page, illustrated book—one to read and cherish.

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MEETING ANNOUNCEMENTS

Alaska

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

Argentina

BUENOS AIRES—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. 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 Prevot, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

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—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. but 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—622 Williams St., Worship, 10 a.m.; discussion, 11. Clerk: Hobart Mitchell, RFD 1, Norwich 06360. Phone, 442-7947.

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads. Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—First-day School 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Marjorie Walton, acting clerk, phone: 203-847-4069.

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—Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

WILMINGTON—Meetings for worship; 4th & west Sts., 10:30 a.m.; 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.—12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone: 677-0457.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

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

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

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

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

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

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

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

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

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

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

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

Iowa

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

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

Kentucky

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

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

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

Louisiana

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

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

Maine

CAPE NEDDICK—Seacoast Meeting. Worship, Sunday, 11 a.m., Kuhnhouse, Cape Neddick Park. Phone: 363-4139. Throughout summer.

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

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

Maryland

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

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

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, 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. June to Sept., worship, 9:30 a.m.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

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 (just off Brattle Street, west of Harvard Square) One meeting for worship during summer at 10 a.m., June 18 through September 10. Visitors welcome. Phone: 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.

NANTUCKET—At 10:45 a.m. in old meeting-house on Fair Street, until September 17.

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



PENDLE HILL

A Quaker Center for Study and Contemplation

THE AUTUMN CALENDAR

September 22-24 *A Conference for Formerly Married Men and Women*, led by Bob and Margaret Blood, staff members at Pendle Hill. (Earlier successful conferences on this topic have led to demand for a repeat.)

October 2 *Quaker Life and Worship*, George Gorman. First in a series of ten public lectures. No charge. Monday evenings at 8:00. (George Gorman is General Secretary of Friends Home Service Committee in London. His previous visits to Pendle Hill have been most enriching, and we are happy to announce this new series.)

October 5 *Art Images and Growth Processes*, Dorothea Blom, faculty member at Pendle Hill. First session of a ten-week course for nonresidents. Thursdays at 9:30 a.m. (Dorothea Blom sees art in its many forms as a powerful element in individual and societal growth and in the formation of real values in life.)

October 27-29 *Conflict in Friends Meetings, 1972 Meeting Workshop*. With Mona Darnell. (A member of Haddonfield, N. J. Monthly Meeting, Mona Darnell will open this sharing of ideas on how we as Quakers in our Meetings can learn to face difficult conflicts. Resource leaders and trainers will be available.)

September 29 is the date for the opening of the Autumn Residential Term. Those interested are encouraged to seek further information.

Write: Dorothy Rodgers, Pendle Hill, Wallingford, Pennsylvania 19086.

A NEW PAMPHLET

. . . beyond all petty divisions and estrangements we share a common destiny: we are born, we suffer, and we die.

THE VALLEY OF THE SHADOW

by Carol R. Murphy

An honest and adventuresome mind explores the meaning of death and eternal life in terms of ESP, Christian Science, and various forms of mystical transcendence.

Pendle Hill Pamphlet No. 184 70 cents.

Write: Elaine Bell,

Pendle Hill, Wallingford, Pennsylvania 19086

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.; programmed 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 825-6566. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

DOVER—Dover Preparative Meeting—Worship 10:30 a.m., Central Ave. at Trakey St. Lydia 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.

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

CAPE MAY BEACH—Near Grant St. jetty, 9 a.m., weather permitting, through Labor Day weekend. (Under the care of Seaville Monthly Meeting.)

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day School, 10 a.m.

DOVER—First-day School, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

MANASQUAN—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle.

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N. J.

MONTCLAIR—Park Street & Gordonhurst Avenue. Meeting for worship, 10 a.m. in July and August. 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 Ramsen 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 near Mercer St. 921-7824.

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

RANOCAS—Meeting for worship, 10 a.m., June 18 through September 17.

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.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

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

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

ITHACA—10:30 a.m., Jacksonville Meetinghouse.

JERICO, 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 PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

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

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

ONEONTA—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

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

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

QUAKER STREET—Mid-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, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

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, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

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. Judith Harvey, 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, David W. Bills, 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. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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 9-9728.

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.

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. Luther Warren, Clerk, (513) 382-8651.

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: June, July, August, meetings for worship, 10 and 11:15 a.m.

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

DOYLESTOWN—East Oakland Avenue. Meeting for worship, 10:30 a.m. Phone, 169-2899.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.



Ipswich Meetinghouse, England

ELKLANDS—Route 154 near Shunk. Meeting for worship 11:00 a.m. Philip Henning, clerk. Phone: (717) 924-3986.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

HORSHAM—Route 161, Horsham. First-day School and meeting, 11 a.m.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughai Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham—Jeanes Hospital Grounds. Fox Chase, 10:30 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.

STROUDSBURG—Meeting for worship at the Manor House, 9th and Main Sts., first and third Sundays, 10 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, Newport 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 Jeffreys, 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.

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

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

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Charles and Ruth Perera, South Rd., Peru, Vt. Phone 824-3783 or Anne Compter Werner—824-6231.

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 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 Ave., N.E. Silent worship, 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, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

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

Adoption

STUCKLEN—A son, WILLIAM HENRY STUCKLEN, born January 4, 1972, by Robert A. and Deborah Stucklen, of Montrose, Colorado. The father is a member of Birmingham, Pennsylvania, Monthly Meeting, and the mother a member of Albuquerque Monthly Meeting, New Mexico.

Births

DAHLBERG—On February 4, a daughter, KRISTA KATHERINE DAHLBERG, in the Fødselsanstalten in Jylland, to Pamela and Albert Dahlberg. The parents are members of Bethesda Monthly Meeting, Md.

MORRISON—On June 23, a son, SCOTT SODERHOLM MORRISON, to David R. and Marilyn M. Morrison, of Pittsburgh, Pennsylvania. The father is clerk of Pittsburgh Monthly Meeting.

PERISHO—On June 1, in New Haven, Ct., a son, CHRISTOPHER CLARENCE ROBERT PERISHO, to Robert and Marjorie Nelson Perisho. The mother is a member of Courtland Ave. Friends Meeting, Kokomo, In., and the father is clerk of New Haven Friends Meeting.

STEELE—On May 25, a son, MICHAEL JAMES STEELE, to Lois B. and James P. Steele. The father and paternal grandparents, George and Eleanor B. Steele, are members of Birmingham, Pennsylvania, Monthly Meeting.

Marriages

BAILEY-DOMINCOVICH—On June 12, in the Friends community at Lake Walk-in-Water, Lake Wales, Fla., RUTH DOMINCOVICH and JOHN BAILEY. Leslie H. Barrett performed the ceremony. The bride is a member of Summit Monthly Meeting, Chatham, N. J.

BROWN-SCHUDER—On June 3, at and under the care of Columbia, Missouri, Monthly Meeting, LINDA LEE SCHUDER, daughter of John C. and Retha Schuder, and RAY CLARENCE BROWN, son of Thomas G. and Mildred Ruth Brown. The bride is a member of Byberry Monthly Meeting, Philadelphia, and her father is a member of Columbia Monthly Meeting.

BUSH-MACMILLAN—On April 22, at and under the care of Cambridge Monthly Meeting, Mass., GIGI WALLIS MACMILLAN, daughter of Constance Wallis, and Bruce MONROE BUSH, son of Monroe Bush, of Washington, D. C. The bride and the bridegroom are members of Cambridge Monthly Meeting.

CHIRKINIAN-BLACKBURN—On June 24, at and under the care of Richmond, Virginia, Monthly Meeting, CAROL ARNOLD BLACKBURN and DANIEL HENRY CHIRKINIAN. The bride is a member.

CONSTANTINE-PETERS—On May 28, at and under the care of Rock Valley Monthly Meeting, Rockford, Illinois, ANN PETERS and ROBERT CONSTANTINE. The bride is a member.

LYON-HAHN—On November 25, 1971, at and under the care of Delta Monthly Meeting, Stockton, California, ELLEN MARIE HAHN and ED LYON. The bride is a member and the bridegroom an attendant.

MUTTI-FOUST—On June 17, in Maiden Creek Meetinghouse under the care of Reading Monthly Meeting, Pa., VIRGINIA LOUISE FOUST, daughter of E. Earnest and Barbara K. Foust, of Kutztown, Pa., and LAURENCE JOSEPH MUTTI, son of R. Joseph and Kathryn Mutti, of Urbana, Ill. The bride and her parents are members of Reading Monthly Meeting, of which her father is clerk. They will be living at Scattergood School where Laurence teaches and is in charge of the work program.

PARRY-EDWARDS—On June 10, in the chapel of Pfeiffer College, Misenheimer, North Carolina, MARTHA JANE EDWARDS and ROBERT HAINES PARRY. The bridegroom and his parents are members of Westfield Monthly Meeting, Cinnaminson, New Jersey.

WATSON-HIGGINS—On May 13, at and under the care of Rock Valley Monthly Meeting, Rockford, Illinois, LESLIE HIGGINS and DAVID WATSON. The bridegroom is a member.

Deaths

DODGE—On January 19, MABEL QUIMBY DODGE, aged 92, a member of Chappaqua Friends Meeting, N. Y. The Quimby and the Dodges were early settlers in Chappaqua. She was active in Friends Missionary Society and the King's Daughters and Sons.

LAMBORN—On May 9, ALVA L. LAMBORN, a member of Little Britain Monthly Meeting (Penn Hill), Pennsylvania. He is survived by his wife, Anna T. Paschall Lamborn; and two sisters, Helen Lamborn, of Kennett Square, Pa., and Esther L. Palmer, of West Chester, Pa.

SOLLMANN—On May 29, at her daughter's home in Guatemala, A. KATHARINA SOLLMANN, aged 88, former attendee of Providence Meeting, Media, Pa. She is survived by a daughter, Elfriede M. Sollmann; and a granddaughter, Mariana I. Sollmann.

SOLOMON—On June 21, in St. Luke's Hospital, New York, LILLIAN SOLOMON, aged 87, a member of Swarthmore Meeting, Pennsylvania. She is survived by a daughter, Camille A. Solomon, a son, Lee Nichols Solomon, two grandchildren, and three great-grandchildren. A 1906 graduate of Swarthmore College, she was known by her many friends as a person who

helped not only with expressions of concern and encouragement but also with positive action.

VANDEROF—Suddenly, on March 31, **EDITH VANDEROF**, a former member of King Street Friends Meeting and of Quaker Road Meeting, Chappaqua, N. Y. She was active in the Sunday School and Christian Endeavor Society of King Street Meeting, and in charge of the AFSC Clothing Committee of Quaker Road Meeting for several years. She is survived by a daughter, Lois Hannam, of Port-of-Spain, Trinidad; and a son, Stewart Vanderof, of Frederick, Md.

WILLIAMS—On June 21, in Doylestown, Pa., **HELEN W. WILLIAMS**, a member of Doylestown Monthly Meeting. She was for many years a teacher in Curtis High School, Staten Island, N. Y. She is survived by three sisters: Edith W. Way, of Woodstown, N. J.; Emma W. Vyssotsky, of Winter Park, Fla.; and Frances W. Brown, of Philadelphia.

In Memoriam:

Alfred H. McKinney

ALFRED H. MCKINNEY, a much loved member of Philadelphia Yearly Meeting and Chester Monthly Meeting, died June 2.

He was born in Des Moines, Iowa, but the major portion of his education was in the East. He was president of the class of 1926 of Westtown School and held a bachelor's degree in chemical engineering from Drexel Institute. He was recognized for his fine powers of leadership, and achieved remarkable success in his chosen field of chemical engineering.

He worked for 20 years with the Philadelphia Quartz Company and for 21 years for the Du Pont Company. At the time of his death he was a senior consultant for the engineering department of that company.

He was a member of the American Institute of Chemical Engineers, the American Chemical Society, Franklin Institute, a member of Panel 14 of the National Electrical Code, Tau Beta Pi (an honorary engineering fraternity) and several other professional groups.

He belonged to the Du Pont Country Club, was fifteen years clerk of Chester Monthly Meeting, president one year of the Chester Council of Churches and served one year as city chairman of the Fair Employment Practices Commission. Recently he received the David M. Choate award from the Wilmington Chapter of the Instrument Society of America. He took an active interest in the Religious Society of Friends and served for many years on its committees, especially those working for the improvement of the social order and race relations.

Alfred was honored for his integrity, his prompt and generous response to human need, and his unusual ability to make friends. He is survived by his wife, Harriet Oliver McKinney, a teacher in Chester High School; two daughters, Mrs. Roger Lieux, of Newark, Delaware, and Mrs. Hugh Bonner, Jr. of Wallingford, Pennsylvania; and four grandchildren.

JAMES WALKER

Coming Events

August

1-27—"The Hand and the Spirit" exhibition, University Art Museum, Berkeley, California, includes four paintings by Edward Hicks—three Peaceable Kingdoms and Noah's Ark. 11-5, Wednesday through Sunday. Adults, 50¢.

12—Meeting for Social Concerns of Philadelphia Yearly Meeting, Mullica Hill, N. J., 10 a.m. All are welcome. Tour of South Jersey agricultural scene in afternoon.

13—Annual Reunion of Conscientious Objectors of the First World War, 10:15 a.m., at Black Rock Retreat, four miles south of Quarryville, Pa., via Route 472. Sponsors are the Conscientious Objectors of Camp Meade, Maryland. All co's and their families are invited. Information from Clair J. Bange, 815 Broadway, Hanover, Pa. 17331. Lunch \$1.75—make reservations by August 1 to Mrs. Charles LeFever, RD 1, Kirkwood, Pa. 17336.

19-September 3—Peacemaker Orientation Program in Nonviolence, St. Stephen's-in-the-Hills, Allentown, Missouri. Write Tom Harman, 10208 Sylvan Avenue (Gano), Cincinnati, Ohio 45241.

27—Worship, 11 a.m., Old Kennett Meetinghouse, Route 1, east of Hamorton, Pennsylvania.

27-September 2—Young Friends of North America summer gathering, Gowen, Michigan. Write Penny Bliss, 4918 Walnut Street, Philadelphia 19139.

At Powell House, Old Chatham, New York 12136.

11-18—Ways to Personal Spiritual Growth—Christopher Beck, Francenia Towle, Evelyn Dane, Francis and Pearl Hall.

20-27—Exploring Modern Quakerism—Rachel Davis DuBois, Evelyn Dane, Francis and Pearl Hall.

Youth Program:

15-20—(Junior High to Adult) Music and Art Camp.

23-29—(Junior High) Basic Skills for Practical Living.

AFSC Gatherings:

4-6—Nova Conference, Camp Ahimsa, Voluntown, Connecticut. Write AFSC, 48 Inman St., Cambridge, MA 02139.

13-19—High School World Affairs Camp. Write AFSC, 1818 S. Main St., High Point, NC 27261.

13-20—Family Camp, Camp Innisfree, near Traverse City, Michigan. Write AFSC, 915 Salem Ave., Dayton, OH 45406.

19-25—Peoples Camp, Camp Hiawatha, Deer Lake, north of Grand Rapids, Minnesota. Write AFSC, 807 S. E. 4th St., Minneapolis, MN 55414.

19-25—Peace Education Workshop, Gull Haven, on Oregon coast, 7 miles south of Yachats. Write AFSC, 4312 S.E. Stark St., Portland, OR 97215.

27-September 2—Rocky Mountain Family Camp, Highlands Camp, Allenspark, Colorado. Write AFSC, 4211 Grand Ave., Des Moines, IA 50312.

28-September 3—Peace Workers Family Camp, Gull Haven, on Oregon coast 7 miles south of Yachats. Write AFSC, 4312 S. E. Stark St., Portland, OR 97215.

Yearly Meetings:

4-9—Baltimore Yearly Meeting, Western Maryland College, Westminster, Maryland. Write Ellis T. Williams, 17100 Quaker Lane, Sandy Spring, Maryland 20860.

8-12—Kansas, Friends University, Wichita, Kansas. Write Maurice A. Roberts, 2018 Maple, Wichita, Kansas 67213.

9-13—Iowa (FUM), William Penn College, Oskaloosa, Iowa. Write Bernard L. White, Box 552, Oskaloosa, Iowa 52577.

9-13—Western, Plainfield, Indiana. Write Lowell E. Mills, 203 South East Street, Plainfield, Indiana 46168.

9-13—Illinois. Write Robert L. Wixom, 813 Maplewood Drive, Columbia, Missouri 65201.

10-13—North Carolina (Conservative), concurrently with North Carolina (FUM), in commemoration of the 300th anniversary of Friends in North Carolina, Moon Room, Dana Auditorium, Guilford College, Greensboro, N. C. 27410. Write Charles Hendricks at the college.

12-17—Indiana (FUM), Earlham College, Richmond, Indiana. Write Lyman B. Hall, 1403 Briar Road, Muncie, Indiana 47304.

13-17—Pacific, St. Mary's College, Moraga, California. Write Edwin A. Sanders, 6208 Temple City Boulevard, Temple City, California 91780.

15-20—Northwest, Newberg, Oregon. Write Dorwin E. Smith, Box 190, Newberg, Oregon 97132.

15-20—Iowa (Conservative), Paullina, Iowa. Write Mary E. Autenrieth, Rural Route 1, Paullina, Iowa 51046.

15-19—Wilmington (FUM), Wilmington College, Wilmington, Ohio. Write Glenn A. Reece, Post Office Box 165, New Vienna, Ohio 45159.

16-20—Canadian, Pickering College, Newmarket, Ontario, Canada. Write Burton S. W. Hill, Box 33, Rockwood, Ontario, Canada.

16-20—Jamaica (FUM), Seaside, Happy Grove, Jamaica. Write Ernest Nugent, 11 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

18-27—Central, Rector Memorial Camp Grounds, Muncie, Indiana. Write Arthur Hollingsworth, Box 215, Westfield, Indiana 46074.

22-27—Evangelical Friends Church, Eastern Region, Malone College, Canton, Ohio. Write Harold B. Winn, Damascus, Ohio 44619.

19-22—Indiana, Quaker Haven, near Syracuse, Indiana. Write Richard P. Eastman, Box 262, Yellow Springs, Ohio 45387.

23-26—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write Edward N. Kirk, Rural Route 2, Columbiana, Ohio 44408.

Cuba. Write Maulio Ajo, Apartado 183, Banos, Oriente, Cuba.

For your calendar

September 3—Adams, Mass., First-day meeting for worship, 3 p.m., followed by message from Miriam Zahradnik, member of Mt. Toby Meeting, Amherst, Mass.

September 15-17—Weekend of Thinking and Talking about the Study of Peace. Write Earle Reynolds, POB 686, Ben Lomond, CA 95005.

John Gardner



asks:

"You know the country's in trouble and you're sick of political double talk. What can you do?"

Voting is important — but it isn't enough. Very little will change after election day.

The candidates want to please you — of course. There's nothing they wouldn't promise to make you happy. **NOTHING!**

Stop the war? Of course!
Cut taxes? Immediately!
Increase Social Security payments? Right away!
Soak the rich? Naturally.

But you've heard it before. Every fourth year comes the Year of the Big Promises. And the promises are always just great. But it turns out they were made to be broken.

What can we do to turn promises into performance? What can you do? There's an answer. Not an easy one. Not glamorous. Not quick. But effective.

The biggest political surprise in recent years has been the emergence of citizen action as a significant force. Common Cause built a nationwide membership of 200,000 in its first year of life, and has been praised as the best organized, most professional movement of its kind in history.

Discover your power as a citizen and learn how to use that

power. Common Cause, the national citizens' movement, will show you how.

— Common Cause was the chief citizen organization lobbying for the Constitutional Amendment to give 18-year-olds the right to vote.

— Common Cause worked successfully for a new law to control campaign spending.

— Common Cause is credited by members of Congress and the press with helping to produce the first real crack in the archaic, tyrannical seniority system in Congress.

— Common Cause helped to bring the House of Representatives to its first recorded vote on the Vietnam War, and continues to work to bring a legislated end to the war.

— Common Cause has played a major role in fighting for federal laws to protect the environment.

But we're just at the beginning. Today Common Cause is tackling the problems that no candidate is willing to tackle — the issues of money and secrecy that are corrupting public life in this country.

It is fighting for laws to control lobbying so that the citizens can know precisely what entrenched

special interest is spending how many dollars for what purpose.

It is working for laws to prevent the kind of conflict of interest in which a public official has a personal financial stake in the legislation he is voting on.

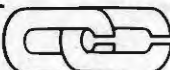
It is working for laws to end government behind closed doors, to require that the public business be done publicly.

Until we get at these problems of money and secrecy, we won't achieve any of the social goals we all want. We're licked before we start.

It's time to give this nation back to its people. The "boys in the back room" have had their day. It's time to open the doors and let the fresh air and the people in.

As you have gathered by now, we don't just take positions. We enter into battle. And there are a lot of battles that need to be fought. For more jobs. For lower prices. For better housing. For peace. But I don't need to tell you about the problems. You breathe the dirty air. You see the breakdown in both the administration of justice and in law enforcement. You feel the economic squeeze. Your children attend crowded schools. You pay the cost of inflation.

If you are one of the millions of Americans today who feel a sense of powerlessness, frustration, and anger over what is happening in and to this country... then join us. We need you. You need Common Cause.



I would like to become an active member of Common Cause. I understand that my annual dues of \$15* entitle me to receive the Common Cause newsletter plus material pertaining to special issues.

*Of this amount \$2.00 is allocated to the cost of the newsletter, available only to members (10 issues per year).
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☐ Mrs. ☐ Mr. & Mrs.** _____

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