

September 15, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today

Oh Vietnam, Vietnam . . .

How can it be? When will it stop? Who will say the word?

—from a poem by John A. Sullivan, on page 483





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THE PHOTOGRAPH ON THE COVER, by Louis P. Kubicka, is of The Queen of Peace church, along Route 1, Quang Ngai Province, South Vietnam.

On the Growing Edge

HOW DO YOU get government officials to begin to recognize the horror of America's prisons? Staffers and helpers at Friends Suburban Project in Delaware County outside Philadelphia are trying a novel approach: they have put the prison under siege. From regular attendance at monthly meetings of the prison board the pressure has spread to include a series of meetings for worship outside the prison; inside action that was made possible when eight of the activists were jailed for two weeks after protesting the Vietnam escalation but were thrown out of jail after just three days; and several attempts to visit prisoners. The latter ended on an ironic note as four nonviolent, unarmed persons stood outside in front of a gigantic locked door while the warden, armed guards and prisoners were securely bolted inside. For more information, write to Ruth Kilpack, Friends Suburban Project, Box 54, Media, Pa. 19063.

CONCERN about living conditions of farm workers in southern New Jersey came face to face with the problems of farmers when 75 persons toured the farms recently and then tried to discuss what they had seen during a Meeting for Social Concerns. Robert Tatman of the Philadelphia Yearly Meeting staff reports that some understanding was gained about the harsh economic realities of farming and the difficulty of bridging wide language and other cultural gaps between the farmers and the workers, most of whom are Puerto Ricans. When the discussion degenerated into argument, however, it led Bob to observe that the importance of the experience was "the way it showed us that Friends are very unwilling to listen even to other Friends who do not share their opinions. If we are unwilling to listen, how can we ask others to listen to us?"

Some Friends who remain in prison because of their refusal to cooperate with Selective Service:

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, Petersborough, New Hampshire: In Federal Youth Center, Morgantown, West Virginia 26505.

A Matter of Concern

Do Friends actually care as deeply and as consistently about the needs and the concerns of each other as we like to think we do? That question was brought to mind when a reader in a rather offhand way mentioned that a particular concern of his had been posted on the meetinghouse bulletin board for four months and not one person had even commented on it. Presuming that the bulletin board was noticeable and that persons attending the meeting had average reading capabilities, one must conclude that no one cared—not shared, cared—about the existence of the concern.

This lack of caring could, of course, be caused by any number of factors. Obviously, Friends cannot embrace all concerns; indeed, many of us often feel our time is spread too thinly even when we limit ourselves to acting on just those few concerns which personally move us. And some Friends do “turn us off” by their approach or their personality, don’t they?, or by being so pesky about their concerns that we finally are forced to give them a polite nod and a disinterested “Uh huh” so that we can get back to our own thoughts and interests. Perhaps, too, the Friend should not have been content merely to post the concern on the bulletin board but instead should have passed it along to the Social Concerns Committee or Worship and Ministry or some other appropriate group.

All these errors of omission are very human, and therefore very understandable. Yet our Society is not entirely human, and we find when we stop and ponder that the Divine within it seems to demand better of us. That is why the fact that a Friend—any Friend—can have a concern—any concern—posted on a bulletin board—any bulletin board—in a meetinghouse—any meetinghouse—for four months and not get any comment—any comment—should be of deep concern to each of us.

Profit or Loss?

WITH the preelection countdown now less than E minus 60 and counting, we can anticipate news from Washington of further reductions in the number of American soldiers serving in Vietnam, along with repeated reminders of how that number has steadily declined over the past three and one-half years. We also can no doubt expect an imaginative variety and impressive quantity of other types of information designed to convince the American voter by election day at the latest that everything that could possibly have been done to end the war while maintaining freedom in South Vietnam and honor here at home has been done.

We do not intend to argue about the definition of “freedom” or the meaning of “honor” and we certainly cannot quarrel with the fact that the number of American soldiers has been reduced. We do not even want to do any more than mention the fact that since 1969, 3,200,000 tons of bombs have been dropped on Indochina, which is one and

one-half times the amount dropped in all of World War II—and on all the territory involved in that war. Just as a matter of historical interest, though, while adding up those figures we remembered that many Americans were horrified back in 1964 when General Curtis LeMay, vice presidential candidate with George Wallace, suggested that the way to solve the Vietnam problem was some “saturation bombing.” In the past three and one-half years, seven and one-half tons of bombs have been dropped for every square mile of Indochina territory. How saturated can bombing be?

Rather than argue, all we want to do is point out in Friendly fashion that there are several other points of view about American policy over the last few years and especially as it has developed during the past few months. These other viewpoints have nothing to do with politics, either.

One of them is expressed by Stephen Cary, vice president of Haverford College, on page 477 of this issue and we refer readers to it without further comment.

Another is that of Eugene Carson Blake, general secretary of the World Council of Churches who was forced to express himself publicly after almost two months of trying unsuccessfully to meet with President Nixon privately and discuss the moral issues involved in the Vietnam war, particularly the “intentional bombing of dikes in North Vietnam.”

A third point of view is represented in the following telegram from Friends Peace and International Relations Committee of London Yearly Meeting sent to President Nixon late in July: “The intensive bombing of North Vietnam a widespread and merciless atrocity utterly shocks our consciences as human beings. We appeal to you Richard Nixon to bring it to an end immediately.”

A fourth and final point of view comes from a source which needs no identification: “For what is a man profited, if he shall gain the whole world, and lose his own soul?”

Oddment

“TODAY the United States faces another supreme test, in far-away Indochina. Well do I realize the misgivings many have over this ugly war. I am convinced that no one yearns more for its end than President Nixon, coming as he does from a Quaker family background.”—Address by Secretary of Agriculture Earl L. Butz, Pennsylvania Farm Luncheon, Carlisle, Pennsylvania.

Miscellany

✓ “I have a number of very strong biases. I have a deep-seated bias against hate and intolerance. I have a bias against racial and religious bigotry. I have a bias against war, a bias for peace. I have a bias which leads me to believe in the essential goodness of my fellow man, which leads me to believe that no problem of human relations is ever insoluble. And I have a strong bias in favor of the United Nations and its ability to maintain a peaceful world.”—Ralph J. Bunche, who died December 9, 1971.

Strengthened by the Power of the Lord

by Richard K. Taylor

A NUMBER of years ago, a friend of mine who was urgently seeking religious meaning for her life came to a deep experience of God in the civil rights movement. She was marching with a group of black protesters through a Southern town when they were attacked by white opponents. As they were being beaten, she was amazed to hear the young protesters pray, "Lord Jesus, forgive them, forgive our enemies."

She said she suddenly felt overwhelmed by the invading presence of Christ, making it possible for her to respond nonviolently and lovingly to the attackers. Experiences such as this, more than any theological discussions she had had, gave her a powerful sense of the reality of God and changed the course of her life.

I have sometimes wondered why there is not more written testimony to this "pathway to God." Often I hear a distinction made between "pickets" and "prayers," between those who engage in social action and those who, it is said, are more interested in the spiritual life. But my own experience—and I think the experience of many others—has been that it is precisely *in* our participation in social action that we have felt deeply moved by the presence and power of God.

My present involvement with the "People's Blockade"—an effort of peace groups to block the flow of ammunition to Indochina—has again confirmed in my mind this tie between nonviolent action and deep spiritual experience.

On April 23, a group of about 50 of us agreed to try to put our bodies in front of trains carrying weapons from the Earle Naval Ammunition Depot to ammunition ships at the end of a long pier jutting out into New Jersey's Sandy Hook Bay. Perhaps we could say with our bodies, "Let the bombs stop here—here in the U.S.A., where they are manufactured, stored and shipped." And if we did not succeed in actually stemming the flow of ammunition, at least we could create a dramatic nonviolent "sociodrama," which would put a public spotlight on the ammunition-transporting mechanism, inspire other acts of resistance to the war, and give support to soldiers and sailors unwillingly caught up in the military machine.

When we arrived at the beach down which we planned to march to the ammunition pier, we were met by police who immediately began giving out summonses and towing away cars, claiming that only local residents could use the area. People in arriving cars told us that they had been stopped by police for no reason as they approached the area. As I walked over to one police car to try to discuss the situation, an officer ceremoniously pulled a rifle out of its cover and placed it in easy reach.

Richard K. Taylor is a member of Coulter Street Friends Meeting, is active in The Movement for a New Society, and lives in a community named "Daybreak" in West Philadelphia.



Photograph by Joseph Poindexter

Faced with such harassment, and with the many Quakers in our group, it was perhaps natural that we sat down in a circle and gathered ourselves for a meeting for worship. A group of townspeople came up to the edge of our group and one, apparently thinking that we were there to engage in sabotage, began to angrily threaten us.

One demonstrator talked quietly to this person and another asked that we be given a few moments to meet in worship. Two young Friends had brought guitars, and we sang songs such as, "We are One in the Spirit, We Are One in the Lord." A Marine veteran read poems from a collection by the Vietnam Veterans Against the War. Passages were read from the Old and New Testaments and a Friend from Doylestown recited a lovely peace prayer from the Episcopal Book of Common Prayer. In between these vocal expressions were times of deep silent waiting.

In a few moments, what had seemed a tense and potentially violent situation became one of peace, filled with a warm and loving spirit. The townspeople quieted down and, when we moved off in a two-by-two march toward the pier, the police pulled their cars out of the way and let us pass. It became easy to know what George Fox meant by, "The power of the Lord was over all."

Within a short time, a train started down the tracks on the pier and I thought back to the previous night when my wife, Phyllis, and I had talked as we lay in our sleeping bags on the floor of Shrewsbury Meetinghouse about how we might try to block a truck or train. We had decided that kneeling directly in its path would best express our determination and our religious motivation. Now, as the train approached, I could see that there was some space between the undercarriage and the pier, but the idea of being run over was a frightening one.

I glanced to my left and saw Phyllis had clasped her hands and bowed her head, and I too began to pray, asking Christ for the strength to do his will. Would you understand me if I say that at that moment I felt almost unfairly undergirded and empowered? I say "almost un-

fairly" because the Spirit which flooded me made simple and easy something which, under normal circumstances, would have been very hard. I had in the past felt what I believed to be God's grace, but this time it swept in with such power that I felt nearly lifted off my feet. My spirit was completely freed of fear or even nervousness and it was easy and natural to kneel between the rails.

First a stream of water from a police hose caught me full in the face, then I felt a thud as the front of the train hit my chest and rolled me over onto my back. I grabbed a hose hanging down on the front, slid underneath the carriage, and was dragged along for a few yards, hearing the excited yells of "Stop the train!"

Stephen Cary, vice president of Haverford College, also joined in the protest at the Earle Ammunition Depot and, for the first time, violated his own conviction of not interfering with others no matter how much he disagreed with them. Here are his reasons for trying to block the ammunition carriers.

First, it seems to me that as this endless war drags on—and now once again escalates—it carries with it an ever increasing measure of **mindlessness**. More and more, the men and women who are caught up in fighting it, in supporting it, and in supplying it do so **not** because they believe it is right, but because it is there. It's a job. It's orders. It's policy. The government is responsible. I just do what I'm told. This is the attitude that chilled us in Adolph Eichmann. To oppose it—even to blocking the actions that flow from it—does not seem to me to be preventing others from doing what they feel is right. It prevents them only from doing what they are told to do.

Second, there comes a time when one perceives an evil to be so monstrous that conscience compels new commitment. Presumably, if the freight cars I sought to block had been loaded with Jews on their way to the crematoria, my government would have stood with me on the causeway instead of turning on the fire hoses and throwing me in jail for illegal trespass. As it was, the cars were not filled with Jews. They were filled with bombs for our carriers and shells for our destroyers. But how much less obscene than the crematoria is the spectacle of American technology raining endless death from its sanctuaries in sea and air on a nation of bamboo huts and rice paddies? And for no other reason than to repel an invasion of Vietnam by Vietnamese, across a line that was explicitly stated by international agreement **not** to be a boundary, and which only became one because the United States government and its Vietnamese clients refused to hold an election that would have obliterated it forever?

The death that flows from this tragic history is more impersonal and antiseptic than the deaths of the crematoria, but the result is the same: a people driven from their homes, a culture destroyed, millions slaughtered, and for my part, I doubt that God makes His judgments on the basis of the niceties.

Where then does one draw the line in this situation between good citizenship and irresponsible trespass? I drew it at the point of trying to halt the export of death in a war I believe to be wholly wicked, and wholly unjustified. I think every American should decide, now, how far he will go toward the crematoria before he draws it for himself.

When the police pulled me from underneath and laid me to one side, I was feeling so happy and lighthearted that I was tempted to just lie still and bask in the sun. But since others might think I had been injured, I got up on one elbow just in time to see Phyllis, lying prone and with hands still clasped, being carried away from in front of the train.

Nineteen of us were arrested that day, but those who weren't also had some powerful experiences. Ginny Coover, who has been working with us in The Movement for a New Society, had brought her guitar, which she strummed on one side of the fence while she talked to the Marine guards on the other. The officer in charge expressed interest in the guitar and Ginny immediately passed it over the barbed wire to him. What could the tough Marine do but play a song or two, to the appreciative applause of demonstrators and his own men!

On June 11, when 200 of us marched to another part of the track singing "Praise the Lord and Block the Ammunition," it was again a time when "the power of the Lord was over all." The action of planting a 12-foot wooden cross and Star of David on the track, the worship service we held as we sat on the rails, the calm and nonviolent response to the rough detainment by up-tight

Marines, and the subsequent singing, worship and dialog at the Marine barracks where we were held—all lent to the feeling that the love we tried to express brought us into a deeper harmony with a radiant Spirit, who is Love.

Prison experiences for the more than 100 people arrested so far have included boredom, frustration and even fearfulness—two male demonstrators have been raped in jail by other inmates. But there also have been deeply meaningful times of shared worship and breaking down of barriers between prisoners and prisoners, prisoners and guards.

If we recall our own Quaker history, perhaps there is some continuity between early Friends and these con-

temporary experiences of risk-taking action and apparent spiritual power. Thousands of early Friends spent time in prison and testified to the power of Christ who sustained them as they faced conflict and persecution.

Certainly there are millions of people who have experienced God without ever going near a nonviolent demonstration. And there are probably thousands of demonstrators who would not interpret their actions in spiritual terms. But we need to recognize, it seems to me, that there is not necessarily a dichotomy between social action and deep spiritual experience. Quite the contrary, nonviolent action, which can force us to reach out for sustaining power beyond ourselves, seems often to be the occasion for powerful encounters with the spirit of Christ. And the spirit which we meet is no static, shallow being, indifferent to the world's injustice and suffering, but a deeply radiant power strengthening us to live in love and to work for a world more in harmony with God's coming kingdom of justice, mercy and peace.

Thus, many of us find social action and spiritual search belonging together, as in this rephrasing of the familiar words from Micah: "What does the Lord require of you, but to work for a just society, to act with love toward your neighbor, and to walk humbly in harmony with God."

What Does Ministry Mean to Friends?

by C. Anthony Junker

RECENT STUDIES by several religious groups have led to a growing interest in the role of laymen as agents for justice and reconciliation within the institutions of society.

Since our lives are increasingly centered on institutions and since the laity of the church are primarily responsible for the operation of these institutions, it would appear reasonable that a mission of the Church would be to encourage and enable its laity to bring about change where necessary within those institutions. In this way, some of the inequities and inhumanities which individuals are subjected to by society can be alleviated, and lay persons can come to live more complete Christian lives, practicing Christianity seven days a week.

Quakers I have spoken with usually see an immediate connection between lay ministry and Friends' traditional witness for social concern. Friends, however, can have trouble with the concept of "laity," and the implied division between religious and nonreligious activities.

Friends have not recognized sharp lines between religious life and daily work or involvement. Ideally, the two are one and the same or at least interconnected. If deeply felt, one's beliefs carry over into all of one's actions, including one's daily work.

This principle is reflected further in Friends' attitudes toward ministry: The Spirit lives in each individual. The responsibility for ministry falls upon all. In nonpastoral Meetings, ministry is not to be delegated to special individuals. Hence Friends employ no clergymen, and no distinction between "laity" and "clergy" exists. In this context, it is not always easy for a term like "lay ministry" to have clear meaning for Friends.

Its use by the various denominations today refers to a particular aspect of Christian ministry. It refers to the individual's role as an agent for the creation of justice and reconciliation within the institutions of society (places of employment, government, civic associations, political parties, unions, schools, and so forth). Typical objectives within institutions might be to create better working conditions or more humane treatment for individuals, institute fair hiring or advancement practices for the races and sexes, and improve the delivery of health or education services.

Lay ministry is founded on several basic observations or assumptions about life in contemporary society.

Institutions play a basic and necessary role in providing goods and services in a complex society; as such, they exert strong if not dominating influences over all our lives.

C. Anthony Junker is representative from Philadelphia Yearly Meeting to the Lay Ministry Coordinating Committee of the Metropolitan Christian Council of Philadelphia. "The term 'lay ministry' is not easily understood by Friends," he writes; "the term 'ministry for institutional change' may be more helpful." An architect who is concerned with planning for low-cost urban housing, Tony Junker is a member of Central Philadelphia Meeting.

Most institutions, either from inception or with passage of time, come to exist as ends in themselves, rather than as servants of human need. Persons working within institutions and those being served by them are often subjected to forces which are unjust or inhumane, are inconsistent with Christian values, and which require behavior contrary to Christian teachings.

Institutional change is possible, but difficult. It requires a focused effort on the part of people who know institutions best, namely the people working within them.

The laity already is located in the secular institutions of society, and a new sense of Christian vocation can be found by individuals who view themselves as agents of institutional change in their jobs and daily activities.

On the face of it, the concept of lay ministry might seem identical with what Quakers have been seeking to do for centuries. Prison reform and treatment of the mentally ill, for example, are well-known fields in which Quakers have been instrumental in changing the institutions of society.

There are, however, several significant differences between traditional forms of Quaker witness and the current concept of lay ministry.

First of all, emphasis is on changing institutions from within, rather than from without. Actions (such as protests by people outside an institution) can be useful for raising problems and dramatizing issues, but they often are inadequate for developing solutions that have staying power within the ongoing life of the institution itself. Concerted efforts over extended periods by individuals involved in the daily life of an institution often can be a more effective resource for change. Lay ministry relies mainly on sustained action from within.

Second, in lay ministry the individual normally works in a group. Experience with institutional change has shown that a support group of similarly motivated individuals is important in working within institutions. Few individuals are so strongly motivated as to move ahead of the crowd and press for change alone, particularly where their jobs might be jeopardized. Also, even if an individual has such motivation, he must think through his objectives and formulate action strategies on his own, without benefit of the insights, knowledge, and sympathy of others.

The support group aids individual ministry by functioning as a sounding board for analyzing and understanding problems. It provides assistance in planning appropriate actions, and, when necessary, it acts as an organized and visible group in support of a particular action or program.

Support groups generally fall into two categories: Those located within institutions, composed of workers in the institutions, and those in congregations or Meetings, composed of workers in a number of different institutions. In both, the group functions to support individuals in their concerns.

Third, change agents often will find themselves participating in worship experiences with others of different religious denominations. Since support groups often are located within particular institutions, they tend to be inter-

denominational, although members are likely to share a common base in Christian thought within the lay ministry movement.

Friends participating in support groups would bear group witness oftener than individual witness and would work closely with members of other denominations, even to the extent of seeking insight and guidance related to particular issues in common worship with non-Friends. This, too, is different from the usual Quaker witness.

Another aspect of lay ministry is its particular relevance to those already involved in the establishment.

Witness that involves large-scale, dramatic confrontation is not the way for many. Lay ministry is flexible and open-ended in this regard. Individuals or groups can identify their own issues and act upon them as they are moved to do so. In fact, an important part of the overall strategy of lay ministry is creating change without endangering one's position in the institution, since losing one's position usually means forfeiting one's long-term effectiveness in creating change from within.

That is not to say that issues are to be avoided or confrontations shunned. It may mean, however, that actions be carried out in a spirit of openness, patience, and loving concern. The support group, by developing a spirit of love and understanding within it, can be instrumental in spreading this spirit within an institution and in communicating its concerns in a firm and positive manner.

In the greater Philadelphia area, the development of the lay ministry movement has become the charge of the Metropolitan Christian Council of Philadelphia, assisted by TEAM (Training Ecumenically to Advance Mission) and MAP (Metropolitan Associates of Philadelphia).

Twelve prospective lay ministry "trainers" have had intensive training. When this initial phase is completed, the program calls for these trainers in turn to train seventy lay ministry "enablers" in various denominations between October 1972 and March 1973. Each enabler will be expected to help organize a support group of change agents as a part of his or her training. After training, the enabler's principal duties will be training other enablers and helping lay ministry groups get started. Materials are also being developed to help guide groups which are functioning or will be in progress before the first group of enablers are ready to go to work. In this way, it is planned that present lay ministry support groups will be sustained, and the number of lay ministers will multiply in an increasing manner as the movement grows in strength and momentum. It is hoped that eventually, from these relatively simple beginnings, the impact of lay ministry will be felt in concrete changes within the institutions of the region. As a pioneering effort in this area of concern, the Philadelphia experiment may become a prototype for the development of lay ministry across the nation and possibly around the world.

Lay ministry, a quiet strategy, can produce immense results. It would appear to have particular relevance to Quaker testimonies and offer ways for Friends to extend their beliefs and spiritual efforts more fully into their daily lives.

Christian Radicalism

by Art Gish

THE ESSENCE of Christian faith is found not in doctrines, creeds, or rituals, but in the quality of the life we live.

The call is to follow the Light. That is what binds together Quakers, Anabaptists, Franciscans, and other radical Christian groups.

The basic question is: Will we follow the Light the whole way, or only when it is convenient?

Christian faith is radical.

Jesus said, "Unless you renounce all that you have, you cannot be my disciple." It is to seek first the Kingdom, to have a singleness of purpose in life. It is to follow the Light, regardless of situation or consequences. From this perspective, situation ethics is seen as a conservative sell-out.

Radical Christians are to do what is right, no matter what the cost.

Following the Light becomes radical when we see it affecting all of life, when it is not just a First-day affair, but consumes our whole life. It applies equally to individuals and Meetings. Both must be obedient to the Light. It applies to the personal and social realms.

A debate goes on between the social-gospel people and the personal-gospel people. The problem is: Both accept only half the Gospel, for the Gospel includes both. One group opposes war. The other opposes smoking. Few oppose both. Each day, we kill three hundred more in Indochina, but each day in the United States six hundred more are killed by smoking.

When will we learn that anything that kills people is a moral issue?

Early Quakers opposed personal and collective evil. The Gospel becomes radical when we begin to see how it affects the totality of life and when it becomes a lifestyle.

Following the Light means nonconformity to the world.

The Light we follow is different from the darkness of the world. We will stand over against the prevailing attitudes, for the spirit of the times usually is in opposition to the Light of God.

Joshua told the Israelites to "choose this day whom you will serve." We also must decide which gods we will serve. Jesus did not say that we should not serve two masters, but that we cannot.

We must be clear on where our allegiance and loyalties lie. What the Light calls us to is about the opposite of what our society expects of us. Peace with God means conflict with the world.

This means we will not be allied with forces defending the status quo, and we will not help support, maintain, or defend the old order that is passing. It is tragic, but true, that most persons spend most of their lives helping per-

Art Gish, who lives in Philadelphia, is a member of the Church of the Brethren. His article is based on his William Penn Lecture during the 1972 sessions of Philadelphia Yearly Meeting. He is a free-lance writer and speaker and an itinerant preacher.

petuate the things they say they oppose. The Kingdom of God stands in opposition to the old order, and so we are called to come out of Babylon.

If we take this seriously, we will soon find ourselves standing with the poor and oppressed, the captives and imprisoned. We will be revolutionaries.

Following the Light will bring simplicity.

Simplicity is singleness of purpose, the opposite of going in twelve different directions at the same time. It is to know the difference between the essential and nonessential. It is to have clarity of sight. We need to begin to see how our affluence is destroying our vision and vitality.

Jesus said: "Do not lay up for yourselves treasures on earth, for where your treasure is, there will your heart be also," and, "it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom." Let us not fool ourselves.

Our affluence is eating at our souls. It is destroying our vision. We are controlled and dominated by it, and we cannot let go. To be faithful, we will free ourselves from all entanglements that prevent us from responding to the Light.

We need to also see the connection between our affluence and violence, both how it destroys the lives of others and the environment. It may be that our military presence around the world is necessary to preserve our exploitative standard of living.

John Woolman said: "O that we who declare against wars, and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundations and motives in holding great estates! May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourished in these our possessions. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast."

Following the Light will mean opposition to dehumanization and depersonalization. We must deal with this on all levels, but let us use the personal level of sexism. We turn people into sex objects, but it goes deeper than that. There is a strong push for depersonalization of sex and reduction of covenant into a contract or relationship of convenience. At best, this is mutual exploitation. To argue for casual sex or contract marriages is to sell out to the depersonalizing forces of our society. Sex is common; love is scarce.

I find it curious that people who talk about Jesus and about following the Light on other subjects are so ready to dismiss what Jesus said on this subject. I guess we only want to follow the Light when it fits our views. It is especially tragic when social radicals who claim to be working for a more humanistic society dehumanize their wives, husbands, and others. Adultery is just as wrong now as it was two thousand years ago, for it is just as dehumanizing and destructive. The seventh commandment is just as important as the command not to kill.

Sex takes on its true meaning in the relationship of covenant. Covenants can be violated but never broken. But we are afraid of covenants and deep commitments and so accept the sick standards of society. Before you

reject the Biblical understanding of sex, be sure you know what you are rejecting and what you are accepting. No movement that I know of ever went very far and rejected a covenantal view of sex.

What is the Light we are to follow?

There are many understandings of what the Light is, but George Fox was clear. The Light we are to follow is Jesus Christ. The early Quakers did not call people each to follow their own light but called all people to the one Light. The idea that I follow my light and you follow your light is neither Quaker or Christian. It is a sophisticated excuse for stubbornness and unyieldness to the Light, and it will tear Meetings apart. Consensus is impossible unless we are willing to subject our pet ideas to the one Light. The one Light can bring us to unity. All else divides and alienates.

A strong emphasis on the Light or Spirit is important, but it is also dangerous.

All kinds of evil have been justified as being guided by the Spirit. It is important that any Light we receive always be tested. You need to test your leadings with your Meeting. We should never make any important decisions without consulting our brothers and sisters, but you also need to sink your roots deep into your Quaker heritage and the Biblical message.

Meetings also need to test their leadings. Quaker history and the Bible can be important checks on our tendencies to be unfaithful. Revolutionary faithfulness is Biblical. I wish Quakers would know the Bible today as well as George Fox knew it.

Quakers have a form of godliness that I admire, but often Quakers lack the power. Where is that power that early Quakers had? Do you know the same power in your life that George Fox knew? Have you ever really come to terms with the Light and submitted your whole self to it? Have you committed yourself to following the Light wherever it may lead you?

We need to be clear about our faith in God. We need to proclaim judgment on the old society—and also hope.

But what kind of hope? Based on what? I am convinced that faith in the goodness of humanity is too shallow. Goodness is a result of following the Light. Our hope needs to be rooted in a deep faith in God, the Lord of history who will establish His Kingdom. Our hope needs to be in God.

You have testimonies not to keep you pure but to bring others to conversion and repentance. They are meant to be aggressive, not defensive. Quakers need to be more active in making their faith known. You need to preach what you practice. You have the responsibility to keep making your witness known.

The strength of your witness will depend largely on the strength of your Meetings. Your Meetings, and you personally, need to be committed to the Light. Unfaithfulness is our only real problem.

But you also need to be committed to each other. Do you deeply share with each other and support each other? Do you have a strong bond of community? The basic thrust of your witness must come out of your Meetings.

Let your testimony relate to all of life.
Do not be ashamed to talk to people about their relation to God.

Confront the power structures with their evil.
Reinstitute the lamb's war.

Let George Fox's words be descriptive of modern Quakers: "And in this life, power and wisdom of God that is endless, ye are a terror to all that are in the unjust and unequal doings, and all the defrauders, cozeners, cheaters, overreachers, liars, and wrong dealers. . . . Your life and your words are a terror to all that speak not truth in their dealings . . . your lives do judge them and are a judge to them; and through your constancy, faithfulness and life, which is everlasting, ye bring many to amendment."

The Return of the Prodigal

MY PRODIGAL SON is home again. He has eaten the fatted hamburger, worn the new silk shirt, put the ring back on his finger. The welcoming kinfolk have slipped away and we are left alone with our joy.

Or our grief.

I do not know this sad-eyed, hairy stranger. He sits quietly, watching the other children as they recite the family news, voices tumbling over each other in their excitement. Whether he is listening as he watches, I do not know.

His voice, when at last he speaks, is a little faint, very slow, and almost shy. It is a polite voice, one to use for strangers, and I cannot bear to hear it.

His feet are bare and very brown, slender, and beautiful. His hands, too, are brown, even the palms. His shirt is open to the waist showing the same smooth brownness.

My son was—how can I remember what he was? I thought he was quite different. I remember his laughter, his quick, eager voice as he wove a story for our enjoyment. I remember his love.

Perhaps he does not know us either. Is he still hidden from us, waiting, deciding whether to return? I could not bear it if he left again. I want to care for him, even though he hides from me.

He rises and stands looking about him, uncertain where he once was sure.

I rise, too, and as I walk toward him he puts out a hand. I touch it, then open my arms. I hold him like a small child for a moment, and he rests his cheek on mine.

This, then, is how it will be. Our memories and his, our hopes and his desires will meet in love. Whatever my son was, he will never be again. Nor will I. The rupture was too great. But out of this pain will come a new family.

And so, tentatively, we begin.

LOIS RENSBERGER

Lois Rensberger is a member of the Silver Street Mennonite Church in Middlebury, Indiana. She is a "free-lance writer, housewife, and full-time human being." As avocations she lists, "staff volunteer in a coffeehouse, visitor to my son in the Federal Youth Center, Ashland, Kentucky, and God's child."

A Friend with the King

Letter from the Past—260

SOME TWENTY YEARS AGO, when Elizabeth II was crowned queen of England, one of these letters was entitled "Queens and Quakers." Since then, by something like "women's liberation," female heads of states have proliferated in other countries, like Denmark, Israel, India, Ceylon. Male rulers still predominate, though, as they have during the Quaker past. Today's title therefore is limited to the masculine singular and lacks the alliteration of the earlier title.

Although the reign of Charles II (1660-1685) was the period of longest and worst persecution for Quakers, there were some personal amenities between the monarch and these subjects. Robert Barclay had family ties with the Stuarts and addressed his famous *Apology* to the King in a rather individual way. Repeatedly William Penn, Margaret Fell, and other well-known Friends appealed personally to him on behalf of imprisoned victims. It was Charles who soon after his accession sent a mandamus to the authorities in Massachusetts Bay Colony to stop the executions of his Quaker subjects and who promoted the release of a large list of Friends in England by the great pardon in 1672. One day in between, Pepys' *Diary* could report (December 21, 1667): "The Quakers had very good words from the King himself."

A unique personal relationship is suggested by the case of Richard Carver. He is brought to our attention anonymously by a letter from Ellis Hooke in London to Margaret Fox, dated January 16, 1669/70. It tells that among those applying on behalf of Friends directly to the King was "one that is John Grove's mate." The letter says: "He was the man that was mate to the master of the fisher-boat that carried the King away, when he went from Worcester fight; and only this Friend and the master knew of it in the ship, and the Friend carried him ashore on his shoulders. The King knew him again, and was very friendly to him; and told him he remembered him, and of several things that was done in the ship at the same time."

Ellis Hooke explains that this Friend in the past had never sought anything for himself but now asked for the release of one hundred ten Friends mentioned on a paper that he brought, who had for six years been imprisoned



with praemunire. A month later Ellis Hookes writes of a later visit by the same Quaker seaman: "He had a fair and free opportunity to open his mind to the King: the King has promised to do for him, but willed him to wait a month or two longer."

These letters were published in 1841 quite accurately in a valuable collection called *Letters, &c. of Early Friends*, (pages 169-173, edited by A. R. Barclay), and were republished in the rare Birmingham periodical *Monthly Record* for 10th month 1878, under the heading "Letters of Early Friends." Thomas W. Marsh in *Some Records of the Early Friends in Surrey and Sussex*, 1886, pages 71-73, reprinted at length the latter account on the assumption (or knowledge?) that Richard Carver was a Sussex Friend.

For the identification of this former benefactor of the monarch we are indebted to one of the many brief endorsements by George Fox. On the first-mentioned letter, he wrote in his scrawly hand: "of paseges consarning richard carver that carred the King of his backe."

The general situation is well summarized in this account: "The event with which this Quaker seaman was associated—the escape to France of Charles II after the battle of Worcester in 1651—was preceded by adventures of thrilling interest. . . . For forty days, under various disguises he moved from place to place; and eventually having arrived at Brighton, then an inconsiderable place—a mere fishing station—his friends engaged the captain of a fishing smack to land him and Lord Wilmot in France." When they drew near a harbour the tide failed and there they went forward in a cock boat, and finally in shallower water carried on the backs of sailors ashore.

The barge in which they made this final voyage is described as a coal barge not above sixty tons and had as master one Nicholas Tattersall. The crew was four men and a boy. They left the night of October 4 from near Brighton and arrived next morning at Fackham on the French coast.

Samuel Pepys, the famous diarist, collected several different reminiscences of these events in writing. The King himself was an eager reporter of his experiences, and as late as 1680 he gave Pepys an interview, which the latter took down in shorthand, and the next day supplemented it with notes based on answers by the King to questions.

One of these additions gives this information: "One of the sailors was named Thomas Tuppen, the mate was Richard Carver, and the ship's name was *The Surprise*". Thus Charles himself confirms George Fox's identification of the sailor. These notes were published by William Matthews in 1966 in his book, *Charles II's Escape from Worcester*.

Later events can be culled from other sources. According to the registers of Munster Quarterly Meeting in Ireland, "Richard Carver, shipmaster of London, died at Cork, 8 month 19, 1670" (Joseph Smith, *Supplement to a Descriptive Catalogue of Friends Books*, 1893, page 76). After his death, his widow appealed directly to the King by letter. That was printed in *Extracts from State*

Papers relating to Friends, as though it belonged about 1662, but it is undated, and of course is later.

She writes: "My late husband, Richard Carver, was not only an honest and faithful subject to thee, but (by the providence of God) was made an instrument of great service unto thee in the day of thy calamity to carry thee from the English shore between Shoreham and Brighton into France, gladly serving thee, O King, in thy then great distress, though he knew if he had been discovered he must have lost his life for it, whereas if he could have discovered thee to thine enemies he might have had one thousand pounds. Yet neither did the promise of such a reward, nor his own poverty with the hazard of his life tempt him to unfaithfulness, but then, and to the day of his death did remain faithful to the King, desiring no other reward of the King in his lifetime than the delivery of some of his friends (called Quakers) out of prison, but it pleased not the King to answer his request."

It will be seen how exactly her review agrees with what we learned of the case from other sources. But she herself is now ready to ask a personal favor. She concludes:

"And whereas after some time, my husband dying, I was left a poor and desolate widow with three small children, I therefore do request that the King would be pleased (in tenderness and nobility) on consideration of my deceased husband's faithfulness and service to thee, to [?] consider the low estate of me and my fatherless children, knowing that he that shews mercy shall find mercy.

"Mary Carver, the late wife of Richard Carver"

This letter shows by its plain language (*thy, thee*) and its good diction either an educated Quakeress or a literate writer on her behalf.

I find only one other reference to the family. It is in the register of deaths of London and Middlesex Quarterly Meeting; there is none under marriages or births. It says: "Isaac Carver, died of teething 6 m. 14, 1671 aged about 1 year, son of Mary, a widow of the parish of Magdalen, Bermondsey, belonging to Southwark Monthly Meeting, and was buried in Southwark burial ground."

Unless my friends who search the Seventeenth Century original port books at the Public Record Office can locate references to ships or voyages with Carver or Grove listed as master, this remains all that I can now report. Thomas Ellwood's *Life* under 1670 refers to John Grove of London as "a choice Friend and sailor, who was master of a vessel and traded to that Island" [Barbadoes].

It is a surprising coincidence that in 1690, near forty years after Charles II escaped to France, his brother, James II, defeated in Ireland at the Battle of the Boyne, likewise was assisted in flight to France by a Quaker. At least, according to information sent to the editor (John Barclay) of the *Life of Joseph Pike*, Francis Randall, of Randall's Mills near Enniscorthy, being known to the King, defended him from capture by Randall's own employees, and sent his son with fresh horses to escort him to Duncannon Fort, where a French ship of war was waiting to receive him.

NOW AND THEN

Quaker Views from Vietnam

Hanoi, July 20, 1972

Hostile planes knife through cold and silent sky.
Hoarse loudspeakers signal the approach.
The sirens that I heard in London—
Another land, another time, another pang of history—
I hear again.
Theirs is the raucous call known well to ears that have
heard war before.

Who goes there overhead? Is he
From the plains of Kansas, green slopes of Vermont,
The soft-voiced south, the uproar of New York,
The ever-greening Northwest U.S.A.?

Who up there knows what I see here?
Look! There goes the enemy!
A sweet-eyed child chubby-legged on a bike,
A mother caring anxiously for her young,
A slender girl bent over green shoots in a paddy,
A rider off his bicycle and sitting by a hole—
The single-occupancy shelter designed to beat the bomb.

Men, women, children . . . the enemy is everywhere!
And the targets abound.
The factories, ports, rails, homes, hospitals, dikes
That hold the salted sea from land,
Or coursing rivers that bring green life.
Or death.

Who sits underground?
I sit in concrete shelter rooms
and talk of war.
With a Vietnamese surgeon whom war has forced
To new techniques of saving lives.
An Indian of supreme dignity who
Presides over the international group
Named to control the agreement of men who
Decided 18 years ago to supervise a peace that hasn't come.
An actress who knows the studios of
Paris, London, Hollywood,
Now to find, falling asleep at night,
That her pillow is wet from tears
Brought forth by sights of war and thoughts of men
Her country has sent to ride the skies on tubes of death.

Oh, Vietnam, Vietnam.
I know your gentle, slow and graceful people in the south,
And now I see here, in Hanoi, the same soft sweetness,
The same deep love of life and land,
The same people, the same clothes, the same words,
As those I know beyond the Ben Hai.

Oh, Vietnam.
In the enveloping heat of July, another flush comes to my
face.
How can it be? When will it stop? Who will say the word?

JOHN A. SULLIVAN

Em Tam and His Water Buffalo

EM TAM had been living with his maternal grandfather in the village of Son Boc in Quang Ngai Province ever since his mother was shot and killed last year as she was carrying rice to market. Earlier, his father and then his stepfather had been killed by the war, too.

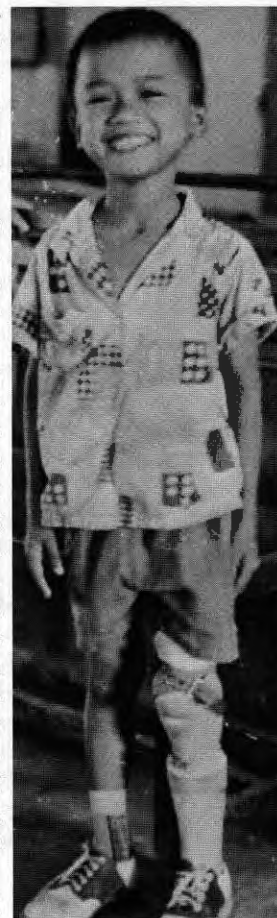
For the past year Em Tam had cared for his grandfather's two water buffalo, awakening them each morning and riding them to the paddy fields. Em Tam liked the morning trip to the fields since the older people in the hamlet joked with him along the way and as an eight-year-old, he felt important astride his grandfather's strong buffalo.

Em Tam was still too little to handle the large paddy plow. So, while the men and older boys were doing heavy plowing to prepare the fields for the young lime-green rice shoots to be transplanted, Em Tam scurried off to the irrigation stream for some fishing. Later in the morning as the plowing finished, Em Tam led his buffalo for a refreshing swim in a bomb crater which had been widened into a small pond.

One day last April Em Tam had just finished bathing the buffalo and was leading them across the paddy fields to a grazing area when he noticed many South Vietnamese soldiers approaching him. Suddenly five of them opened fire. First they shot the two water buffalo. Then they shot Em Tam.

Em Tam's grandfather had heard the shots and came running from the hamlet to find his grandson wounded many times in the legs and stomach. One bullet had taken a nick off the top of Em Tam's left ear. Meanwhile, the soldiers were busy making a fire and butchering the buffalo for their noon meal. They paid no attention to the old man or to the wounded boy he picked up and carried home. Later at Quang Ngai Hospital, doctors had to amputate Em Tam's left leg below the knee as well as operate on his stomach and bandage his ear.

Despite it all, Em Tam today is a friendly, affectionate young boy. His warm character, wide grin, and fuzzy hair have won many friends among the staff and patients at American Friends Service Committee's Rehabilitation Center in Quang Ngai, where he has been fitted for an artificial leg. He hopes to soon return to his grandfather, and then to the rice fields. But he says work in the fields will not be as much fun without his two buffalo.



DAVID PAUL BARTON

Why Is Man?

by Floyd Schmoe

A FEW WEEKS AGO I remarked in public that I was thinking of writing a sequel to my book *What Is Man*, which I would title *Why Is Man*?

Already my friends are asking: How is the new book coming? Well, I am still thinking about it, but, unless I come up with some better answers than I have so far arrived at, it is going to be a long time before I write the book. The problem is that the more I think about it the more it puzzles me. Still, I believe it is a proper question for a man to ask himself, and no doubt it is a question every thinking person has at some time or another asked himself. Why am I? What is the purpose of life? What good is a man anyway?

Actually, as a biologist and a philosopher, I can find many more arguments against man's existence than I can find in favor of it. Yet I feel there must be a reason for all things that are natural—and man is as natural a product of earth as is a tree or a fish. Being of scientific mind, I must also ask myself: Is this feeling for purpose reasonable? Perhaps it is only wishful thinking—and can wishing make it so? This brings up the problem of faith, but what does faith have to do with purpose?

The first commission given man, according to the story of his creation as related in Genesis, was: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man obviously has done very well with this command—so well that already he has arrived at a point of diminishing returns.

So, my conclusion must be that man was not put here for the good of earth. Earth got along surprisingly well for millions of years before man arrived. The sun rose and set, flowers bloomed, birds sang, the skies were blue and the waters clean. Actually, man has done more damage to the world during the past ten thousand years than all other animals have done in ten million years, and it may be that the best hope for the survival of earth as a sanctuary for life would be the removal of man.

On the other hand, earth may be expendable. Men act as though they think it is, but if we leave earth where do we go? The moon and the other planets do not seem to offer much promise. Again the Bible says that once we depart this world (if we have been good) there is another world prepared for us, a finer and a better world. If this is true, it might appear that the sooner we depart

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the better for us as well as for the earth. True, the more imaginative astronomers predict that there are other worlds, perhaps bigger, perhaps even more fruitful than this one. In fact, there may be millions of such earthlike worlds, and the moon may prove to be a good jumping-off place for them, but so far, I fear, transportation facilities are inadequate. Personally I reject the "four horsemen" as a means to an end, and even live travel via NASA's rockets is still much too expensive for me.

A number of religions and religious philosophers tell us that actually the purposes of man are not of this world. The purposes of man, they say, are to praise God and to glorify Him. Looking at the ledgers of man in this field, however, I can find few credits and many debits. It would seem to be that man's temples have grown smaller, his songs of praise less sincere, his altars more base.

How can one say that man glorifies God when the sins of modern man—so-called civilized man, even "Christian" man—are more sinister, his hates more violent, his wars more bloody than even the lusts of animals and the wars of pagans? Man should glorify his Maker but he does not.

Other philosophers have said that the purposes of man are to seek knowledge, to grow in wisdom and understanding, and to become perfect. Man has grown remarkably. Physically he has developed an amazing body—fragile, subject to decay, and doomed to eventual death, but still amazing in its complexity, sensitivity, and its ability to reproduce itself.

Mentally, also, man has developed an even more amazing intellect. His abilities of conceptual thought, of imagination, and of memory are phenomenal. Spiritually, man has risen well above his fellow creatures, although in that respect he has perhaps only begun to evolve.

Yet it is only in this world of the spirit that I have been able to see purpose, and so far the only answers I can find for our question lie in this direction.

Man is endowed with life, and life to me implies a certain divinity. The most striking characteristic of life is not motion, but growth; yet growth without discipline can produce monsters. Only under discipline can it approach perfection. Further, it would seem to me that love must be the name of this necessary guidance and restraint. It can also be the incentive, a stimulating and sanctifying enzyme essential to creative growth.

Yet this is not the answer. It only points the way toward an answer. It is of the nature of man (as of all living things) to grow, and so I have no fear for his physical development.

It is also of the nature of man to seek to know. He has been richly blessed with curiosity—so I have no fears for his mental development. But is it of the nature of man to love? The kind of love I have in mind falls within the world of the spirit, and it is here that man is so pitifully underdeveloped. So it would seem to me that to learn to love creatively should be man's greatest concern. Without love, there can be no beauty, no perfection, no purpose. Man without a redeeming love becomes quite nonessential.

A Conundrum

I have a question to put to thee.
If I were only half of me,
Would I be I?
If egg maternal that once made me
Had met a seed from a different tree,
Would I be I?
Or he or she?
Or maybe only half of me?
If I would still be I,
I wonder if I'd wear a tie?
If I were someone else than I,
Would life have simply passed me by?
If I were only half of me,
Which half of me, oh, would I be?
The right side up the length of me?
Or straight across from hip through
knee?
Perhaps like can of soup I'd be—
My concentrated half of me
To mix with half from different tree.
Then new solution would I be.

If I were only half of me,
It's hard to see
Who I would be.

MARGARET DURGIN

Entry from a Friends Journal

I loved the Society of Friends we were
I loved our plain greetings
I loved the silence in which we sat
I loved our lamplit meetings

I loved the valleys of our mind
I loved the outcropping rocks of right
I loved our murmurous talk
on the benches of our nights

I sit now in the house of our meeting
reflecting or call it praying
that our light is trying, is seeking
to flame in silent saying.

MELVIN H. BERNSTEIN

Rain

The pettiness of dailyness
hems me in with continual
needles and pins annoyances,
hindering my progression
toward the infinitely
beautiful, the vast silence,
the light, the home place.

If the believing on which
I frame life is warped,
my apology must be superficial;
for my wholeness and integrity
are buoyant only as I meet
life's situations with self-giving,
however self-defined that giving be.

POLLYANNA SEDZIOL



Photograph by Joseph A. Levine

Grasses in a Pond near the St. Louis Dam, California

Meditation: Sunshine Through Screen

Screen square crosshatch minichecks
gleam
side by each encased as beam, phasing
glowness through loneliness
to rays aligned in mesh.
There is startling light without.

Self separate bodily limit of flesh
filters love flash to knowable form;
this rayshine reaching
from radiant bright
blends with a light held within.

NANCY BREITSPRECHER

City Evening

I watch the flowerhead of the sun
go down
Behind the city's greying face,
And see the eager cars come out,
Like bees emerging from the hive
To take the evening.

Or children newly fled the womb,
Improbably gold-eyed and peacock-
hued,
All searching after food and love,
and pain and death;
Only to be engulfed again
Within a new, more perilous labyrinth.

May each one trying to outrun the
night
Find there some leavening splendor,
To burn away the dross of days,
And start with revelation the new
dawn.

ANN RUTH SCHABACKER

A Prayer for Perception

Let me see the spirit, not the skin,
not the surface, but within,

Not the words, as they are mentioned,
but their spiritual intention,

Not the image, as it formed in me,
but the heart, as it formed in thee,

Not the symbol, but the soul,
not the function, but the whole?

As I see in thee that of God-within me,
I pray that this will come to be
human visibility.

ELEANORE B. FRANKLIN

Logos

God, what reason that is mine
is Yours, if it is
reason, and it is Yours, for
Yours is all reason.
And what desire is mine, let
it be both steed and
steel, of all imaginings
the mount: O let it
let us lift the other, all
that is torpid, take,
turn upward in the airs of
otherwhere, ascend
to Your sun, on too beyond
—there, then, where only
essentials depend, so
sphere in upper air
where all is not: Where, just now,
You affirm Your Word.

BRUCE CUTLER

Reviews of Books

Toward Social Change: A Handbook for Those Who Will. Edited by ROBERT BUCKHOUT AND EIGHTY-ONE CONCERNED BERKELEY STUDENTS. Harper & Row. 480 pages. \$6.95

THE ESSAYS are divided into groupings, of which the following are typical: Is social change possible and do we want it?; alternative lifestyles; violence; toward educational reform.

The range of authors is from B. F. Skinner to Coyote 2, Amitai Etzioni to Newsweek, William Domhoff to Jerry Rubin.

The most arresting of the selections, for me, was William Domhoff's "How to Commit Revolution," which appeared first in the *Peninsula Observer* and deserves a wider audience. He suggests the following priorities for social activists: Activists must have a comprehensive overall analysis of the American corporate system of domination; a relatively detailed blueprint for a post-industrial American system—an alternative to the present one—is needed; a plan of attack must be developed.

William Domhoff's thoughts on a blueprint for the future are surprising. Among other changes, he suggests we forget internationalism. He recommends that leftist social activists should court the "new right"—the doctors, dentists, and other professionals who principally value individuality, freedom, and local determination.

The new right must be "weaned from the handful of large corporations and multimillionaires who use them for their own ends by talking competition while practicing monopoly, by screaming about taxes while paying very little, and by talking individuality while practicing collectivism." CLIFFORD NEAL SMITH

Down the Hill of the Sea. By CHLOE LEDERER. Illustrated by ATI FORBERG. Lothrop, Lee & Shepard. \$3.95

A BEAUTIFUL STORY for children has been written by Chloe Lederer, formerly a teacher at Frankford Friends School and a producer of children's educational radio programs. The book demonstrates in human terms the cost of our nuclear power and testing.

We see through the boy Kali's eyes the painful decisions made by his chieftain grandfather, the joyless feast and the hopeful report of a new home as this simple and gentle people—so much a part of their ancestral lagoon and

atoll—prepare to leave it on demand.

As Kali and the old chief go "down the hill of the sea" in the outrigger canoes bearing the hut of the ancestors' spirits, they see before them a future when men will begin to talk and hear each other and live in peace.

MOLLY MCCANDLESS

Early Negro Writing 1760-1837. Edited by DOROTHY PORTER. Beacon Press. 655 pages. \$20

PROTEST literature is like satire: A certain amount of it sharpens the reader; a steady partaking of it is a diet of razor-blades. This need not be. A literature written by men and women of dark skin can be humane and well-rounded, whether written in the twentieth century or before.

Writings gathered here can help balance the reader's outlook and judgment. Its many historical documents testify to the ability of African societies to live ably and to move forward. Free dark-skinned men of Philadelphia were the first to organize educational and literary societies.

One of the most interesting sections is Part IV: "To Emigrate or Remain at Home? 1773-1833." The "No" to emigration is powerfully reasoned by James Forten in an address to Philadelphians.

Historians should note the orations that were prompted by the abolition of the slave trade by Act of Congress in 1807. The principal literary treasure in this collection may well be the ingenuous, beautifully told "Narrative of the Lord's Wonderful Dealings with John Marrant," 1802.

Today we still need to impress on men, as did William Whipper at the American Moral Reform Society in 1837, "a correct knowledge of their own immortal worth, their high derivation as rational, moral, and intelligent beings" and urge "in every station of life . . . affability of manner, meekness, humility, and gentleness."

SAM BRADLEY

The Inner War: Forms and Themes in Recent American Poetry. By PAUL A. LACEY. Fortress Press. 132 pages. \$3.95

ALTHOUGH read by relatively few people, contemporary American poetry produces much of our most exciting and rewarding literature. We are vividly reminded of this fact by *The Inner War*, Paul A. Lacey's critical essays on five

contemporary American poets: Anne Sexton, William Everson, James Wright, Robert Bly and Denise Levertov.

In his book, Lacey attempts to analyze in depth both the forms and ideas presented by these poets. He probes their discoveries concerning the spiritual state of the individual self and of contemporary society. He also examines their efforts to find viable poetic forms capable of structuring their emotions and beliefs.

As one might expect, Lacey takes on more than he can handle within the confines of a short essay on each poet. He needed, but did not allow himself, a final chapter or two in which to pull all his material together and further to develop it.

Nonetheless, each essay is stimulating and valuable. Lacey's greatest strength lies in his ability to present insightful explanations of specific poems. He skillfully guides the reader to a thorough understanding of each poet's pivotal poems. With equal skill, Lacey deduces primary themes and traces their relationship to the writings of other authors. He deftly pinpoints the crux of Robert Bly's spiritual confusion and, in his study of Anne Sexton's early poems, reveals the formal patterns that enable her to cope with the chaos within her. Finally, in his essays on Denise Levertov and, especially, William Everson, Lacey does—superbly—achieve wholly integrated, in-depth analyses of form and content.

Lacey's book should prove stimulating to any serious reader concerned with contemporary poetry and contemporary problems. It is a first-rate introduction to the works of five important American poets.

KENNETH JOHNSON

For the Reputation of Truth. Politics, Religion, and Conflict among the Pennsylvania Quakers, 1750-1800. By RICHARD BAUMAN. The Johns Hopkins Press. 258 pages. \$10

THE SOCIETY of Friends tends to produce two distinct types, as Rufus Jones reminded us.

The first is a small body of individuals committed to the ideal of Truth as revealed by the Inner Light. These have been the prophets, martyrs, and saints whom the world has admired.

Others seek to work out the principles of their lives in the complex affairs of community and state, like the majority of Quakers today.

Richard Bauman has studied this eternal conflict as it emerged in Penn-

sylvania in the first half of the eighteenth century, in which the Indian wars and the dynamics of European imperial politics raised acute problems that affected Quaker political behavior.

He distinguishes three types of Quakers in the pre-Revolutionary period. The "reformers" disclaimed all participation in worldly politics and urged their brethren to resign themselves to God. The "politicians" were estranged from Truth and the faith of their fathers. A third type, the "politiques," strove to uphold the reputation of their Truth in the world arena.

This study is a clearly written presentation of aspects of Quaker history that has been told in greater detail by Frederick Tolles in *Meeting House and Counting House* and also by other Quakers. Richard Bauman, of the University of Texas, is not a Quaker, however, and he writes as a sociologist interested in Friends as an example of conflict in role playing.

EVERETT L. HUNT

Updating Life and Death: Essays in Ethics and Medicine. Edited by DONALD R. CUTLER. Beacon Press. 280 pages. \$2.95

NINE ESSAYS deal with the increasingly visible issues of medicine and ethics—the medical-legal-ethical aspects of organ transplants, definition of death, experimental medicine, abortion and birth control, the value and sanctity of life, and man's relationship to nature.

Many sides of the various issues are presented. A skillful blend of contemporary problems and eternal questions insures against temporal provincialism. Footnotes to the essays invite additional study. Essays on sterilization and eugenics would have been welcome.

As a lawyer, I found several issues of particular interest. In a number of essays, the relationship of law to change in medical science is considered. In an essay on transplants occurs this sentence: "The more primitive or religious a culture or tradition is, the more legalistic or rigid its morality; the more mature and sophisticated it is, the more elastic and situational its morality."

In connection with euthanasia—transplant: "Some doctors might not 'like' to do this and certainly ought not to be required to if they provide for their replacement. And some lawyers will argue that it is against both common and statutory law; the legal side still needs settling, since medical reality is so far ahead of legal concepts."

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In another essay, the statement is made: "I believe that experimental physicians never have the right to select martyrs for society. They should be utterly condemned when they are activated, even to the slightest degree, by a desire for prestige, acclaim, or promotion. As long as promotion and success in the medical profession continue to depend on published research, there will always be those few who are unscrupulous to do anything to gain personal preferment."

And so the dilemma goes. Law must insulate against the ephemeral in medical science and still provide means for the utilization of the best in medicine.

The foregoing excited me. Other readers will find much more that will intrigue and perplex.

JOHN BONSIGNORE

Pamphlets

by M. C. Morris

Beyond Vietnam: Public Opinion and Foreign Policy. A Report of a National Policy Panel established by the United Nations Association of the United States. New York. 45 pages. \$1

IN DIGNIFIED, carefully considered language, replete with understatement and diplomatically phrased qualifications, the panel—comprising twenty-six notable names under the chairmanship of Arthur J. Goldberg—has forwarded five far-reaching recommendations. Foreign policy, public opinion polling and evaluation, reform of mass communications media, and planning for world community, all come up for review.

A careful reading reveals a sober concern for the basic American democratic ethos. There are even such unequivocal sentences as: "Congress particularly has an obligation to audit the President's use of extraordinary powers, which crisis diplomacy affords him, to ensure that the Executive does not proclaim a crisis simply as a stratagem for avoiding a searching examination of a faltering policy."

The Engineering of Restraint (The Nixon Administration and the Press). By FRED POWLEDGE. Public Affairs Press, 419 New Jersey Avenue, S. E., Washington, D. C. 20003. 53 pages. \$1

CHILLS run through this report and up the reader's spine, even if he thinks himself well fortified against them.

First and foremost: "... The chill—the self-censorship—that is settling on

the press in the United States is evident in all the media. It is evident least in the written press but still it is there, and there it is growing." "The chill on the print media" of "The New York Times's handling of its case involving the Pentagon Papers." The chill in commercial television, which is "extremely vulnerable because it is a governmentally regulated industry. And television is used to being chilled; it is used to the chills of the rating game, the chills imposed on the networks by the affiliates, and of advertiser influence."

According to Nicholas Johnson, member of the Federal Communications Commission (April, 1971): "The Agnew-induced cowardice in the networks has produced some of the 'chilling effect' on free expression that the administration was out to encourage—and that the Supreme Court has used as a standard for governmental actions violative of the First Amendment. The mortality rate for network documentaries seemed unusually high after [the Vice President's] Des Moines [speech]."

Intimidation ("The decision *not* to do the story appears to be multiplying all over the nation. . ."); harassment; exploitations; violations (and denials of violations) of the Constitution; fear of the 'controversial,' suppressions and repressions, classification, *argumenti ad hominem*; charges of "ulterior motives"—the list seems endless. Ubiquitous pots calling all kinds of kettles black. If one were not religiously, traditionally, congenitally conditioned against capital punishment, one could find himself wishing them all hoist with their own petard. Until the curtain is finally rung down—on whose neck?—with the words: "... The First Amendment does not belong to the press, but to the people, and they must not allow it to be given away or traded for a little respectability, or a little immunity from a politician's criticism."

Meet the Quakers—A Portrait of the Society of Friends. 14 pages. 5 pence

Quakerism in the Seventies—Some Views and Experiences. 27 pages. 10 pence. Friends Home Service Committee, Friends House, Euston Road, London N. W. 1, 2 BJ.

HERE ARE two excellent booklets, written in simple terms, to introduce strangers to Quakerism. In *Meet the Quakers*, a limited number of pages practically filled with photographs, maps, and facsimile documents accompanied by only a minimum of textual material, provides rapidly assimilable

visual evidence of the main fields of Quaker social, industrial, scientific, and educational activities of three centuries.

Quakerism in the Seventies, although unillustrated, supplies a fitting sequel to the briefer *Meet the Quakers*. Written in greater detail, but still in admirably compact form, it summarizes the mystical, diverse-yet-unifying, nonconformist, humanist, and peacemaking features of the Quaker faith. Almost half the booklet is devoted to "How It Happens—Some Personal Stories."

The Shortchanged Children of Suburbia. By ALICE MIEL with EDWIN KIESTER, JR. No. 8 in Institute of Human Relations Press Pamphlet Series. 68 pages. 75 cents

WE ARE so accustomed to hearing about the underprivileges of the "children of the ghetto" that we seldom think of the plight of the suburban child, sitting in solitary segregation out on the bare limb of self-centered conformity.

It presents the findings of a four-year study conducted by a research team associated with Teachers College, Columbia University, in the schools of a "reasonably typical" suburban community.

Healthy diversity was found to be "fenced out" of the home, schools, and minds of such a predominantly white, middle-income-family community to the detriment of the children growing up in it, who, "like their elders . . . talked a tolerance they did not feel," and were allowed to think that their "own opinions hardly counted—that only views conforming with the majority should be expressed."

The Black Experience and the School Curriculum. (Teaching Materials for Grades K-12. An Annotated Bibliography). By KATHERINE BAXTER. Well-springs Ecumenical Center, 6300 Germantown Avenue, Philadelphia 19144. 52 pages. \$2

HERE IS a wealth of material that needs to be put to maximum use, if what Lillian Smith has called the "warped, distorted frame" we have placed around every one of our children is to be torn away in time to allow them to "grow tall and straight" like an unhampered tree.

Listed and briefly reviewed are some two hundred children's books—texts, biographies, histories, social studies, and fiction and poetry about the black experience in America. A number of pictures, filmstrips, recordings and toys, and bibliographies and teachers' guides are also listed.

Letters to the Editor

Elmira Flood Victims Send Their Thanks

SEVEN FAMILIES of Elmira, N.Y., Meeting suffered damage to their homes or businesses by the floods spawned by Hurricane Agnes. Typically, our house, located one-half block from the Chemung River, was flooded within inches of the first floor ceilings. Our garage was lifted off its foundation and lodged against the back porch. Since all of our neighbors and most of our friends faced similar situations, we had to move all our furniture out of the house and start to remove river mud from every inch of the first floor by ourselves. I had given birth to our daughter only two weeks previously, so my strength and energy during the bleak first days after the flood were barely minimal.

The flood was on Friday, June 23. By Tuesday, June 27, my husband, Chris, and I were exhausted, both physically and psychologically. Tuesday afternoon we were sitting on our front porch, covered with mud and grimly wondering how we could ever get our house livable again when a car loaded with people drove slowly past our house. "Sightseers," I thought angrily. When the car stopped I rushed out to confront these people, but before I could get my angry words out a young man with a large beard got out. "We're from Friends General Conference in Ithaca," he said, "and we've come to help." I stared at him, smitten dumb, the angry words dying in my throat. And then the tears poured down my face, tears of gratitude and tears of shame. I had come close to believing that sometimes the Lord doesn't provide.

I don't know the names of the people who came down from Ithaca all that week. I remember the faces and the muddy hands as Quakers by the carload showed up every day for a week to help us shovel the mud out of our house. I remember the strong arms which literally rolled our garage 30 feet across our backyard and lifted it back onto its foundation. I remember the women who cleaned up the most heartbreaking mess of all, my kitchen.

These men and women helped not only us but other Elmira Friends—the Feitlers, the Hopkins, and others who needed aid in those dark, muddy days. For all of us, I send our thanks.

PATRICIA RUSH
Elmira, N. Y.

George Can't Do It All

AT FRIENDS General Conference, 1972, I saw a young man—I will call him George—whose bright face made me ask what he had been doing. His dungarees and sneakers were caked with mud and he obviously was very tired, but he looked contented. He said he and other young Friends had been helping flood victims shovel mud out of their homes.

I had time to think about what George stood for, why he had that happy look of satisfaction on his face and I came to some conclusions. They were not new but George's action reinforced them.

Quakers, it seems to me, are happiest when they are active and unhappiest when they are sitting in committee meetings. I would need a computer to add up the hours I've spent in such meetings and most of that time could have been better spent in some kind of action.

Sometimes we must meet together, but I think the notion that we always have to bring a personal concern to a committee is, perhaps, a mistake.

The need for help today is everywhere. Any public park in any city is strewn with people asking for help vocally or silently with their eyes and their condition. Hospitals, clinics, mental institutions and prisons, all contain enough suffering humanity to engage the efforts of the entire Society of Friends.

Can we let George do it all? He can't. We have to pitch in and help. It is comforting to know that George is helping, but it is possible that our name is George, too . . . or Georgette!

VIRGINIA APSEY
New York City

Historical Nuggets at Our Fingertips

I AM TEMPTED to write in superlatives in welcoming *Friendly Heritage*, the compilation of Henry Cadbury's "Letters from the Quaker Past." What interesting sleuthing of Quaker history Henry Cadbury has presented to Friends for several years!

Now to have these letters to the Friends Intelligencer and Friends Journal brought together under one cover offers an exciting experience for Friendly readers. His scholarly ferreting has placed historical nuggets at our fingertips. I shall reach often for this

book.

Perhaps his number 47 (1944) catches my interest as much as any other in which he writes that "in such a limited field as Quaker history there are unsolved mysteries, with the chance for the sheer amateur to be his own Sherlock Holmes or Charlie Chan" and where "historical research has no such artificiality" as a detective story with its planned climax. If Quakers can be excited historically, this should do it! My gratitude to the Friends Journal for making this book available.

ERROL T. ELLIOTT
Richmond, Ind.

Why in Front of the White House?

IT IS ASTONISHING that anyone should still believe the White House vigils to be an heroic contribution to end the war! Those who parade in front of the White House imply that they want to stop the war and the President does not. Of course, nothing could be further from the truth.

Many feel the vigils at the White House emphasize that the people are behind the President in his courageous steps to finish the war. But Hanoi does not see it that way. The vigils certainly have encouraged the North to continue fighting in the hope a divided United States may give up any minute!

Ho Chi Minh is reported to have said, "In these parades we have a Fifth Column in Washington that's worth a regiment of soldiers to our men." Tragically, those who so sincerely but mistakenly parade to "stop the killing" in effect contribute to its prolongation.

Despite this encouragement to the enemy, the Nixon administration has already reduced the American forces in the field from 550,000, most of whom over three and a half years ago were actually fighting, to less than 49,000, none of whom are engaged in ground combat roles today. And casualties which were running at over 350 per week are now down to about ten.

While this is ten too many, it must be remembered that the entire transformation has been accomplished while demonstrating to the world that America can be trusted to stand by her commitments.

In Harry Snyder's letter (FJ, July 1) he says, "The War vets have seen killings we can only imagine." But we don't have to go to Vietnam to see killings. How about the needless deaths on American highways?

The shameful fact is that we are

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accustomed to these massacres, and there has been no public demand that we call a halt to this carnage.

According to the Consumers' Insurance Information Bureau, alcohol is the major factor in over half the deaths by auto. This means that last year no less than 27,500 persons were killed in alcohol-related accidents. When it comes to the wounded, almost as many Americans—800,000—were injured in accidents involving alcohol last year, and every year, as were wounded in combat—874,000—in both World Wars I and II. Surely, this tragic loss calls for the widest public concern. We also need to press for legislation in 37 states which have not passed laws which keep bad drivers off the roads.

There is something else we, as individuals, can do, too. We can provide examples in our homes, in business, at conferences, parties and at other places to show we can have just as much fun without alcohol, without later regrets.

Now, for those who feel they *must* parade, how about a picket line outside the highway taverns? It might not be as glamorous as the White House and there would be no need to stay out all night, but if only one driver realized the tremendous risks involved, you would have the satisfaction of knowing you had done something practical to reduce needless killings.

OLIVER K. WHITING
Tarrytown, N. Y.

Memorial for Susan Yarnall

FRIENDS of the late Susan Yarnall might like to know that Friends Conference on Religion and Psychology has set up a memorial fund in her name. The Conference, of which Sue was an original member, was very close to her heart.

Those who wish to contribute may write checks payable to Friends Conference on Religion and Psychology, designated for "Susan Yarnall Fund," and send them to Harley Armstrong, Treasurer, 154 E. Main St., Moorestown, N.J. 08057.

AGNES W. MYERS
Fort Washington, Pa.

A Progressive Spiritualization

SOME middle-of-the-night ruminations which might prove helpful to others:

We can develop constant prayer by diligent and conscious effort to do the highest good in all circumstances. If

this effort becomes habit it will form us as a closer child of God.

It requires no special place or time, only a willingness to open our hearts and souls to the source of Love, total acceptance, and an attitude of prayer.

It is continual listening. There is no stress, but rather a heightened sense of living and of joyous endeavor.

Strength comes, even exultation, when we can accomplish a progressive spiritualization, letting God guide our voyaging.

EDITH Y. ELLIS
Mt. Holly, N. J.

To Revitalize Meeting for Worship

THE SOCIETY of Friends should consider whether the time has come when the traditional joint meeting for worship by all members should be abandoned. The steady decrease in attendance indicates that this may be appropriate.

The loss need not be great. Friends have always agreed that each individual can receive God's guidance directly, although many Friends neglect to seek direct guidance. If the individual truly seeks God's guidance—and is totally committed to respond to it—the guidance will be given, and for that individual it will never be wrong—even though others may be guided into other directions. This is known experientially by every Friend who daily has a period of worship in his home.

What then is the need for a meeting for worship? The stark truth is that for many, meeting for worship is, regrettably, substituted for that pattern of daily living "close to God" that was a reality for early Friends and is explicitly required by the words, "You are my friends if you do what I command you."

Some may truly say that the shared experience of meeting for worship can be deepened by the "still forms on either side" so that "the world that time and sense have known falls off and leaves us God alone."

However, the meeting for worship becomes an absurdity where some are seeking spiritual enrichment of their soul while others, with the best of intentions, try to stir others to share their concerns for social action.

This social agitation is not surprising, since adult classes held before meeting frequently have speakers who present desperate social needs and are preparation for the "forum for concerns" type of meeting that often follows. At Abington Meeting at the time of meet-

ing for worship a separate smaller meeting can be called by members feeling the need for it, perhaps to continue the consideration of material discussed in adult class. Other meetings have similar arrangements.

Since "inner calmness" is essential preparation for a meeting for worship in which the Presence of the Lord can be experienced, I suggest:

1. Meeting for worship be held first (10 AM to 11 AM);

2. Following meeting for worship all facilities of the Meetinghouse be opened so that every Friend can find some meaningful use of the hour between 11 AM and 12 noon. These could include any or all of the following:

a. A room for members to chat socially, perhaps with tea available.

b. An adult class program.

c. A continuing group interested in "Quakerism—its origin and growth."

d. Any special concern.

e. Any work project.

These and other groups would arise, function and cease to meet in a natural way in accordance with the interest shown in them.

The primary emphasis of this 11 AM to 12 noon hour is that every member of Meeting has the opportunity, as well as the responsibility, to bring his or her concerns to the attention of others. This is truly the sort of revitalization of the life of the meeting that is needed: Every member attending and every member active.

3. From 12 noon to 1 PM activities might include:

a. Groups to consider the material discussed in adult class.

b. "Pot luck" lunches.

c. Whatever seemed appropriate.

With these improved arrangements to meet the needs of members of the Society of Friends today, it would again be appropriate to encourage all Friends to find daily "quiet times" in their homes to ask for—and receive—God's love, strength and guidance.

WALTER D. VOELKER

Elkins Park, Pennsylvania

The Language of Familiarity

I SHOULD LIKE to comment on what Dean Freiday said (FJ, Feb. 1) about the pronoun with which one addresses God. He said that "Plain speakers—of all people—ought to wonder why God should still be addressed with a famil-

arity that, in most languages that still use a separate form, is regarded as appropriate for servants and children."

The Indian languages all have at least two forms of the second personal pronoun—some have three. And the "familiar" one—the "thou"—is used for servants and children—and also for parents and for God.

It is, as Dean Freiday says, the language of familiarity—but the word familiarity must be understood as meaning the language of family intimacy, of family affection.

The little child in India uses it when talking to his father and mother as well as his equals and intimates. And I was brought up in a part of England where "thou" was a living part of the local speech, with this same overtone of completely open, free intimacy.

It is because of this sense of the intimate nearness and love of God that Indian devotion also regards the "thou" as appropriate for God. And it is surely the Christian vision of "Our Father." This sense of dear familiarity is well expressed in the phrase used in Edward Thompson's book, *An Indian Day*: "It is the child who plays where the servant dare not enter."

Of course in societies where this pronoun has dropped out of common speech the situation is different. In such societies the retention of "thou" only in religious practice makes God more remote, not more familiar. Dean Freiday seems to imply that familiarity in this context is inappropriate. Obviously in human experience there is also the *mysterium tremendum*, but is not intimacy one valid aspect?

MARJORIE SYKES

Nilgiri Hills, South India

Rejuvenate Quaker Spiritualism

WHEN I READ "An Easter Afterthought" in your June issue, I felt like saying "Amen." It expressed strongly the views I myself have had—that we all, Quakers or non-Quakers, need the uplifting majesty, pomp and exaltation of great churches and cathedrals. Simplicity has its place, but we cannot always be spiritually satisfied with the drabness and austerity of Friends' meetinghouses.

Why not rejuvenate the profound Quaker spiritualism of our time by enjoying, as Mr. Shaw urges us to do, the great cathedrals, architectural triumphs of mankind? Friends, what think ye?

ESTHER HAYES REED
Choteau, Montana

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Friends Around the World

Swiss Yearly Meeting, 1972

by George Goebel

SWISS YEARLY MEETING, which met May 20-22 at Gwatt by the Lake of Thun, was enriched by an enthusiastic talk on John Woolman by Violette Ansermoz. Not only did Violette remind Friends of an unusual life of dedication and challenge, but she also focused attention on Woolman's practical approach to social problems. Its relevance for our times was reflected in Woolman's advice to "Win the person and not the argument."

Swiss Friends could not reach agreement on establishing new outreach abroad, now that Quaker service in Kabylie, Algeria, is ending. Support for other projects already in effect is continuing in the Middle East and elsewhere.

Visiting French Friends shared insights from work they are doing in mental health, specifically in rehabilitating short-term patients.

The role of Woodbrooke in Quaker life was explored with particular emphasis on the opportunities the English study center offers for intellectual pursuit, spiritual reflection and practical application of truth.

How to remain a sincere Quaker while engaging in direct political action was another question raised. It was thought that a nonconformist approach might not be contrary to serious Quaker belief and behavior. However, involvement in a given situation might be impossible because events sometimes move too rapidly for Quakers to act with their limited resources. Political action could be required in conflicts that include violence on opposing sides (as seen, for instance, in Latin America). To establish dialog as a mediator may create suspicion of partisanship, but it also may simply not be enough. At times war is the only way to keeping the peace!

The contribution of young Friends added a vital dimension to Swiss Yearly Meeting. Their sensibility was expressed in several queries:

1. Are you actively involved in helping the underprivileged around you?

2. When you find yourself in conflict with established authority, do you try to understand their different viewpoints and to treat their executives as human beings?

3. Are you too closely attached to wealth and the display of wealth?

4. Do you recognize the danger of considering Quakerism too precious to share with other people?

Conscientious objection and prison reform are other concerns of Swiss Friends. Yearly Meeting approved the use of funds to publish a pamphlet advising prisoners who have been arrested in a country where a person is judged guilty until proven innocent.

Quaker membership in Switzerland remains rather constant at about 120. There was mention of two withdrawals, and of two families, one American and one British, transferring to Geneva Yearly Meeting.

Epistle from Denmark

TO FRIENDS everywhere:

Danish Friends gathered for their ninety-seventh Yearly Meeting send loving greetings. The fellowship together with the representatives from other Yearly Meetings and our visitors has been a joy.

One of our oldest and most active members, Debora Halfdan-Nielsen, has spoken to us on "The Christian Character." She reminded us of the Epistle of Paul to the Galatians, on the fruits of the Spirit.

The Christian character is not a thing which can be attained by our own strivings, but we can experience it in obedient fellowship with Christ and with each other.

It is our wish to strengthen our witness in the world around us and increase in number, so we will be better able to solve the practical tasks we feel are laid upon us; but not less important is it for us to grow in faith, and thereby in deeper fellowship.

"He who believes does not haste." Yet neither does he hesitate.

On behalf of Denmark Yearly Meeting, Ellen Friis, Clerk; Mogens Clausen, Assistant Clerk.

Friends in Bangkok

FOUR YEARS AGO Bangkok Friends began holding regular meetings for worship in the home of Reginald and Esther Price. Reginald and Esther are returning to Washington, D. C., and Friends have moved their meetings to the home of John and Joan Taylor.

Meeting for worship starts at 9 A.M. each First-day. Tea and coffee are served after meeting, and then there is opportunity to consider business and to talk. Communications may be sent to John Taylor UN-ECAFE, Sala Santitham, Bangkok, Thailand.

A Look at Ourselves—3:

A Profile of Our New Members

FRIENDS GENERAL CONFERENCE, in its survey of constituent Meetings, collected data on 230 new members who joined 65 Meetings. In a previous issue of Friends Journal, information about former religious affiliations and backgrounds of these members was recorded. Additional pertinent facts about them completes this section of the survey.

Educational backgrounds reported were:

Postgraduate	60	33%
College graduate	56	31%
Some college	28	15%
High school graduate	21	11%
Less	19	10%
Totals	184	100%

Only three of 19 new members with less than high school graduation were more than 20 years of age, reflecting age of joining rather than age of leaving school.

Occupations were listed for 198 of the 230 new members. Of the 84 employed, 64 were in the "professional and technical" category. This category includes:

New members	76%
U. S. whites	13%
U. S. blacks	6%

Occupationally, new members were overwhelmingly in, or headed for, the top census category, "professional and technical," which includes engineers, chemists, doctors, teachers, social workers, and registered nurses.

Managerial occupations were represented by five, four were clerical, five craftsmen, four service, two foremen—but no laborers. Those "not in the labor force" were:

Students	63
Housewives	42
Retired	6
Unemployed	2
Military	1
Total	114

Two Meetings listed their joiners as "WASP" (white Anglo-Saxon Protestant). Several declined to list ethnic background. One Oriental and one American Indian (both students) were recorded. No black new members were listed. If we had attracted the same proportion of professional, technical, and student blacks as whites, this figure would have been ten.

In some Friends circles where these

statistics have been shared, they have provoked intense controversy. We hope the following questions will encourage constructive discussions in local Meetings.

1. Have Friends always attracted a special type of person? Were they usually the upwardly mobile "cosmopolitans" of their day? Have they usually been better educated than average (even when they scorned, or were barred from, universities)? What do systematic studies of Quaker membership, such as Vann's "Social Development of English Quakerism, 1655-1755" and Doherty's "The Hicksite Separation" tell us about the economic and social level of our members in previous centuries?

2. Is the fact that we attract new members largely from one social, economic, and educational group an evidence of "unfaithfulness" to the message we should be offering? Or does the Lord raise up different prophets and organizations to carry his message to different kinds of seekers? If the latter, what is a broad definition of the kind of seeker to whom we should feel called on to carry a message? In either case, how should we define our message?

3. Is our recent growth among the educated, around college campuses, good or bad? In what ways? Does it limit our appeal to others who might be interested? Have Friends become an "exclusive" organization for "intellectuals"? Or is the growth in percentage of college attendance in the population broadening the proportion of people from which this "specialization" will draw?

4. Do the different branches of Friends reach different types of persons? To what extent are these differences fact or stereotype? To what extent can all Friends view factual differences without derogatory overtones about "the other branch" or "the other viewpoint" ("uneducated" vs. "unsound")? What do these reactions tell us about our own biases?

5. How would various members of your Meeting react to an application for membership from an emotionally expressive bricklayer with an eighth grade education and a strong Italian accent? Do you have members who resemble this description in a general way? Can you picture your Meeting with half of its members from similar backgrounds? Or are emotional expressiveness, strong ethnic identity, and similar personality traits frowned upon? I have heard the neatness of an applicant's house dis-

cussed in a membership committee. Should class and social issues be considered when deciding on an applicant?

6. Should Friends attract people of all economic and educational levels, becoming "a classless Society of Friends"? Which Meetings have succeeded in this? To what extent has ours? What is the range of education and income in our Meeting (are any on welfare)? What tensions does this kind of variety produce in a Meeting? How much variety can a Meeting have before some people drop out on both sides?

7. Why do we fail so noticeably to attract black members in proportion? What Meetings near yours have any black members or regular attenders? What would your Meeting's response be to a black attender and applicant for membership? Would a black with as much education as your average member feel welcome and at home in your Meeting? Would he or she find a lot of "white superiority" stereotypes among members? What is your Meeting doing to reduce these attitudes among members and in the community? What could your Meeting do to bring the Quaker message to potentially interested unchurched blacks?

8. Should Friends have a testimony on racial and cultural diversity? Do we ask members and applicants how they feel about this? How can we reconcile these with our testimonies for simplicity, unity, and nonviolence?

9. What more might Friends General Conference and Yearly Meetings do to help local Meetings attract more new members? What more should our Meeting do?—from KENNETH IVES, with advice from several members appointed by the Advancement Committee of FGC: NANCY BREITSPRECHER, LAWRENCE GOLD, DEBORAH HAINES.

South Africa and the World Council of Churches

THE COMMISSION of the Program to Combat Racism of the World Council of Churches has urged that all investments in South Africa be withdrawn. The commission will make specific recommendations on this point to the policy-making Central Committee of WCC, which meets in The Netherlands in August.

If accepted, this move would support the Fourth Assembly in Uppsala in 1968, which stated that investments should be withdrawn "from all institutions that perpetuate racism."



Photograph by Francis C. Ward

Jeanette Hadley Retires from FCNL

JEANETTE HADLEY, a key staff member for the Friends Committee on National Legislation since its inception 29 years ago, has retired. A special minute from the 1972 FCNL annual meeting states: "We know that her life will continue to be an effective channel for God's love, and that her help and advice still will enrich the Friends Committee on National Legislation. We express to Jeanette our love and grateful appreciation."

Widely known because of many Quaker activities in Baltimore Yearly Meeting and in Washington as well as through FCNL, Jeanette made it a point to know all committee people by their first name, no small chore as she worked with hundreds of persons through the years.

Although she will not be involved with quite so many people, Jeanette will remain active as secretary to the director of Friends House at Sandy Spring, Md., and by continuing some of her committee work.

Jeanette's successor at FCNL is Evelyn Bradshaw of Virginia Beach Meeting.

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The First-day Schoolhouse

OUR MEETINGHOUSE, Schuylkill Valley, a local center for pre-Civil War anti-slavery activities, is a simple stone structure started in 1807. It must have been a well-to-do Meeting, for one can trace a carriage shed that was over fifty feet long. Some time after the automobile came, about twenty feet of this shed was closed in to form a First-day schoolhouse. A generation of young Friends was reared—then lean days came upon the Meeting. The few Friends remaining were hard pressed to keep the meetinghouse intact. The First-day school fell into disrepair.

The holding operation was successful. Our Meeting had been growing. There were now several children who were meeting at various homes each First-day. We had another "children" problem, too. Youngsters from the neighborhood were climbing on the old shed roof—and falling through. We had to remove an attractive nuisance—or should we rebuild?

Several Monthly Meetings were devoted to the solution. After the first one, a recent attender asked—"Well—what did they decide?" When he was reminded that no one had objected to spending a couple of thousand dollars for a new roof, he learned that consensus was based on agreement, *not* adversary majority. At the next meeting, a member with engineering training but little practical experience raised the point that we had little money but we

might do the job ourselves. OK—but when we started to tear off the old roof, we found that rot and termites had made simple replacement impossible. And then there was the problem of youngsters climbing on the low shed roof and tearing off the shingles. The old timers came up with a design that would make the roof too steep to climb on—but the younger group wanted to preserve the old carriage shed appearance. It took a couple of meetings to decide that broken glass on the top of the adjacent stone wall, or barbed wire along the eaves, were not Friendly solutions to the problem. We were ready then for the simple suggestion that we match the pitch of the meetinghouse roof.

When the trusses were delivered, they had half the pitch that had been requested. There was a general acquiescence to using them until it was mentioned to the member who was looking forward to storing untold material in the attic that there would be no attic. The next week her husband arranged a replacement.

Work parties were never organized. Workdays were announced, and members from six to sixty showed up as they could. The First-day class really enjoyed smashing down an old partition, but even more enjoyable was hammering nails into the new wall. The new schoolhouse is really theirs. A "lib" climbed around rafters and drove as many nails as any man. The more conventional women came by with lunches and ice cream. We newer members and attenders came to know the weighty Friends. There were even un-Friendly comments about mashed thumbs.

The stone wall on one end had to be raised to meet the new roof. One member was able to figure out how it was done a hundred years ago. Most of those large stones you see are really flat ones on edge with rubble in behind. We never did really learn to use trowels.

Rebuilding the schoolhouse focused attention on the grounds, and a teenager took on the task of cleaning up dead trees. A large woodpile resulted. When heating was discussed, the younger generation came up with the energy-conserving thought that a wood stove would be natural. Now they understand the stories of an oldtimer about hitching up the team and getting to meeting an hour early to have the fire going. (It is a wonderful, restful, quiet spell before meeting with a prayer for a good draft.)

Our most skillful sawyer is still muttering about the beautiful plywood pan-



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eling we talked him into installing around the new windows—he just doesn't believe in the superficial. In time he will probably approve of plastering the old stone—the mortar keeps falling out of joints—and the meetinghouse walls are plastered.

We have not solved all our problems. The younger group has bought the idea that the attic floor should be plywood sheets accessible from either side by a ladder. An older faction wants a ceiling with a swing-up attic ladder like they have at home. We are waiting that one out.

We have a summer ahead of us yet to finish up the interior of our schoolhouse, but we can assume now:

(1) Taking on a project beyond the capabilities of any individual in the Meeting brings out the capabilities of each person.

(2) Twenty hours of labor brings more personal satisfaction than a hundred-dollar contribution and brings more strength to the Meeting.

(3) You appreciate a person more after working with him for eight hours than you will from sitting in silence for a year.

(4) Physical involvement with the problems of your Meeting are more significant than monetary involvement.

And we have another problem to solve: Now that we have the facilities—should we not strive to bring the neighborhood kids who were falling through the roof—under the roof?

R. NEIL DALTON

A New Zealander's View of South Africa

CRISPIN HALES wrote in New Zealand Friends Newsletter that "... Quakers throughout the world seem to have cut off Quakers in South Africa." He said the seventy Friends in South Africa are without exception involved and deeply concerned with the sadness and suffering in this country:

"Very few people here treat black people as non-humans . . . people are generally kind and understanding—scared to speak out against what they feel is wrong because the cops come at 4 A.M. and you disappear indefinitely on no charge and no one can see you."

He believes violence to be inevitable because contact between blacks and whites is lessening progressively. He quotes from Alan Paton's *Cry, the Beloved Country*: "When we come to love them they will hate us." "Well, they do," Crispin Hales concludes. "I feel there is still hope, but most don't."

Issues Before Our Nation: War, Economics, Youth

by Charles A. Wells

WAR AND THE QUAKER WITNESS: Among the issues before our nation, war-making must rank first in terms of menace and cost. For generations the Quaker witness against war drew little attention; now millions of our fellow citizens realize the conflict in Southeast Asia has exposed the whole system of modern militarism in its true perspective—with all its prohibitive costs, political absurdities and monstrous outrages against human life. In this respect, the teachings of the Society of Friends have come to fruition far beyond any expectations.

All concede that the U.S. and the U.S.S.R. could each now destroy the other's leading industrial-population centers in 30 to 90 minutes. No new weapons development can really alter this stalemate of terror. Yet the arms race persists—because weapons technology has developed an economic and political life of its own so influential that neither Nixon nor Brezhnev could make an arms agreement that did not include concessions perpetuating the vast nuclear arms research and development systems already functioning.

What effectiveness can the Friends' testimony have in this environment? This will depend on greater understanding, clearer vision and on continuing effort, since the situation still has some promise. For, despite the above facts, Washington and Moscow have increasingly called for international assistance when a clash of interests has threatened to drag us over the brink.

General acceptance of an international peace force, however, has been barred by the unwillingness of both small and great powers to surrender any sovereignty. This would seem to be an insurmountable barrier were it not for the new menace of industrial pollution, a danger even greater than war and one that is already real and present everywhere. Moreover, no nation can save itself from pollution by its own efforts. Surrender of some sovereignty for international control is therefore unavoidable and inevitable—and that will be the precedent needed to protect us from the greatest pollution of all—hatred and war.

Tremendous revolutionary changes are implied here: Water cannot be made pure for the rich alone, and a

baby sparrow will breathe clean air as will an infant born in a penthouse. This new world will resemble the one envisioned by Francis of Assisi—lover of God, of the poor and diseased, of birds and flowers—so much that all who have labored for a peaceable kingdom in the past will find work both plentiful and promising in the days and years ahead.

THE REDISTRIBUTION OF WEALTH: Economics actually exists only in relation to the human spirit. The proof we submit is historical: Theology affects economics more than the free market, international currency or trade balances.

Even in our own century, the Reformation—not banks, merchants or even armies—has determined most divisions between Communist countries and the free world. Draw a line through Europe, and wherever dogmatic institutional religion, either Roman Catholicism or Eastern Orthodoxy, was in league with the landowning aristocracies, a Communist revolution was needed to sweep out these oppressive forces. On the other side of the line, wherever the Reformation became a reality, some redemptive experience transformed the economic life of whole peoples. This theological distinction is still visible today in Latin America as contrasted with North America: Poverty and oppression under church-dominated oligarchies compared to freedom and progress.

The United States has experienced an even more dramatic example of this "theology of economics." When the technological revolution hit southern agriculture millions of black families were swept off the land. If "a 40-acre patch of land" would have been available to them through federal agricultural loan agencies as it was to all young white farm families, most rural blacks would still be in the South, raising and feeding their families in an atmosphere of reasonable hope and expectancy. But white supremacists controlled those federal agencies in the South, and when a black farmer applied for a loan he was told "Boy, you can't get no credit. You still owe

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money to the company store." So black Americans fled north where jobs and welfare had drawn them.

As a result of this forced migration, today we have industry and agriculture out of balance, massive ghetto unemployment, stresses mounting between suburb and central city, immense welfare and tax problems. Economics and politics are certainly involved in this, but where does the real answer lie? Neither cause nor cure will be found, we suggest, until economists and the business world give much greater consideration to the needs of man not as a material statistic but as one who fears, loves, and hopes more deeply even than he hungers for bread.

Again, the role of Friends, who long ago pioneered in urban housing, job training, profit sharing and cooperatives of every kind, indicates that our future holds out challenges as great as in the past.

THE YOUTH VOTE: No matter who wins in November, votes by our young will be important. And by 1976 they will constitute an overwhelming majority. Especially important will be those with college educations who will provide our leaders and opinion-shapers.

They are increasingly against war because of their greater, more exact knowledge of technology through studies in science, electronics, physics, etc. They grasp quickly the totally indiscriminate nature of modern war while adults are only vaguely aware of our terribly inhumane warfare in Southeast Asia. They are quick to practice social brotherhood realistically, because biology, anthropology and history have taught them man's universal kinship. They are stripping all the hypocrisies about sex and drugs that produce prostitution, commercialization of sex in every form, alcoholism and other excesses, and they are making people face the uncomfortable fact that a cocktail party can cause as much damage to the community or to the individual as a pot party.

Through all this our youth has suffered many casualties, but even here hypocrisy lingers. There are an estimated 500,000 drug addicts in the United States and much alarm is sounded about this sad and huge total. Yet the latest federal statistics indicate there are over eight million hopeless alcoholics whose plight is causing comparatively little concern. The \$15 billion income of the distillers and brewers can buy a lot of political clout.

No matter how divided we are, all of

us should be conscious of the intensive search by young Americans for reality in religious experience. As they seek understanding of the deep and creative unity that binds all life together, these young people are shattering old dogmas and divisive creeds. Informed and practicing Friends cannot observe these things without seeing parallels in Friends' history and without feeling new hope for the fulfillment of many Quaker dreams.

Fourteen Who Believed Like Giants

MARGARET L. PRICE, a member of Swarthmore, Pennsylvania, Monthly Meeting, travels from classroom to classroom with a plaid suitcase containing fourteen dolls. Seven of them are black and seven are white; all resemble strikingly the persons they portray.

Margaret Price describes the life of each person to the children. First is Lao-tse, the Chinese philosopher "who preached many Christian principles six hundred years before Christ. . . . He declared that war, taxes, and the death penalty were evil, and he led people to return love for hatred and find happiness in simplicity."

Other dolls represent Harriet Tubman, "the Moses of her people"; Mahatma Gandhi, who was "not a very beautiful child, but who discovered truth is the most beautiful thing in the world"; Ralph Bunche, "who helped write the United Nations Charter"; and Mary McLeod Bethune, who told her impoverished students, "Believe like a giant."

The heads of the dolls were made of papier-maché by a woman in Germany twenty-five years ago. Members of Media Fellowship House made the bodies and dressed the dolls.

A Course on Death and Dying

A SHORT COURSE on death and dying was offered in Scattergood School, West Branch, Iowa. It was inspired by Elisabeth Kübler-Ross's book, *On Death and Dying*, which provided background. Each student selected a topic for special study—euthanasia, suicide, spiritualism, funeral customs, and cryogenics.

The student group visited the Department of Anatomy of the University of Iowa, where they heard a lecture on the topic of death, visited the gross anatomy laboratory for a dissection demonstration, explored the electron microscope laboratory, and heard a lecture on organ transplants.

The Death Penalty

by Margaret H. Brooks

"EACH TIME a man or woman is killed with premeditation by the state," we said, "it diminishes each of us, for we have participated collectively in an act that is forbidden both by the state and our consciences."

The news came during the annual meeting of Friends Committee on National Legislation in Washington: The news that the California high court had ruled that capital punishment is unusual and cruel, that it is unconstitutional, and that it may no longer be imposed in the state.

It is a coincidence that the press release issued by California Friends Committee on Legislation, on learning of the decision (from which the quotation above is taken), used almost the same phraseology as is found in the opinion by the California Supreme Court, although the opinion had not yet been made public.

For twenty years, Friends Committee on Legislation has worked, waited, and hoped for this day. We were moved by the Quaker belief that there is that of God in every man and we have labored year after year with the legislature on this issue.

The court held that "the dignity of man, the individual, and the society as a whole is demeaned by our continued practice of capital punishment. . . . We have concluded that capital punishment is impermissibly cruel. It degrades and dehumanizes all who participate in its processes. It is unnecessary to any legitimate goal of the state and is incompatible with the dignity of man and the judicial process."

Governor Ronald Reagan expressed himself as "deeply shocked," on the grounds that the court has legislated rather than interpreted the Constitution. To meet this criticism, the court, which anticipated it, stated in the opinion: "Our duty to confront and resolve constitutional questions regardless of their difficulty and magnitude is at the very core of our judicial responsibility."

New Jersey outlawed the death penalty last January on a technicality. Now sixteen states have prohibited capital punishment. A number of governors refuse to implement the death penalty. Forty-two nations have done away with executions.

Although Governor Reagan is attempting to appeal the California decision to the United States Supreme

Court on various constitutional and technical grounds, success in this is unlikely. What appears more probable is that there will be a successful initiative petition to put the death penalty issue on the November ballot. This could happen because the state is deeply divided on the issue.

It is not a pleasant prospect to realize that California may be torn apart by the propaganda of fear and emotion. Not rational but emotional grounds will decide the outcome should there be a popular vote. It will be the effort of Friends Committee on Legislation to show that revenge and retribution are not a part of a civilized community, that there are other (and less expensive) ways of dealing with murder and protecting the community, and that what the state does in our name, we are responsible for. When the state kills, we are the executioner.

(Margaret H. Brooks was recording clerk of Pacific Yearly Meeting and is chairman of the Joint North-South Executive Committee of the California Friends Committee on Legislation. She also is a member of the General Committee of the Friends Committee on National Legislation.)

A Joyful Marriage

OVERSEERS of Sandwich Monthly Meeting in Massachusetts reported on the marriage in historic Nantucket of Clay Spencer and Jennifer Jenkins in words which caught the spirit of the meeting:

"Early on, a friend of the bride read from a marriage service suggesting the supportive role of the bride, as subservient to the groom, and a silent wrestling followed in the heart of Friends long used to an equal station for women. Whether or not this led us to deeper meditation, the meeting moved to a hushed attitude of prayerful search. [After] the couple exchanged vows and the certificate was read, a wellspring of happiness seemed to feed us.

"Out of the stillness a young man rose, went to the front of the meetinghouse and exclaimed, 'I can't hold back my joy any longer.' Then he embraced the couple and whirled about with them. An ecstatic experience, entirely proper in the moment. After the youth returned to his seat the meeting continued, but on a new level of expectation. Ripples of joy, in vocal and unspoken good wishes, followed in the awakened body. As the meeting for worship ended, we were aware that this marriage was right in the sight of God and of the assembly."

Recipe for a Happy Year

TAKE TWELVE fine, full-grown months; see that these are thoroughly free from all memories of bitterness, rancor, hate, and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past . . . have them as fresh and clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way), but prepare one day at a time, as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (some people omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad—don't do it!), three of prayer, two of meditation, and one well selected resolution.

If you have no conscientious scruples, put in about a teaspoonful of good spirits, a dash of fun, a sprinkling of play, and a heaping cupful of good humor. Pour into the whole love *ad libitum* and mix with a vim. Cook thoroughly in a fervent heat; garnish with a few smiles and a sprig of joy; then serve with quietness, unselfishness, and cheerfulness, and a happy new year is a certainty.

The proportion of ingredients can be varied from time to time. Add a modicum of tears, because when you cry, your burden is light.—*Alice Walker, in Honolulu Friends Monthly Newsletter.*

Warmth, Receptivity, Helpfulness in Paris

DE VRIENDENKRING, monthly journal of the Society of Friends in The Netherlands, reports experiences of Andrew Sterling, a composer, at the International Quaker Center in Paris. On a search for cheap housing, he talked with codirector Odette Clay. During the interview, Tony Clay entered the office and thought Andrew Sterling was one of the many American army deserters who frequent the center seeking help and advice.

Andrew Sterling described the serious psychological (as well as material) difficulties in which these young men get involved as a result of their experi-

ences in the army—many of which are complicated by drug addiction. Tony and Odette Clay have devoted many hours to problems of these young men, some of whom are on the brink of suicide. They have guided them through the bureaucratic maze in Paris and have assisted them to emigrate to other countries. They have stood with them when they had to appear before a tribunal, when they were arrested for possessing drugs, or when they needed to be visited during an imprisonment.

Andrew Sterling cited this one aspect of the center's work as an example of the readiness of its directors to translate religious belief into practical, understanding action in the service of those who come to them bruised by political or social situations they were at a loss to know how to meet.

Andrew Sterling himself had found human relationships in the Paris music world, as he had those in London, "tense and false." For this reason, he was all the more impressed by the attitude of warmth, receptivity, and helpfulness he encountered at the center.

Friends College In Kenya

FRIENDS COLLEGE, Kaimosi, Kenya, is the response of East African Friends to the failure of the educational system in Kenya to provide any but a strictly academic course of study, which leads only to increasingly scarce executive positions in government and business.

Friends College is expected to provide practical training in badly needed middle-level business skills (for managers, accountants, and clerks) and for rural leaders and agricultural extension workers. It is hoped that it will become a model for the nation.

The first class of twenty-three students, having studied a one-year course in practical business, has been graduated. Rather than holding the first students to a two- or three-year sequence, the Kenya Board of Governors has elected to release these first students for immediate employment. Each has found employment easily. The next class, which entered in May, is scheduled for a full three-year curriculum.

The college opened in May 1971 with a limited number of students. The estimated expenditure for the first period was approximately eighty thousand dollars. Friends are asked to help meet these costs, especially in the initial stage, when support from the Kenya Government, foundations, and international agencies is not yet available.

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Mature, responsible woman or RETIRED COUPLE as companion to elderly widow in exchange for home, salary and board. Light housekeeping, meal preparation. Comfortable two-bedroom house, near transportation, shopping area in Long Beach, California. Family nearby. Write Leon Culp, 5852 Gardena Avenue, Long Beach, California 90805.

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.

YOUNG FRIEND seeks employment as organizer, teacher, fellow worker, in nonviolence work. Has had two years intense training but is anxious to learn more. Needs salary, will discuss at appropriate time. Paul Kries, 5704-F Rhodes Rd., Kent, OH 44240.

Schools

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

Opportunities

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

Accommodations Abroad

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

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

Books and Publications

A BOOK SERVICE FOR FRIENDS. Current hardcovers, 25%; paperbound, 10%. For list of suggested books, send stamped envelope to H. R. Weitzer's Book Service, 30 Horatio St., N.Y. 10014.

"QUAKER SHEETS TO THE WIND" by Robert N. Cool is an account of the first year of an experimental weekly, *The Rhode Island Boat and Messenger of Peace*. Also "Leaves from the Journal of a Poor Vicar," narrative of Christian faith and social perception rescued from reform papers of the 1840's. Both in 60-page Boat Book. \$1. postpaid. The Observatory Press, 217 Pleasant St., Providence, R.I. 02906.

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

Personal

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

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A uniquely diversified program designed to demonstrate

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- commitment to disciplined, service-centered living.

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"LET YOUR LIVES SPEAK"

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., 402 S. Beaver, 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—First-day School and adult discussion, 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 658-5789.

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, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

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. 303 Walnut St. Clerk, 688-6831.

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

Indiana

BLOOMINGTON—Meeting for worship 10:15 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.

PAULLINA—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgkin, Paullina, Correspondent.

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

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 Metzrodt Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

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

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

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

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

SANJOY 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 meetinghouse on Fair Street, until September 17.

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

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone: PL 4-3887.

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Ave. (phone: 663-5897).

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone: 962-6722.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of the Center. Telephone 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 Willets, clerk. Phone: 868-2629 (Durham).

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

ATLANTIC CITY—Meeting for worship and First-day School, 11 a.m., South Carolina and Pacific Avenues.

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

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

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

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

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

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

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

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

MONTCLAIR—Park Street and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

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.

RANCOCAS—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 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

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

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

NEW 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, Wal-



Apponegansett Meetinghouse, Dartmouth, Massachusetts

ter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

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

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, 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: David Taber, 419-878-6641 or Alice Nants, 419-242-3934.

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

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

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. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

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.

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 Pennsylvania, reconstructed manor home of William Penn.

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

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

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

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

LANCASTER—Off U.S. 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—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, 4th & Arch Sts.

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.

Powerton, 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.

SPRINGFIELD—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

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 Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

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

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

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

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

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

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

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

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

Tennessee

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

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

Texas

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

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

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

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

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

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of 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 Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

MADISON—Sunday, 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.

Coming Events

September

22-24—Annual fall conference, Friends Committee on National Legislation, Quaker Lake Conference Center, Climax, N. C. Details from FCNL, 245 2nd St. N.E., Washington, D. C. 20002. Discussions of spiritual roots for political involvement, welfare, human justice, military spending, the seabed, Indochina war.

22-24—Conference for Formerly Married Men and Women at Pendle Hill, led by Bob and Margaret Blood. Write to Pendle Hill, Wallingford, Pa. 19086.

22-23—Annual Meeting of Friends World Committee, American Section, Providence Friends Meetinghouse, Media, Pa. Public session Saturday, 7:30 p.m.: Barrett Hollister, "Issues from Stockholm International Conference on the Environment."

23—Flea Market, Yardley Meetinghouse, N. Main St., Yardley, Pa., 10 a.m.-4 p.m. (Rain date Sept. 30.) If you wish to sell items, call 215- HY 3-4717.

24—Annual Meeting of the John Woolman Memorial Association at Mount Holly Friends Meeting, High and Garden Sts., Moorestown, N. J. at 3 p.m. Speaker, Charles A. Perrone, Acquisitions Librarian of Burlington County College. Tea will follow at the Memorial, 99 Branch St.

October

8—Phila. Quarterly Meeting, Arch St. Meetinghouse, 10:30 a.m. *Note change of time, day and place.*

17-19—Workshop: "Spaceship Earth: International Efforts to Protect the World's Resources." Participants will visit the World Bank, the Department of State, Congressmen and Church leaders. Write William Penn House, 515 E. Capitol St., Washington, D.C. 20003.

Announcements

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

Birth

WELLS—On June 25, a daughter, CAROL ANN WELLS, to Tom and Mary Wells. The mother is a member of Minneapolis Meeting, and the father, of Atlanta Meeting.

Marriages

BORCHARDT-VANARNUM—On July 15, under the care of Minneapolis Meeting, with Father Paul Johnson of St. Charles Borromeo Roman Catholic Church officiating, MARY ANN VANARNUM and PAUL H. BORCHARDT. The wedding was planned by the bride and bridegroom and approved by Friends. The bridegroom and his parents are members.

BUTLER-GERBERLING—On July 22, in Woodstown Meetinghouse, N. J., STEPHANIE GERBERLING, daughter of Arthur and Elizabeth Gerberling, and GEORGE VINCENT BUTLER. The bride and her parents are members.

CADWELL-NARVESON—On June 17, under the care of Minneapolis Meeting, NIKKI NARVESON and FRANK CADWELL. The bride and bridegroom are members.

LAMB-STRATTON—On June 24, at and under the care of Middletown Meeting, Lima, Pa., HANNAH DEAN STRATTON, daughter of John A. and Katherine M. Stratton, of Glen Mills, Pa., and RICHARD MICHAEL LAMB, son of Mr. and Mrs. Richard R. Lamb, of Woodstown, N. J. The bride and her parents are members of Middletown Monthly Meeting.

THOMAS-THOMFORDE—On June 10, in London Grove Meetinghouse near Kennett Square, Pa., ANNE THOMFORDE, daughter of Philip and Winifred Thomforde of Rome, Italy, and DAVID THOMAS, son of Eliot and Lillian Thomas, of North Hills, Pa. The bride and her parents are members.

Deaths

GAUNT—On July 6, in the Extension, Greenleaf Friends Home, Moorestown, N. J., DILLWYN G. GAUNT, a member of Mickleton Meeting, N. J. He is survived by four daughters: Mrs. Anna Kidd of Lower Bank, N. J.; Mrs. Mary E. Rhoads of Kennett Square, Pa.; Mrs. Lucy Weltons of Holland, Va.; and Mrs. Caroline G. Headley of Wilmington, Del.; and one son, Howard F. Gaunt of Mickleton, N. J.

HOGUE—On July 5, JANE GOODELL HOGUE, aged 68, a member of Goose Creek Meeting, Lincoln, Va. She was a member of the Sesame Club and the Home Interest Club, Loudoun County organizations. She is survived by her husband, C. Malcolm Hogue.

PACKER—On July 9, in Pickering Manor Home, Newtown, Pa., SARA J. PACKER, aged 83, a member of Newtown Meeting, Pa. She is survived by nephews and nieces.

PARKER—On June 26, in San Diego, Cal., JOSEPH IRVING PARKER, aged 78, a member and treasurer of La Jolla Meeting, San Diego. After graduation from Friends University, Wichita, he did Y.M.C.A. work in Chicago. Before working with AFSC in France, he was married to Gladys Worley who had grown up in the Methodist mission field in China. He spent five years in China making a survey of Methodist mission work. He worked with the Y.M.C.A. in St. Louis, and served as bursar of the American University in Egypt. He worked with the Y.M.C.A. in Baltimore; spent three years preparing a worldwide survey of missions for the World Council of Churches; did accounting for the association of China Colleges; was business manager of Pleasant Hill Academy in Tennessee and was a statistician in the Fisk University sociology department. In Chicago he continued his work for the American Association of Medical Schools. Until retirement, he was an accountant and office manager in Earlham College. He spent two years in Kenya for the American Friends Board of Missions, setting up new accounting systems for Friends Africa Mission and East Africa Yearly Meeting.

Retiring in California, he lived in the Methodist Fredericka Manor at Chula Vista, where his first wife died. After remarriage to Marie Ferguson, of Chicago, he lived in San Diego.

He is survived by his widow, Marie F. Parker; a daughter, Dr. Genieann Patton

of Bethesda, Maryland; a son, Joseph W. Parker, of Atlanta, Georgia; a brother, Douglas L. Parker, of Wilmington, Ohio; five grandchildren; and four great-grandchildren.

RHOADS—On July 22, in Burdette Tomlin Memorial Hospital, Cape May Court House, N. J., GEORGE RHOADS, aged 71, a member of Seaville Meeting, N. J. He was a graduate of Westtown School and Pennsylvania State University. He worked in Albania with AFSC to start an agricultural school. For many years he taught vocational agriculture in Middletown High School, Middletown, Del. In 1949 he helped to reactivate the Appoquidick Preparative Meeting at Odessa, Del., built in 1785. He is survived by his widow, Martha Middleton Rhoads; a son, Gordon Rhoads; and a sister, Louise R. Dewees.

WHITSON—On May 12, WALTER WHITSON, aged 83, a founding member of Live Oak Meeting, Houston, Tex. and its first clerk. He was a 1912 graduate of Haverford College. For many years he was director of the Family Service Bureau and served in community organizations and committees. He often stood alone as a Friend. He received the Olivia Hogue Award for his interracial work. He helped to establish the Graduate School of Social Work at the University of Texas at Austin. His leadership helped to establish and maintain the worship group that became the Friends Meeting.

In Memoriam:

Mildred Whitney

WITH DEEP and sincere grief, Syracuse Monthly Meeting of Friends announces the death of Mildred Whitney on February 29 at the home of her brother, Leon Whitney, in New Jersey. Mildred and Norman Whitney were among those who gathered the first Syracuse Meeting, over 30 years ago. Mildred was clerk for several years, and with her customary efficiency attended faithfully and voluntarily Quarterly, Representative, and Yearly Meetings, as well as those of Friends General Conference. In her home, she was a hospitable and gracious hostess to many local meetings and to visiting Friends. Some of the older members remember with warm affection New Year's Eves at the Whitneys, with their readings, worship, and fellowship.

After Mildred's retirement from 36 years of teaching science at East Syracuse High School, she joined her brother Norman in 1958 in travels to European Friends Meetings. Returning to Philadelphia, she worked for peace tirelessly and with dedication at American Friends Service Committee, Friends World College, and in the Philadelphia area Friends Meetings.

After Norman's death in 1967, Mildred returned to her many school friends and to Syracuse Friends Meeting, where she was active as recorder and served on several committees. The office of the Syracuse Peace Council and Syracuse Fellowship of Reconciliation also benefited from her generous service.

A most appropriate statement regarding Mildred's personality was made by a former pupil in an East Syracuse class: "She was a wonderful person, warm and direct. Her no-nonsense honesty was warmly and deeply felt."

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