"... the eternal Christ is forever being born anew in the hearts of those who believe, and ... the spirit of man is continually proving to be a candle of the Lord."

—Rufus M. Jones
On the Growing Edge

IN AN EXPERIMENT growing out of basic Quaker principles, 13 people from Philadelphia, San Francisco and Yellow Springs, Ohio, are creating a multi-occupational, multicultural intentional community in western Oregon. Though not all are Quakers, they seek simplicity, pacifism, respect for the "Inner Light" of each individual and consensus as a method of living and working together.

On a 280-acre farm, the founders of "Alpha" will attempt to overcome isolation and find "a practical way to rearrange" their lives. "We must live ourselves into the future we seek," they state. Ranging in age from infancy to 53, the participants intend to trust the "family-like sharing of resources and skills" rather than bank accounts or individual property. They are seeking to live simplified, class-free lives without economic inequalities. They also will try to participate in the life of the larger community, developing open, non-exploitative relations with the people in the area.

Providence Friends in Media, Pa. have been using their meetinghouse to temporarily house homeless people. Members of the meeting work closely with The Street Messenger Community Project to accommodate "expected guests." Kitchen facilities are available and members of the meeting keep nonperishable foods stocked for emergency use.

The meeting has responded to this need for about a year, helping, among others, a couple with a small baby, two runaway high school girls, and a family with six children whose rented house had been demolished for a shopping mall. If more than temporary housing is needed, they also try to help find it.

Simultaneously, Friends in suburban Philadelphia are trying to develop alternatives to the only two places where troubled teenagers can now be placed: home or an institution. The ultimate goal of this program is to reintegrate the troubled juvenile into a supportive community before an undesirable home situation or confinement leads to prison. Referrals come from schools, parents, community service agencies and from teenagers themselves. Among the difficulties this program has encountered are middle- and upper-class apathy and fear of someone different. As a result, a Youth Advocate Program to help adults learn how to work with teenagers in their community has trained 100 people in a dynamic of the family, adolescent problems, available community resources and counseling techniques.

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

May we join love to hope in reaching out together toward a better world.

—Your friends at the Journal
The First Word

Thanks, Amigo

HISTORY is filled with examples that seem to clearly prove that the essence of a successful life in a religious sense is more a matter of quality than quantity. Perhaps the best example of all is the man whose birth will again be celebrated this month, whose life was divinely extraordinary, and whose death has made the cross a symbol of sacrifice and of hope. In just 33 years he lived in such a way that "today he is the central figure of the human race. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that one solitary life."

As Elizabeth Watson so beautifully points out in her article on page 668, the continuing challenge to us is not to worry about who he was but try to live as he lived and to do as he did.

For Jesus was a doer. Today, as in his own time, he would not be an activist or even a radical. He would be an out-and-out revolutionary.

This realization came a few weeks ago as we listened to Heberto Sein speak at a Right Sharing of the World's Resources conference at William Penn House in Washington, D. C.

Heberto is a Mexican who makes the word "Amigo" take on new meaning, particularly when he grasps your hand in both of his, looks at you with the sincerest and friendliest gaze you will ever see, smiles in a way that puts a deeper glow on his already radiant face, and says, "It is good to know you, amigo." Instantly, you know it may be good for Heberto but it is better for you!

All this before he has begun to speak and to draw deeply from knowledge gained during many years of work with the American Friends Service Committee program in his native Mexico, from insight obtained while translating at the United Nations and at many international conferences, and from an obviously limitless supply of love and concern as a Friend for his fellow human beings.

"It's great to be alive," he begins, and means it. As he continues, the description of a Friend who heard him the week before in Atlanta rings true as "the richness of his life forever bubbling forth with new insights and illustrations... makes the hardest and most emotionally-laden issues simple and clear."

What Heberto is saying—and what reminded us of the essence of Jesus' message—is why it is great to be alive: because people the world over are realizing that "the process of building the new human community which the Giver of Life desires for all men begins with each committed person... with you and me here and now."

As a result, Heberto goes on, "There is a basis for hope in growing awareness of the appalling contradictions of our world and in our own motivation and conduct. Contradictions are generating struggle, and struggle infused with a revolutionary ferment makes this an era pregnant with change.

"Revolutions begin with revolutionary thinking. Latin Americans are realizing that... Martin Luther King spoke truth when he said, 'He who accepts evil passively is as involved with the evil as he who helps perpetrate it.' Friends, men with aroused consciences are making the commitment and undertaking the task to overcome" dehumanization and to "create the qualitatively new. And they are no longer alone. Many people... are engaging in alternative institution activities... in action on corporate power structures, community power structures and alternative economic institutions.

"The hope," Heberto says, "is that these trends can be combined into a vision of a nonviolent alternative society and that this vision can be translated into a pilot model within a political context. Such an approach... aims to revolutionize this society, not by power exercised from the top down, but rather building from the grassroots upward, by freely constituted people's groups committed to use the tremendous power of unselfish, creative nonviolent action."

Heberto goes on to remind his listeners that "Quakers have their spiritual roots in a revolutionary idea that led them into fundamental divergency from the Protestant thought of their time" and that many continue to "seek fresh implications of their discovery here and now."

As he speaks passionately of Martin Luther King's vision "of what it might mean if today's aroused people" would join in a "world consciousness" of the capability of nonviolent action to deal with injustice, poverty, oppression and inhumanity, one's faith in the creative ability of love and the potential of the human spirit is renewed.

But it is only later that one remembers to say, "Thank you, Amigo Heberto, for an inspiring Christmas gift."

To Be a Friend Is...

TO BE A FRIEND is to have decided, freely and independently, to live with a fellowship of equals—and to subordinate oneself to the creation of a new body, a we. The creation of this body depends neither upon thinking nor feeling but upon the resoluteness of a group to accept life's most difficult task, the building of a collective organism. Complete disregard for egocentricity, prejudices, training formulas and drives is required.

He who has enough courage to make this his lifelong commitment will find in belonging to his fellowship the strongest positive experience imaginable, one that is super-personal.

As he gives up egocentricity, step by step, he or she gradually receives insight into the true meaning of life.

EDMUND P. HILLPERN

In a sermon at the "Kirking" of Edinburgh's Town Council as quoted in Scottish Friends' Newsletter, Dr. Harry Whiteley pointed out that "Capitalism is no longer a theory of free enterprise. It is the uniting of bigger and bigger powers and groups for profit. Whatever makes us imagine that we should pay vast sums to business executives whose aim is not to help people, but to exploit the resources of the world—not in the name of mankind, but in the pursuit of money?"
“My Spirit to Yours”

by Elizabeth Watson

RALPH WALDO EMERSON in his essay on Self Reliance says, “An institution is the lengthened shadow of one man” and cites as an example the Society of Friends as the lengthened shadow of George Fox. Like Emerson, I look back to Fox. For 35 years I have been fascinated by this charismatic, energetic, turbulent “original and no man’s copy,” as William Penn said. I have come to several conclusions about Fox.

First, he sees clearly that authority lies in the inner experience of each individual. Fox calls this by various names: the inner light, the seed, the divine principle, the inner Christ, etc. Whatever he calls it, his meaning is clear. It was Bliss Forbush who first suggested for me that Quakerism is a third branch of Christianity. In Catholicism, the source of authority is in the Pope, religious tradition and ceremony; in Protestantism, the Bible; and in Quakerism, in the individual’s direct experience of God within himself. Fox was, indeed, original in this idea. His Society is not a copy of other Christian groups, unless it be the first century ones.

Second, Fox often, but not always, identifies this inner light with the historic Jesus of Nazareth and the extra-historic Christ. It does seem clear that Fox was Christo-centric through and through. However, it was clear to him that the inner light, the divine principle, existed before the historic Jesus, and is “that Light and Spirit which was before the Scriptures were given forth, and which led the holy men of God to give them forth.” He also saw clearly that “every man was enlightened by the divine Light” and that included, as the George Fox song says, “the light that is shining in the Turk and the Jew.”

Third, it seems obvious to me that Fox was no theologian, concerned to build a tight, rational theology to which his followers must subscribe. He had “great openings” and it did not concern him whether they were consistent with each other. He was an existentialist; he proceeded as way opened, as truth was revealed to him. Unlike other Christian groups, membership in the Religious Society of Friends was not to be based on a creedal statement of belief once and for all, but on a commitment to be a seeker, to be led wherever truth opened the way. Fox was—and is—a “man for all seasons.” He held of a great seminal insight that cannot become outdated. As Howard Brinton points out in a Pendle Hill pamphlet, Fox proclaimed that “the transcendent God on his throne has died and become the immanent God within us, present in the midst of man’s daily life.” Fox’s vision of religion as everyman’s experience of God makes the Society of Friends the religious group for all times and all seasons and all sorts and conditions of men. It is infinitely capable of speaking to all times and places and being continuously renewed in each succeeding generation, sustaining Friends in witnesses of truth to power in ways appropriate to their own times and places.

To be a Quaker is not to adopt the clothes, speech mannerisms, intellectual framework, politics and theology of the 17th century. Rather to be a Quaker is to “mind the light within,” to “proceed as way opens,” and “to answer that of God in every man.” As Fox told us, “Ye have no time but this present!”

But, you ask, would not Fox object to membership in his Society of those who do not hold with his theological views? Just as composer William Schuman once said that he “should want my music to speak to any century in the instruments of that century,” so I believe George Fox would rejoice in the way his Society has evolved in 300 years. I think he would enjoy the way African Friends have made their Quakerism something different from Main Line Philadelphia meetings, and Japanese Friends something different from Baltimore, or Chicago or Kokomo, Indiana. Each Friend, each meeting, is unique, never to be duplicated, infinitely precious, and has something to contribute to the whole that no one else and no other meeting can give. Quakerism is an umbrella to shelter us all.

But how can the inner light tell us such different things? Simply because it is refracted through the imperfect glass of each person’s experience. Sometimes I sit in my meeting for worship almost overcome by the beauty of the inner light reflected in the lives of my Friends. How different they are! Some are “early morning Jesus lovers” (the name of a Bible study group); some are sophisticated intellectuals who speak of God as a “possibly permissible hypothesis”; some have come out of great tribulation in Hitler’s Germany and have embraced Quakerism alongside their ancestral Judaism; some are students from far countries with Hinduism, Buddhism or Islam as a religious heritage. Together we are a beloved community, a “dome of many-colored glass” reflecting the white radiance of the inner light in many-faceted, many-splendored, living kaleidoscope patterns. We agree to disagree on theology, politics, economics, morals, and how to balance the meeting budget, but we are “written in one another’s hearts.” I think George Fox would feel at home with us.

Fox’s Quakerism was an effort to get back to first-century Christianity and belongs in the family of Christian churches. However, it has one foot outside. Having no creed as a basis for membership, not binding members to a statement on the nature of Christ, and not having sacraments, we are a puzzle and sometimes a problem to fellow Christians. As seekers, as minds of the light within, each one of us must be “honest to God” in answering Jesus’ question, “But who do you say that I am?” I have no doubt that Jesus was one of the great pivotal figures of history, the bearer of God’s message, the enunciator of a great truth. I strive to live by the principles he taught, though as he said, it would be easier for a camel to go through the eye of a needle.

Elizabeth Watson, for many years deeply involved with 57th St. Meeting, Chicago, and a former secretary of the meeting, is now devoting more time to writing. Her husband, George, was recently appointed Moderator of Friends World College, and they now live in Long Island. This article is based on her talk at the 1972 sessions of Baltimore Yearly Meeting.

December 15, 1972 FRIENDS JOURNAL
A Visit to an Italian Village

by John Yeatman

WHAT TOOK ME to such an insignificant, poverty-stricken village in southern Italy as San Gregorio Magno, a place unknown to tourists and ignored by most Italians? I had lived in Italy nearly three years but, although I knew northern Italy, I knew little of the south. I had a few southern friends and I had done a little reading: They are a warm and hospitable people who grow their own food. They are ignorant, lazy, and have too many children. All these are comments I had heard.

Six million southern Italians have migrated north since the Second World War in search of work. Their different “mentalità” and “modo di vivere” have created problems involving discrimination not unlike racial problems in America. I wanted to know more, and it became possible as I made the acquaintance of a student from the south. I was struck by the pride and affection with which he referred to his family and his “paese.” It was a rare privilege to be invited, a foreigner, into an Italian home.

I reread Carlo Levi’s “Christ Stopped at Eboli.” After forty years, it is considered the classic work on the southern Italian mentality. Levi was exiled in 1935, for his opposition to Fascism, to a similar southern village. The peasants of these villages, he notes, have been untouched by the passage of time and historical change. They are more beasts of burden than human beings and Christianity, he wrote, never penetrated these mountains and forests. San Gregorio Magno is near Eboli but still further into the mountains and removed from civilization. My friend tried to prepare me: “The people of the south lack material things but possess a profound inner spirit. In my house there is not even an armchair.”

It was a long journey. We left the coast at Salerno, turned inland and wound our way along signless mountain roads. A shepherd and his flock of sheep or goats seemed to lie in wait around each corner. Peasant women were a common sight, covered in black from head to toe with eyes peering out from their shawls—eyes that seemed to see all and know all at a glance. There were ruddy faces, lined from years of hard physical labor.

We stopped the car half way down a dusty hill. Dwellings seemed literally carved out of the hillside. Donkeys, pulled along by peasant women, carried bundles of sticks for burning, straw, wild vegetables and children. Gathered on door stoops, silent groups of women watched and waited as they must have done for hundreds of years. It later became apparent that this was the only diversion available to village women.

Recreations are few for all, but a man may enjoy the freedom of the traditional Italian “passeggiata” (walk), a drink or a game of bocci or cards with his friends in a

**John Yeatman** is a member of London Grove Meeting, Toaghkenamon, Pa. Prior to his sojourn in Italy, he was an administrator at Penn State University.

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Only Son of the Living God, the Second Person of the Trinity. My meeting and my life would be poorer without the witness of these Friends. But I hope there will always be room in the Society for those of us who do not worship Jesus, but rather the God whom Jesus worshiped, for those of us who feel it is more important to strive to follow his teachings and to live by his example than to discuss the uniqueness of his birth and death.

With Walt Whitman, in his poem “To Him that was Crucified” I say:

“"My spirit to yours, dear brother . . .

I do not sound your name, but I understand you.”

Yet, in the depths of my being, I cannot believe that God broke into history only once. I believe that God is continuously a part of history, pouring his message into different people in different times, speaking often through unlikely people. I once heard Douglas Steere quote someone to the effect that God did not ask permission of the Christian Church when he decided to pour his message for the 20th century into a frail Hindu lawyer. Gandhi has illuminated for me the life and death of Jesus and made him more deeply a part of my life.

As a child it always seemed unfair to me to be asked to be like Jesus who was perfect, being God’s only Son. What chance did I have? And I have not found it helpful to ask myself in various crises, “What would Jesus do now?” Rather I ask, what light do the teachings of the Sermon on the Mount shed on this situation? Gandhi, Martin Luther King and others have shown me how the teachings of Jesus are relevant to the problems of the 20th century.

I see in the beautiful story of a baby born in a stable to a poor woman in an occupied country on an inconvenient journey to comply with unreasonable tax registration the symbol of the holiness of every child, however lowly and miserable the situation into which he is born. And I see in the painful execution of a good man for something he did not do a symbol that “any man’s death diminishes me.” And I see in the Easter story the truth of Penn’s statement that Death is but crossing the world as Friends do the seas, They live in one another still . . .

As I try to understand the geographic, political, religious and intellectual background against which Jesus lived and taught, a warm, exciting, original person speaks to me across the centuries.

I am grateful for the presence in the Society of Friends for those who acknowledge Jesus to be the Christ, the Only Son of the Living God, the Second Person of the Trinity. My meeting and my life would be poorer without the witness of these Friends. But I hope there will always be room in the Society for those of us who do not worship Jesus, but rather the God whom Jesus worshiped, for those of us who feel it is more important to strive to follow his teachings and to live by his example than to discuss the uniqueness of his birth and death.

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local bar. The woman's place is to remain quietly in the background serving the needs of her husband and family. I recall the keen disappointment of my young friend who sought to spend some time alone with his "fidanzata" (steady girl friend). Any such effort was doomed to failure by her formidable mother. If boy and girl are seen together (inevitable in a small village), and should the boy subsequently change his mind, the girl is disgraced and may be left unsuitored and unmarried!

Every Italian village has its principal "piazza" and San Gregorio Magno was no exception. I was shown the statue to San Gregorio, the village patron saint whom the majority of Italians still worship. The house in which I was to spend five days was an unfinished concrete block structure which served as home for two generations of the same family—seven persons in all. My friend's parents had two rooms above ground. To get to the kitchen one had to descend a long ladder into a dark cellar and climb around two large wine casks and miscellaneous debris. The kitchen was an extension of the cellar and seemed little more than a cave carved out of the side of the hill. Salamis hung from the ceiling aging slowly in the smoke from the tiny fireplace, the only source of heat in a village home. Meals were cooked on a three-burner camp stove blackened from use. Several battered chairs and a table with an ancient treadle sewing machine completed the furnishings—unimaginably sparse and simple. Hot water, if needed, had to be heated on the stove. Bathing and toilet facilities were rudimentary at best.

Like all good people, the Italians have their defects. One of these, especially evident in the south, is the tendency to "buttare per terra." Refuse is thrown from windows and doors to the ground below—and left lying. What could have been a pleasant garden behind my friend's house had become a litter of human debris: Rotten fruit, bits of paper and rags, broken crockery, and the armless body of a child's doll. On the few days when the sun didn't shine, the surrounding squalor could be oppressive.

I remember thinking, halfway through my visit, how pleasant it would be to bathe. Could I ask my friend, without offending him, about finding a facility somewhere? I had seen a lovely large bathroom in the home of the pasteur who lived nearby. "Ah, you are borgesia," my friend replied, smiling. I guess we are all conditioned in certain ways. It was arranged that I should visit the home of the pasteur Easter morning at eight o'clock. No Easter morning ever seemed quite so hopeful as that one when I sought out for the pasteur's home—washing materials in hand. But I was to learn again the meaning of the often heard Italian word, "pazienza." No, there was no water yet, the pasteur's wife said. I should try the house of a "sister in the faith" who lived farther down the street. But here, too, it was the same story. "Come for coffee," she called from the upper window, "and we shall wait together."

I shall long remember that Easter morning spent together in watchful waiting. We finished the strong black coffee—and the conversation—and four of us sat in studied silence as we watched the faucet alternating between a few drops and a thin stream of water—giving hope one minute and despair the next. I learned later that the delay was caused by a caretaker who had celebrated too much the night before and had forgotten to turn the switch!

"You must come back in June to eat our lasagne, to see the wildflowers, and gather strawberries in the mountains," they told me as they loaded me down with provisions for the return trip. I doubt that I shall return to San Gregorio Magno, but I shall never forget the graciousness and humility of a people who had nothing to give, but gave the greatest gift of all. The deep simplicity, faith and joy that motivate the lives of these simple villagers suggests that the Christ is alive in them.

If I Belonged in This World...

I'M NOT SURE I belong in this world.

Oh, I live in it, all right. I've lived in it all my life. But I'm not sure I belong in it.
If I belonged in this world, would I believe, as I do, that this world is not right?
If I belonged in this world, would I believe, as I do, that others who see nothing wrong are blind?
If I belonged in this world, would I believe, as I do, that war, any war, by any nation, and violence, any violence, by any person, is unacceptable as a way of living?
If I belonged in this world, would I believe, as I do, that there's something wrong in the way that some people who have, fight to keep, while others who have not, must fight to get what they need?
If I belonged in this world, would I believe, as I do, that those who have, and in their having, turn their backs and their lives away from those who have not—would I believe that these comfortable people are criminals?
If I belonged in this world, would I be, as I am, uncomfortable with the idea of accepting the way things are, being grateful for what I can get, and just "going for my own?"
If I belonged in this world, would I, as I often do, feel a sense of utter futility in watching those (or even being among those), who, dissatisfied with the status quo, devote their lives and their strength to working for "constructive change and improvement?"
If I belonged in this world, would I be tempted, as I sometimes am, to join those who do not accept the way things are, and have no faith in "constructive change and improvement," and seek to destroy the System, the Establishment, the whole framework and substance of Society, believing that a better life for all might rise, like the phoenix, from the ashes of the fires?
If I belonged in this world, would I believe, as I think I do, that I must either stand and face and challenge the whole world, or else subjugate my Self to what I perceive as madness and insanity and inhumanity?
If I belonged in this world, would my whole life be filled, as it is, with a burning, seething, simmering anger?
If I belonged in this world, would I wonder, as I do, whether I really belonged in this world?
I don't know. God help me, I just don't know.

JACK OF NEW SWARTHMOOR

December 15, 1972 FRIENDS JOURNAL
Friends and the Keeping of Days

by R. W. Tucker

WHY MAKE AN ISSUE about our sliding into the keeping of days? Well, some of us see this as a tip of an iceberg, one visible expression of profoundly different understandings of Quaker identity over which our Society is highly likely to founder and divide, since we can’t play ostrich forever. So many of us seem embarrassed by our remaining differentnesses, and are hard at work minimizing them; others find renewed interest in emphasizing differentnesses. Our form of marriage is a case in point: Some of us find a special loveliness in it, but more and more of our young people either do not use it, or introduce it such outward elements as music, bridesmaids, best men, red carpets, elaborate clothes; our official leaflets on weddings have a mildly apologetic tone. We seem to be going in two directions at once. Let us examine the historical development of special days as a comparable point.

Second-century Christianity: Something really must be done about pagan festivals. The old faith is in a bad way—nobody really believes it anymore; people instead are flocking to cults and “mystery religions.” But almost everybody gives the old faith some lip service, especially when it can be used to justify orgies, particularly the spring fertility rites and the midwinter Saturnalia.

Spring fertility rites are easy; they coincide with Passover, with the crucifixion and resurrection. They shall be replaced by Easter. The Saturnalia is a time of family gatherings, drunkenness, wild parties, exchanging of gifts, overeating. Hmm ... Well, gift-giving is an expression of love, and God’s great gift was of Christ, and there are those tales of wise men and shepherds bearing gifts, and nobody knows when Jesus was born, why not decide on a midwinter birthday date, and invent Christmas, and co-opt the less excessive Saturnalian observances ...?

Twentieth-century Christianity: Something really must be done about Christmas. Nobody really seems to believe in Christianity anymore; people instead are flocking to cults; but almost everybody gives it some lip service, especially when it can be used to justify self-indulgence. Easter isn’t so bad, although it has come to mean mainly the spring fertility rites having to do with rabbits and eggs. But Christmas has become an excuse for family gatherings, wild parties, exchanging of gifts, overeating. Hmm ... Well, the big difference after 1800 years is that gift-giving has been taken over by sophisticated hard-sell manipulative merchandising. Why not co-opt this? Use the same techniques, with ads about “putting Christ back into Christmas” ...

Christianity after Constantine: Did Christians co-opt the status and the holidays of pagan religion, or was Christianity co-opted into the status of paganism? The question is dangerous; groups that try to separate now come under governmental and religious-establishment wrath alike. But maybe some of us can live within the system, yet go apart and be an ecclesiola in ecclesia. Monasticism comes into existence ...

Late-Twentieth-Century Quakerism: In our search for “relevance” did we co-opt aspects of what we used to call “apostate” Christianity, or have we become co-opted? Small groups here and there are separating, not in the name of any ancient Quaker faction, but in the name of taking Quakerism seriously. Other groups are experimenting with the ecclesiola in ecclesia solution, forming communes and faction groups within the Society of Friends that go their own way, reemphasizing various older doctrines and practices, such as wearing plain dress, or not observing special days such as Christmas. But that last, especially, is extremely difficult, above all on children, unless we adopt the Amish solution of total separation from the world; and that is not our understanding of how Christians relate to the world. The stronger cultural emphasis always overwhelms the weaker.

We are becoming as good as the Episcopalians at building creches and singing carols, although we have not yet gotten to midnight meeting for worship on Christmas, a three-hour meeting on Good Friday, or changing the colors on the bench cushions with the liturgical calendar. But we are pointing our children in that direction ...

The Influence of Constantinianism: Our meetings in many places are clustered. There are meetings in which the children are taught to do all the things children in the Constantinian churches do at Christmas. There are other meetings that formally ignore Christmas. More basically, there are meetings that pretty much have accepted the thrust of Constantinianism, of watering things down in
order to reach people where they are; and other meetings that follow traditional Quaker anti-Constantinianism and demand that people move, and move a long way, when they become Friends. And we sort ourselves out into one or another kind of meeting and know little about how things are done in the other meeting two miles away, and when we come together in quarterly and yearly meetings we carefully avoid "divisive" matters.

**Liturgicalism:** Some of our new Books of Discipline define our unity in terms of liturgicalism: Friends are people who like to worship on the basis of corporate silence. This is an entirely new definition of Quakerism. It avoids questions of who we are, why we are, what we are for, what we worship for. It even avoids questions of whom we worship.

Why, shucks, we've opened our door to becoming the most liturgical religious body anywhere ever. The Episcopalians have problems with people who join because they like the form of worship, but at least that church officially disapproves of this, and its new members have to be catechumens first. But Friends are now saying that a particular form of worship is what we are all about, while at the same time we are adapting and using more and more of the traditional church-year observances of Constantinian Christianity. How does that two and two add up?

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**A Quaker Portrait:**

**David and Vera Mace**

by Robert K. Greenleaf

SERVICES TO MANKIND; going where opportunity beckons anywhere in the world; serving together, complementing each other; never seeking positions or submitting manuscripts for publication unasked; being open to better ways to serve and accepting the sacrifices and uncertainties this openness entails: these are some of the ways of living and working that have marked the long partnership of David and Vera Mace and have brought them to preeminence as teachers, writers, lecturers, organizers, counselors and conference leaders in matters pertaining to marriage and the family. It has been an impressive career with now 20 books—some of them jointly authored—and a host of other achievements, including David's current work as professor of family sociology at the Bowman Gray School of Medicine of Wake Forest University, where he trains physicians to deal with the sexual and marital problems of their patients.

It was the great good fortune of my wife, Esther, and me, nearly 20 years ago, to call on David and Vera on behalf of Summit, N. J., Monthly Meeting when they had evidenced interest in becoming Friends. From that day, the four of us have been close friends. Since both couples have been mobile, there have been crossings of paths in many places, including a memorable meeting in Nairobi where we went together to visit the home of Karen Blixen, the Danish writer whose books published under the pseudonym "Isak Dinesen" have made Africa "come alive" for so many readers.

David's father was a Methodist minister in Scotland. Vera was a professional leader of Methodist youth in England. What brought these two to Friends? Three things: a Quaker grandmother; their establishing, during World War II, of the first marriage counseling center in London, to which Quaker volunteers contributed much; and attending regularly our meeting in New Jersey.

Much in their early work together prepared them for their unique shared career of service and their becoming Friends.

David's first degree at the University of London was in science. Then, his deep attachment to his minister father took him to Cambridge University where he completed the three-year theological degree in two years and was later ordained. His first parish was a mission church in a slum area of London, where, during the depression years, he literally saw people die of starvation. He met Vera while she was traveling on her youth work, and after marriage she joined him in his mission parish, where they both

Robert K. Greenleaf, a member of Monadnock Meeting, N. H., is a retired director of management research for the American Telephone and Telegraph Company. He also worked as consultant to the Ford Foundation between 1962 and 1971. A report by David and Vera Mace of some of their work with Friends General Conference is on page 687.
writing, lecturing, training seminars and travel. When David was absent during his teaching semester, Vera took his classes.

In 1958-59 the Maces served a full year as field consultants on marriage and the family to the World Council of Churches. Then followed a faculty appointment in the medical school of the University of Pennsylvania in Philadelphia, interrupted a year later when David and Vera were asked to serve as joint executive directors of the American Association of Marriage Counselors, a position they held for seven years. They moved to Winston-Salem for their present work in 1967.

In October 1968, David delivered the Rufus Jones Lecture, speaking on “Marriage as Vocation”; and this has been followed up with an ongoing program, conducted by the Maces, for the training of selected Quaker couples to conduct marriage enrichment retreats throughout the United States and Canada.

What is the conceptual thread running through such a rich and varied experience? How can it be summed up? The satisfying life is the life of service. Within what would seem to many to be a bewildering variety of experiences, these two dedicated people affirmed a simple thesis: the family is basic. The family is where the wider society is nurtured. The quality of life in a community is ultimately determined by the quality of relationship between its husbands and wives. If this relationship is good, there is a creative overflow to the children and to the world at large. If one wants to help the world, one must begin with the nucleus of human society, marriage and the family.

David and Vera Mace have worked to make their own marriage a good one, and then together they have seized every opportunity to help others enrich their marriages and to train helpers of marriages.

How do they view the current sexual revolution? With some ambivalence, as would be expected of people whose own lives, their long experience together, have been based on service and commitment. Viewed realistically, they see the primary task now as being the development of the capacity of men and women to live together in a creative relationship of commitment with warmth and intimacy. The true value of marriage today, they say, lies not in its function as an institution, but in its potential as a relationship.

FROM NEW ENGLAND Yearly Meeting comes a story about a Friend who regarded himself as a minister of parts. It was his custom to go from Meeting to Meeting with his messages. At one such place someone said to him, "Thee certainly gets around, and with no means of travel except for help in this direction."

"That's right," said the "weighty" Friend. "Someone always offers to take me to another place where Meeting is being held."

Whereupon the interrogator said, "Does anyone ever come for thee?"

ADA C. ROSE
Will Quaker Men Please Speak Out?

by Phyllis A. Sanders

ON ANY GIVEN SUNDAY in this country there are more women speaking out in Friends meetings for worship than in any other religious gathering. Women and men share in the spoken ministry as part of a continuing tradition that has eliminated distinctions among Friends at least about the quality of divine inspiration based on sexual differences.

Given the fact that Friends believe divine guidance is asexual, it is strange to see the lack of women delegates to national and international Quaker meetings. And it is even more surprising to find so few women in leadership positions at those levels.

It is almost as if we are slipping away from our early traditions. In the late 19th and early 20th centuries, women Friends such as Lucretia Mott, Angelina and Sarah Grimke and Susan B. Anthony launched and led movements for the rights of women and of opposed minorities. History records that it was the experience in leadership of their meetings that enabled them to lead groups of women who had not had similar opportunities.

Why now, late in the 20th century, are Quaker women saying, “We too are victims of the male-oriented society... discrimination is alive and well in Quaker meeting”...? Simply because allowing women to speak out in meetings is not the measure of a woman’s freedom to be a whole person. The woman who returns home after meeting to the stereotyped roles of the kitchen and the bedroom does not feel that freedom to speak makes her free.

If we in the Society of Friends really believe that women have special insight, then we will look for women to serve at all levels—not to make them happy, but to make available womanly insights (as well as abilities and talents) for the enrichment of the Society of Friends.

But how? Perhaps John Stuart Mill pointed to the answer when he said more than 100 years ago, “Women cannot be expected to devote themselves to the emancipation of women, until men in considerable number are prepared to join with them in the undertaking.”

The question then is: Are Quaker men prepared to join? Do they in fact admire the leadership qualities of women? Then let them say so, and elect women to decision-making positions. Do they want the benefit of women’s expertise in the Society? Then let them realistically arrange for travel expense and child care so that women can in fact respond positively to leadership opportunities. Do they want to encourage the creative potential of their women? Then let the men share in the drudgery as well as the fun of home life.

And if they agree and are willing to do these things within the Society of Friends, then I suggest that it also is time for them to speak out in the wider society as well. Do Quaker men actively protest the passing over of qualified women when promotions are made in places of work? Do Quaker men encourage women to aim for and then try to help them reach more responsible places in the working world? Do they look high and low for women to fill leadership roles, and do they deal realistically with problems of child care, mobility and finance that all women face?

The answers to these questions are not so much a matter of “Will Quaker women please stand up,” as one concerned Friend wrote some months ago in the Journal, but rather, “Will Quaker men please speak out?”

IN A WORLD grown weary of wars, hunger, strife, we deeply need Christmas. With the Bethlehem babe was born an ideal—unique and unquenchable—needed then and needed desperately now. The birth of every child renews our longing for a world where strong ties of hope and peace and goodwill bind us together. Two thousand years have gone by, but the belief that mankind has the potential for achieving this Christlike ideal is still the only hope for this war-torn world. We see our young people not only reaching toward, but almost touching the wondrous Eastern Star. For this we give thanks and for the “truth that it speaks” changing their lives. Christmas is very beautiful in its own way, and that way brings us up, out of self; helps us see another’s need; helps us cross lines of race; brings us into a joyous, deep relationship with mankind. Giving takes on a new meaning. For, is it not true that beauty that lies buried throughout much of the year comes into its own at Christmas? Doesn’t it lie chiefly in the hearts and minds of the beholder?—Meeting on Worship and Ministry, London Grove Meeting, Toughkenamon, Pa.

Phyllis A. Sanders, a member of Chappaqua, N.Y., Meeting, is a lecturer and teacher who specializes in concerns of women and the role of women in society. She is producer-host of a weekly interview program on “The Changing World of Women” on WNYC-AM radio, New York.

December 15, 1972 FRIENDS JOURNAL
A New Kind of Traveling Ministry

by Ellen Deacon

(Editor's note: Last spring Ellen Deacon, a member of Friends Meeting of Austin, Texas, who lives in Philadelphia, spent three months visiting her own and other meetings in South Central Yearly Meeting. Her report contains insights that seemed worthwhile sharing with other Friends.)

THE "STATE of the Yearly Meeting," if it is to be judged by the condition of individual Meetings and groups, is struggling but healthy. I saw many positive signs that the potential for growth—not statistical, organizational growth, but real growth in love for each other and faithfulness to the spirit—is strong.

Although in many cases I heard a concern for the small size and seeming isolation of many of our Meetings, I found repeated evidence (which confirmed my recent experiences among populous northern Meetings) that these are really assets. Just as a surplus of material riches cuts us off from the spirit, so a surplus of people can make for a more comfortable, less spiritually responsive meeting. There was vitality, openness and humility in the groups, small and isolated though they may be, that make up this Yearly Meeting.

Most meetings in the Yearly Meeting are blessedly free from the laborious threshings and painful conflicts experienced in many richly-proportioned meetings (especially in the East). I found it interesting that even in South Central Yearly Meeting, however, property owned or being considered for acquisition was a source of considerable tension. This does not indicate that we categorically refrain from acquiring meetinghouses as way opens. It is crucial that there be more open communication and laboring in love about the acquisition, use and care of property—at whatever stage of property holding our meetings may be in.

Perhaps the most encouraging sign in almost every meeting was the general concern to increase the degree to which people related to each other as a loving community. In many Meetings people have already begun to move toward expanding and deepening the quality of the time they spend together. In Austin, Lubbock and Dallas this intentionally shared time is taking the form of various midweek meetings for worship, for shared food and other fellowship, and for discussion and seeking on topics of mutual concern. Baton Rouge and Austin have organized daylong or weekend retreats, and New Orleans and other Meetings have talked of doing the same.

Time in and around First-day meeting is enriched in many places with meals afterward. In Houston we began experimenting with "twilight meeting," a time of relaxed seeking and sharing immediately following meeting for worship. People feel freer to explore and learn from the worship experience in this more informal atmosphere. An important guideline for getting the most out of such times is to try to listen carefully to each other and to the inner light, with silence in between each statement. The concern should be to build on or learn from what others say, or, if in disagreement, to differ firmly but noncompetitively.

Another important community-building attitude is a determination to look for and nurture strengths within the group rather than bemoan weaknesses. I see this ability to build on strengths and to view weaknesses as a source for challenge and new growth as central to the enrichment of our Meetings. Just one evening's short discussion of a concern for young Friends led to a creative idea of Friends visiting in one Meeting for a weekend (longer, if possible) and living while there with the families of their peers. They would carry news, get away from their own home base for a while, share energy and ideas. What a good way to meet several needs at once!

The main problems of our young Friends seem to be their isolation from others of their age and the general lack of supportive community, especially as they grow older. Perhaps it would help to involve more people in planning youth programs. My observation has been that we frequently dump the concern on one or two people or families and then breathe a sigh of relief, hoping the kids will be kept out of the way. A query forms: In seeking to meet the needs of all our younger members, how can we be more open to the potential contribution they have to make to Yearly Meeting? How can we support them in making it? Perhaps a Yearly Meeting or spring conference focusing on breaking down age barriers and freeing ourselves to celebrate that of God in people of all ages is in order soon.

Looking back, I see the primary value of my presence at each place as a catalyst. People really do enjoy sharing with each other, but in the deadening routine of regular meetings and familiarity without curiosity, important parts of us get buried. A catalytic spur, as I was, to sharing can discover these parts and offer them up for others to enjoy.

Why shouldn't we take this role of catalyst upon ourselves more often? It would probably not even require going to another Meeting in most instances. All that is needed is a reawakening of interest in each total person who is part of the Meeting community, the rekindling of the desire to learn about and celebrate each other.

It is perhaps obvious, but I want to make clear that the person in the role of "catalyst" does not really go through such experiences unaffected. Both in what I learned of others, and in what I was able to share of myself (it must be a two-way process), I was deeply, beautifully changed. I felt more in touch with myself, with others, and with the Light, and this sense of inner peace persists long after I have finished my visiting. The real catalyst, then, is not any of us, but the spirit in and through us.

A major area of concern for me and for many of the people I visited is that of making our lifestyle and our attitude toward the material and worldly aspects of living reflect more strongly this catalytic effect of the spirit
Thoughts About Sex and Marriage

by William Urban

WE ARE ASKED in our various meetings what the Quaker position regarding sexual morality is. We must expect such questions to be with us even more in the future.

Sex is not the most important of human drives. It can be eliminated or reduced by hunger, thirst, fatigue, and ill health, which, in America, are less prevalent than in some countries. When these drives are satisfied, other drives become more important. So it is with sex.

The sex drive is strongest at the age when it is newest. Historically, that is the age for marriage, yet we prefer to marry when we are in the twenties.

Our sexual morality was designed for small groups and rural communities. Realizing that sex was a powerful enough instinct to cause divisions within the community and leave hurts and hatreds that would last for years or generations, society regulated sexual behavior strictly.

Today, in our mobile society, one can move away from many conflicts and start life over again. Regulation is impossible in our anonymous world of apartments, suburbs, and ghettos. We will be confronted therefore by changing sexual practices. With such changes to be expected, it might not be wise to adopt a position—if we could—but it would be wise to adopt an approach that can be shared by persons whose personal standards of conduct may vary widely.

The two extremes in sexual behavior are rejection of sex activity and promiscuity. Most of us by nature tend to avoid extremes. As Quakers, we try to live by the rule of the golden mean in the provinces of life where moderation is possible. To ask if moderation is possible in sexual matters is not to be cute or funny. We do question attitudes that make sex "dirty" or warp personalities in hangups, but we also question those who sell themselves for money, dope, drink, or pleasure only.

To be moderate does not exclude being celibate. Moderation, by my definition, means that one's sex life is in accordance with one's obligations and one's moral standards. This excludes sexual behavior that does not have concern for one's partner, the children who may be brought into the world, one's family and friends, and the effect one's behavior may have upon observers.

The rule of moderation almost requires that sex be regulated by marriage; that is, a long-term commitment of two persons with intent to fulfill the obligations that children, family, and society will place upon them.

William Urban, chairman of the History Department of Monmouth College, is a member of Peoria-Galesburg, Ill., Meeting.
Several points must be made about that.

First, our present form of marriage is very recent. Early and medieval Christians made their vows to one another—very much as Quakers do today. It was not necessary to have a public ceremony or ask a priest to bless the union. No state sanction was required. We have come to think of a "legal" marriage, however, as the only permissible variety. This would not be harmful if we did not discourage this attitude by some laws and encourage it by others. The most notorious example is, of course, our welfare system. Those laws encourage a husband to desert his family. Elderly persons lose on their social security by marriage. Students sacrifice scholarships. Faculty wives cannot teach in their husbands' institutions. Our tax laws punish the middle-class unmarried.

Marriage, however, often is attacked as obsolete, an institution that destroys those who enter into it. Marriage does indeed limit one’s freedom. No longer can one consider only himself—if he ever did act in such an egoistical manner—but now he must consider others in an immediate and personal sense. Marriage requires sacrifice, and it requires hard work, but it does not require the acceptance of any particular form of family organization.

Our present family system is of even more recent origin than our present form of marriage. The “typical” family of husband, wife, and children is only a few generations old. Where are the grandparents, the uncles, aunts, and cousins who can serve as models for the children and help the parents through those occasional and daily crises that mark our lives?

Romantic love? Why do we encourage teenagers to follow their glandular impulses and then move away from all help and guidance to let them survive as best they can? Why do we insist that the wife stay home and supervise the children? Only a few decades ago women had necessary and fulfilling work to do. Boredom probably destroys more marriages than financial difficulties, and both ruin more than incompatibility.

This is at the root of most questions regarding marriage. There are alternative family systems, and Americans today, just as in our past, are experimenting with several types. Most common is to make some changes in roles of husband and wife so that each can be an individual as well as part of a unit. Short-term marriages of various definition exist. One means is our presently accepted sequential polygamy by divorce and remarriage.

Making marriage harder and divorce easier or having renewable contracts might improve many individual marriages. A period of betrothal or trial marriage has been common in our past. Plural marriage also has a long history, and the demand for homosexual marriage should be an indication to us that certain laws are unfair and might well be revised.

We should look at the results, not doctrines. Adultery should be discouraged, not because God hates sex or for genealogical reasons (although that was once important), but because it causes individuals to deceive and hurt others. Prostitution is bad not just because it cheapens sex, but because society requires that some individuals become prostitutes and then makes outcasts of them. Frequent changing of partners may be a sign of immaturity and insincerity because it shows a lack of commitment. Should we allow sex without love? That is the crucial question. Yet what in this world is good if done selfishly, without love?

As we consider these questions which will come upon us, we should remember that the institutions we consider so permanent and so stable are recent innovations and will go the way of all institutions. They are wracked with internal contradictions, and conform imperfectly to human needs.

We should not wildly abandon the mutable and imperfect, however. Can we not devise standards for ethical conduct generally that can be applied to questions regarding sex and marriage? And can we not remember that no one aspect of life can be separated from the whole? We are what we are, and our conduct should conform to what we want to be.
state of the documentary film today

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Filmmaker in the country, which is not
an exaggerated statement because the

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of law—but because he wishes to ex-
pose us to what is happening in the
United States today. In five years he
has become the leading documentary
filmmaker in the country, which is not
an exaggerated statement because the
state of the documentary film today
leaves him without much competition.

Their monastery is in Michigan, and

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are human beings who have their prob-
lems in relating to each other and to
the rest of life.

Fred Wiseman is the new father of

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ye-olde-time documentary film. He does

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used to be an attorney and professor

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are Benedic-
tines. Not Roman Catho-
lieces, though,

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ography that probably most persons
don't know what religious films
are. This one goes so deeply into true
religion that probably most persons
don't get it.

The undirected, unrehearsed, non-
selected “cast” of Essene are Benedictines.
Not Roman Catholics, though,
but a devotional and prayer group asso-
ciated with the Episcopal Church.
Their monastery is in Michigan, and

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quires the audience to what is happen-
ing in the monastery. We do get. The

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as if he were exterminating the devil,
would always be Brother Wilfred. In-
stead, he is called Ed by those who know
his former name, and he is Herb to a hard-
ware-store salesman. Narration could
eliminate these puzzles, but it would
demolish the reality and truth we meet
when real persons speak only for them-

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sequence that has most gripped
the audiences with whom I have seen
the film begins like a Quaker silent
meeting. (The gathering is not exclu-
sively monkish because it is the weekly
Wednesday-night prayer meeting to
which townspeople are invited. Women
and children are there.) Brother Rich-
ard stands and speaks a parabolic story.
He is given respect and attention
worthy of the voice through which God
has chosen to speak. He concludes by
saying, “I am a cripple, too.” He kneels
in the center of the room, and there is
a laying on of hands, soft singing,
slight swaying, and, lo and behold!,
the gathering seems pentecostal.

Some persons are deeply moved by
the film because of the transparent sin-
cerity of the brothers in exposing the
travail of their inner lives. Others may
find Brother Richard in particular self-
indulgent and exhibitionistic. (Maybe
that’s the way he is.) A recurring ques-
tion is whether monastic life is for a
privileged elite or is it not just the best
but the only lifestyle for some persons.
The film also may answer for some
whether monastic life is obsolete or
whether group prayer by monks may
have an efficacy that makes a differ-
ence somewhere to someone.

The film may be rented for $100
from Zipporah Films, Inc., 54 Lewis
Wharf, Boston, Mass.

To a Tireless Pastor

December 15, 1972 FRIENDS JOURNAL

FRED WISEMAN’S newest film, Essene,
is ideal to trigger discussion about
“deep matters of the soul.” After a
screening, one person said, “It’s the
most religious film I have ever seen.”
An outraged viewer came back with,
“It’s the least religious film I have ever
seen.” Then someone else said, “Our
trouble is we talk about religious films
and don’t know what religious films
are. This one goes so deeply into true
religion that probably most persons
don’t get it.”

The film evokes discussion mostly
because it is not as easy to follow as
some films to which we are accus-
tomed. The viewer needs to give keen
attention and work a bit to get names
hitched to faces and to know which
brother is being discussed in his ab-
sence. On a second viewing this con-
fusion evaporates. When you use the
approach to filmmaking that Fred
Wiseman does, you cannot “correct” by
shooting a second “take,” and you are
curtailed in your direction. Were this
not the case, Brother Wilfred, a monk
who uses a swatter on a fly as if he
were exterminating the devil, would al-
ways be Brother Wilfred. Instead, he is
called Ed by those who know his for-
mer name, and he is Herb to a hard-
ware-store salesman. Narration could
eliminate these puzzles, but it would
demolish the reality and truth we meet
when real persons speak only for them-
selves and no particle of editorializing
snacks in from the filmmaker. Much is
going on in this monastery which we
don’t understand, but it is unimportant
because of the depth of understanding
we do get. The filmmaking technique
lets us see.

In allowing us to see, the film pulls
the rug from beneath our fantasies
about monastic life. We see that monks
are human beings who have their prob-
lems in relating to each other and to
authority. We see that monastic life in
important ways is not different from the
rest of life.

Essentially what is going on in the
lives of the brothers is their search for
a deepened spiritual life which is lov-
ing God and everyone else. There is
group prayer for the victims of Hiro-
shima as well as a New York City
psychotherapist. The Mass and sermons
do not seem to get to the brothers as
much as their encounterlike group ex-
plorations into the self.

The minister shows that he cares.
Above all, in times of disaster
When solace and thought
Must reach the distraught
In terms which are easy to master?

Alone, with his words and his prayers
Or with joy to sustain,
What comfort he gives as he cares.
In trouble or pain
What thinking of others all day
And driving self-interest away,
A door opens wide
For compassion to guide
Into healing: a blessed mainstay.

ELOISE FORD

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Reviews of Books


With land resources shrinking, the oceans must become a source of food, power and energy. Yet 85 percent of it lies beyond national jurisdiction. Can the time-honored doctrine of "freedom of the seas" suffice? Or will that result in oil spills, mercury and DDT in fish, factory ships decimating whole species, nuclear wastes, a nuclear undersea arms race, and a free-for-all by the technologically powerful for the oil and mineral wealth of the oceans? Or will the new trend among nations toward claims of ocean space and resources out in oil, pills, mercury and DDT in fish, lies beyond national jurisdiction. Can the time-honored doctrine of ocean wealth of the oceans?

Miriam L. Levering
Save Our Seas

Religious Liberty in the United States. The Development of Church-State Thought Since the Revolutionary Era. By Elwyn A. Smith. Fortress Press. 400 pages. $10.95

"Guided by the historical actualities of American development," rather than denominational theories of religious liberty as such, Elwyn Smith by no means ignores the contribution of Church attitudes to legislative and judicial development. This is a history of what happened after the four Quakers were hung on Boston Common. Smith credits Quakers with being "the first to challenge" the established churches in Massachusetts (Congregationalist) and Virginia (Episcopal). And "establishment" in both America and the British Isles was the ghost that haunted the colonial political theorists.

However, Smith states that "the church-state issue on the eve of the Revolution was not mooted by Quakers but by Presbyterians and Baptists."

Smith combines remarkable sensitivity to theological and political concepts with considerable depth in law. His concluding remark in the section on "The Catholic Tradition" that "for lack of objective theory with religious grounding the public philosophy will be forced to develop itself on an entirely secular basis" can be taken as a general caveat. For in spite of many theologians the practical agreement among the churches on just what the relationship of church and state should be is minimal. Although Smith does not mention it, one is reminded that the original school prayer decision was based on research in Vernon L. Parrington's Main Currents in American Thought—a secular philosophical study—rather than the literature of Christian ethics or moral theology.

The concept of a "wall of separation" is myth rather than First Amendment, yet it has had such a popular hold that even Supreme Court Justices have attributed it to the Constitution. "Line," "balance," or "tightrope" have been more recent judicial figures used to describe a "waning emphasis on absoluteness." The problem is one of "encouraging without establishing religion" and maintaining a "benevolent neutrality" without "excessive government entanglement." For the "free exercise" of religion is a right which has to be protected in describing what is in reality a "line of demarcation between friends."

Recently the determination of the meaning of "religion" in connection with "conscientious objection" to war has received considerable attention. (Retired Federal District Judge Albert Maris, also formerly Clerk of Philadelphia Yearly Meeting and a member of FGC's (then) "Christian Unity Committee," figures prominently in the C. O. portion.) Since individual conscience, rather than denominational morality, is the governing principle, "religious attitudes" have to be defined.

Dean Freiday

The Natural Depth in Man. By Wilson Van Dusen. Harper & Row. 192 pages. $5.95

As man conquers outer space he has a need also to explore and understand inner space. This book is one more call in that direction. Friends, through their familiarity with science, meditation and leading, have some feeling for the reality of man's inner world. The author, a clinical psychologist with deep respect for the mystical, invites the reader to add to this dimension.

The book deals with the steps one can take to plumb further the inner world of the psyche through greater understanding of one's dreams, through fantasy, increased awareness of body-language, etc., in order to touch that which usually lies outside our awareness. Van Dusen suggests that we are locked up in such a mind-castle that we inhabit only a portion of our being and assume it to be the whole. Helpful chapters, based on 16 years' work in a mental hospital, are presented on hallucinations and on the shape of madness. (Most of us understand madness too little because, for one thing, we find it frightening as a reminder of our own potentials.) The author, deeply influenced by the mystic, Emanuel Swedenborg, draws on both Eastern and Christian thought. He also mentions both the experimentation with drugs as a possible aid to spiritual openings and
their limitations.

While in accord with the author's suggestion that man needs to explore the inner recesses of his being, I found that the book, though interesting and worth reading, seems to promise more in idea than is delivered in content.

VIRGINIA H. DAVIS

*The Taken Girl.* By ELIZABETH GRAY VINING. The Viking Press. 190 pages. $4.95

The list of books written by Elizabeth Vining, a distinguished Quaker author, includes a number of volumes designed for young readers, and this new title joins that list. It is gratifying to note, moreover, that the writer's specialty—the historical novel—often is selected as her medium in books for young people as well as for adult readers, and that she uses the same meticulous care in producing a work for either age group.

Her current publication, *The Taken Girl,* covers the turbulent era in American history just preceding the Civil War, when abolitionists were the activists of the day.

The main character in this novel is a girl of fifteen, "taken" from an orphanage to live in the Philadelphia home of Quakers involved in the antislavery movement. The girl is very real, with typical adolescent doubts and even experiencing the throes of a typical crush.

Along with the historical characters there is a well delineated portrait of John Greenleaf Whittier.

*The Taken Girl* would be ideal for out-loud reading, and as such would be especially suitable for a family gift. Or doesn't anybody read out loud these days?

ADA C. ROSE

*Something Beautiful for God.* By MALCOLM MUGGERIDGE. Harper and Row. $5.95

The British Broadcasting Company filmed an interview by Malcolm Muggeridge of Mother Teresa of Calcutta. In his book he includes transcripts of some of the conversations during the interview and other writings about and by her. The chapter, "Mother Teresa's Way of Love" contains some lovely prayers. Friends would especially appreciate "Silence."

Mother Teresa and her Missionaries of Charity—the order she founded—serve the poorest of the poor: The abandoned, the sick, and the dying. Houses are maintained in Calcutta, in other Indian towns, and in Australia, Latin America, and Rome.

She and her coworkers, both men and women, go into the worst slums to help relieve human suffering.

In 1952, Mother Teresa opened a home for the dying in a deserted temple in Calcutta and gave those who were sent or came the love and attention they needed. Many survived; others knew love in their final hours. She says, "The poor deserve not just service and dedication, but also joy—that belongs to human love."

HANNAH STAPLER

*Shirley Chisholm.* By SUSAN BROWN-MILLER. Pocket Books. 75¢

SHIRLEY CHISHOLM, the first black woman representative in the Congress, said, "As a United States Representative in Congress, I intend to represent all the people—black, white, men, women, and especially youth." Her childhood was spent in Barbados with her grandmother and later with her parents in Brooklyn.

She received a scholarship to Brooklyn College and there furthered the liberal cause by arguing successfully such questions as "integration in the armed forces," "the abolition of capital punishment," and "unemployment."

She still is a rebel and concerns herself with such problems as the seniority system, prison reform, and the problems of the largest group of second-class citizens—American women.

BESS LANE

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December 15, 1972 FRIENDS JOURNAL
Letters to the Editor

Editor's Note: When deadline for this issue arrived on November 15 we had received 10 letters, one postcard, six telephone calls and numerous personal comments about the Journal's mixing religion and politics in the October 15 issue. Here are some excerpted samples of reader reaction.

Other Issues Pale

I CERTAINLY APPROVE of Friends Journal entering the political arena . . . Can any true Christian, let alone a Quaker whose traditional testimony is impartially to minister to friend and foe alike, if, indeed, he recognizes the distinction, see any merit in turning the killing over to the ARVN, or shifting from the somewhat personal ground combat to the impersonal slaughter by planes, naval shelling and the automated battlefield? All other issues, it seems to me, pale before this gross blasphemy, for which the Commander-in-Chief must bear full responsibility.

CHARLES JACKSON
Hewlett, N. Y.

Questions Sincerity

HOPEFULLY it [the Journal] carries a message of love of God and His power for good working through His children as individuals and not the role of Friends Meetings as power pressure groups. The October 15 issue raises some questions as to the sincerity of the publishers and the basic intent of the publication.

The particular issue begins with an editorial explaining the reasons for the Journal's entry into politics, and its "bi-partisan" approach. This is followed by facing pages on which several Friends ably explain their stands on a controversial problem. So far, so good! Later a letter is printed quoting from Mod Magazine, whose acceptance as an authority on politics or Quaker matters might be seriously questioned, to the fact that they had expelled the President from Quaker membership. And then a full page advertisement for McGovern, titled as such in type so small as to appear apologetic.

I cannot believe that the editors wish to convey the idea that official Quakerdom sees God as a Democrat. I rather question whether, in all honesty, the opportunity to secure income from a full page paid advertisement did not become the tail that wagged the dog? The pious "bi-partisan" introduction seems a possible means to justify the real intent of the publication.

GEORGE STEELE
Pocopson, Pa.

He Approves

THANK YOU for your great discussion on the presidential candidates. It was a discussion based upon the moral qualities as well as the political competency of the two men, and the comparison was made with loving insight.

R. VANCE MACDONWELL
Salem, Or.

Credibility at Stake

IF QUAKERS WANT to keep their credibility as faithful witnesses to what love can do in human relationships, we must permit our faith to inform our politics and forego support of politicians who discredit our testimonies. I appreciated very much the full page ad in the October 15 issue by the Ad Hoc Committee of Quakers for McGovern.

RAY E. STEWART
Indianapolis, In.

Deserves Appreciation

IT HAS BEEN dismaying to read of Quakers berating President Nixon because he is not politically an absolutist pacifist. The writers seem to fail to appreciate the awesome dilemma he faces. As President he cannot fulfill all the ideals of an absolutist Quaker. Some Quakers holding to the absolutist pacifist position fail to remember that for a Quaker to accomplish anything in politics he must compromise his absolutist position.

While Richard Nixon has recognized as [have] other Quakers in politics that "it is impossible in practice to maintain that principle [pacifism] without abatement of compromise," he has accomplished so much towards bringing peace for this generation that James A. Michener repeated the question "if Willie Brandt got the Nobel Peace Prize for arranging a détente between two lesser powers like West and East Germany, what kind of prize will they give President Nixon for furthering peace among the three most powerful nations?"

President Nixon deserves the sympathetic appreciation of the members of the Society of Friends in which he maintains his membership, as well as the appreciation of all peace-loving people throughout the world.

ROBERT H. FRAZIER
Greensboro, N. C.

"Might Makes Right"

TO REJOICE that fewer Americans were dying, and be content with mounting Indochinese deaths, only denotes the moral degradation to which this country has sunk under the Nixon Vietnamization plan.

With great fanfare the President travels to Peking and Moscow and drinks toasts to the most powerful communist nations on earth, while he bombs "back into the stone age" a small communist nation that constitutes no threat to us. If peace was his goal, and not political mileage in 1972, may one not in good faith ask, "Why not visit Castro next door?"

Paraphrasing the words of Lincoln, Nixon in essence is saying, "Let us have faith that might makes right, and in that faith let us bomb the enemy into submission." It is nothing short of tragic that Friend Nixon should win for himself the unenviable title of the "greatest bomber of history" and that his policy should more deeply erode the image of Americans as a compassionate people.

J. STUART INNERST
La Jolla, Ca.

New Politics of Quality

NOT ALL FRIENDS are taken in by the two major parties. It's interesting that, despite the continuing advice that people should vote the way they believe, when you do, and decide to vote for a third or a fourth party, you are told, in no uncertain terms, that you have wasted your vote. Is the purpose of voting to try to be on "the winning side" somehow?

I voted for Dick Gregory the last time. Maybe it was the best vote I ever cast. I felt better about that than all the conscientious no-votes (except for the mistaken vote for Johnson) of all the earlier elections, because I had become engaged. I can vote my conscience. I can vote for what I believe.

The Quakers . . . have taught me that all men are redeemable and can do the right thing. That must even apply to Nixon. So the choice is a fiction, if I know what I know about redeemability. I suspect I might have to pray a bit more with Nixon around, and vigil and such. The Democrats have taken us into so many wars that it's hard to think of them as some lesser evil. They probably have just as much capacity for evil as the Republicans, having demonstrated it abundantly.

I suspect that, outside an occasional nod to the political gods (a vote in a national election) lots of us Quakers
Consultants: Ross Roby, M.D., Holla nd McSwain, Jr., Valerie G. Gladfelter, Christopher Nicholson, Friendsville, Tennessee 37737

In All Sincerity
THERE’S A WONDERFUL THOUGHT at the very end of Emerson’s essay on “Self Reliance”—”A political victory, a rise of rents, the recovery of your sick or the return of your absent friend or some other favorable event raises your spirits and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.”

And Emerson also said “A friend is one with whom you may be sincere.”

Sincerely,
R. LESLIE CHRISMER
Pennsburg, Pa.

What Is Normal?
MARINUS VAN WEELE’S otherwise stimulating article was all but ruined for me by his ill-informed and unscientific comments on homosexuality that appeared in the October 15 issue. While his few words made it plain that he eschews the rack and screw, his thinking belies a woeful ignorance of homosexuality, despite the M.D. which follows his name.

In comparing sexual “normality” with blood pressure and cholesterol levels he overlooks several important points. There are ranges of normal readings for both blood pressure and cholesterol, rather than one strictly “normal” reading for each. What is “healthy” and “normal” for one person may not be so for another.

Secondly, homosexual activity is well within the range of normal human sexual behavior; according to the best thinking of anthropologists, sociologists and psychologists. Homosexual behavior is not demonstrably “abnormal” except in the minds of those who define homosexuality as abnormal per se, without regard to objective criteria. The “problem” is not a “homosexual” problem; it is, rather, the problem of our “Christian” western society in not being able to recognize or accept the entire normal range of sexual behavior. It is easier to stigmatize and scapegoat homosexuals than it is to face this hard fact.

Churchill, in his remarkable book, Homosexual Behavior Among Males, reflects that the church accepted psychiatry with open arms, after a short initial battle, because psychiatry is a lay reli-
League of Non-Voters encourages non-voting as the only way of expressing a voter's opposition to all candidates and propositions, since there is no place for such opposition on the ballots. Four years ago about 40 percent of all eligible voters in the United States declined to vote.

Friends do not vote in their own meetings for business because they feel it is a form of coercion to do so. Is there a possibility for similar expression in the government's business? On this point we quote Dr. Robert LeFever, president of Rampart College in Santa Ana, Calif.: "The voting process in politics is simply disguised coercion. Stripped of all pretense, it is the method of employing violence and coercion upon others [so] that men bow supinely before its dictates.

"In times such as these," Dr. LeFever continues, "there is only one truly moral position for an honest person to take. He must refrain from coercing his fellow. Voting is the method for obtaining legal power to coerce others."

Dr. LeFever then concludes: "Political voting is nothing more than the assumption that any decision wanted by the majority of those expressing a preference must be desirable, and the inference even goes so far as to presume that anyone who differs from a majority view is wrong or possibly immoral. But history shows repeatedly the madness of crowds and the irrationality of majorities."

Thus non-voting seems to be one form of absolving a citizen's sense of guilt for his government's crimes. My concern is: Is this the best and only means or method of absolving one's conscience of his government's crimes? I do not pretend to know the answer, but I do feel it imperative and urgent that we Quakers face this problem and seek the best answer to it, as a matter of conscience. I therefore invite and welcome any consideration and discussion of this matter by individuals or Meetings who may cherish a similar concern.

Lowell H. Coate
P. O. Box 2832
San Diego, Calif. 92112

Christianity Earlier than Christ
If we look over the beliefs and practices of Quakerism that are a distinct, contributing factor to trends in modern religious thought, we should note that we have not gone in for Christology nearly as much as other sects. We should turn our attention to this fact as the Christmas season arrives.

Great events and changes certainly do not coincide with the advent of one person. Intelligent thinkers inform us that Christ was the product, not the creator, of the Christianity that was going for centuries before his appearance. I wish so much that the Journal would find someone well versed in religious history, to trace the origin of Christianity from its very earliest beginnings. It would be a far better way to observe the great Christian holiday than to make so much ado over the manger birth, the wise men, the shepherds.

Esther Hayes Reed
Great Falls, Mont.

A New Beginning
In Wyoming

LIKE SO MANY potential Friends residing too far from a meetinghouse to attend worship, I have longed for Quaker fellowships. There are no Meetings in Wyoming, and it has been 12 years since I've attended worship. A convinced Friend, I had attended only five in my life before coming to Wyoming to work at a boys' reform school. I've been out of touch with most things Quaker.

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Until now I had never heard of the "Lamb's War." Now I know what I've been going through all these years alone. Lamb's War? With no other Quakers to sustain me and working in the black hole called corrections it has been more like walking in a canyon full of rattlesnakes!

It's been a struggle of compassion vs. the system. Often the system wins and sometimes the heart. Perhaps God does not ask us to do the impossible, but in correctional and police work it often appears so. In any case I have usually been the loser—"He does not always have the Light in him."

I began to wonder about myself, my intentions and my beliefs. Always thinking though I knew that one cannot intellectualize faith—we either have it or we don't. Thinking, reading, talking, and confused about my purpose while wishing I were back at the meetinghouse at West Branch or Eugene where my conviction had begun. Nervous under the pressures of my job. Unhappy with myself, knowing full well that I had missed the mark but not knowing where.

Then last month our library acquired Daisy Newman's A Procession of Friends. Reading her book made me feel as if I had been kicked by a horse! Now this pastor's rebellious intellectualizing scaredyeat son knows what has been missing for him here in the boondocks. I've been thinking it was the meetinghouse when all the time it was the meeting!

Thinking rather than listening. Who needs the meetinghouse when he is his own meetinghouse? Praise God! I am beginning to find the joy again.

We have a proverb in Wyoming: "He who sits on a fence ends up with a sore crotch!" I will sit on the fence no longer. Life is short enough. To be a nice guy and think I am dedicated to a good cause might help buy the groceries for my large brood, but it isn't enough for satisfying God. Now I will listen. It's been a long, long time. Shalom.

EBBE SANDEEN
Worland, Wyoming

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Friends Around the World

What is the Wider Quaker Fellowship?

A Way

Friends Around the World

in 1934, Quaker mystic and teacher Rufus M. Jones founded the Wider Quaker Fellowship as a way for persons "drawn by the close connection between spiritual experience and social pioneering for which Friends have stood" to associate themselves with the Society "without dissolving other connections."

In 1969, the Fellowship advertised that its many members were "of various races and creeds in 61 countries...seeking to promote a way of life based on cooperation rather than rivalry. We invite correspondence with other such seekers."

In 1972, both of those quotations continue to accurately describe the purpose of the Fellowship. And although current membership is down, an incredibly diverse group of people find the quarterly mailings and other contacts provided through the Fellowship a meaningful part of their lives.

These "friends of the Friends" represent many races, cultures, nationalities and religions. But they share the essential spirit of Quakerism—a belief that the sermon on the Mount not only should but can be the basis of one's life.

But in the years ahead, will the clergymen, military personnel, professors, students, businessmen, prisoners, teachers, laborers, artists, shut-ins and others who belong to the Fellowship continue to find their lives enriched by the "love and truth and beauty and the will to make the good prevail" that Rufus Jones was sure the world outside Quakerism was seeking?

With much of that world today seemingly more interested in materialism, militarism, hedonism and many other isms than Quakerism, that question is more than rhetorical. Indeed, there is evidence in the form of declining numbers of members and in other ways that the Society of Friends itself, as well as the Wider Quaker Fellowship, is shrinking rather than growing.

Part of the reason, of course, can be found in the "quiet ways of love and peace" that typify Friends and friends of Friends, and that often result in a lack of vigorous outreach. Another reason is the general decline in religion. It is also valid to point out that Friends have quietly but effectively demonstrated since the days of George Fox that the number of members is not necessarily an accurate measurement of the importance and impact of religion in general and the Society of Friends in particular.

Perhaps the real question is not whether the Fellowship will continue to serve its members, but what are the best ways? Obviously, some of the present mailings of various religious, philosophical and social pamphlets, leaflets and other material should be continued. But what are some other ways the Fellowship could serve as links between seekers? Are the methods of communicating the answers to these questions or other ideas are invited to write to Elizabeth Kirk at the Wider Quaker Fellowship, 152-A N. 15th St., Philadelphia 19102.

For others interested in what Quakers are thinking and doing, all that is required for membership in the Fellowship is an application; there are no dues or other obligations—except the continuing one that through serious seeking for "That of God in every man" one's life can be both enriched and enriching for others.

Fun for All

STUDENTS in the Upper School of The Sidwell Friends School are enthusiastically supporting the second year of SPAS (Student-Parent Activities). These varied social activities are free to students, require no transportation by parents, and a student does not need a "date." Events this school year include a hike, Hallowe'en party, game and card night, Christmas dance, ice skating party, square dance, boat trip and several movies.

Junior Highlights from Minneapolis

A mong the questions in a "Quaker quiz" given to the Junior High Sunday School class of Minneapolis Meeting was the following:

"The Inner Light is (a) a new kind of tiny flashlight used in surgery; (b) the spirit of God that is in everyone; (c) a painful disease of the kidneys; (d) all of the above; (e) none of the above.

Swords to Plowshares; Shoes to Toys

THE RADNOR Monthly Newsletter notes that 'Margaret H. Bacon in The Quiet Rebels tells us that after World War II, Quaker relief workers in France 'sold a carload of bayonets to a farm tool manufacturer to be melted down for metal plows.'"

I remember from my own experience that some of us also took jeeps loads of old army shoes to a bombed-out orphanage whose shoe shop had been miraculously spared. When the boys had repaired them (with findings also supplied by us), we delivered them to various prisoner-of-war camps, some of whose men had been immobilized for days due to lack of footwear. These men, in turn, picked up scrap war material in the fields they were demining and at Christmas time presented us with small toy cars and airplanes they had turned the scraps into, requesting us to deliver these as presents to the boys who had repaired the shoes.

M. C. MORRIS

A Capital Meeting

THE SEMIANNUAL MEETING of the National Capital Area Association of Friends brought together Friends from Adelphia, Bethesda, Friends Meeting of Washington, Langley Hill and Sandy Spring Meetings October 14 at Sandy Spring Meetinghouse.

On the morning program were readings from Dear George and The Peaceable Kingdom and a talk by Richard K. Taylor about the Movement for a New Society, all under the heading, "Quaker Action in the Spirit of Fox." After lunch and a business session small groups discussed "Are the Testimonies of George Fox Helpful in Our Daily Lives?"
Why So Few Black Friends in New York?

by John Daniels

A conference at Powell House in Old Chatham, N.Y., on October 13-15 addressed itself to the question: "Thousands of Black Friends in Kenya and Jamaica But Very Few in New York Yearly Meeting—Why?" Sponsored by the Wider Ministries Committee and the Race Relations Committee of NYYM, the conference attracted an overflow attendance of 45 persons. Speakers were Jessica Ngoya and Laban Masimba from East Africa Yearly Meeting; Wilton Barham, a non-Friend from Jamaica; Winifred Rashford and Noel Palmer, NYYM and originally from Jamaica; Barrington Dunbar and Herbert White, NYYM Friends; Gordon Van Ness, a leader in the Black community of Albany, N.Y., close to several Friends; and Lee Bok Kim of Friends Meeting in Seoul, South Korea. A special attraction was a slide show and talk by Curt and Rosalie Regen of their recent visit to Alaska Yearly Meeting Friends.

There are over 50,000 Black Friends in Kenya, 1,000 in Jamaica, and 2,400 Eskimo Friends in Alaska. These statistics were startling as were the facts that membership in the 113 Friends Meetings in Kenya is growing apace (Laban Masimba spoke of an increase of at least 10,000 since a count ten years ago), that Kenyan Friends are famous for their four-part hymn singing when they come together in large groups, and that Eskimo Quakers have their own unique form of worship, which features personal testimonies of the working of God's Spirit in their lives. The loving service and example of a few dedicated American Friends, who many years ago went into the villages of East Africa, Jamaica and Alaska to live with the people, sowed the seeds of today's vigorous Quakerism in these areas.

When the conference turned to the New York Yearly Meeting scene, they mentioned several things that discouraged Blacks from becoming Friends. Many blacks think you have to be born a Quaker. Others see Quakerism as so exclusive that ordinary people cannot aspire to it.

Barrington Dunbar said that Blacks wonder at Friends who believe in physical nonviolence but who condone the covert violence of acts of discrimination and of economic oppression. Herbert White said that the greatest demonstrations of nonviolence in America were those by Blacks under the leadership of Martin Luther King, Jr.—and they were directed at the covert violence of white racism. Both men felt that Blacks in America have been discovering themselves as persons and that Friends above all should respect this because of their belief in "speaking to that of God in every person."

Levinus Painter, who could not attend for health reasons, spoke to the condition of the conference when he wrote: "In Kenya and in Jamaica we approached Black people seeking to find their needs and then in a Christian spirit ministering to those needs as best we could. In NYYM we have approached ... Blacks and Indians with a particular system of thought and practice and have as much as said, 'We are glad for you to join us—if you will think and act as we do.' In short, we have offered a 'packaged' Quakerism rather than opened the door to abundant life. On the social side we have done things for people, rather than with people. However much we may criticize the theology of the Quakers who first went to Kenya and to Jamaica, they were people with a religion of life, rather

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686  December 15, 1972  FRIENDS JOURNAL
than a tight little system of what we, correctly or not, call Quakerism.”

N. Y. Yearly Meeting Friends must be open, warm and receptive to Blacks who come to their meetings. They should get involved—as individuals and as meetings—in Black community projects, at the same time supporting the Black Development Fund of NYYM. Above all, “we should go under the inspiration and guidance of the Holy Spirit in all our relations with Blacks.”

News of Earlham School of Religion

APPROXIMATELY 60 students from 11 Friends Yearly Meetings, including Japan and East Africa, are studying at the Earlham School of Religion this year. Graduates of six Friends Colleges are among the students. The Friends Colleges represented are Earlham, Friends Bible College, Friends University, George Fox, William Penn and Wilmington. Thirty-one students have declared their preference for the new Master of Ministry degree program now in its second year.

Friends visiting during the year at guest lecturers or Quakers-in-Residence include George Boobyer, England; Pat and Julia Jenks, Tucson, Ariz.; Arthur O. Roberts, Newberg, Ore.; Jack Wilcutts, Portland, Ore.; John and June Yungblut, Washington, D. C.; and Louise Wilson, Virginia Beach, Va. Other guest speakers will be Lyman Coleman, Staley lecturer, Newtown, Pa., and Langdon Gilkey, Willson lecturer, Chicago.

A Quaker Artist

“THE HAND AND SPIRIT” is an exhibition of religious art in America, 1700-1900, which includes four paintings by the Quaker artist, Edward Hicks. He is best known for his “Peaceable Kingdom” series. Hicks was born in Bucks County, Pa., in 1780 and joined Middletown Meeting when he was 23 years old. He helped to found Newtown Preparative Meeting in 1815 and until his death in 1849 was a “Public Friend.”

He started his art career as a coach painter, painting houses, signposts and tavern signs as well as furniture, turning then to easel work. The “Peaceable Kingdom” theme was inspired by Richard Westall in 1820.

According to Friends Bulletin, of Pacific Yearly Meeting, the religious art exhibit has been scheduled for the west coast and then the Dallas and Indianapolis art museums.

Marriage Enrichment: The Second Phase

by David and Vera Mace

DURING A recent weekend at Pendle Hill ten married couples, all of them Friends and representing both the U.S. and Canada, asked the question, “How important is it that Quakers should have good marriages, and what should Friends General Conference be doing about it?” The discussion was lively and the conclusions seemed to be important.

What brought these couples together was the fact that all of them had been leading marriage enrichment retreats. At these retreats six to eight couples, all with stable marriages, spend an intensive weekend in the sharing of experiences of marital growth, around the theme “communication-in-depth about relationship-in-depth.”

This project dates back to the Rufus Jones Lecture of 1968, given under the title “Marriage As Vocation.” Following the lecture, the Religious Education Committee decided to sponsor a project to train selected couples, designated by the yearly meetings, to lead marriage enrichment programs in their own regions. The first group of ten couples were trained in 1969; and the second group, trained last year, constituted the majority of those who recently met at Pendle Hill. The consensus was that this project has now been sufficiently tested to provide the basis for a more extensive movement within our fellowship. It was upon this second phase that the Pendle Hill discussion focused.

A number of concerns emerged, and they can best be expressed as questions.

1. Do the Friends reaffirm their traditional belief in marriage and the family as the foundation unit of the meeting?

2. Do Friends believe that their mission to spread love and peace in the world begins with the practice of love and peace in their own primary relationships?

3. Are our meetings doing their utmost to make use of modern knowledge and experience in the preparation for marriage of those for whom they accept responsibility?

4. Are our meetings satisfied with what they are doing for the care and support of the marriages of their members, and that divorces which occur could not have been prevented by any means that lay in their power?

5. Would Friends in positions of leadership be willing to demonstrate their support for this project by participating in retreats at which they can examine with others the potentials for growth in their own marriages?

Those who met at Pendle Hill were not in a position to answer any of these questions in a definitive way. It was clear that answers would vary from one Friend to another and from one meeting to another. They felt, however, that it would be appropriate and timely for these questions to be widely considered. Moreover, their own experiences of marital growth, resulting from their sharing with other married couples, had been so rich and rewarding that they
Three Hundred
CENTRAL
Friends' ritual values and Quaker principles are
emphasized.

Founded in 1845 by the
Friends interested
in a sound academic program are en-
couraged to apply.

G. Laurence Blauvelt, Headmaster

Netherlands Friends:
Moved by a Spirit of Fellowship

by Wilhelmina Schreuder

THREE SUBJECTS dominated Netherlands Yearly Meeting, held at Woudschoten, September 30-October 1: What do we as Quakers today base our lives on? Do we want to continue cooperation in the European Service Committee when work in Algeria has been handed over to the Algerians for 1973 and if so, what next? What can we do about the Vietnam war?

We were glad to have representatives from Britain, Ireland and Switzerland in our midst and Friends from the United States at our meeting for wor-

ship. It was a joy that many children and young people took part in special programmes and some of the discus-
sions.

After business was completed Sat-


...day morning, we devoted the after-
noon to consideration of our “basis.” Dina van Dalfsen gave a short survey of Friends historical answers to this question and three other Friends gave personal views. After dividing into wor-
ship-fellowship groups to share thoughts, we came together again and concluded that no one answer could be given. We must go on together, sharing our thoughts, making our lives speak.

Saturday evening we discussed Al-
geria, including the post-war reconstruc-
tion project started by Friends in 1962. Since then, 32 helpers from different countries not only succeeded in com-
municating with the Algerians, but worked in community development pro-
jects, the most lasting perhaps being mother and baby clinics.

After reviewing European Service
Committee suggestions of other projects in Middle East refugee camps or in Northern Ireland, some Dutch Friends suggested that it might be good to look nearer home, particularly because race relations in Europe are becoming a prob-
lem.

It was decided to refer the matter to the monthly meetings, in search of unity in our concern for a project, otherwise we cannot hope to find enough Friends to carry on the work.

The main point on Sunday was the Vietnam war. At the moment there are silent vigils for Vietnam in ten different places in the Netherlands. Moreover, one Friend expressed concern about the treatment of Buddhist
monks in South Vietnam. A letter of protest will be written. The Yearly Meeting also sent a telegram to President Nixon urging him to end the war. A copy of this telegram was handed over at the U.S. Embassy in The Hague during a vigil on October 4.

Altogether, the Yearly Meeting was moved by a spirit of fellowship. The children witnessed to this in songs they wrote themselves, which were sung to conclude the meeting.

Wilhelmina Schreuder, a member of Amsterdam Meeting, works at the International Institute of Social History, Amsterdam, specializing in the history of Britain and North America. She is a member of the editorial committee of De Vriendenkring, monthly paper of Dutch Friends.

The Mop or the Faucet Handle

"With the sink overflowing, will we reach for the mop... or the faucet handle?" Atlanta Friends Meeting's Newsletter asked in the course of a review of its recent Quaker House program offerings. It found the common thread of the basic economic pattern of our society running through a wide variety of programs, talks and group activities. It recognized that "the repressive conditions of our institutions, from education to the military," were no accident but rather a logical development of our present society. Hence the necessity of developing a strategy based on dealing with the causes, not merely the results, of that society.

Which?

LANCASTER, PA., Meeting held a Halloween Party for which members were to "come dressed as who or what you would be if you were not who or what you are."

Spruce Fork

We need more towns
Kids can bike to the edges of
In ten minutes,
East to Spruce Hill,
North with kites to clover meadow,
West to Alder River for a swim;
Bisecting distances of colored fields
Spaced with coppices bright and dark,
Tunnelling afternoons crowded with weather,
Under high clouds full of birds.
We need a near south pasture
With mares and colts.
CARL WOODS

Southern Africa Biennial Meeting

by Alice Stephens

FRIENDS in Southern Africa held their 12th biennial Yearly Meeting in early July, at Hlekweni, Friends Rural Training Centre near Bulawayo, Rhodesia. About 50 Friends gathered there, some after long journeys by train or car. Meetings in Southern Africa are small and widely scattered, and we all welcomed this chance of meeting other Friends and hearing about their hopes and problems. Talk and discussion went on at every possible opportunity—during meals, in the dormitories and during our excursion to the Matopos Hills.

"Religion and Human Relations" was the subject of the address given by our guest speaker, Ken Mew, principal of a multiracial centre for adult education in Salisbury. Ken Mew is a Methodist, and his discussion of the church's loss of contact with ordinary people, and his emphasis on the need for true communication and understanding, involving love, between conflicting groups, provoked considerable thought. Friends were concerned about how we can break through the barriers between communities and individuals—barriers of ideology, or outlook, or difference in wealth.

During the business sessions two subjects were brought forward that will be of interest to Friends outside South Africa Yearly Meeting. South Africa and Rhodesia both have conscription, and neither make any provision for non-military alternative service, although a tribunal can direct a young man to serve in a medical corps. In South Africa this concession is made only to members of a recognized religious denomination whose tenets do not allow its members to take part in war. The Society of Friends is apparently the only religious body so recognized, and it was felt that we therefore have a particular responsibility for improving the position of conscientious objectors generally. There is a need for counselors to advise young men who have doubts over the rightness of military service. It was decided that a letter should be sent to the South African and Rhodesian Councils of Churches, expressing our concern.

The other subject was the strengthening of the links between scattered meetings and isolated Friends in different parts of Africa. The Southern Africa Quaker Newsletter plays an important part in keeping Friends in touch. The Evelyn Cadbury Trust Fund can make grants to assist Friends in intervisitation. We felt that we should do our best to support and encourage the recently formed Africa Section of Friends World Committee for Consultation by financial donations, by contributing to the proposed newsletter, and by visits where possible.

Yearly Meeting lasted only three full days, but we came away with a rich store of impressions, ideas and new friendships. We sang; we were shown Hlekweni Farm and heard something of the work of the Training Centre; we enjoyed a picnic in the Matopos Hills and a talk on black eagles; we were excellently fed and looked after. We talked—and we shared in a searching meeting for worship.

(Alice Stephens and her husband, Christopher, have been in Malawi since 1956. She teaches English at a night school in Zomba and also does a little teaching of sewing and literacy among women prisoners.)
Nonviolence and the Struggle for Justice
by Janet Boyte

AN ACTIVIST FOLLOWER of Gandhi, Radhakrishna, was involved as a peace worker in the civil war in Bangladesh. Earlier in India, he helped organize ashrams and grassroots political, social and economic movements in thousands of villages, experimenting with new ways of social change.

When Radhakrishna, who is now executive secretary of the Gandhi Peace Foundation, met with Atlanta Friends in April, he raised soul-searching questions that activists dedicated both to nonviolence and social justice must always face. The war in Bangladesh began as massive nonviolent resistance but evolved into a confrontation with a ruthless modern army. Can such a struggle be called “almost nonviolent”?

Are there degrees of nonviolence?

On the other hand, should we withdraw our support from peoples who are resisting oppression or imperialism, and if so, “does our quest for peace include the quest for social justice? If it does, should we not identify ourselves with the party and people struggling for survival for human rights and freedom? Or shall we adopt a ‘holier-than-thou’ attitude merely trying to reconcile irreconcilable forces?”

What sort of meaningful support do we owe those who are victims of oppression? “How far should a peace worker remain uninvolved in the vital issues of freedom, democracy, socialism and the like?”

American Friends may try to avoid resolving these dilemmas because such situations seem remote. But possibly we should examine our views from the context of “citizens of the world” rather than in the context of national sovereignty. Still, answers are elusive.

Gandhi, Radhakrishna told us, was not afraid to make mistakes and did not shy away from actions just because he did not know the final answers to such questions.

If we are true activists for human justice, “Do we then wait for the perfect action or act according to our individual and collective light” in any given situation?

Radhakrishna brought these questions before us, but he did not give us any answers.

(Janet Boyte is secretary of Atlanta Friends Meeting. Radhakrishna visited with Atlanta Friends when he was on an AFSC speaking tour in the United States.)

Classified Advertisements

Small advertisements in various classifications are accepted — positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

For Sale


Opportunities

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

Personal

MISSION OF THE DIVINE WORD, 6406 S. Carpenter St., Chicago, Worship 4th and 5th Sundays, 4 P.M. Charles F. White, Minister. For further information, call HU 7-3158 after 3 p.m.

PERSONS WHO OWN shelf or tall clocks made by Thomas Wagstaffe, London, please send names, addresses to Arthur E. James, 408 S. Walnut St., West Chester, Pa. 19380. Interest purely historical.

Books and Publications

GIFT FOR PRISONERS, families. By Jesus (stories, sayings), 75c each, 2/$1 ppd.; N. J. Friends Council, Betty Stone, Lovelandes, N. J. 08008.

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 45rd, New York 10017.

For Rent

HEART OF TAMPA—Rooms, apartments — 1-75, Hillsborough West Ext, 812-223-1933, 5301 Central Ave., Tampa 33603.

Schools

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

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooling academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

JOIN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Located in the foothills of Sierra Nevada. Maximu, 65 students, 916-273-3183.

Accommodations Abroad


MEXICO CITY FRIENDS CENTER, Pleasant, reasonable accommodations. Reservations, Casa Los Angeles, Ignacio Mariscal 133, Mexico 1. D. F. Friends Meetings, Sundays, 11 a.m.

Wanted

QUAKER COLLECTOR would like to purchase old Quaker items, particularly old Disciplines. Please send description and price requested. Would also like to exchange duplicate items with other collectors. Charles Thomas, Box 598, Woodbury, N.J. 08096.

JOHN WOOLMAN CENTER revived (Phila. area) seeks refrigerator, freezer, stove, washer, dryer, etc., in good condition. Tax deductible. Box H-556, Friends Journal.

LANCASTER ATTENDER desires efficiency apartment or private room in Philadelphia; center city, intending to return to graduate study in clinical psychology. Clifford Han, 14 W. James St., Lancaster, Pa. 17603. 717-397-5588.

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TEACHERS NEEDED IN JAPAN

TO TEACH ENGLISH CONVERSATION, FRIENDS GIRLS SCHOOL, TOKYO, JAPAN, two women sympathetic to Friends and Friends testimonies—one for year 1973-74 only, the other two years, 1973-75. Emphasis: training in hearing and spelling English, using vocabulary and forms girls have already studied with Japanese teachers. Responsibility for preparation for rigorous college entrance exams taken by Japanese staff.

Americans who have taught English as a second language or who have taught foreign language to Americans and have had training in use of audiovisual aids most likely to be successful. Breadth of education, resiliency of mind, sensitivity of spirit are more important qualifications than college major.

Rewards for hard work (18-20 classroom hours/week; 35 or more students/class, with additional duties); easy, full immersion in Japanese language and culture among supportive, experienced Japanese colleagues in heart of Tokyo.

Contact Sarah C. Swan, Friends Japan Committee, 1515 Cherry St., Phila. 19102, or Amy Kuckkian, Friends Council on Education, 112 S. 16th St., Phila. 19102.

December 15, 1972 FRIENDS JOURNAL
MEETING ANNOUNCEMENTS

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

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 Coppeck, clerk, 6620 E. Culver, Scottsdale, 85277.

TUCSON—Friends Meeting, 129 N. Warren; Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Pringt, 297-0394.

TUCSON—Pine 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.

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, 880 Fargo, San Leandro. Clerk, 658-5793.

LA JOLLA—Meeting, 11 a.m., 7360 Eads Avenue. Visitors call 296-2264 or 454-7459.

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


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 394-9051.

ORANGE COUNTY—Orange County Friends Meeting. Worship 10:30 a.m. Call 548-8082 or 644-7202.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 857 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: 456-5251.

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Biede St. 367-5268.

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

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

SANTA BARBARA—591 Santa Rosa Lane, off San Ysidro Rd., Montecito (Y.M.C.A.) 10 a.m.

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—Paloma Meeting. 10 a.m. Clerk: Gretchen Tuthill, 1533 Calle Dulce, Vista 92083. Call 724-4966 or 728-2665.


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 11:15 to 12, 2260 South Columbine Street. Phone: 724-4125.

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: 776-7359.

NEW LONDON—822 Williams St. Worship, 10 a.m.; discussion, 11 a.m. 394-9931.

NEW MILFORD—HOUSTONIAN 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 Cot Rock Road, Cos Cob, Connecticut. Telephone: 203-752-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eastgille and Hunting Lodge Roads. 428-4459.

WATERBURY—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone: 274-8298.

WILTON—First-day School, 10:30, Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 748-5384.

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Annapolis—Worship, 11 a.m., former St. Paul’s Chapel, Rt. 178 (General’s Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk, (301) 262-3719.


Easton—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Smiley, clerk, 635-3759. Lehigh Claggett, 822-0669. June to Sept., worship 9:30 a.m.

Sandy Spring—Meetinghouse Road, at Rt. 108, Worship, 9:30 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, 10:30 a.m. Women’s Club, Main Street, Sibylle J. Barlow, Clerk, (617) 369-9299.

Amherst-Northampton Greenfield—Meet for worship and First-day School, 10:30 a.m. Toby Meetinghouse, Route 63 in Leverett. Phone 544-2756.

Boston—Worship 11 a.m.; fellowship hour 12:00, First-day, Beacon Mill Friends House, 6 Chestnut Street, Boston 20108. Phone 227-9118.

Cambridge—5 Longfellow Park (near Harvard Square), just two miles from for worship each First-day, 9:30 a.m. and 11 a.m. Telephone: 454-3685.

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 662-4677.

South Yarmouth, Cape Cod—North Main St. Worship and First-day School, 10 a.m. Phone 452-1117.

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 Kirkway, Phone: 563-6711.

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

Michigan


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

Detroit—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

East Lansing—Worship and First-day School, 10 a.m. Correspondence: All Saints Church Library, 800 Abbott 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.

Kalamaazoo—Meeting for worship, 10 a.m.; discussion, 11 a.m. Friends’ Meeting House, 508 Dunbar, All FL 9-7154.

Minnesota

Minneapolis—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed Meeting, 11 a.m., W. 44th and Loomis. Phone: 926-6159 or 332-5610.


December 15, 1972 FRIENDS JOURNAL
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, 11 a.m. Phone: 721-0915.

Nebraska
LINCOLN—Meeting, 2561 North 46th, 10:00 a.m., worship, 11 a.m.

Nevada
LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m. 3451 Middlebury Avenue, Phone: 653-2220.
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
CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 30 N. 39th School, 10:45 a.m. Phone: 224-5022.
DOVER—Dover Preparative Meeting—Worship 10:30 a.m. Central Ave. at Tracy St. Lydia Willets, clerk. Phone: 225-2872 (Doverham). Phone: 224-5022 (Doverham).
HANOVER—Meeting for worship, 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 224-5022.
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.
BARNEGATE—Meeting for worship, 11 a.m. Left side of East Bay Ave.—traveling east from Route 9.
CROPPED—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 Rtl. 10.
GREENWICH—Friends meeting in historic Greenwich, six miles from Briiggton. First-day School: 10:30 a.m.; worship: 11:30 a.m. Visitors welcome.
HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m., First-day School follows, except summer. Baby-sitting provided during both. Phone: 628-6042 or 629-9186.
MANESQUAN—First-day School 10 a.m. meeting, 11:15 a.m., Route 3 at Manasquan Circle.
MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:15 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. Sundays, 10 a.m. First-day 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, 32 Ramsen Ave. Phone: 545-6283.
PLAINFIELD—Meeting for worship and First-day School 10:30 a.m., Switzerland Ave. at E. Third St., 757-6576. Open Monday through Friday 11:30 a.m.—1:30 p.m.

New Mexico
ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian Howe, clerk. Phone: 255-9011.
GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Aseyta, clerk. 933-4927.
SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.
WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m. 1215 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: 626-6455.
CHAPEL HILL—Queaker Road (Rt. 120), Meeting for worship and First-day School. 10:30 a.m. 914-238-9904. Clerk: 914-238-9904.
CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, 310 Hudson Ave., Utica. 914-534-2217.
CORNWALL—Meeting for worship, 11 a.m., Rte. 370, off 58, Quaker Ave. 914-934-2217.
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.
HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.
ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sep.-May. 256-4314.
JERICO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.
LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m. Duck Pond & Piping Rock Rds.
MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting for worship, 11 a.m. N. Main St., Woodstock, N. J. Phone: 224-2532.
POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 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 D. Miller. 60 Downs Ave., Stanford, Conn. 931-3802; 231-324-9736.
QUAKER STREET—Mid-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m. second and fourth Firstdays, Colleskill Methodist Church lounge, Colleskill, N. Y.

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**North Carolina**

ASHEVILLE — Meeting, French Broad YMCA, Sunday, 10 a.m. Phone Phillip Nesb, 298-9494.

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 689-6029 or Don Wells 483-7240.

GREENSBORO — Friends 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, 11:15. Martha G. Meredith, Clerk. David W. Bills, Pastor.

raleigh — Meeting 10:00 a.m., 120 Woodward Road. Clerk, Steve Routh, 419-242-3934.

WINSTON-SALEM — Unprogrammed worship in Friends’ homes. Sundays, 11 a.m. Call F. M. James, 919-723-4600.

**Ohio**


CLEVELAND — Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, on Case-W.R.U. campus. Elliot Cornell, Clerk, 932-8049 or 921-7248.

DELAWARE — at O.W.U. Phillips Hall, 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary L. Bailey, 369-4135 or Dot Woldorf, 363-3701.

KENT — Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 265-9853.

N. COLUMBUS — Unprogrammed meeting, 10 a.m. 1904 Indiana Ave. 299-2778.

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), 2036 Brookside, Toledo. Information: David Tabor, 419-878-0641 or Alice Rants, 419-262-3936.

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) 383-8651.

WILMINGTON — Friends Meeting, Mulberry and Locust Streets, 10 a.m. Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 11:30 a.m., children’s Program. Lawrence Barker, minister, (513) 362-2349.

**Oregon**

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 SE Stark St. Worship 10 a.m., discussions 11 a.m. Same address. A.F.G.C., Phone: 235-8954.

**Pennsylvania**

ABINGDON — 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, 798-3234.

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, 9:00; Meeting for worship and First-day School, 11 a.m.; worship, 11:15 a.m. Meeting for worship 11:15 a.m. to 12.

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

DOWNTOWN — 800 E. Lancaster Avenue (South side of 30, 1/2 mile east of town). First-day School (except summer months), and First-day School, 9:30 a.m. Phone: 269-2899.

DOYLESTOWN — East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

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

EXETER — Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 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 and First-day School, 11 a.m. Phone: 359-2284.

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

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

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

HORSHAM — Route 611. Horsham. First-day School and meeting, 11 a.m.

LANCASTER — On U.S. 462, back of Westland Shopping Center. 15 miles west of Lancaster; First-day School and Meeting, First-day School, 10 a.m.

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

Leigh Valley-Bethlehem — On Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.


MEDIA — 15 W. 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.

MERON — Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m. First-day School 10 a.m. Phone: 529-0267.

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 St. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberg, 784-0267.

MUNCY at PENNSDALE — Meeting for worship, 11 a.m., Alina R. Towbridge, Clerk. Phone: 265-8973.

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

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

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

Central Philadelphia. 4th & Arch Sts.

Chester. St Lawrence Hospital Grounds, Fox Chase, 11:15 a.m.

Chesnut 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 Main Streets, 11 a.m.

Germantown Meeting, counter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton. For location call EV 6-5134 evenings and weekends.

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

PHOENIXVILLE—SCHUYLKILL MEETING — East of Phoenixville and north of juncture of Whitehorse Pike 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. 4656 Ellsworth Ave.

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

SCELEBURY — 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 — 313 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 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 254-6424.

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TRICHOM—First-day School, 9:45 a.m.; meeting 11 a.m., 4500 Kensington Ave. Phone 359-6957.

WINCHESTER—Centre Meeting—203 N. Washington, Worship, 10:15. Phone: 667-8547 or 667-0500.

Washington

CHEYENNE—Meeting for worship, Sunday, 11 a.m. Kolonnia House.

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

Announcements

Deaths

CHAMBERS—On October 19, in Janes Hospital, Philadelphia, WINIFRED WEBB SCHAM CHAMBERS, aged 76, a member of Abington Meeting, Jenkintown, Pa. She attended Germantown Friends School, and was a graduate of George School and the University of Pa. Since the late 30’s, she was active in the cause of peace and race relations with enthusiasm, optimism and doggedness. She served on the Peace Relations Committee of Abington Meeting, and was a representative to the Yearly Meeting Race Relations and Action Committees. She is survived by her husband, C. Stanley Chambers; a daughter, Barbara Scham Fenske; a stepson, David E. Chambers; a stepdaughter, Rosamond C. Nicolay; and six grandchildren.

GORDON—On September 26, at his home, CARLTON R. GORDON, a member of Solebury Meeting, Pa. He lived for more than 40 years in the Easton, Pa. area, where he represented the Provident Mutual Life Insurance Co. and was active in the Easton Symphony Orchestra. He served on the building committee of Lehigh Valley Meeting, Bethlehem, Pa. During 1960-68 he and his wife, Mildred, spent their summers as weavers-in-residence at the Greenbrier Hotel, White Sulphur Springs, W. Va. He is survived by his wife, Mildred M. Gordon; two daughters, Mrs. James Radcliffe and Mrs. William E. Wood II; a brother, David E. Wood; a sister, Mrs. William E. Wood II, of Maryland; and eleven grandchildren.

HOLLINGSHEAD—On October 4, JEAN CHARRIE HOLLINGSHEAD, a longtime member of Moorestown Meeting, N. J., and a member of the class of 1948 of Swarthmore College. She was active in prison reform, visiting at the New Jersey State Home for Girls and the Mount Holly, N. J., jail. She served as a volunteer probation councilor at the jail and was a member of the South Jersey Prison Committee. She was interested in the League of Women Voters, Medford, N. J., was a former member of the Burlington County YWCA board and a member of the National Board of Churchwomen United. She had served as reading clerk of Philadelphia Yearly Meeting, chairman of Women’s Problems Group, adviser to the Young Friends Committee and was a member of Ministry and Counsel. She served on the Advancement Committee of Friends General Conference, and volunteered her services to local, meeting, community and state organizations. She and Irving opened their lakeside home to Friendly groups, and for several summers hosted weekly groups from a Philadelphia black ghetto in the summer. Jean was sensitive to the problems of others and had a loving and accepting ear. Her ministry of love encompassed all she met. She is survived by her husband, Irving Hollingshead; four children: Grace H., Irving Hollingshead Jr., Paul Hollingshead and Nancy H. Elsbree; and seventeen grandchildren.

WOO—On October 30, in Children’s Hospital, Columbus, Ohio, STEVEN KILBON WOO, aged two years, son of William E. Wood III, member of 15th Street Meeting, N.Y., and Deborah Bacon Wood, member of Easton Meeting, N.Y. He is also survived by a sister, Katherine B. Wood, a brother, David E. Wood; a paternal grandfather, William E. Wood II, a member of Old Chatham Meeting, N.Y.; and maternal grandparents, Robert C. and Elizabeth N. Bacon, members of Old Chatham Meeting.

Coming Events

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

January


Jan. 29—Friends Coordinating Committee on Peace strategy meeting. All Yearly Meetings and Quaker organizations are urged to send representatives.

At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures, 8 p.m., The Barn. Speaker, Maurice Friedman. “Mysticism—East and West.”

8—Hinduism: the Upanishads and the Bhagavad Gita.

15—Theravada and Mahayana Buddhism.

22—Zen Buddhism.

29—The Way of Life according to Lao-tzu and Chuang-tzu.
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Depart San Francisco August 3—Visit Tokyo, Seoul, Hong Kong, Bangkok, Singapore, Sydney, Auckland, Honolulu. Return to San Francisco August 30. Hotels, transfers, time to visit Friends places of work and worship; some sightseeing; breakfast each morning (except in Sydney).

Depart San Francisco August 9—Fly direct to Sydney. Hotel accommodations included. Car available for 14 days, plus 500 free miles. Transfer to University of Sydney for FWCC Meeting. Continue to Honolulu. Return to San Francisco August 27.

Depart New York July 14—Visit Rome, Athens, Tel Aviv, Nicosia, Beirut, Cairo, Nairobi, Tananarive, Mauritius, Perth, Sydney, Honolulu. Return to San Francisco August 20. Hotels, transfers; breakfast each morning (except in Sydney); time to visit Friends places of work and worship; some sightseeing.


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