

October 15, 1972

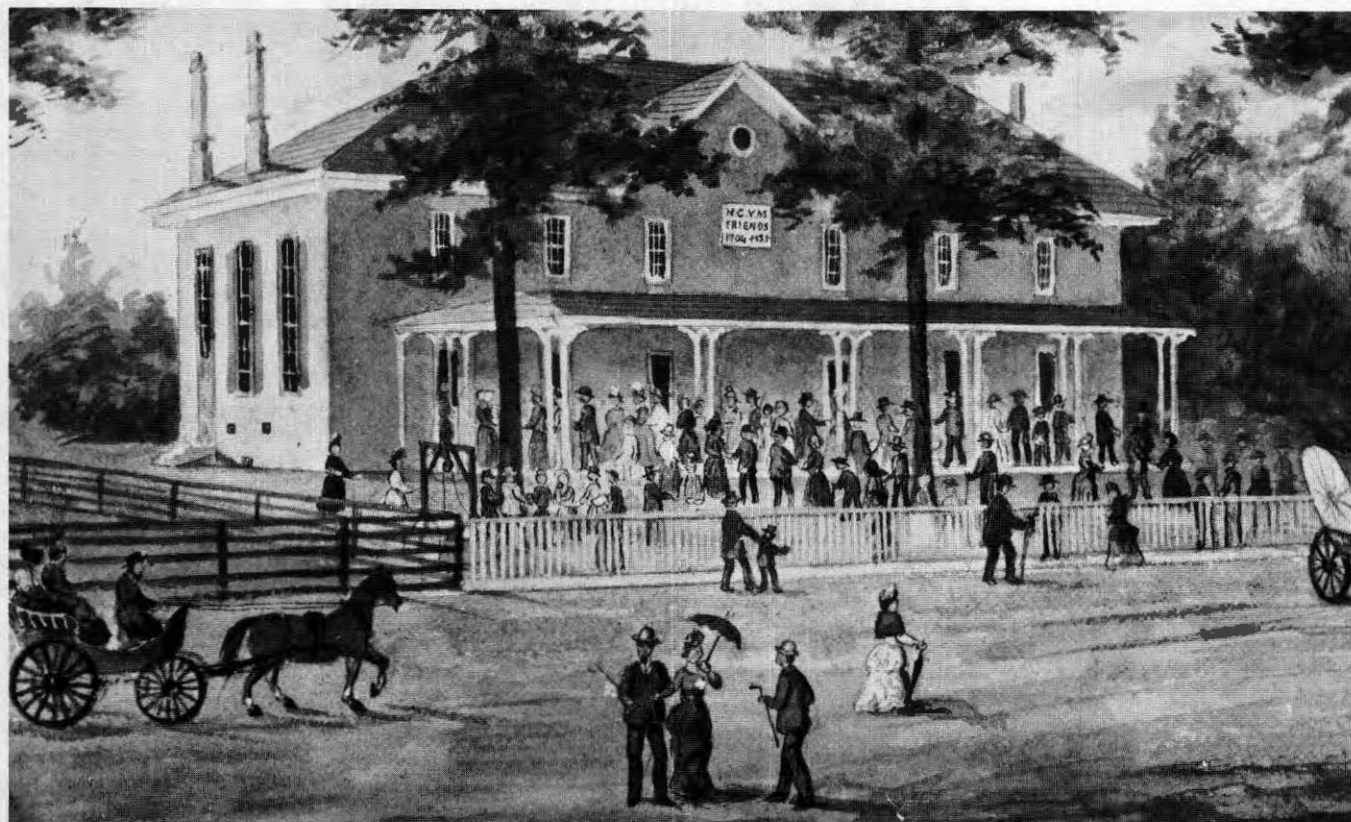
# FRIENDS JOURNAL

*Quaker Thought and Life Today*

## Focus on Yearly Meetings

With reports from Alaska, Baltimore, California, Carolina, Eastern Evangelical, Illinois, Iowa, New England, New York, Northwest, Pacific and Western Yearly Meetings.

"We own no God but the God of love, truth, peace, mercy and judgment, whose blessing we invoke, and whose wisdom we implore . . ." North Carolina Yearly Meeting, 1862.





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THE COVER OF THIS ISSUE is in recognition of the significant 300th anniversaries marked this year by Friends in Baltimore Yearly Meeting and in the Carolinas, which the drawing illustrates.

## On the Growing Edge

QUAKER HOUSE in Washington, D. C., is conducting a two-pronged campaign to improve the criminal justice system for everyone involved in it. To help persons arrested, Bob Walsh of the Quaker House staff is developing a third party custody program to provide "precise, verified information and a person-to-person relationship. What we really want to do is monitor the criminal justice system as it affects the nearby community. We want to know about the arrest of anyone from the community and to have someone with the arrested person at every stage . . ." To do this, a volunteer is assigned to each arrested person to inform him or her of available services and to stand by through the arraignment and the trial. If the person is found guilty, the volunteer develops data for the presentencing report and for the parole board if there is a jail sentence. When the prisoner is released, the volunteer is there to welcome and assist the person to reenter the community.

In another project, about 25 police officers in the district near Quaker House were brought together with four trainers: director Ross Flanagan, Carolyn Graham, George Willoughby and Brian Yaffe. The purpose was to help the officers better handle street problems. Using the "critical incident technique," "option scaling process," roleplay, strategy analysis and other training tools, the officers could examine their own emotions in stress situations and discover new and creative options for handling street situations. As the weekend program ended, seven officers volunteered to plan on their own time further types of training. For information on setting up similar training sessions contact: Ross Flanagan, Community Justice NRG, 4819 Springfield Ave., Philadelphia, Pa. 19143.

Miriam Levering and her son, Frank, of North Carolina Yearly Meeting, floated down the New River on inner tubes with the publisher of the Winston-Salem Journal Sentinel in late July to try to save the river and area from being submerged by a power dam to be built by Appalachian Power Company. The dam's drawdown would leave ugly mudflats in an area of pastoral beauty in western Virginia and northwestern North Carolina. Sam Levering tells us, "The purpose of the drawdown is to flush chemicals out of the Kanawha River at Charleston, West Virginia. The chemical companies at Charleston need to clean themselves up at the source, not try to get water 200 miles away and uglify a beautiful area."

Another kind of vehicle, an old Greyhound bus, has become the new medium for sharing information about concerns and developing communication with people around the San Francisco area. AFSC staff members in San Francisco have equipped this traveling bus with literature, films, slide shows and other information about Vietnam, the Middle East, penal affairs, ecology, student rights or other subjects. Staff members put information in to suit the audience—high school, church, college, PTA, Kiwanis Club, etc.—then drive out to get together with people and talk with them about taking control of their own lives.

(Two Friends, Gini Coover and Ellen Deacon, are now coordinating this column. Please forward information about concerns and actions to them care of Friends Journal.)



## Politics and Religion

IS IT REALLY TRUE that you can't safely mix religion and politics? We may better know the answer to that question when readers tell us their reactions to the next two pages in this issue, where six Quakers explain why they will vote for either President Nixon or Senator McGovern for President of the United States in next month's election.

We have departed from traditional Journal policy and journeyed into politics for two basic reasons. First, we feel that both the issues and the candidates are more directly related to Quaker principles and concerns this year than perhaps ever before. President Nixon's membership in the Religious Society of Friends is certainly one factor in this relationship. Another is the manner in which he has put Quaker principles into practice—or has failed to do so—in his first four years in office. The simplicity and sincerity of the two men and their identification—or lack of it—with the effort by millions of human beings at home and abroad to improve their conditions in life are other elements that seem in this election to deserve the careful and considered attention of Friends. And of course the war remains an issue even though its nature and the nationalities of its victims have been considerably changed since 1968. All of these factors, then, led us to conclude that the election of 1972 goes to the very heart of several of our most basic concerns. This was our first reason for offering the columns of the Journal to a bipartisan group of Quakers who could speak responsibly about each of the candidates and explain why he or she as a Quaker was going to vote for either Nixon or McGovern.

The second reason in the long run is probably even more important. It has to do with the tendency of many meetings for worship to become political debating forums around election time. From what we have heard during the last two meetings in which we participated, heat may replace light in many meetings by the time November 7 rolls around. But not necessarily so, if Friends would carefully read the next two pages and ponder their contents in the quiet and comfort of their homes or wherever they read the Journal. No meeting, no matter how gifted its members in speaking to political concerns, is likely to offer the variety of carefully thought out ideas as the six contributors who knew when they were preparing their statements that they would be speaking to a considerable portion of the entire Society.

Those are the two basic reasons why we have tried to mix politics with religion in this issue. There were others, such as relevance of the magazine and encouragement of freedom of expression, but those were secondary, compared to the importance of this election to the present and future condition of humankind and to the abiding importance of meeting for worship.

As we were writing this explanation, a copy of *The Seeker* arrived from the Seekers Association in London, and we read in Grace Butler's essay entitled, "Some Thoughts on Worship," these views of Gerald Heard's which seemed appropriate: "Let us seek to be empty of any desire save to know Reality, even of the desire which says Reality must be like our hopes; let us above all else resolve to be free from wanting our own way, to be free of desiring to be given a stirring message with which to

return, with which to re-assure ourselves that others recognize that we have seen; let us determine to wait in a most humbling trust upon utter Being, only believing that God is, not pressing to know how He can be and why He exists, or when or whether He will help us. That is the trust, the waiting, the silence of the mouth, which is so anxious to find telling phrases for what it has glimpsed; the silence of the mind, which is so busy imagining what it will see; the silence of the will, which is so impatient to have a schedule and timetable giving the hour it will arrive; that is the self-naughting. Because it and it alone is sufficiently purgative of the self, it alone prevents the self from distorting what only in such utter silence are we permitted to see. This at last gives the unfailing illumination."

If there must be controversy among Friends, let it be reflected in the human messages within the pages of the Journal so that it perhaps will not interfere with the illumination that is possible during meeting for worship.

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### Oddments

FROM Tess Helburn, a friend of Journal circulation manager Nina Sullivan, comes a fascinating story out of the November 27, 1893 edition of the Helena, Montana, Daily Independent. Under a headline "Quite Queer Quakers" is a 1,500-word report from special correspondent Jackson Tinker, which shows that after 80 years *some* things about Quakerism have not changed.

"To a man of the bustling nineteenth-century world, a Quaker meeting is novel and refreshing. He leaves the place inclined to envy the stolid Quaker his inostentatious service. He counts his change to find that he has not been asked to give to a dozen needy charities or to increase the minister's salary, for no 'collection' is ever taken at a Quaker meeting. The entire material cost of religion to a Quaker does not exceed \$3 or \$4 a year." And from the last paragraph: "Recognizing above all the universal God, they live thriftily and devoutly, simply and contentedly. They pass down to the ebb tide of life in happiness and ease. When they die, let us believe . . . that it is well with their souls."

From *Murphy's War*, by Max Catto:

"It was less a hospital than a temporary barrier against the awful unsanitariness of the rain forest. The building plans had been laid down by the Society of Friends in Philadelphia. The first doctor, who had been sent out in 1904, had sited the mission on the estuary in the belief that the river was a navigable highway that would enable surrounding villagers to conveniently reach it. The gentle-souled Quaker had read Stanley's *How I Found Livingstone* and *In Darkest Africa* too trustfully. Nothing in the vicinity of the estuary was convenient for travel. Not even the jungle paths. . . . He was naked under the sheet. He couldn't remember being stripped. He glanced at the high beaked face with the luminous eyes, then at the Quaker plaque, thinking, wandered into the wrong temple, hasn't he?"

# Why I Support Senator McGovern

by Katherine L. (Kay) Camp

I STILL HAVE a Senate speech delivered by George McGovern in 1963 which is as timely as the morning news. Then as now he voiced concern over the morality of our military involvement in Vietnam and called for a reordering of national priorities. He has consistently emphasized the importance of issues involving morality and human well-being.

I recently spent a day with him in Wilkes-Barre seeing firsthand the needs of people whose homes, businesses, and life's work had been devastated by floodwaters. His rapport with everyone and his deliberate low-key approach reflected his basic compassion, his sincerity and his desire to get facts without sham or showmanship.

Senator McGovern has a genuine capacity for listening. He also wants all sides of an issue to be aired, as he showed last year when he introduced a welfare bill which he himself did not support because he felt it should have a full and fair hearing. He also has espoused causes he believes to be right even if they are unpopular.

The Senator's consistency without rigidity, intellectual and moral integrity, simplicity and sincerity, courage and humanitarian concern are attributes which I as a Quaker can identify with and support.

*Kay Camp, a member of Norristown (Pa.) Monthly Meeting, is a Democratic candidate for Congress.*

by Stephen G. Cary

POLITICS is a difficult field for Friends. Those human characteristics we treasure most seem often to be incompatible with the demands of political life. The compromise and expediency, the opportunism and obfuscation that seem so much a part of politics are hard to reconcile with the religious teachings that have guided Friends for three centuries. But difficult as it is, it is still important for us to make judgments because the responses of political leaders to the harsh demands of their calling differ so widely.

This is the underlying basis for my choice of George McGovern over Richard Nixon. For a decade now our presidential leadership has been politically clever, brilliantly manipulative, and masterful in deception. These tactics have won important political victories, but their ultimate legacy is disaster: mistrust of government, burgeoning cynicism, loss of concern for principle and integrity, alienation of our young, our black and our poor, a society torn apart by the horrors of Vietnam and the callous perpetuation of injustice at home.

If ever a nation needed a rebirth of lasting values and a reordering of its priorities, it is America in 1972. I believe this fundamental reordering could begin under George McGovern—not because I agree with him on all issues, but because of the kind of man I perceive him to be. McGovern will compromise because a political leader must. But I believe he will struggle to act with principle and speak with candor. I believe he will struggle to translate

respect for life into help for our cities and our schools and our poor, and away from the barren wasteland of armaments.

Most important I believe he will end the barbarism of a misconceived Southeast Asian policy initiated by Lyndon Johnson and altered only in form but not in substance by Richard Nixon. George McGovern will end the war. That alone is sufficient reason for me to support him. When one adds to that the longer term promise that I feel in his leadership, the compulsion to work for his election becomes powerful indeed.

*Stephen G. Cary, a member of Germantown (Pa.) Monthly Meeting, is a vice president of Haverford College.*

by Dorothy Hutchinson

AS A BELIEVER in the paramount worth of human life and well-being, I cannot vote for a president who prolongs the slaughter in Vietnam, has permitted cruel unemployment in order to curb inflation, has vetoed public works jobs to alleviate unemployment as well as programs for health, child development and education, and is urging legislation which slows school desegregation. I cannot vote for a president who consistently puts the interests of the wealthy above those of the middle-class and the poor.

Moreover, as a Quaker I believe that right human relations must be based on *truthfulness*. President Nixon has frequently befuddled the American people with falsehoods, half truths, and especially by wrapping what I consider inhumane and unwise action in deceptive rhetoric. Escalating the destruction of Vietnam and its people the president calls "winding down" or "ending" the war. A proposed national sales tax which would hit the poor the hardest is marked by promises of "no new taxes."

To me, this deliberate contempt for the citizens' intelligence and basic decency has resulted in an erosion of faith in the credibility of government and in the democratic process so disastrous that it threatens our very future.

I want to cast my ballot for a humane, wise and honest man. Senator McGovern's record is consistent with his promises to end the Vietnam war at once, to largely eliminate foreign military aid, and to use savings from a reduced military budget to meet the needs of *people*. His record is also consistent with his promise to reform our grossly inequitable tax structure, and to use the new revenues for basic anti-poverty, job-creating programs. While he has opposed military intervention abroad, he has supported *genuine* economic aid programs and the United Nations more faithfully than has President Nixon.

When McGovern calls America "home" it is not to selfish isolationism, but *from* spreading death and destruction in the world, while neglecting human needs both at home and abroad. He calls America "home" to its traditional ideals of decency and compassion.

I feel that this election offers me as a Quaker the clearest choice of my lifetime and I shall vote for George McGovern.

*Dorothy Hutchinson, a member of Abington (Pa.) Monthly Meeting, is a writer and peace activist.*



# Why I Support President Nixon

by Edwin B. Forsythe

I AM SUPPORTING President Nixon for reelection, and I do this as a member of Moorestown Monthly Meeting, a lifelong Quaker, and a graduate of Westtown School.

As my record shows, I do not support the President on all issues. But I am overwhelmingly convinced that he is far more right than wrong.

Two fundamental issues are of the highest importance to all of us. First, foreign policy and peace.

The President has redirected our foreign policy in a way totally new since World War II. The Guam statement dramatically changed the thrust of United States policy from a military emphasis to an attempt at partnership. It started the move from confrontation to consultation.

Our new relations with Moscow and Peking are dramatic evidence of this. There are small signs, too—North-South Korea; Bangladesh-Pakistan; Japan-China, for example.

The Vietnam War is an area where I disagree, where I am impatient for peace. But the American involvement has been drastically reduced and our military posture—with respect to the draft, for example—is dramatically changed. The Vietnam War, we must remember, was a problem President Nixon has inherited. It certainly should be ended with all possible haste.

The second critical issue is the question of our form of government. Are we to remain a federal republic with state and local government carrying significant responsibility and the people having a great influence? Or are we to move even more rapidly toward a centralized federal government administered by an impersonal bureaucracy, not responsible to the people?

President Nixon's proposals for government reorganization and revenue sharing go to the heart of this problem. The people must be able to control, in every way possible, the use of their tax monies and their own destinies.

This is the thrust of the Nixon domestic program. It is critical to the future of our country.

*Edwin B. Forsythe, a member of Moorestown (N. J.) Monthly Meeting, is a United States Congressman.*

by Edmund Jones

AS A QUAKER and a Republican I am supporting Richard Nixon because I believe he is a dedicated man committed to work for the well-being of every man in this country and in the world. I believe that his concern for humanity is without regard to color, race, national origin, religious or economic status. As a member of the Society of Friends his background is evangelically and theologically conservative. While not a pacifist in the strict use of the word, President Nixon has made impressive contributions to world peace. I venture to predict his supreme achievement will be opening the door for communication with the great Chinese people. He believes the world can no longer consist of nations of isolated peoples potentially destructive of one another. Similarly the pact limiting armaments, entered into by Russia and the United States, is a second decisive step toward world peace.

It must be remembered that President Nixon did not create but rather inherited the complex and tragic conflict

in Vietnam. He has reduced the ground forces by hundreds of thousands, leaving only a skeleton army. It is illogical to charge the President with unwarranted aggression at a time when he has completely removed all United States combat troops from South Vietnam. At home he has envisaged and worked for the end of the military draft and the creation of a volunteer army.

The genius of our political system is majority rule with the greatest freedom of nonviolent dissent accorded all minorities. I believe that President Richard Nixon speaks for the majority of our citizens of whom I am one.

*Edmund Jones, a member of Swarthmore (Pa.) Monthly Meeting, is a Pennsylvania state representative.*

by Oliver K. Whiting

I WILL SUPPORT Richard Nixon in November basically because of his experience and the fine accomplishments of his first term which has already made visible the prospects of a generation of peace.

Just look at what he has achieved already! Remember when he took office he inherited a full scale war with 550,000 of our men in Vietnam. . . . men who were dying at the rate of over 1,000 a month and with no plan to bring them home.

What a different picture we have today. It is strange indeed to hear Democratic senators, men who built up without protest our troops to over half a million, rending the air in anguished tone "Come home, come home, from this cruel war." Surely, they are a little late! President Nixon has already brought back 550,000, and ground fighting is now entirely in the hands of the South Vietnamese.

President Nixon has also initiated a number of new global structures that are in the beginning phase of development.

When President and Mrs. Nixon recognized we could no longer afford to leave China outside the family of nations to foster hate and misunderstanding, they opened the door to improved relations in the future.

Then by his journey to Moscow, President Nixon turned a mounting danger of confrontation into cautious consultation where the foundation of mutual trade and the development of outer space was laid.

In the domestic field, the President has instigated new ways of revenue sharing, welfare reform, and other programs that if he had a strong Congress on his side would cement unity so long desired.

Already, despite the lack of this support, he has turned the tide of wild protest on the campus and elsewhere back to one of freedom and justice. Like Eisenhower, he has proved his ability to bring people together, so that Republican and Democrat can unite to put the nation before the party.

Both at home and abroad President Nixon has done more to build peace than any other president in history. But we still have a long way to go to perfect this structure. That is why the whole world is waiting with bated breath to know that he has been given four more years to complete the job.

*Oliver K. Whiting, a member of Purchase (N. Y.) Monthly Meeting, is a journalist, lecturer and broadcaster.*

# Growth Through Dialog

by Rachel Davis DuBois

*Editor's note: "To share informally and spontaneously their experiences, ideas and concerns toward the goal of spiritual growth and renewal within themselves and releasing more creative energy for spreading God's kingdom."*

In pursuit of this high purpose, Rachel Davis DuBois, under the sponsorship of the Advancement Committee of Friends General Conference, led six hours of Quaker dialogs at each of more than 400 meetings in every part of the United States and Canada from 1959 to 1964. In the fall of 1969 under Friends World Committee for Consultation, she led similar dialogs at local Meetings in eight European countries.

Recently in between her work in black-white relationships at Earlham College and the Richmond, Indiana, community, Rachel wrote a report after reviewing logs of her experiences. Here are extracts from that report.

It is almost miraculous the way people open up to each other during such sharing and how easily they can then look at the way they function as a group in their meeting activities.

A Friend in San Francisco wrote about the sharing of childhood experiences: "I have been in groups where the sharing of personal experiences had a detrimental effect . . . in the Quaker dialog we had no fear of any embarrassing sharing . . . yet there was the wonderful thing that a little-known aspect of a person's life was brought to light before people who love him and wish to know him better."

When used sparingly, quotations help to deepen the content and familiarize the participants with the writings of some of our best thinkers.

I began to see that we should not compare these two categories of Friends—the programmed and the unprogrammed—any more than we compare apples and pears—they are both needed. The greatest value of the spontaneous group worship of the unprogrammed meeting lies not so much in the spoken word as in the coming of the Holy Spirit into the group of expectant and worshipping persons. Then it is that there can come an overpowering sense of organic oneness with each other and with all humanity, which takes away our feeling, so prevalent in the world today, of being separated and fragmented.

In the programmed meeting comes the inspired teaching ministry, which also is needed today. Both groups need to plan for more of what the other does. Unprogrammed Friends need more teaching ministry, more interpreting of the Bible and relating it to our problems of today. If this cannot be done in the meeting for worship, then there should be other provisions for this kind of ministry.

The early Friends were surely dissatisfied with words as a substitute for spiritual experience. When such words were not connected with religious experiences and feelings, George Fox called them "notions." Once, in an informal conversation with some city and mostly convinced

*Rachel Davis DuBois is a member of 15th St. Meeting in New York City and the author of several books and numerous magazine articles. Workbooks on the three-session dialogs are available from Friends General Conference, 1520 Race St., Phila. for \$1 each.*

Friends, I asked if they were conscious of anything precious coming to them from their contacts with "traditional" Friends. To my joy, they were quite conscious of that something and wished for more of it. They could find few words to describe this feeling—perhaps it was when someone addressed them with "thee" and "thy" or told them some of those precious and sometimes humorous Quaker anecdotes of long ago—maybe it was a "being at home" feeling, a kind of healing of our modern-life-alienation wound. Sometimes, however, they said: "The traditional Friend sometimes holds us back. They want things done the way they've always been done." One laughingly reported that she even had to make the afghans (to be sent to American Friends Service Committee) the same way they had always been made.

Once in a dialog group made up of farmers and Friends connected with the college in an Ohio town, a farmer said: "Those professorial Friends, when we have Monthly Meetings in our homes with covered-dish suppers and kids all around us, are usually in a bunch talking about their work at the college. They don't seem to have much in common with us farmers. When we are in meeting, don't we pray together? I believe in prayer—do you? I wonder if they do."

Friends in Canada are few in number but from many ethnic and national backgrounds. This cultural diversity makes more difficult the process of weaving the individuals into a smooth-running meeting that must incorporate the spontaneity in the meeting for worship and the consensus method of the business meeting with these many kinds of individual backgrounds. Friends originally from England seem to have a somewhat proprietary feeling about Quakerism. One Canadian-born Friend asked: "Is Quakerism only for Anglo-Saxons?" Today, with the increasing number of immigrant American Friends in Canada, it is they who tend to have this proprietary feeling about what should be done in Meetings. One Canadian Friend, speaking of the dialog process, said: "We don't have enough of this kind of sharing. We need to explore new, small-group ways of coming together, but it is the non-Anglo-Saxon who is the most ready for new vistas in Quakerism."

Is the Quaker dialog still relevant? Do we not need in any meeting the use of various group methods? Do we not need a clarification of goals and methods of the various ways of bringing people together today in small groups? Worship fellowship, creative listening, sensitivity sessions are all valuable for the purposes for which they were created. None of these, however, is a substitute for having a group of Friends share their experiences about their meeting for worship, their business meetings, and the ways they relate to some of our testimonies.

## Thy Laughter

Thy laughter freshets to mine ear  
in rivulets of limpid, twinkling  
mountain stream.  
Flecks of angel feathers alight to kittle my nose.  
Beads clink one to other  
as I count my Ave Marias.  
This is thy laughter to me.

MARGARET DURGIN



## Cocktails, Sex and Band-Aids

by Marinus Van Weele, M. D.

I WAS SITTING with Albert Schweitzer on the bank of the Ogowe River watching a beautiful sunset. Our conversation turned to the possibility of a future world faith to which the life and teachings of Christ would only be a contributory part.

Albert Schweitzer said, "Yes, a world faith—that is the idea of an American, William Ernest Hocking, a philosopher. Americans always like to mix things, and you have produced a religious cocktail."

Well, I am concerned that a steady diet of religious cocktails (à la Hocking) for young Friends' religious education is going to produce a religious, intellectual, and moral hangover.

That is my first concern for Quakerism: Are the life and teaching of Jesus Christ as central today in our lives as they were in the lives of the early Quakers? In Quakerism no longer essentially and uniquely Christian? Is the Society of Friends merely one that has "grown out of a Christian tradition"?

My second concern has to do with the Quaker reaction to a particular malady of our sick society. Friends have spent an inordinate amount of time discussing the role of sexuality in life—for example, homosexuality and alternatives to marriage. Masturbation may have been a particular problem to some religious groups, but I doubt if it was ever a problem among Friends.

In regard to homosexuality, we can view this anomaly in almost the same way as we view hypertension. Many Americans have high blood pressure and a high blood level of cholesterol. A simple solution would be to reconsider what is a normal blood pressure, to reconsider what is a normal blood cholesterol, and to disregard the consequences. Homosexuality is not a matter to be considered in law courts or to be dealt with by the police. Homosexuality is to be considered biologically abnormal, and a problem for which at present we have unsatisfactory solutions. But we do know that a homosexual is not to be treated as a criminal any more than a person with tuberculosis should be considered a criminal.

The agitation for freedom in marriage and for each partner to develop to the fullest potential has little to do with the male and female roles in society. We forget the limits of freedom. For the safety of family and society, freedom is limited, and we carry out our responsibilities. Educator Maynard Hutchins' criticism of "self-expression" was that this is usually demanded by people who do not have much of a self to express. Rather, I think of the times I watched my grandfather as he pruned his fruit trees. His careful pruning produced strong, fruitful trees. Likewise, a fruitful marriage is produced not by chemicals but by careful pruning of evil from the lives involved.

My third concern for Quakerism concerns the practical application of philanthropy. The age of Band-Aid philanthropy is over. Not many people yet realize that our traditional concepts of expression of social concern are no

*Marinus Van Weele, a member of Chesterfield Monthly Meeting in New Jersey, lives in Wisconsin where he is medical director of Lakeside Laboratories and pursues his interest in African studies.*

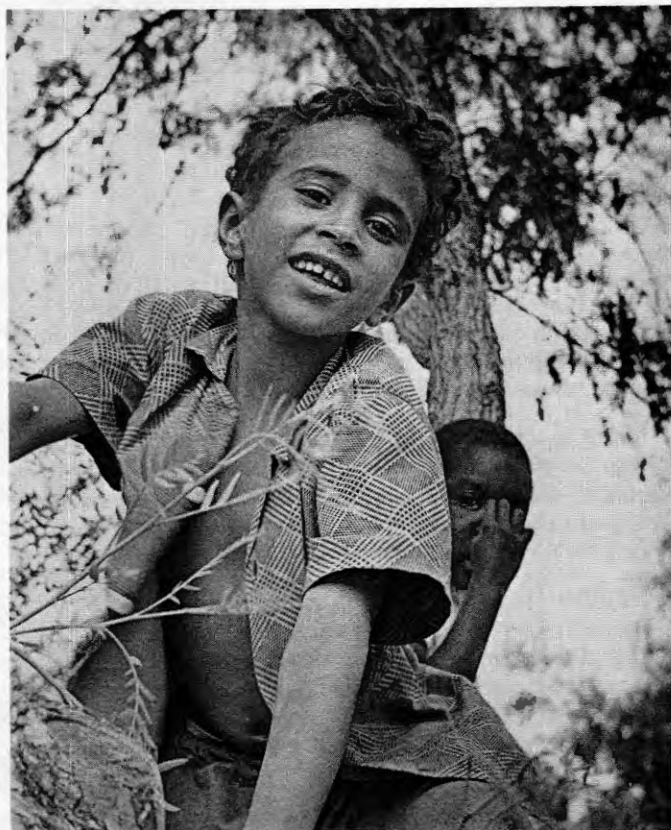


Photo by Lyn Hutchinson

Two boys in Kenya

longer adequate. Alan Pfifer, president of the Carnegie Foundation, understands the problems and may be correct in asserting that within the next ten to fifteen years philanthropic foundations may cease to exist.

Some time ago, I was at a meeting of Friends Medical Society. I asked if it would not be appropriate for the Friends Medical Society to come to the defense of Dr. Howard Levy, who was on trial at a military court in North Carolina for refusing to teach dermatology to army paramedical personnel. He was convinced the object of the instruction was not primarily to help people, but to provide medical services only in the context of a military campaign.

I was informed that the plight of Dr. Levy was not really a concern for the Friends Medical Society, but perhaps one for the American Civil Liberties Union. For Friends to conduct a minor medical facility in Vietnam without working to change the condition that makes Vietnam possible is like applying a Band-Aid to a severe hemorrhage.

Example: A pediatrician and his friend were fishing. They saw a child come floating down the stream. The pediatrician rescued the child. Ten minutes later, another child came floating down the stream. This recurred six times within one hour. The pediatrician left to go upstream. His friend asked, "Where are you going?" The doctor answered, "I am going to catch and stop the nut who is throwing children into the river."

We had better catch and stop the madmen who would destroy all of us, before it is too late, and not worry about those vested interests that are now only applying Band-Aids to severe ruptures.

# Mendelssohn, Fox, Thoreau, and I

by Theron E. Coffin

MY WIFE AND I listened to a recording of Mendelssohn's Fifth Symphony ("Reformation"), whose first movement contains the Eucharist motif in Wagner's "Parsifal" and whose last movement is based largely on passages from Luther's mighty hymn, "Ein' feste Burg ist unser Gott." I wondered: If Friends long ago could have heard the symphony, could they have believed that music is a worldly pursuit that leads the mind and heart away from God?

Fifty-two years ago, I was one of a group of forty young Quakers and Mennonites, whom American Friends Service Committee was sending to France to do reconstruction work after the First World War. For about three weeks we straggled from middle and western America into Philadelphia, where we got uniforms and equipment, saw the sights of that exciting city, and waited for our passports.

We who were Friends attended meetings for worship, this being, for most of us, our first experience in an unprogrammed meeting. What impressed us most was the absence of music, and it seemed to us odd that, although a meeting-house had a piano, it was kept downstairs and was used only by the First-day school.

We went to France by way of England, where we spent three days in London. There we saw many of the sights that everybody sees and attended a session of London Yearly Meeting. Some of us went to an evensong service in St. Paul's Cathedral. The voices of the singers, the sonorous chords of the great organ through the vast building, and the soft and lovely harmonies pouring from ranks of the pipes were for me the most thrilling experience of our stay in London.

Within a few short weeks, this young traveler from a Midwestern Friends Church had discovered that one can worship in silence—in the original manner of Friends—and that one can worship also in what George Fox had called a steeplehouse, while listening to glorious music.

I think also of Henry David Thoreau. He never joined a church and seldom entered one, but he was deeply religious. Like Friends, he worshiped in silence; unlike Friends, he worshiped alone, in the woods or fields. Like many Friends later than those of George Fox's generation, he was a mystic.

After one of his mystical experiences, what he wrote in his *Journal* suggests his belief, not merely that God had created a harmonious universe, but that God is harmony;

*Theron E. Coffin taught for almost 40 years after graduating from Earlham College. He and his wife, Margaret, who "have been Friends all our lives," live in Orange, N. J., and are members of Montclair Monthly Meeting.*

they are the same thing: "I sat and listened to a positive though faint and distant music, music that was not of this earth, but which ruled and organized it. There came into my mind an indescribable, infinite, all-absorbing, divine, heavenly pleasure, a sense of elevation and expansion."

On this day, when we heard the music of Mendelssohn, a Christian of Jewish ancestry, one Friend was moved to meditate on George Fox, who had founded a Christian sect but believed that music turns man away from God, and on Henry Thoreau, who belonged to no sect, but who had heard music not of this world—music that is synonymous with God.

---

## I Would Be Childlike

I would be childlike standing at this window  
content to be in the center of the storm  
darkening the landscape, bewitched with its moods—  
now playful, now threatening, now peaceful—  
enjoying raindrops knocking on the window  
and, denied admittance, unperturbed,  
gather into little companies of drops  
wiggling their way downward,  
dancing their crazy dance,  
stopping now and then to consider  
their next move, keeping each other company  
as they roll with a sudden burst of happiness  
to the bottom of the window, where,  
hanging for a moment, they bow gracefully  
to gravity, floating joyfully to the earth.

I would be content with the wisdom of raindrops,  
lovely diminutives, satisfied to be a connoisseur  
of the profusion and variousness  
of dust, wind, smell of damp earth,  
unable to distinguish between the storm and me,  
experience raindrops from the inside,  
swaying with their music in delight,  
amazement and jubilation.

ELMER F. SUDERMAN

## Nightly Towboats

Phantom towboats labor upstream,  
lighted souls on shiny darkness pushing  
black and groaning burdens into further night.  
Foghorns plead in vain for lighted answers,  
blighted postlights bleary gleam, remain  
unseen; the fetid river's breath  
reeks death from snag or shoal.  
The forward barges laden with  
tomorrow's coal ride low.

A different song the nightly soulships  
sing when flatboats emptied giddy,  
light, glide clanking downstream, free;  
sleepy engines chanting respite till  
dawn's cargoes fill again their daily hold.  
Keep on *keeping on*, bright phantom towboats.  
Go well, lighted soulships, into night.

CANDIDA PALMER



# Discipline and Order

by J. Kennedy Sinclair

THERE ARE TWO freedoms, as Charles Kingsley wrote: "The false where a man is free to do what he likes; the true where a man is free to do what he ought."

The statement, quoted on the page for February in the Quaker calendar for 1972, speaks to the need for personal, moral discipline.

I am sure anyone who saw the remarkable athletic exhibitions at the Olympics must have been impressed by the tremendous discipline of the contestants—their physical discipline, through hours of diligent practice, and mental discipline to prepare the mind to lead the body to do what was required of it.

The orchestra performs up to its potential only when its members discipline themselves in their art, through hours of practice. The actor and the singer reach the crest only through discipline of mind, body and voice. Each becomes the person portrayed through dedicated, disciplined lives.

So, too, the scientist, chemist, minister, businessman, who, through disciplined efforts, provide others with aids and words that stimulate them to grow and reach greater heights, which in turn bring benefits to others.

Without a disciplined body and mind, mediocrity is certain. We must pay the price of discipline. The price is too great only to those who are unwilling to admit there is such a price or to those who falter because they cannot bring themselves to see a vision of their own inward strength that will carry them to joyous success.

Why is it agreed (or is it not?) there is a law of discipline for our bodies and our minds, but a law for moral discipline is nonexistent? It may well be that people easily believe there are no rules for disciplining our morals—no "practice plan" available for disciplining the spirit.

The rules for moral discipline are as old, specific, clear, and simple. Read them in Exodus 20 and Deuteronomy 5: *Honour thy father and thy mother. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife. Neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.*

Nothing in these moral rules is difficult to understand. That they offer us so clear a path to travel does not mean it is easy for us to discipline ourselves to follow them. As with the disciplined athlete, the disciplined actor, the disciplined singer, it takes persistent and constant awareness of these rules for us to stay on the right path.

What is the alternative? "Live it up." But for how long?

*J. Kennedy Sinclair shares not only these pages in the Journal with Theron Coffin but also is a member of Montclair Monthly Meeting. He has long been active in Quakerism and served as vice chairman of Friends General Conference.*

Can we simply forget that when we break the moral rules of life, we usually injure others?

Struggle makes men. Struggle for discipline is the essence of life. Discipline leads to order. Order leads to a life of inward growth, spiritual satisfaction, and joy.

The Gospel According to Matthew recites the struggle of Jesus in the wilderness. Jesus, too, had to make hard choices in matters of great moral significance. No one is exempt. The choice we make is our own. We are not forced by any power to act in accordance with or against the moral law.

When we are aware of the moral rules, what is our reward when we accept them and act in accordance with their spirit? Jesus gave us promises: The parable of the sower; the seeds that are sown in good soil indeed bear fruit; "He who hears the word (the moral rules of life) and understands it, he indeed bears fruit." "The fruits of the spirit are these; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—against such there is no law [or conflict]."

So it is with discipline in following the moral laws. Each time one rejects the wrong and follows the right, the greater becomes his spiritual strength. As disciplined physical and mental exercise, purposefully done, provides power to do better in these respective fields, so does disciplined moral exercise extend the glow of success and adds additional inward strength to do right the next time a choice becomes necessary.

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## what I am trying to weave

what I am trying to weave is that place between  
the ocean and the sand  
that ribbon of light wavering  
always moving advancing retreating  
not always visible one must infer where it should be  
and what it should do  
(one is not always right either)  
it is the place where light lives  
where light is always living

what I am trying to weave  
is that place, that surface  
where the leaf gives back its given light  
no, it's not the surface, nor the surrounding air  
it's something else

what I am trying to weave  
is the living glowing line of light  
on the edge of clouds sun or  
moon-made

actually  
what I am trying to see  
what I am trying to show to others  
is that space that space between the leaves through which  
you can glimpse for a moment for a moment only  
the whole of everything

recalcitrant the wool in my hands sucks up the light  
and stubbornly holds it  
there is no color  
there is only light  
JOHANNA JORDAN

## The Reality of the Inner Light

by Jo Anne Jeffries

AN EXPERIENCE of the reality of the inner light that deepened my sense of the Christ-consciousness within came to me because of an injury to an eye, which brought such pain that the doctor advised that both eyes be bandaged for some days.

During that time, I lay in bed with the lights out and curtains drawn, for any light at all to either eye was extremely painful—whether the hall light shining around the edges of the bedroom door or that of the street light reflected on the walls of the hall beyond the bedroom. When, each morning, I would go to the doctor's office to have the bandages changed, light would so penetrate the transparent tape holding the thick bandages in place that I had to have layers of cloth over the eyes to keep out even the dimmest light.

During the first day, I lay as nearly immobile as possible, for movement in any part of the body caused severe discomfort. By the second day, some small movement was possible; and it was then that the occurrence happened that I want to share.

It was the middle of the morning; all was dark and still around me. As I lay in a position of relative comfort, I thought, I *can* meditate and seek to realize the Christ-consciousness within. Thus, I began preparation, through contemplation, for meditation.

In thought only, I went through head, neck, and breathing exercises that I do before meditating. As I followed these with a silent affirmation, to precede the silence, I stopped short. For out of the darkness the light was gathering, and poignant pain was arising with such an intensity that it seemed to penetrate from above the brows straight through the middle of the forehead and into all the nerve centers of the eyes. As I stopped, the light—and with it, the pain—instantaneously dimmed and receded into the grays, then the black of the surroundings. A few moments later, I resumed contemplation, only to have the same thing happen again and yet again—then two times later during the day.

The gathering of the light was too intense for meditation! It would have to wait until my eyes could tolerate light again; for the injured eye was affected as much by the light from within as that from without.

In the days following, I contemplated this occurrence. My sensitivity to light had been so heightened at this time that as I sought to go within, I was instantly more sensitive to the light that is always there, of which I had usually not been aware.

*Jo Anne Jeffries is a member of Friendship Meeting, Greensboro, North Carolina. She tutors (in her spare time from being a mother of three) children and adults with reading problems and international visitors who are learning English. She also has tutored children with brain injury or emotional disturbance.*

Sometimes, even now, it is hardly perceptible; sometimes, though, it is a golden light, like the sunlight of a summer's day. On some rare occasions, it is the brilliant white light of illumination. Whenever it is evident, it is a sustaining light, which is accompanied by a spirit of overflowing love that reveals the awesome wonder and glory of the oneness of life, and of us all, a light that sends me forth, for the moment cleansed, more open and sensitive to the spontaneous guidance of the Christ-consciousness within.

The inner light is there and has been there all along, the light of which we have heard, and read, and wondered—this light of which the mystics speak. It has become for me, now, more than just an expression—a metaphor, but in an ever-new and renewing way, a reality.

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## The Sand Castle

SATURDAY evening early, I walked along a stretch of beach deserted except for sitting and wheeling groups of shore birds and sand fleas in abundance. But of people there were few, although I came upon impressive evidence of their passing.

A large log with a sand tunnel entrance under it marked the lower edge of a sand castle—no, more accurately a large, well designed sand city. I roughly paced it off at 12 by 15 feet, and it contained several sorts of buildings connected by roads and ramps.

The efforts of the craftsmen who knew this splendid walled town would be flooded by the next tide were impressive. Ironically, they had placed little sand turrets along the log and set a kelp pod in each to create tiny cannons futilely aimed at the sea.

And I found it comforting to see in the sand proof once again that there are people who will create even when they know their creation is doomed. Man, in the image of his creator, creates for the joy of doing it. May there always be sand castles.

SANDRA MOON

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## Wet Wool Smells Like Incense

A SMALL CHILD, just beginning to talk, soon learns to count, to make sentences, and to imagine things quite out of this world. With encouragement he may become a mathematician, scientist, philosopher, or poet. Language is man's most humane invention. It is so useful that we may forget that some important matters cannot be described with words. Life's meaning, its faith and its hope, are beyond the range of speech.

Sammy Nichols was an ancient Friend of few words who best expressed himself in his garden. There he worked steadily, with near-symbiotic relationship to flowers and vegetables. One day when through cold, drenching rain Friends had gathered for meeting, Sammy felt moved to prayer. Unwittingly he almost transcended the limitations of words. "O Lord," he said, "we thank thee for this beautiful day—even if it rains."

MOSES BAILEY



## A MATTER OF CONCERN

Faith and Practice of New England Yearly Meeting states that "It is the Quaker ideal to comprehend the ethical and spiritual significance of the whole situation and to deal with it above the storm of controversy and propaganda." In that spirit, and because the upcoming election is so important, a group of Quakers for McGovern are asking Friends to hold the two presidential candidates in the light of three Quaker testimonies:

**I. "We declare our faith in those abiding truths taught and exemplified by Jesus Christ, that every individual of every race and nation, is of supreme worth . . ." Philadelphia Yearly Meeting, 1934**

George McGovern's Senate record is that of a man who senses the worth and dignity of every individual, particularly in the hungry and poverty-stricken, and who has defended the rights of the oppressed or disadvantaged. In contrast, Richard Nixon frequently has tried to cripple or end effective help for those who need it most.

Nixon nominated as Supreme Court justices men who placed property rights above civil rights. McGovern helped defeat two of them, Haynsworth and Carswell, and voted against Rehnquist.

Nixon, practicing "benign neglect", attempted to water down provisions in the Civil Rights Act of 1965; to emasculate the Equal Employment Opportunity Commission; to do little to increase the number of minority workers in construction trades; and to support *de facto* school segregation. McGovern has supported all efforts to provide fair and equal rights for all Americans and has urged enforcement of existing civil rights laws.

Twice McGovern favored, and twice Nixon vetoed, legislation to speed up public works and to retrain the unemployed whose numbers have almost doubled since 1968. McGovern has proposed creating federal jobs in housing, environmental protection and transportation and to finance these through reduced military spending. Under Nixon, Pentagon appropriations have increased from \$80 billion for 1969 to \$86 billion for 1973.

McGovern supported and Congress passed a comprehensive child care and development program to provide medical, nutritional and social services for needy children. Nixon not only vetoed the bill but refused to spend money already appropriated to provide school lunches for needy boys and girls.

**II. "... the quality of the soul . . . is first and foremost the quality of sincerity, which is the opposite of duplicity or sham . . . unclouded honesty at the heart and center of the man is the true basis of simplicity." Rufus Jones, 1927**

Instead of "unclouded honesty" Richard Nixon has been described by Walter Lippmann as a man who "does not have within his conscience those scruples which the country has the right to expect in the President of the United States." Even George McGovern's severest critics admit that he is completely without sham and is totally honest, even when honesty is politically dangerous.

Nixon promised to "bring us together" and to have an "open administration." Yet when half a million people, including many Quakers, demonstrated against his bombing and invasion policies, he watched television. When student demonstrations against those same policies ended in tragedy at Kent State, he appointed a blue ribbon commission to study student unrest — and then discredited the commission's report. His "open administration" has placed more wiretaps and held fewer press conferences than any in recent memory. And he was renominated by a convention so closely controlled that it was the antithesis of an open, free society — and the antithesis of the decision-making process of the Society of Friends as well.

McGovern headed the reform movement which gave all members of his party the opportunity to be heard and to participate in selecting the presidential candidate without "duplicity or sham." When he had to decide to change his running mate, he openly discussed the entire embarrassing problem.

McGovern himself was the first person to brand Nixon's wage and price controls a sham designed to help business and hurt workers. Under those controls, corporate profits have climbed to record highs, wage levels have been frozen at five and one-half percent, and inflation has caused food prices alone to increase more than ten percent each year.

**III. "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever." Declaration of 1660.**

Nixon deserves credit for positive attempts to improve relations with China and the Soviet Union. He deserves criticism for alienating a friendly, nonviolent nation, India, by supporting the attempted repression of Bangladesh.

While reducing the number of American ground troops in Vietnam, Nixon has increased the air and naval personnel in Indochina, widened the combat area to include Laos and Cambodia, and dropped more bombs — three and one-half million tons — than were dropped in World War II and Korea combined.

In the past four years, more than two million Cambodians have been made homeless, the entire Plain of Jars in Laos has been leveled and denuded of all vegetation and animal life, and the refugees in South Vietnam are now estimated at one-third of the surviving population.

McGovern has been among the earliest and most consistent critics of the war, and has pledged to end American military involvement in Indochina within 90 days of his inauguration.

The 1952 Friends World Conference in Oxford called "upon peoples everywhere to break this vicious circle, to behave as nations with the same decency as they would behave as men and brothers, to substitute the institutions of peace for the institutions of war." In the same spirit, we now call on Friends to consider substituting George McGovern for Richard Nixon.

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## Reviews of Books

**Quaker Profiles from the American West.** By ERROL T. ELLIOTT, Research Associate, Earlham School of Religion, with Forewords by David Stanfield and Wilmer Cooper. Friends United Press, Richmond, Indiana. Hardback, \$4.95. Softback, \$3.45

IN *Quakers on the American Frontier*, Errol Elliott wrote the stirring history of Friends who migrated westward. Now, in a companion volume, he offers penetrating profiles of eight Friends who “helped to make that history.” They are: Nereus Mendenhall, the teacher, who, in 1860, renounced plans for leaving slave territory to remain in North Carolina with the school that became Guilford College and with the Yearly Meeting “that needed his light and strength during the dark years of the war”; Joel Bean, a “Quaker on the spiritual frontier,” who was caught between Quakerism in which he was reared and the new evangelical order; Gilbert Bowles, a missionary to Japan, who was “a friend and confidant of statesmen,” linking East and West internationally and Friends of Philadelphia with those of the American Midwest; Elizabeth Comstock, the “Elizabeth Fry of America,” about whom modern Friends ought to be far more knowledgeable; Philip and Susie Frazier, who “bore witness to the historic fellowship of Quakers and Indians, blending the best in each”; William Hobson, who brought together “the dispersed Friends of Oregon Territory . . . into a ‘gathered’ community”; Walter Malone, “an exemplar and chief exponent of the [evangelical] movement,” who established the Friends Bible Institute, later Malone College, from which missionaries went out to lay the ground for what became East Africa Yearly Meeting.

“It is obvious,” Errol Elliott says of these outstanding Friends, “that we look at them through ourselves. The spiritual achievement comes when we can also look at ourselves through them.”

Errol Elliott has given us eight beautiful prisms, whose refracted light may help us realize this achievement.

DAISY NEWMAN

**Carolina Quakers.** Edited by SETH B. HINSHAW and MARY EDITH HINSHAW. North Carolina Yearly Meeting. \$5.00

THERE HAVE BEEN Quakers in North Carolina almost from the time of the

first English settlements in North America. At one time during the colonial period, Quakers constituted the largest single organized religious group in North Carolina. Today the 15,031 members of North Carolina Yearly Meeting comprise the fourth largest group of Quakers in the world, behind the East Africa Yearly Meeting, London Yearly Meeting, and Philadelphia Yearly Meeting.

North Carolina Friends are particularly conscious in this the 300th year of their heritage of their opportunities for the future. An appreciable measure of the scope and depth of the Quaker experience in North Carolina over the past three centuries is realized in “Carolina Quakers.” Edited by Seth B. Hinshaw, a former clerk of the Meeting, and his wife, Mary Edith Hinshaw, this large publication in magazine format encapsulates the history of Quakers in North Carolina from 1672 to 1972.

The Hinshaws properly acknowledge that this commemorative volume, achieved under the direction of the Yearly Meeting, is far short of being a comprehensive history of North Carolina Friends. It is certainly, however, again in the words of the Hinshaws, “a running account of our three centuries . . . a brief survey of our present opportunities and potential.” In this perspective, “Carolina Quakers” is indeed a worthwhile commemoration of a 300th birthday.

One incident not noted in “Carolina Quakers” occurred at North Carolina Yearly Meeting at Deep River on March 24, 1862, when a memorial citing the Quaker concern for pacifism was addressed to the state legislature. In stressing the commitment of Friends to peace, the memorial concluded, “We own no god but the God of love, truth, peace, mercy and judgment, whose blessing we invoke, and whose wisdom we implore to be with you in your legislative deliberations.” The statement expresses still the commitment of the Society of Friends in North Carolina.

ROBERT MARKS  
High Point, N. C.

**The American Religious Experience.** By FREDERICK SONTAG AND JOHN K. ROTH. Harper & Row. 386 pages. \$10.95

THE AUTHORS manage to blend their collaboration into a single, consistent style as they review, with admirable compression, the interaction between



America's cultural history and the dominant philosophers and theologians who have contributed to its religious experience. After some early attempts at monolithic structure and interpretation, as with Puritanism in New England and Anglicanism in Virginia, pluralism became the norm in religion, reflecting the diverse cultural and material strains in America's heritage.

The early American identities as pilgrim and frontiersman have suffered successive crises in civil war, industrial revolution and consequent urbanization, and now disillusionment and frustration. Sontag and Roth believe that new, distinctively American theologies are required to speak to this present condition. These would need to take into account the power of evil, the nature of freedom, and the meaningful fulfillment of the individual in solitude and in community. They believe that current black theologies have a valid and vibrant contribution to make. There may be a new role for theology, that of enabling Americans to recover a sense of identity in diversity and a chastened sense of mission, "under God."

I find their succinct review of the thought of philosophers and theologians who have labored in America more helpful than their critique of the same, perhaps because their own position, from which springs these value judgments, is never quite explicitly stated. One also wonders whether the time has not arrived to strive for a more universal rather than specifically American theology. I would have hoped, moreover, for more consideration of the mystical strand in American religious experience and of the influence on our theologians of Martin Buber and Teilhard de Chardin. Nevertheless, the book is distinguished for what it pulls together and interrelates as grist for the mills of current theological speculation.

JOHN YUNGBLUT

**To Start a School.** By MARGARET SKUTCH AND WILFRED G. HAMLIN. Photographs by GEORGE S. ZIMBEL. Little, Brown and Company. 147 pages. \$5.95

THIS IS a timely book. "Alternative schools" are popping up all over New England hillsides, up and down the West Coast and many points in between. Still more are gleams in the eyes of eager students and disenchanted teachers.

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and for concerned parents, Margaret Skutch and Wilfred Hamlin have written a detailed, humanizing book about her school. The opening chapters reveal a highly successful school for some 60 children who range in age from two to eight. Chapters five through eight detail the school's genesis. The two concluding chapters relate how the school achieved its present fame.

The school is the beautifully designed and inexpensively built Early Learning Center in Stamford, Connecticut. A film about it, *Room to Learn*, was funded by the Educational Facilities Laboratory a few years ago and has received national distribution ever since. Both the school and the film deserve the wide acclaim they have had. The book's numerous illustrations and text indicate why.

Children and staff are involved in a responsive, attractive learning environment. Extensive use of glass walls blends indoor and outdoor learning activities. Diverse materials invite manipulation, inquiry and discussion. Observant, warm staff members customarily work with children on the floor or at work tables. The informal, productive atmosphere of the school invites involvement.

Mrs. Skutch's anecdotes demonstrate the educational power of a trained observer and record keeper. One chapter, for example, illustrates the importance of Danny's table scrubbing and a group's practice in Chinese calligraphy as experience in learning thoroughness. The hectic, suburbanite lifestyle of a tense child—Ann Louise—is perceptively analyzed. Parents can be sensitized to their children's emotional needs through Mrs. Skutch's observations and commentary.

What does Mrs. Skutch want for children? A key aim is "quiet confidence." Such confidence, she believes, results from three elements in the school: freedom to learn, a prepared environment, and a keenly observant staff. But Mrs. Skutch maintains more than a quiet confidence; her optimism about people and enthusiasm for learning fairly sparkle through the pages. Like the children, she builds her work on successes. (Not once can this reviewer recall the words "mistake" or "failure" applied either to adults' or children's activities.) Every problem in the school seems to be converted into a learning opportunity. Short of learning materials too expensive for immediate purchase? Then scrounge from a friendly wholesaler or manufacturer. Baffled by a child's temper tantrums?

Then sit back and see how the children handle them.

The seemingly endless series of problems which flowed from the school's development are frankly discussed. Readers interested in starting their own schools will profit from this frankness. Mrs. Skutch also takes well reasoned positions on issues which trouble most "alternative schools" in their formative stages. An early disciple of Maria Montessori's methods, she has synthesized Montessori with the best she could find elsewhere. She borrows from Holt and Dennison, from British infant schools and humanistic psychology. No one model is best.

Researchers searching for statistical evidence that her school is significant will be disappointed in this book. So will those who like to see behavioral objectives clearly delineated. But for those who want to start their own school or perceive the qualities of a good one, this book offers inspiration and know-how.

NORMAN H. WILSON

**How to Help the Alcoholic.** By PAULINE COHEN. Public Affairs Pamphlet 452. 381 Park Avenue South, New York. 24 pages. 25 cents

ESTABLISHING alcoholism as a "chronic progressive disease," this treatise is concerned with alerting the spouses and employers of potential alcoholics to their responsibilities in securing reliable diagnoses while there is still time adequately to implement the treatment required.

M. C. MORRIS

### Cinema by Robert Steele

I CAME AWAY from seeing *The Garden of the Finzi-Continis* feeling as I did when I left Yad Vashem, Jerusalem. Yad Vashem is a memorial to the six million Jews who perished in Nazi-occupied Europe. Ohel Yizkor, the memorial shrine at Yad Vashem, is a large building with each of the concentration camps indicated on a floor map. Daily at eleven a service for visitors is held when the mourning light is rekindled. Presence at the shrine and the film, which concludes with Tito Schipa's singing a lament for the dead, is an experience of a deeply moving requiem.

Despite the film's taking place in the 1938-43 era of Mussolini's restrictions placed upon Jews, it is timely as well as needed. The director, Vittorio DeSica,

remembered for his great postwar films, *Shoeshine*, *Umberto D*, *The Bicycle Thief*, said in a recent interview: "We were all guilty. That period was the blackest page in the history of mankind. Yet today in Italy there are many fascists—young people who do not believe what it was like then. And, unfortunately, there are many old people who have forgotten. That is why I felt I had to make *The Garden of the Finzi-Continis*. It was an act of atonement and a warning."

The Finzi-Continis family is aristocratic and rich. Their social position and spacious garden and forest have given them privileged isolation from their town, Ferrara. The changes brought on by Il Duce transform their walled garden into a prison. The film also presents the anti-Semitism to which a middle-class Jewish family living in the same town is subjected. The love of the son of this family, Giorgio, for Mikol Finzi-Continis links the persecuted families. The film is not, however, another in the myriads of movies that uses a tragic event, such as a war, to provide conflict in a love story.

The film is not a drive-in or commercial cinema fare. Any film that is a melancholy experience like a Chekhov play cannot be a popular film. One hopes that many persons all over the world will see it and that it might be mandatory viewing for non-Jewish persons, but probably only the few remaining art houses over the nation will show it.

Manuel DeSica has written a piano score which extends the lyricism and understatement of the film. Some may feel it verges on being sentimental. The cinematography is lush with color and movement, and too much of it is in soft-focus. The camera's panning over autumn leaves and winter landscapes builds an elegiac emotion which at times becomes too pretty. The delicacy of the style makes visible the frailty of a cocooned family that does not have the will or cognizance to resist the encroachment of the Hitler-Mussolini era upon it.

If the film leaves a spectator irked or baffled on a first exposure, it should be seen again. One expects these supine characters to wake up and do something about what is happening to them, but the lesson to be learned is that we don't protest until it is too late. Zavattini's credo for all his writing has been, "This is the way life is." We are more accustomed to expecting life to be like movie-life.



# Letters to the Editor

## Amnesty for Deserters Urged

I WISH to beg Friends to share my concern over the direction the so-called "amnesty" debate seems to be taking.

Senator McGovern and many other political figures are talking about pardons for those who went to jail resisting the Vietnam war and amnesty for those who went into exile; but they draw a line of distinction and say that young men who deserted from the military will have to come back and face courts-martial.

What disturbs me is that the only meaningful difference between deserters and other categories of draft resisters is (in most cases) a class and social difference.

Virtually all war resisters in jail, and the great bulk of those in exile, are people from privileged middleclass homes with educational advantages, who had ample chance to think over all their options before they were conscripted and of selecting between going into the military, applying for conscientious objector status, or choosing one of these two forms of resistance.

For young men from working class or poverty class backgrounds, who often are black or under-educated or both, these options did not realistically exist. For some, their social milieu was such that their only real option was between evading the draft or getting caught. For others, the army was seen as the only possibility for escaping the ghetto and learning a trade. I personally have done educational testing of young black men who were finishing high school with third or fourth grade reading levels because the big-city educational systems failed them, who were highly motivated to escape dismal homes and neighborhoods, who could never hope to get into a trade school or a union apprenticeship program (assuming such programs were open to them), who were positively fixated on the army as their escape route because in fact the army does offer remedial education and a glimmer of hope for such people (and what a commentary that is on America).

It is such as these who are most of the deserters. To talk to such young men of the morality of war in their prearmy circumstances is to deny them what they correctly see as their only real hope for bettering themselves. While in practice desertion happens and

has always happened for a variety of reasons, not all of them admirable, a large portion of the deserters today are people who in every meaningful way were incapable of considering the morality of war until they were already in the army and faced with moral issues on a gut level.

The real difference between these deserters and other war resisters is that they were underprivileged from the start. They were victims, and that's how they got into their present fix. And now, it seems, they are to be victimized further. Liberal morality is going to work for amnesty for resisters who come from privileged backgrounds—but will throw the deserters to the wolves (or is it hawks?), perhaps with an eye to the political desirability of placating foes of amnesty, preferably at the expense of those who know least about how to attract sympathy and raise a political stink. Public morality is being nudged toward a position of regarding the crime of the deserter as noxious in a different and worse way than that of middleclass youngsters who were able to resist the military prior to their conscription.

I have long urged that the most important internal need of the Society of Friends is to widen our class basis and to discover how many of our values are class values rather than religious values. The issue of amnesty for deserters strikes directly at this (our) problem. If we can learn to see that the deserters, of all categories of resisters, are those most in need of help and very possibly most admirable (notwithstanding differences in lifestyle that may often be off-putting), and corporately get to work on their behalf, we'll not only be doing a positive good, we may be doing something relating to our spiritual growth and corporate salvation.

R. W. TUCKER  
Philadelphia

## An Open Letter to Mankind

I CANNOT escape the sounds of war, and they sicken me. Is this because I share our collective guilt? Must we not help each other, and have I done all that I can?

Before me is a picture from The New York Times, June 11, 1972. It shows three children running toward us, faces distorted with panic, fleeing

some dread terror behind them. The caption tells us it was an accidental napalm bombing in Vietnam. To convey truth the newspaper is printing as accurate a picture of an atrocity as it can.

One of the children running to us is naked. The picture has been mutilated so that we cannot tell if it is a girl or a boy. Why? What have we become, that we can tolerate news of the bombing of children more easily than the honest picture of a child? Are we really afraid to see the sex organs of a child, or is it something inside ourselves we fear?

LINCOLN MAGILL  
Cold Spring, N. Y.

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

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

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

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

David Harley, A.C.S.W., Lehigh Valley,  
215-437-1396

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

## An Interesting Denomination

JUST IN CASE some of the Journal readers missed the "Religion in America" feature in the September issue of *Mad Magazine*, I'm enclosing the chapter on Protestantism because of the reference to Quakerism and its most famous "practitioner."

### Chapter 5 Protestantism

The Protestant Church is the largest church in America. It consists of many, many denominations. They all have one important thing in

common. They all eat white bread and mayonnaise. Here are some of the denominations: Methodists, Presbyterians, Baptists, Lutherans, and Quakers. The Quakers are an interesting denomination. They believe in honesty. They do not believe in squandering money. They do not believe in waging war. There are 126,000 practicing Quakers in this country. President Nixon says he is a practicing Quaker. Make that 125,999!

MARGE BAECHLER  
Glastonbury, Conn.

## Music Is a Good Thing

IT HAS ALWAYS BEEN my goal in life to make others happy, to spread joy and love. For me, Friends' belief in the inner light, which can be expressed in so many different ways, takes the form of music. Music may not be a necessity of survival, but for me it is a necessity of life. While we are busy feeding the hungry, cleaning up the polluted world, stopping war, campaigning for McGovern, and doing all the things that we are trying to do to help mankind, I suggest we remember that an important reason for making the world a better place is to have more time to enjoy the good things in life.

Music is one of the good things. It helps provide a sense of perspective about life, just as does a sense of humor. If we cannot enjoy music, a good laugh, or any of the other good things in life, then we are not truly living. Concentrating only on the troubles of our times is just as deadly as ignoring them. As Friends, any way we show a love of life in ourselves is an example for others of positive living without emphasizing the negative.

That is why music is a necessity in my life. The silence of Quaker meeting gives expression to the wisdom and love of the inner light. Music gives expression to the use of intelligence and hard work in a constructive way for the enjoyment of all. The two work together, not against each other.

FREDERICK CRUMRINE  
Media, Pa.

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## Interpretation of a Song

EDITH STRATTON's letter (FJ Sept. 1) puzzles me. It is unfortunately possible for religious people in another country who do not normally speak and certainly do not think in English, and who have no firsthand experience of the American scene of the last twenty-five years, to misunderstand the song "Prayer" in the book of songs *May the Long Time Sun*. I do not comprehend why Edith Stratton should misread this song.

The song is sarcastic and cynical as Patricia Sheeks states in explanation of its inclusion in the book. It is easy to be sarcastic and cynical about our national paranoia. To me this song is also very poignant; it is a sad and desperate plea for America to turn its face from mammon toward God.

KURT W. HOFF  
Oreland, Pa.



# Focus on Yearly Meetings



*Steps to the boathouse porch, Silver Bay, N. Y.*

## Faith, Hope and Love Mark New York Meeting

by Thomas Tornquist

ON SUNDAY, July 30, members of New York Yearly Meeting gathered at Silver Bay, N. Y., for their 277th session "in the faith that eventually they can move mountains, in the hope that they will know which mountains to move, and with a love they are ready to have tested by each other and the world."

With these words of Clerk Miriam Brush's opening minute recording the spirit of their gathering, New York Friends began a week of worship, fellowship and business in the lovely Lake George setting of the YMCA Conference Center.

In addition to general meetings for worship—both programed and unprogramed—Friends worshiped together regularly in small groups designated as "programed," "unprogramed" and "based on Bible study." By joining groups with different orientations, many Friends increased their understanding and appreciation of each other's views and attitudes. In afternoon interest groups, Friends discussed subjects ranging from Quaker family life to educational alternatives, from political action to human sexuality, and worship methods to Quaker investment practices.

Friends approached the business sessions of Yearly Meeting with what their Epistle was to call "little passionate engagement, . . . a sense of gentleness and self-examination, . . . an awareness

that love must find expression in concrete acts." It was suggested that Friends were experiencing a time of turning inward which could well be the prelude to a new spiritual awakening. In their business sessions Friends struggled longest and hardest with a minute that asked for full civil rights for homosexuals. After much laboring together in large groups and small, unity was finally found on a minute that took no stand on the morality of homosexuality but which urged the revision of laws that deprive anyone of equal treatment because of his sexual orientation.

Friends also labored with the perennial problem of matching deep social concerns with available funds. Friends heard reports from Edwin Morgenroth of Pacific Yearly Meeting, chairman of American Friends Service Committee's working party on crime and punishment in America, and David X. Spencer of the South Forty Corp. who is deeply involved in work with released prisoners. Friends were stirred by reports from William Henry of Marion, Indiana, Monthly Meeting, and George Sawyer of the Earlham faculty, who spoke of the continuation of racial problems and the work of Friends for Human Justice to solve these problems. Friends responded by subscribing to an ad hoc fund and plan to budget support for FHJ next year. The Yearly Meeting's own Black Development Fund reported considerable progress but a continuing need for funds as did such other YM undertakings as Oakwood School and Friends World College. Some of these financial needs will be met by a

new "Sharing Fund" presented by the Financial Services Committee. This new fund will give Friends a chance to support Yearly Meeting needs with one contribution to be shared by participating concerns.

(Thomas Tornquist, clerk of Conscience Bay Meeting, L. I., is chairman of NYYM's Committee on a Friends World College. He is a member of the English faculty of Dowling College in Oakdale, N. Y., and heads a small public relations firm working for nonprofit and charitable organizations.)

## Northwest Yearly Meeting Continues to Grow

NORTHWEST Yearly Meeting of Friends Church reported in its annual business sessions at George Fox College in August the largest membership increase in its history. With 351 new members joining in the past year, membership now totals 6,977.

A major action undertaken during the sessions was the launching of a letter-writing campaign opposing sales of liquor on airline flights and the use of liquor on space flights. Part of a statement approved during the final session reads, "Now that it is proven that even small amounts of alcohol kill brain cells which are never replaced, it seems essential that astronauts should not drink during or before flights."

The keynote address was delivered by Norval Hadley, superintendent. He voiced deep concern with the lack of unity in the Christian church today. "Love in the body of Christ," he said, "is the badge of Christians. This is a love that accepts others as they are. . . . It seeks to prevent misunderstandings and differences from dividing Christians from each other."

BARRY HUBBELL

## Trading in the Northwest

AN UNUSUAL money-raising venture was successfully tried out recently by some 80 young people attending Friends Church's Northwest Yearly Meeting in Newberg, Oregon.

Armed with a can of beef soup, each group of four went door-to-door to see what kind of trade they could make. Items that were worth more were retraded for even more valuable items and so on. When they returned to headquarters at George Fox College their cans of soup plus a lot of imagination had produced a television set, an oil furnace, a rowboat, chairs, and clothing. These were then sold or auctioned and proceeds were used to support missionary work in Bolivia and Peru.

## Carolina Friends Urged "To Be Heroically Good"

by William G. Guthrie

"THE ONLY WAY to be good in this crisis is to be heroically good." These words of Rufus Jones were shared with Friends by Seth B. Hinshaw, former executive secretary of the Yearly Meeting, as he delivered the opening message at the 275th annual session of North Carolina Yearly Meeting gathered in Dana Auditorium on the campus of Guilford College. It was this challenge, which came to us in the celebration of our 300th anniversary of Friends in the Carolinas, that served as the stepping stone into the future for all Friends, both in North Carolina Yearly Meeting (FUM) and North Carolina Yearly Meeting (Conservative).

We were reminded of earlier Friends who dared to be "heroically good," and were challenged to allow ourselves to be captivated by the kind of spirit that motivated these Friends to develop their lifestyle from its basic spiritual foundations. Friends were not then and are not now establishing a new, "off-center" religious lifestyle. Our basic roots are spiritual. We have developed and continue to carry out the basic teachings of Christ which form the guidelines of the Quaker way. Our obedience to the "Inner Light" is to obey Christ.

We were also reminded by Seth Hinshaw that others are beginning to see that our "testimonies make sense." Each Quaker therefore must live a life that is meaningful and that is in keeping with the spirit of our heritage.

Errol Elliott had advised that "the only way we can determine where we are going is to understand where we have been." Friends' understanding of their past was helped by many historical displays in the Guilford Library, by Friends who dressed traditionally, by a pageant, by facing benches styled after the original types, and by other physical effects. All of this helped link us to our past.

"When a future generation looks back on our lives, what will they see that we have contributed? What about tomorrow? Where do we go from here?" These future-related questions were posed in various means as we sought through worship-sharing groups and other encounter experiences, as well as personal searching, to find our own answers. Young, middleaged, elderly—all were faced with the questions. As Friends have always done, we are still wrestling with the answers.



Seth B. Hinshaw

To help in our search, Sidney Crane, human relations consultant, reminded us to practice the art of "centering down and making contact with the one source of all knowledge in order to sense the highest good toward which all of us can move." As one is faced with the challenge to "center down," one is also moved to "tune in" to another's need. This seemed to be intricately woven into the Yearly Meeting spirit as our two groups, Friends United Meeting and Conservative, moved toward a closer spirit of cooperation and common concern.

*William G. Guthrie has been a Friends pastor since 1959 and currently serves as pastor of the High Point, N. C., Meeting.*

### Words from a Headmaster

"WE ARE NOT so much on a treadmill as on the stairs," writes C. Thornton Brown, Jr., headmaster of Sandy Spring Friends School, in his annual report. "Education," he adds, "is more a process than a product. . . . Our society is forcing freedom of choice at an earlier and earlier age. . . . Ability to control the frustration resulting from misuse of freedom is an everpresent need. . . . The strain between uniqueness and gregariousness is strong and the idea that self-denial may lead to self-fulfillment is difficult."

### Friends Select Appoints New Administrators

TWO FRIENDS, J. Kirk Russell III and Reed Landis, are new appointees on the administrative staff of Friends Select School.

Kirk Russell, a member of Westtown, Pa., Meeting, is director of admissions and comptroller. Reed Landis is director of the Lower School and belongs to Haddonfield, N. J., Meeting.

## Western Friends Look Ahead After 115th Meeting

by Marilyn W. Bell

WESTERN YEARLY MEETING met August 9-13 in Plainfield, Indiana, for the 115th assembly and were challenged by Francis G. Brown, executive secretary of Philadelphia Yearly Meeting, to understand "Our Identity as Friends" and to face the future with faith, hope and love. In his keynote address Tom Mullen of Earlham College asked Friends to take definite stands on important issues but also to be willing to be peacemakers. Other speakers included Wayne Allman of Friends United Meeting and Jack Kirk from the Quaker Hill Conference Center.

The past projects and accomplishments of the Boards on Christian Ministries and Evangelism; Outreach; Education; and Social Concerns were reported, and priorities were set for future activities. Workshops on local meeting projects also were helpful in planning for the future.

Other opportunities for service through education and evangelism were described by Robert Garriss and James Johnson. Proposed revisions in the business procedures portion of Faith and Practice were presented for study and Robert Cope, incoming presiding clerk, was introduced by Lowell Mills.

The Young Friends program included a workcamp at Second Friends Meeting and Neighborhood Center in Indianapolis, and a variety of activities provided learning experiences in Junior Yearly Meeting.

*Marilynn W. Bell is assistant recording clerk of Western Yearly Meeting.*

### The Needs of Some of the World's Children

QUAKER SERVICE Fund for Children has just published four leaflets, which are available free of charge from Mary Esther McWhirter, Director, at 160 N. 15th St., Phila. 19102. The titles are: "Opening Doors," "What Love Can Do for Vietnamese Children," "New Expectations. New Options?" and "Bangladesh Children." The purpose of the leaflets is to tell "people of good will about the desperate needs of these children and how they may share in our loving ministry to them."

### Friend = Finder

"FRIENDS," says a letter to the editor of *The Australian Friend*, "are said to be seekers and explorers. And do they find? . . . Transpose the letters of the word Friend and you get Finder."



## Iowa Friends Find "Unity Without Uniformity"

by Lawrence O. Hutchison

FOUR MAIN impressions seemed to stand out as the weeklong 95th annual sessions of Iowa Yearly Meeting (Conservative) concluded August 20 at Paullina, Iowa: A readiness to change without losing long cherished values; a deep unity in the Meeting itself; an eagerness to try to solve problems which keep men from achieving brotherhood; and a willingness to develop closer contacts with other groups of Friends in seeking "unity without uniformity." This last phrase applied to Iowa Yearly Meeting itself as well as to the growing outreach to other Friends.

Willingness to change was demonstrated in several ways. A special advisory committee had suggested replacing Yearly, Midyear and Quarterly Meetings with three annual weekend meetings. Although the weeklong Yearly Meeting and weekend Midyear Meeting were retained, Quarters were asked only to hold "at least one meeting a year." It was felt that the Yearly Meeting has great spiritual value, and that its fellowship, relaxed pace, and broad-

ening and deepening of acquaintance among Friends was of value, especially to newer members and even to those who attended only part of the week.

Another broad change was a revision of the Discipline, climaxing six years of work to make the Advices and Queries more clearly speak to and challenge Friends to assess our roles in today's world of war and growing militarism, oppression, pollution, political upheaval and materialism.

The Yearly Meeting also protested the Republican party's 1972 "militant" war and foreign policy plank and urged Congressmen to support legislation to help orphaned and abandoned Vietnamese children, particularly those with American fathers.

Concern for population problems, ecology and conservation of our natural resources was reflected as Friends heard a population ecologist speak pessimistically about even the very near future. One Monthly Meeting agreed to study problems affecting the quality of life under the title, "Stewardship of the Earth," and Friends were challenged by one epistle which asked, "Are we willing to beat our Buicks into bicycles?"

Heberto Sein of Mexico City, who has long been involved in American

Friends Service Committee work, particularly in Latin America, spoke during the final evening on "Social Structural Change." "It's great to be alive," he said, "in this time of revolutionary ferment as the oppressed throughout the world seek to develop a new and just society, and to see Quakers deeply involved in helping to produce a better society in nonviolent ways."

The Meeting also:

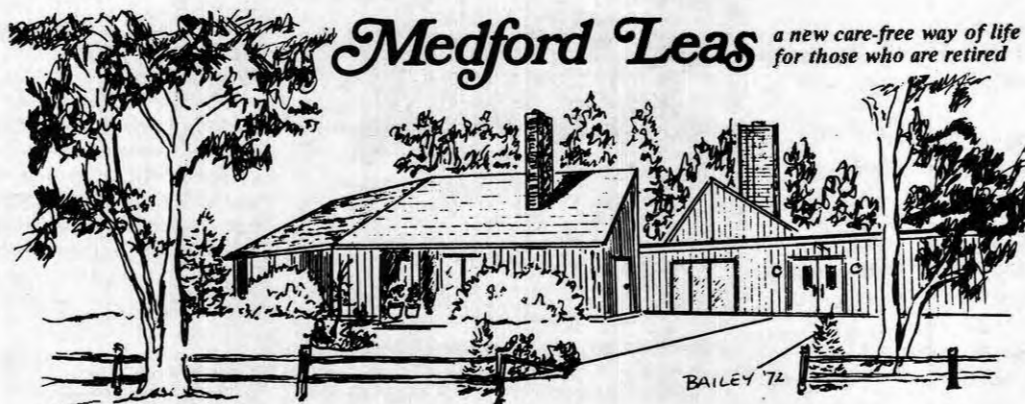
—Agreed to join with Nebraska Yearly Meeting in exploring closer relations and in looking toward the possibility of a Friends World Committee triennial conference in the plains area in 1976.

—Responded to an Illinois Yearly Meeting invitation to hold concurrent sessions with them in 1973 or 1974 by encouraging intervisitation at different times so we can attend each other's worship-business sessions.

At the rise of the final session, the feeling seemed general that it had been a week of revitalizing work, commitment, outreach and religious fellowship.

*Lawrence O. Hutchison, a member of Des Moines Valley Monthly Meeting, recently retired as assistant to the managing editor of the Des Moines Register and Tribune.*

OPEN HOUSE OCTOBER 21



If you are nearing or have reached retirement, you should see Medford Leas. We are putting our community on display for a special day, October 21, 1972 from 10 a.m. to 6 p.m.

Sponsored by members of Philadelphia Yearly Meeting, Medford Leas will be a community of 325 people. More than half have moved in with 90% of the total available apartments contracted.

Applications are still being received for the few remaining apartments as well as for future occupancy. Write Box 366, Medford, New Jersey 08055, or call 609-654-3000.

**Medford Leas, 3/10 miles east of Medford Circle on Route 70, Medford, New Jersey**

## General Epistle of the Baltimore Yearly Meeting

IN THIS OUR 301st year, and celebrating our 300th anniversary, we have been enriched by the attendance with us at Western Maryland College, Westminster, Md., of Friends from 22 Yearly Meetings and four continents. With the theme, "What Future for Friends?" and in quest of vital ministry and worship, we realized our need of stronger communion with the living Christ within. Vital worship is a mutual relationship; God speaks and we speak. As we move out into daily life without losing touch with the Source, there will be a sense

of direction, and needs will be met before they are felt. As we reach out to others, our roots will grow deeper so that we may speak without letting gentleness preclude truth or truth preclude understanding.

We welcomed the publication of *A History of Baltimore Yearly Meeting of Friends* by Bliss Forbush, a scholarly work which will prove valuable for years to come. Similar scholarship was evident in a vignette of the development of American church music during the past 300 years given us by Walter Felton in an organ recital.

A group of American Indians gave us an illuminating program of authentic dances and a talk, increasing our awareness of the injustices endured by Indians

at the hands of white men from early days right up to the present, and of Indian frustration in trying to adjust to the dominant American culture while attempting to preserve their rich Indian heritage.

Throughout our deliberations we continued the search for unity inspired by the St. Louis Conference of 1970. Jan de Hartog spoke of the unifying spirit of God in that conference, and gave personal testimony to the working of the Holy Spirit in his life.

Panelists from Friends United Meeting, Conservative Friends, Evangelical Friends Alliance and Friends General Conference explored with us the multifaceted area of American Friends beliefs, striving to transcend theological differences. In worship-sharing groups we considered our common ministries of proclamation, fellowship and service. Emphasis was put on the mystical element of Friends faith and worship, with commitment to the leading of the Spirit.

We appreciated the way in which our trustees have implemented the directive of last year's session to put our faith into action in the area of more socially-oriented Yearly Meeting investments and their continuing efforts in this direction. We spent much time and prayer on the best methods of protesting the Indochina war, reaching agreement on some, but unable to find unity on corporate involvement in the refusal to pay war taxes. We will continue to search for light.

Young Friends spoke of their experiences in a visitation caravan, emphasizing the value of honest exchange among those having different convictions, and the value to them of silent worship. "Words can be divisive, while the Spirit of God is not."

Although we feel we have been much favored during these days together, we are aware of the suffering abroad in the world today. Humbled, as we consider our meager accomplishments, we would dedicate ourselves anew to a greater degree of compassion, and hope to act within the healing power of God.

## Help Unsell the War.

Friends, the troops are coming home from VietNam but the war goes on. And the killing.

**Help Unsell the War** is a nationwide public advertising campaign geared toward educating and persuading all Americans to demand an immediate end to the air war slaughter.

Top professional advertising people have donated their skills and energy to give **Help Unsell the War** effective materials to work with. Their efforts have given us 24 powerful ads and posters prepared for the print media and 23 dramatic television and radio spots to eloquently call for peace.

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### Also:

Friends Peace Committee  
Philadelphia Yearly Meeting  
1515 Cherry St.  
Philadelphia, Pa. 19102  
(215) 561-4640

## Help Unsell the War:

A Project of Clergy and Laymen Concerned

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\_\_\_\_ Enclosed is my contribution to Help Unsell the War.

\_\_\_\_ I am interested in organizing Help Unsell the War campaign.  
Please send me detailed information.

Television Commercial



### PEACE PLAN :30

**Video:** Footage of approaching aircraft, bombs falling, exploding on the ground.

**Audio:** The ground war was ending.

.....  
It seems our government's peace plan is a bomb.



## New Principal At Buckingham

GEORGE ROWE, member of Wrightstown, Pa., Meeting and former assistant headmaster at Abington Friends School, is the new principal of Buckingham Friends School, succeeding Peter Barry. A native of Baltimore, George now lives in Wycombe, Pa., with his wife, Margie, who is a teacher in the Lower School at Buckingham, and their three children. He formerly taught fourth grade and coached boys' sports at Buckingham for 17 years.





KOTZEBUE  
FRIENDS CHURCH



Photograph by Herbert M. Hadley

## Eskimo Friends in the Arctic

by Herbert M. Hadley

FIFTY YEARS AGO, as a boy of six years, I had left Kotzebue. My Quaker missionary parents had worked five years in this Arctic village. During those five years our contact with the outside world had been the U.S. Postal Service—twice each month by dogsled from Nome in winter, once a month by Coast Guard boat in summer. Autumn freeze-up and spring thaw caused even longer lapses in communication.

Kotzebue is no longer an isolated Eskimo village. Plane-loads of tourists descend on it daily; a U.S. Air Force base is just outside the village, and there are good telephone and radio links with the outside world. But supplies and prepared foods still must come in on one of two ocean-going barges, towed from Seattle by tugboats, during the short summer season. The only alternative is to pay the nearly prohibitive rates for shipment by air.

Increased contact with the outside world has modified the Eskimos' primitive way of life to a limited degree. He still gets most of his food by hunting and fishing, and eats summer berries from the tundra. But temporary wages, sometimes quite high, from government construction work, from military projects, and soon from the side effects of the Arctic oil boom, have brought a desire for some of the frills and foibles and foods of the southern states. Prices for such commodities in Kotzebue are about 75 percent higher than in Seattle, and the foods have not benefited the Eskimos' health.

In this setting, I returned to Kotzebue where Alaska Yearly Meeting held its second annual session from July 12 to 16. From one or two other coastal villages, and from seven villages up the Kobuk and Noatak Rivers, Eskimo Friends came by motorboat or by chartered planes. They came, too, from the larger Alaskan towns of Fairbanks and Anchorage where the villagers have gone to seek employment. They stayed in the already crowded houses of relatives and friends.

Morning sessions began with worship and inspirational messages, followed by an hour or two for business agenda. Afternoons were used to present information; for example, one afternoon was given to a presentation by Friends World Committee for Consultation and pictures illustrating transnational Quaker work. The evening sessions were evangelistic services, with Roy Clark, of Northwest Yearly Meeting and George Fox College, as the speaker. Attendance figures were announced most evenings: Thursday, 405; Friday, 432; Sunday, 527.

Eskimo Friends love to sing. Each village group came to Yearly Meeting expecting to be called up front in both afternoon and evening sessions each day. Some villages, like Kotzebue, have two or more singing groups, sometimes using electric guitars and accordion for accompaniment. Most singing, though, was by the entire village delegation—men and women, old and young, in splendid cross-generation cooperation and four-part harmony. Most of the songs were from revival meeting hymn books.

Important new decisions were made,

including agreement to proposals by George Fox College, Newberg, Oregon, for initiating courses at Kotzebue. The first courses probably will include book-keeping, typing, and other instruction in business methods.

Alaska Yearly Meeting also agreed to affiliate with FWCC. Samuel Williams, Yearly Meeting clerk, and Harry Outwater, newly appointed general superintendent, were named as representatives to FWCC.

Appointed by the Mission Board of California Yearly Meeting to serve the Friends Church in Alaska were Earl and Janice Perisho, members of Northwest Yearly Meeting and associated with Eskimo Friends since 1961, and Abraham and Diane Bible, members of Evangelical Friends Church—Eastern Region (formerly called Ohio Yearly Meeting).

Leadership at the village level is provided by the Eskimo pastors appointed by Yearly Meeting. At Kotzebue, Samuel Williams is pastor. Two women, Pauline Harvey and Mildred Sampson, share pastoral responsibilities at Noorvik. A couple serve in each of five or six other villages. An Idaho Quaker couple will be ready to succeed them as pastors after two years. The Eskimo Friends at Anchorage are meeting regularly with "lay leadership" provided by Walter and Ruth Outwater. As general superintendent living in Kotzebue, Harry Outwater will guide and encourage all the pastors.

Older Eskimo Friends need to hear the spoken word in their own language, those between ages 30 and 50 can use Eskimo or English with equal facility, and younger persons, especially children, are more at home with English. In Yearly Meeting sessions, many speakers moved back and forth between Eskimo and English, almost unaware of the shift. For some of the spoken Eskimo, a translator wrote the essence of the message in English, and the writing was shown on the wall by an overhead projector.

In one session a woman Friend reviewed Epistles received from eleven other Yearly Meetings during the year. Much can be learned by Eskimo Friends through communication and personal contacts with other Friends. Ample time, good judgment and a sense of humility as Quaker contacts are arranged, will help to make such experience effective and constructive.

*Herbert M. Hadley is executive secretary of the American Section of Friends World Committee.*



*Quaker Men enjoyed a banquet on Saturday evening. From left: M. S. Smith, Yearly Meeting Treasurer; Homer Sharpless, former missionary to Central America; Dr. John Hunter, Yearly Meeting Speaker; Keith Sarver, General Superintendent; Earl Prignitz, Manager, Quaker Hill Book Store; Kennard Haworth, President of CYM Quaker Men; and Don Brandenburg, Business Administrator of CYM.*

## California Yearly Meeting: Plan for Growth

by Don Brandenburg

WHITTIER COLLEGE provided a beautiful campus setting for the 78th annual sessions of California Yearly Meeting held June 21-25.

Dr. John Hunter from Kendal, Westmoreland, England, challenged attenders to become involved in a faith that really works. "Many," he said, "have trusted Jesus Christ as Lord and Savior, but have failed to realize that God wants to give them success in their day-to-day Christian life. The more we get to know Him, the more we can yield to Him and then come to rest in Him. We can experience now the spiritual and moral resurrection that is developed by the power of the living Christ flowing through every area of our lives."

Richard Henry, pastor of the Capay Rancho Meeting, was recorded as a minister and it was noted that nine other men are now under the care of the committee on ministry.

Another highlight of the Yearly Meeting was the introduction and commissioning of 23 youth ambassadors who volunteered for missionary service during the summer vacation period. Twelve planned to serve in Central America; two in local meetings in California; 14 as summer staff members at Quaker Meadow Camp; and one with Yearly Meeting missionaries in Mexicali, Mexico. In addition, two young men were already in service in Central America.

Significant business transactions included the adoption of a "Three-Year Plan for Growth" designed to strengthen unity, faith and vision in all phases of Yearly Meeting activity. Particular emphasis will be placed upon evangelism, missions and stewardship. Completion of the new Yearly Meeting office building was noted and a dedication and open

house will be planned for the first weekend in October. A combined Yearly Meeting budget of more than \$390,000 was approved for 1973.

Among many guests present for the Yearly Meeting sessions were Earl Prignitz and Leonard Hall of Richmond, In.; Tayeko Yamanouchi, London; and Ronald Crecelius from George Fox College.

*Don Brandenburg is business administrator of California Yearly Meeting.*

## Devotions for Times Of Need

BEATRICE SAXON SNELL has compiled a 34-page anthology called *Horizon*. The name is taken from Rossiter W. Raymond's "Death is only a horizon; and a horizon is nothing save the limit of our sight." Familiar verses from Tennyson, Whittier and Walt Whitman alternate with well-known Biblical passages and less familiar quotations from a variety of authors, through many centuries. Like one of its predecessors, *Words of Help* by Joseph S. Rowntree (1945), "... this booklet has been compiled in response to an oft-expressed desire for a collection of passages from various sources which might suitably be read or quoted on the occasion of a funeral, or which might prove suggestive of thought and meditation. It is in no sense intended as a printed 'funeral service,' but simply as a book of devotion for a particular purpose. . . ."

Wisely, the compiler says in her foreword, "To anyone who finds this passage or that incomprehensible or repulsive, I would say, 'Friend, pass on. This is not for you. It may be of help to another.'"

The booklet is available for 25 pence from Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ.

## More than 1,000 Evangelical Friends Meet at Malone College

by Roy Skeeter

WHILE Miami hosted a national political convention, Malone College in Canton, Ohio, hosted the delegates and pastors of the Evangelical Friends Church—Eastern Region in their annual sessions. Over 1,200 persons attended various men's, women's and youth's events during the week, including a musical concert, banquet and the contemporary song drama, "I Wonder."

Six men were recorded as ministers during the week's sessions: Dr. Lon D. Randall, newly appointed Malone College president; Richard Bower, pastor at Fall Creek Friends Church; Richard Sartwell, pastor at East Goshen Friends Church; Jack Williamson, assistant pastor at Salem First Friends Church; Earl Bailey, Jr., associate pastor at Alliance Friends Church; and Carl Cuthrell, pastor at Rescue (Virginia) Friends Church. Lon Randall also shared some of the pulpit duties with Eugene Coffin, pastor of President Nixon's East Whittier Friends Church in California, and Robert Hess, chairman of the division of Religion and Philosophy at Malone College.

Ministry to the inner city was emphasized with the dedication of George Primes to this work. Primes, a recent graduate of Malone, has served the past six months as associate pastor of Canton Friends Church and will combine direction of the inner city ministry in Canton with his seminary training.

Another new field of endeavor resulted from approval by the delegates to support the ministry of Napoléon Étienne in Haiti. "Napo," as he is affectionately known by his parishioners scattered through the countrysides of Haiti, has visited the Canton area during the past year.

The 8,027-member congregation could record a record year of giving in the amount of over \$2,082,951 for a per capita figure of \$259 in 1971-72. After exceeding by \$9,000 their record missionary outreach budget goal of \$282,000, the delegates with quiet Quakerly confidence raised their sights approximately 10 percent for 1972-73 to a new record goal of \$308,000 for missions.

*Roy Skeeter is news director of the Evangelical Friends Church—Eastern Region.*





Photograph by Donald Baechler

*The Inn, Geneva Point Centre, Lake Winnepesaukee, N. H.*

## Stone-Throwers, Kissing Frogs and Lamplighters

by Marjorie Baechler

THE HEAVENS declared the glory of God in an amazing display of northern lights one night early in August while New England Yearly Meeting was gathered at Geneva Point Centre, Lake Winnepesaukee, New Hampshire, for its 312th annual session. We watched with awe and wonder, which scientific explanations, tactfully deferred until morning, did not dispel. "Shalom," we said as we parted, using the ancient word in one of the meanings Howard Macy had amplified for us in Bible half hours, that state of peace achieved through justice, understanding and love.

Three hundred fifty-two New England Friends came to Yearly Meeting, July 29 through August 5, including 66 young Friends, 52 juniors, and guests from many distant Yearly Meetings. How exciting to meet eight-week-old Christopher Clarence Robert Perisho, and to discuss clams and mussels with four-year-old Megan McKain! How good to have young Friends in our workshops; how great to join youngsters of all ages for a bouncy hoedown and rousing song-fest in the big barn! Deep fellowship developed through worship sharing in small groups, all starting with the same Bible texts, one being: "You know well enough, Man, what is good! For what does the Lord require from you, but to be just, to love mercy, and to walk humbly with your God?" (Micah 6: 8)

Marjorie Nelson Perisho, who accompanied her new son, Christopher, to Yearly Meeting, gave our keynote address. She told of milestones on her personal journey toward finding unity in a fragmenting world. Held a prisoner of

the National Liberation Front in Vietnam for 52 days, forced to walk miles into the mountains, physically ill and under siege at times from American bombers, Marjorie was able to communicate something of her own deep faith to her captor. She was sustained by the certainty Friends cared about her and were praying for her. "What have *You* to declare?" she asked us. "We should be kissing frogs," she said, "for just as the prince was released with a kiss we can release the divine potential imprisoned within each of us."

Workshops considered diverse concerns: Seekers; Quakers and Politics; Vocation vis-a-vis the Spiritual Life; Simplicity and Sharing; Friends Investments and Social Responsibilities; Friends Retirement Needs; George Fox, Then and Now, Plus You.

Business—as usual—occupied many hours. Taciturn New Englanders we're not. Words flowed in a seemingly endless stream as we carefully considered our problems and concerns. We were admonished to be lamplighters (Luke 11) and not stone-throwers (John 8) in our deliberations. Last year we had adjourned without reaching unity on changing governance for our two Friends schools, Moses Brown and Lincoln. Many Friends labored with alternatives throughout the year, and their proposals lengthened this year's sessions and often produced discordant opinions. A minute was written and reluctantly approved. The Quaker process had not worked to unite us this time; many Friends remain uneasy about the action, but need for a decision was urgent and nothing new to guide us had come from the struggle for united opinion. The governance structure has been modified; long-range goals for the schools remain to be considered.

Music helped lift troubled spirits through a chorus, a concert, frequent informal folk singing, and hymns at the Inn after evening meal. The lovely lake beckoned during recreation periods.

Young Friends hosted a party for Edwin and Dorothy Hinshaw. Ed has resigned as Young Friends secretary after eight years with NEYM. A succinct, direct resolution condemning the policies of the Nixon administration on the war in Indochina, presented by Young Friends, was approved.

Is there racism within the Society of Friends? We approved support of Friends for Human Justice through release of a Friend to travel under weight of this concern. Need for closer scrutiny of investments was recognized. We agreed Ministry and Counsel should consider publishing statements of spiritual worth written by NEYM members, and that further action should come from those studying retirement needs. We are uneasy about governments raising money through state lotteries. These threads of concern were woven into a strong cord during the week to provide corporate security as we individually find footholds for our upward journey.

Three hundred years ago George Fox visited NEYM in Newport, R. I. With the help of Daisy Newman in preparing script, Friends reenacted the scene, and "George" visited this 312th annual session in New Hampshire. He found lamplighters; he may have sensed a stone-thrower; he surely saw some of us "kissing frogs," for His Spirit did move among us.

*Marjorie Baechler, a newspaper reporter and free lance writer in Glastonbury, Conn., is a member of Hartford Monthly Meeting and is now serving as clerk of Connecticut Valley Quarterly Meeting.*

## Chairman, Directory New in Jersey

THE NEW JERSEY Friends Council has both a new chairman and a new peace action directory.

John Howell of Hopewell R.D.1 is chairman of the council, which serves as a link between Friends in New Jersey who are members of either Philadelphia or New York Yearly Meetings.

The directory was prepared by Betty Stone, council secretary, and includes a variety of information. Copies of the directory are available for five cents each plus postage from Quaker House, 33 Remsen Ave., New Brunswick, N. J. 08901.



Bill Brown, Illinois Bell-ringer

## Illinois Yearly Meeting: "Quakers—Why?"

by Nancy Breitsprecher

NATURE in the form of sunshine, clouds, raindrops, lightning and shooting stars provided a varied background as 270 attenders at Illinois Yearly Meeting, Scattergood School, West Branch, Iowa met August 9 through 13. By the week's end, various answers, both silent and voiced, to the theme "Quakers—Why?", had, like nature, resulted in renewal and growth.

Each morning after breakfast, for example, a "loving amoeba" grew as Friends joined arm-in-arm for fellowship and song. Those not yet moved to participate appreciated watching and listening to growing friendships.

One evening, our search in common for the experience of the light was kept in focus by William Taber who referred us "to the Bible as a point of reference, to the counsel of Friends, and to plain common sense." Another time, the need for grassroots activity or "work at the level where the seed is planted," was urged by Dorothy Nash of St. Louis Meeting, the Jonathan Plummer lecturer.

Experiences gained by revising Faith and Practice were shared by Mary

Autenrieth and Dorothea Treadway of Iowa Conservative in a panel discussion with Roger Conant, Francis Weeks and Eldon Kelley. Another panel comprised of Howard Bartram of Friends General Conference, Robert Rumsey of Friends World Committee, and William Lunsford of Friends Committee on National Legislation discussed ways by which we may bring our beliefs to light today.

Other highlights of the week were extending welcomes both to Evanston, Illinois, Monthly Meeting, which joined Yearly Meeting, and to Palmer Singleton, a draft resister serving a sentence at the Federal Youth Camp, Ashland, Kentucky. The clerks of IYM and of 57th Street had asked if Palmer could attend, and he was granted furlough and met with us for two days.

As we grew individually, we found we wanted to experience more personal interaction with each other and to search together for the spirit at a deeper level in our business meetings. Thus, the worship sharing groups were given a new topic for Saturday morning: "Let us reexamine our relationship to Yearly Meeting." The Saturday business sessions also were preempted by this concern. We were reminded that we, the members, are the Yearly Meeting, and this helped us realize that we had been leaving many things to the clerks and administrators. As a result, our "corporate search for truth" was tending to take place at the agenda level rather than deeper.

We agreed to set up an experimental annual sessions committee, with membership across Monthly Meeting lines, to consider simplification of Yearly Meeting and to implement the suggestions received for shifts in program. We hope to have simplicity begin with our Quaker structure itself, and then spread through all our relationships, so that when we meet in worship our business will rise and be done without pragmatic details burdening anyone and so Friends will continue to come together with greetings—meeting in the Light and parting with love.

Nancy Breitsprecher is a member of Madison Monthly Meeting in Wisconsin and editor of the meeting newsletter.

## AFSC Annual Meeting Scheduled for November 4

THE ANNUAL public meeting of American Friends Service Committee will be held Nov. 4 from 10 A.M. to 4:30 P.M., Fourth and Arch Streets Meetinghouse, Philadelphia. The theme will be "Out of This Crucible," taken from Rufus Jones: "We shall come out of this crucible with a new and finer temper at the heart of our faith. . . . Out of this very flood that seems to mock at ideals of peace and brotherhood new forces will appear."

The morning session of the meeting will consist of various interest groups and participants may choose the particular group they wish to attend. Group leaders who will both speak and lead discussions at 10 A.M. are: Dr. George Perera and John A. Sullivan, "Hanoi in 1972"; Robert Levering, "Applied Non-violence"; George Watson, "New Society Working Party"; Edward Duckles, Corinne Johnson and Mary Day Kent, Mexico and Guatemala; Bard and Olga McAllister, Zambia; Frank and Patricia Hunt, Jerusalem; and Philip Buskirk, "Approaches to Change in Education."

Two films, *Backseat Generals* and *Variations on America*, will be shown both at 10 and 11 A.M.

Another series of interest groups will begin at 11 A.M. Leaders and their titles are: Diane and Michael Jones, Saigon and the Quang Ngai Rehabilitation Center; members of the recent AFSC delegation to China will discuss and show slides of their trip; Louis W. Schneider and panel, "Youth Involvement"; Philip Buskirk, "Native Americans"; Cushing Dolbeare, "Redistribution of Wealth and Income"; William Barton, "UN and World Resources"; Charlotte and Stewart Meacham, Southeast Asia.

Two general sessions will be held in the afternoon. The first, "Victimization in Our Society," will feature William Channel, who has recently worked with farmworkers in Florida and with a monitoring project among victims of Hurricane Agnes. Panel members will offer other perspectives from AFSC program experience.

After a break, a panel discussion on "Working for Peace Overseas and at Home," will include Stewart Meacham, Lyle Tatum, Ron Young, Jane Weston, and Stephen Thiermann.

Before the meeting ends with worship, AFSC Chairman Wallace Collett and Executive Secretary Bronson Clark will answer questions from the floor.



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## Pacific Meeting Large and Lively

by Howard H. Brinton

THIS YEAR'S Pacific Yearly Meeting, held August 13-17 at St. Mary's College near Oakland, Cal., was very lively in the best sense of that word because about half the attenders were young people. Yet there was no sign of any generation gap, as all 1,000 who participated were youthful in spirit and showed an eagerness to face modern problems such as race, sex and peace.

During the business sessions Asia received much attention. Three Friends who had made extensive visits to China gave reports and led discussions. A Korean Friend, Sang Dal Cha, was nominated as Friend in the Orient, succeeding Madge and Ben Seaver. His station will be in Seoul, Korea.

Another business item of significance resulted from the continuing growth of Pacific Yearly Meeting. Some meetings have decided to separate from the Yearly Meeting and form smaller groups. This year the Monthly Meetings in Washington, Oregon and Vancouver, B. C., decided to form a separate Yearly Meeting, North Pacific Yearly Meeting. Other Canadian Meetings have joined Canadian Yearly Meeting. Monthly Meetings in Arizona and New Mexico also are considering their own annual meeting. These separations are not due to any differences but only because the Yearly Meeting has grown too large.

Supplementing business and worship services were gatherings of interest groups for talks and discussions. Following the one I conducted on Quaker theology, some young Friends said they were surprised and relieved to find that the theology of George Fox, Robert Barclay and William Penn was so liberal and modern.

Family Night the evening before the last day produced a general feeling of fun and fellowship as children paraded wearing Indian totem-pole masks they had made at their craft shop; young Friends produced a play acted by small children; and other groups presented humorous skits or songs.

At the final meeting for worship, many messages were given, the range of which is shown by this small sampling: "I have asked for bread and ye have given me a stone." "Our numbers are frightening." "Out of our diversity has come unity." "When I will listen to the inner Light the stone crumbles and



becomes for me the bread of life." "There is a Spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned."

Whenever I attend this Yearly Meeting my mind goes back to 1931, when a small group of 10 to 20 persons met in our living room at Mills College to form a Pacific Coast Association of Friends, which later became Pacific Yearly Meeting. At first there were only three Monthly Meetings, but now there are 46 Monthly Meetings, a number of worship groups, and a lively group of Friends indeed.

### A Need for Self-Discipline

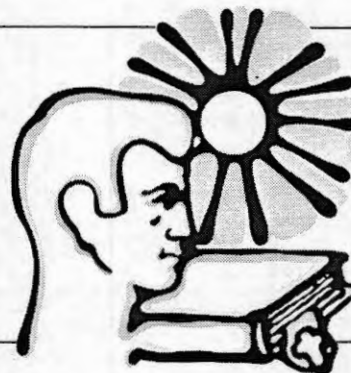
PAT WHITE, writing in New Zealand Friends Newsletter, poses some questions that universally haunt Friends meetings for business. "Is our business so weighty that it must take four hours of intensive discussion before it is completed? Must we, when discussing a minute, make a speech about it?"

Her answer, presented with all due personal modesty, is the obvious one: "There is a general need for individual self-discipline, a little more consideration for the Meeting as a whole and a willingness to give in when the feeling of the Meeting goes against us." She adds, with a sense of urgency: "...it is time that this problem was highlighted. It discourages the young people from attending and restricts the attendance to those old diehards with a penchant for endurance tests."

### Care to Comment?

FRIENDS COMMITTEE on National Legislation is in the process of developing a policy on taxation and the distribution of wealth and income. Friends willing to read the discussion draft of the statement and make comments are needed. If you are interested, please write to FCNL, 245 2nd St., N.E., Washington, D. C. 20002.

## BOOKS ON FAITH AS A PERSONAL THING



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## MEETING ANNOUNCEMENTS

### Alaska

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

### Argentina

**BUENOS AIRES**—Worship and Monthly Meeting, one Saturday each month in suburbs, Vicente Lopez. Phone: 791-5880 (Buenos Aires).

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 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 Prevo, 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 296-0733.

**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.

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- Address inquiries to R. BARRET COPPOCK, Director of Admissions, Box 350, George School, Newtown, Pa. 18940

**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.

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**FRIENDSVILLE ACADEMY**

**College Street**

**Friendsville, Tennessee 37737**

**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. Martin Clark, clerk, phone: 743-5304.

## 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**—4th & West Sts., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 a.m.

## District of Columbia

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

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

## Florida

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

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

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

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

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

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

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

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

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

**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 Metzrott 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.

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

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

## Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylle J. Barlow, Clerk (617) 369-9299.

**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: 876-6885.

**LAWRENCE**—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone: 682-4677.

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

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

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

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

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

## Michigan

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

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

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

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

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

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

## Minnesota

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

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

## Missouri

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

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

## Nebraska

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

## Nevada

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

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of the Center. Telephone 825-6566. Mail address, P. O. Box 602, Reno 89504.

## New Hampshire

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

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

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

## New Jersey

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

**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.

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

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

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

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

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

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

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

## New Mexico

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

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

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

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

## New York

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

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

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

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

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

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

**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.

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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, Walter 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 Duaneburg.

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

**SOUTH GLENS FALLS**—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

**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.

**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, and First-day School, 11 a.m.

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

**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.

**LANDSOWNE**—Landsowne 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, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.

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

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

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

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

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

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

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

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

**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, P.O. Box 221, Bennington, Vt. 05201.

**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.

## 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.*

## Marriages

**TAYLOR-HARSHBARGER**—On April 5, in St. John's Church, Surrey, England, SUSAN SCOTT HARSHBARGER and TIMOTHY GERALD HAYDN TAYLOR. The bride and her parents are members of Trenton, N. J., Preparative Meeting, Chesterfield Monthly Meeting.

**WILGUS-BONNER**—On August 12, in Cokesbury United Methodist Church, Atlanta, Ga., DIANE ROGERS BONNER and STEPHEN ALLEN WILGUS. The bride and her parents are members of Trenton Preparative Meeting, Chesterfield Monthly Meeting.

**MILLER-GAVULA**—On August 26, at and under the care of Dunning Creek Monthly Meeting, Fishertown, Pa., LYNDY ELIZABETH GAVULA, daughter of Mr. and Mrs. John C. Gavula, and DONALD STEVEN MILLER, son of J. Robert and Betty Lou Miller. The bridegroom and his parents are members.

## Death

**LARGMAN**—On August 29, after a long illness, FRANKLIN LARGMAN, a member of Palo Alto Meeting, Cal. and former member of Providence Meeting, Media, Pa. He is survived by his widow, Roselynd Largman; and two married sons: Corey Largman and Kenneth Largman.

## Coming Events

### October

20-21—A consultation on Right Sharing of World Resources (One Percent More Program), sponsored by Friends World Committee, William Penn House, Washington, D.C. All interested Friends invited.

21—Open house, Medford Leas, Medford, N. J., Saturday, 10 a.m. to 6 p.m. Directions: Three miles east of Medford Circle on Route 70.

### November

4—Annual public meeting, American Friends Service Committee, Arch Street Meetinghouse, Philadelphia, 10 a.m. to 4:30 p.m.

12—Nine Partners Quarterly Meeting, Tillson, N. Y., Meetinghouse, 2 p.m.

13 and 20—Friends Fall Forum on "Jail Reality and Rehabilitation" in Poughkeepsie, N. Y., Meetinghouse, 249 Hooker Ave., evenings.

14-16—United Society of Friends Women seminar: "Meeting the Needs of Our Older Citizens." Write 515 E. Capitol St., Washington, D. C., 20003.

23-26—South Central Yearly Meeting, Dallas, Texas area. Details from Garnet Guild, 2001 Binz, Houston, Texas 77004.

At Pendle Hill, Wallingford, Pennsylvania 19086:

October 27-29—Conflict in a Friends Meeting, 1972 Meeting Workshop. With Mona Darnell.

November 3-5—Creative Dance Workshop. Led by Anne Smith.

10-12—Sensitivity Training Weekend. Led by Bob Blood and Jean Feinberg.

17-19—A Pendle Hill Retreat. Led by Helen Hole.

## AFSC Program:

*Health and Hunger—*

*Texas Consumer Participation  
in Health Planning*

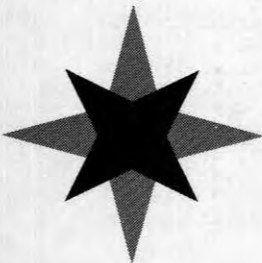
# Still needed: Hospital funds, mobile units, transportation

Augustine Flores, 61, hauled rocks out of a mine on his back in Mexico. After moving to South Texas, he got a job at a cotton mill but was disabled by a paralyzing leg ailment. He was helped at *Su Clinica Familiar*, the Spanish name for two family service clinics now operating in a Chicano-planned, Chicano-controlled program of health services in the lower Rio Grande Valley of Texas.

Now in its second year, the program was aided by the AFSC and funded by the federal migrant health program. It is bringing medical help to more than 1000 people a month who previously could not afford and frequently didn't trust modern medicine.

Unfortunately many of the poorest people remain without help because the federal grant to this program failed to provide mobile units or transportation to clinics. Neither did the grant include money recommended for hospitalization. And while no hospitals are refusing the drastically ill, they are becoming more and more reluctant to accept patients when they know they will lose money.

These omissions can be remedied. These people have proved they can help themselves with a little help from us. Use the coupon to request more information or send a contribution to help the AFSC continue to aid this project.



AMERICAN FRIENDS SERVICE COMMITTEE  
160 North 15th Street  
Philadelphia, Pa. 19102

☐ Please send information on the Chicano/Health and Hunger program.

☐ A contribution of \$\_\_\_\_\_ is enclosed.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_ CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

160 MA