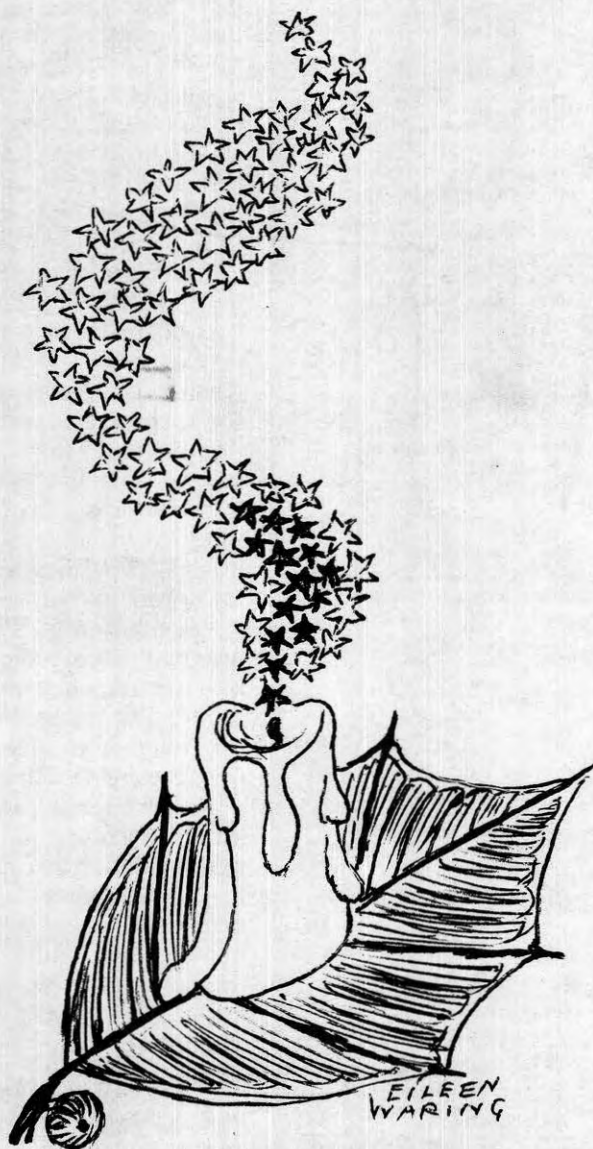


December 15, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today



"... 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



FRIENDS JOURNAL

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THE DRAWING ON THE COVER is from the pen of Eileen Waring, a member of Fifteenth Street Preparative Meeting, New York and on the Board of Managers of the Journal. Her sketches have been published by Saturday Review.

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 multioccupational, multiracial 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 dynamics 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

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 "Kirkling" of Edinburgh's Town Council as quoted in Scottish Friends' Newsletter, Dr. Harry Whitley 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 Christocentric 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 had hold of a great seminal insight that cannot become outmoded. 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

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.

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 minders 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.



Mary Challinor. The Sidwell Friends School

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, Toughkenamon, Pa. Prior to his sojourn in Italy, he was an administrator at Penn State University.

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.

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."

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 unsuited 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 borgesie," 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 set 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 belong in this world?

I don't know. God help me, I just don't know.

JACK OF NEW SWARTHMOOR

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 into 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.

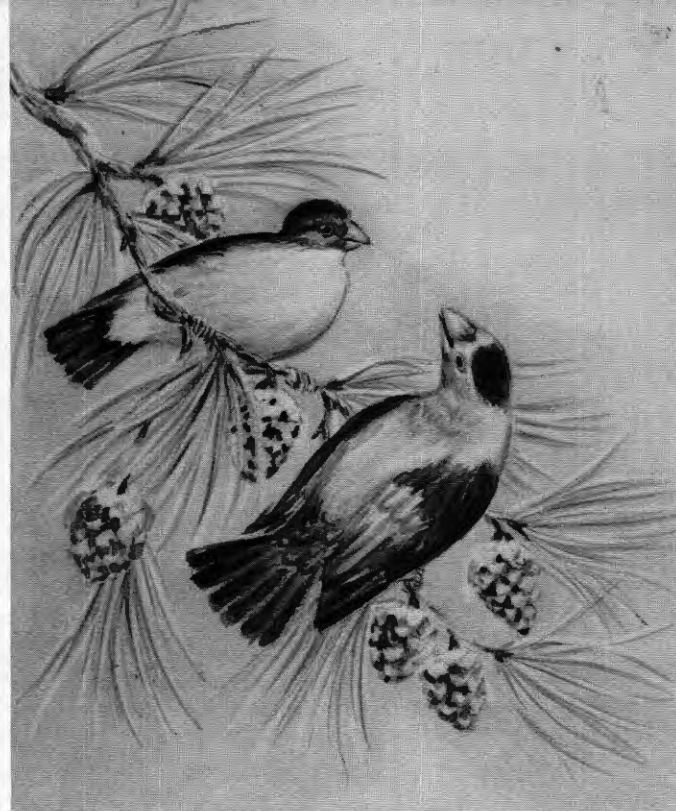
Second-century Christianity: Something really must be done about pagan festivals. The old faith is in a bad way—nobody really believes it anymore; people instead are flocking to cults and "mystery religions." But almost everybody gives the old faith some lipservice, especially when it can be used to 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. Hmn . . . 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 lipservice, especially when it can be used to justify self-indulgence. Easter isn't so bad, although it has come to mean mainly fertility rites having to do with rabbits and eggs. But Christmas has become an excuse for family gatherings, wild parties, exchanging of gifts, overeating. Hmn . . . 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

R. W. Tucker is a member of the Monthly Meeting of Friends of Philadelphia. He has been an editor and a teacher and is presently doing graduate study.



Eileen Waring

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 crèches 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



Abraham Rattner, courtesy of UNICEF

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?

A Quaker Portrait: David and Vera Mace

by Robert K. Greenleaf

SERVICE 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.



The Maces share a happy occasion.

became deeply involved in counseling with people in trouble. Out of this experience came the conviction that most personal problems had—and have—their roots in family malfunction and that the quality of the family depends on the quality of the marriage.

Three years later, David was appointed superintendent of the North London Mission of the Methodist Church, a large and recently built complex with cinema, gym, and other social facilities, grouped round a church. David and Vera promptly began to train the staff in counseling and group activities. Many new projects were started, and the promise of success was great. Then, the war came.

David proclaimed his pacifist position, which brought many young men to him for counseling—and also brought much opposition. The basement under the mission buildings became a public air raid shelter and its tower a lookout post. The opposition to David's pacifist position became intense. A year after the war began, he had to resign.

By this time there were two children, and they, with Vera, were evacuated to the United States. David remained in England and enrolled in the University of Manchester for a Ph.D. degree in sociology, which he received two years later. During this time, he tended eight rural churches. Then came a hectic period in which he organized England's first marriage guidance center, in an attempt to offer some answer to the family havoc wrought by the war. All week he would supervise this center, then take the train north at the weekend to look after his eight churches. In 1943, Vera, having received her master's degree (her thesis was on Christian marriage), rejoined him. The children remained in the United States for the duration of the war. Shortly thereafter, David resigned his ministry in the Methodist Church to devote full time to the development of marriage guidance work. In the next several years he traveled widely throughout Britain, setting up more than 100 marriage guidance centers, and he began to write.

The war ended, the family was reunited, and the Marriage Guidance Council in due course achieved full recognition and government support.

In 1949, there came an invitation to spend a year as visiting professor of human relations at Drew University in Madison, N. J., where Vera had received her degree. The Maces accepted and stayed ten years. David normally taught only one semester a year, devoting the other to

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.

Not So Gray

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 meeting 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

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.



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 wartorn 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.**

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 surfeit 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-propriety 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

working through us. It seems likely that these will expand as more and more Friends try to confront the contradiction between our status as generally privileged and over-consumptive Americans and our desire to be responsive children of God. I was strongly confirmed in my sense that the quest for a deeper, fuller community of faith, mutual support and love in our Meetings is the surest base for a continuing search for truth in this and other areas of difficulty and dissension. The beginning of effective change seems to be that point at which the reality of the present is accepted, fully and unequivocally—with love.

A Christmas Prayer

ALMIGHTY GOD our Father, Thou who art Lord both of the seasons and the moments, make real in us in these days the gladness of Thy coming. If in the pressure of the season's customs we are blinded by the tinsel glitter of store and street; if in the numbness of daily routine we have looked for no surprise in Thy working; if self-satisfactions have blurred the source of our joys or if the skies of our time seem not to need the brightness of Thy star, then in Thy mercy grant us again to kneel in knowledge of our need, and through some unexpected insight, some unlooked-for power, work once more Thy will within us, that our lives may be lived in faith, and Thy love be shared with joy.

We remember especially on this day, O God, the families of our nation and world. All praise be to Thee for the gift of children; for their mirth and laughter and the gladness they bring to the world; for their enthusiasm and their energy, for their candor and their trust, for their honest response to calls of love. Remembering those who watched over our own heedless years we ask Thy help in leading the young where Thou wouldst have them go. Keep us from supposing that they will live in joy if their parents live in boredom, or that they will find peace when their elders know only tension.

We pray for those who are without children or kin, and especially for those who have watched their families depart this life in Thy faith and fear, that their memories may be for them a joy and strength, and that they may continue to be related in life to those who need their courage and love.

We pray, O God, for the whole family of nations, that from its peoples the strength of youth and the wisdom of age may go forth to give both able leadership and thoughtful following. If in the past we have found neither heart nor wisdom to take a stand anywhere in the cause of peace to which Thou hast called us, then let the prodding of Thy judgment pierce through our sloth; but if, having taken a stand, we have taken it in pride or flailed it in bigotry, then let the light of Thy love illumine our wrath. So wend Thy way, O God, through all the promise of Christmas, into the things that would make us act in love, that now and in the dawning year we may seek Thy will with faith and do Thy work with gladness, ever looking to Thee as Savior and Lord—and enough light for each day's walking. Amen.

WILLIAM C. WILSON

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 those 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 agreement 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, oftener 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.

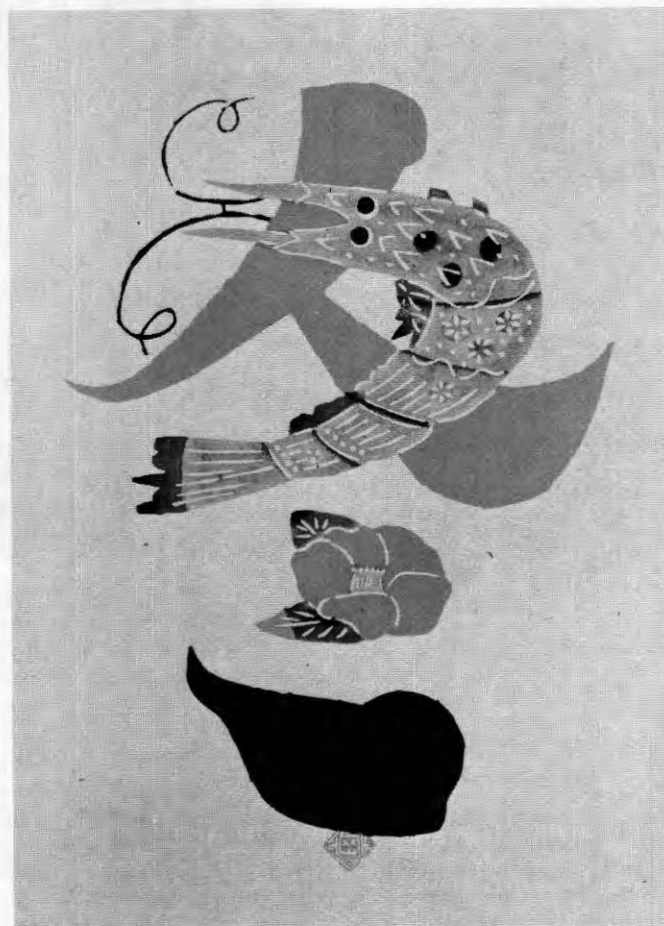
Our present family system is of even more recent origin than our present form of marriage. The “typical” family of husband, wife, and children is only a few generations old. Where are the grandparents, the uncles, aunts, and cousins who can serve as models for the children and help the parents through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



Winter, Kichiemon Okamura (courtesy UNICEF)

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.



Brother Richard, in *Essene*

Cinema by Robert Steele

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 undirected, unrehearsed, non-selected "cast" of *Essene* are Benedictines. Not Roman Catholics, though, but a devotional and prayer group associated with the Episcopalian Church. Their monastery is in Michigan, and their life in that monastery is the subject of this 86-minute probing and revealing film.

Fred Wiseman is the new father of ye-olde-time documentary film. He does not make films because he wants to think of himself as a filmmaker—he used to be an attorney and professor of law—but because he wishes to expose 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.

The film evokes discussion mostly because it is not as easy to follow as some films to which we are accustomed. 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 absence. On a second viewing this confusion 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 always be Brother Wilfred. Instead, he is called Ed by those who know his former name, and he is Herb to a hardware-store salesman. Narration could eliminate these puzzles, but it would demolish the reality and truth we meet when real persons speak only for themselves and no particle of editorializing sneaks 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 problems 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 loving God and everyone else. There is group prayer for the victims of Hiroshima 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 explorations into the self.

The sequence that has most gripped the audiences with whom I have seen the film begins like a Quaker silent meeting. (The gathering is not exclusively monkish because it is the weekly Wednesday-night prayer meeting to which townspeople are invited. Women and children are there.) Brother Richard 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 sincerity 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 question 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 difference somewhere to someone.

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

To a Tireless Pastor

Does anyone move any faster
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
The minister shows that he cares.
In trouble or pain
Or with joy to sustain,
What comfort he gives as he shares!

By 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

Reviews of Books

The Politics of the Ocean. By EDWARD WENK, JR. University of Washington Press. 625 pages. \$14.95

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 underseas 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 to 200 miles make a crazy quilt of the oceans? What do these escalating claims do to rights of navigation, scientific research, fishing, transportation through narrow straits or pollution control? What about rights to manganese nodules on the deep ocean floor? Is it first come—first served?

Or can nations, as Professor Wenk hopes, replace the outmoded "freedom of the seas" concept with the emerging concept that the oceans are "the common heritage of mankind"? Are the scientists and technologists willing to wrestle in the political arena to mold national and international institutions before it is too late?

Fortunately, in *The Politics of the Ocean*, Edward Wenk, Jr., has more than rhetoric and concept to bring to these issues. Now a professor of engineering and public affairs in the University of Washington, he moved from being the first science adviser to Congress in 1959 to Executive Secretary of the cabinet level National Council on Marine Resources and Engineering Development from 1966-1970. Prof. Wenk steered U. S. policy into supporting the concept that culminated in 1970 in the United Nations Resolutions that the seabed resources are "the common heritage of mankind" and must be brought under international governing authority. He pushed for the constructive U. S. draft treaty presented to the UN Seabeds Committee that attempts to implement this concept. He details the excitement and achievement of these years in prose that is never dry.

He also sees that some brave starts are already in the shredding machine of national and international bureaucracy, public indifference, and economic and

political anarchy. He therefore outlines in practical detail what is needed to get ocean policy together and moving again.

This statesmanlike, challenging book, coming between the successful Stockholm Conference on the International Environment in June and the Law of the Sea Conference next year, could hardly be more timely.

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 theorists 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 ex-

periencing 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.

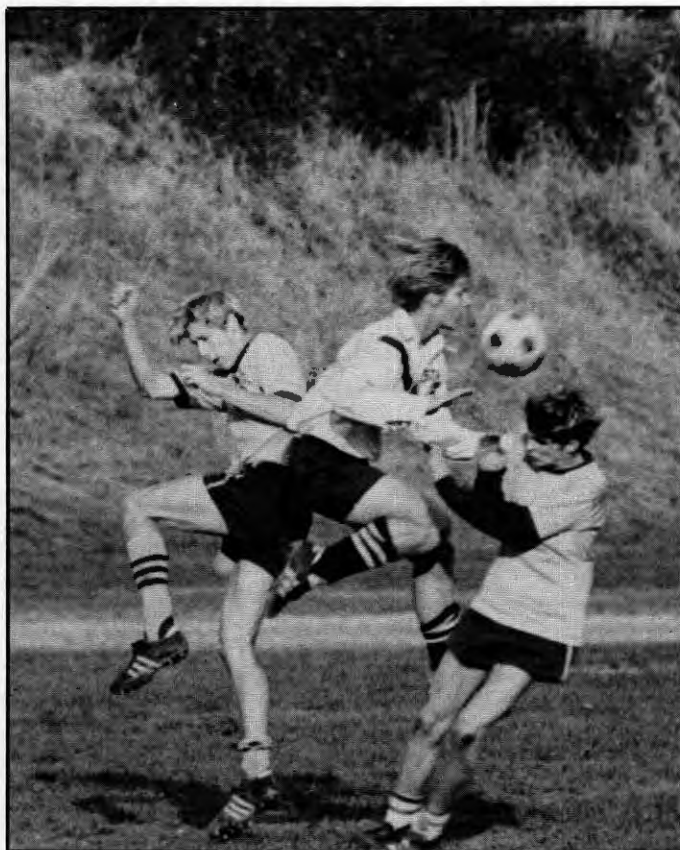
In 1952, Mother Teresa opened a home for the dying in a deserted temple in Calcutta and gave those who were sent or came the love and attention they needed. Many survived; others knew love in their final hours. She says, "The poor deserve not just service and dedication, but also joy—that belongs to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

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have opted for a Quaker counterculture that does away with the occasion for all war, that eschews national politics as legitimized force and violence, that builds a better world right now and not through some future legislation, that emphasizes the here and now of life, not the now and then of life. This is, of course, an ancient and honorable Quaker view.

Involvement in a Nixon/McGovern choice (all the Friends Journal issue gives us) is a snare and a delusion. The circus of those every-four-year elections keeps us from dealing with the real issues of our time, just as the Roman circuses kept the masses of that time away from their worries.

Friends should be involved in a new politics. A politics of living. A politics of now. A politics of quality. A politics of directness and honesty. It's not "responsible," (dread word, especially when used by others against my arguments) to think that real change comes through the ballot box. The ballot box might sustain or confirm changes that have already occurred among the people, but the job right now for us may be to lay the groundwork for change among the people, to, in a sense, see to it that future ballot boxes and the choices they represent express the questions and hopes of a magnificently changed and inspired people.

RAYMOND PAAVO ARVIO
 Pomona, N. Y.

Religion and Politics

IT IS MY UNDERSTANDING that Friends have always believed that all of life was sacred, and therefore no special days and times or sacraments need be part of Quaker worship. Hence, it would seem that any vital subject has a place in the meeting. What can be more vital or pertinent than the political problems of our time and our facing them together in our search for solutions?

What is the purpose of what we call worship: to escape from everyday reality as distinguished from the deeper Reality, or to discover creative ways to deal with the difficult human issues of our times as part of that Reality? Biblical, theological, or Christological themes may be just as controversial as or even more divisive than political ones.

What then should distinguish a Friends meeting from a debate or a discussion forum? May it not be the attitude of the members, an attitude of seeking and openness, rather than one of positive assurance that one participant has all the "right" answers, a willingness to listen

to his discoveries or even prejudices? This is the place where our love for each other is really tested.

AMELIA W. SWAYNE
 Newtown, Pa.

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-



gion that reinforces the church's dogma with secular symbols and reasons. Both serve to force people into preconceived cultural moulds whether they fit or not. Friends should be striving to liberate people's minds, *not* enslave them.

There are many excellent titles that deal honestly and unbiasedly with homosexuality. I will be glad to send lists to any who may wish them. Two books which all Friends should become acquainted with for their own edification are:

Churchill, Wainwright. *Homosexual Behavior Among Males*; a cross-cultural and cross-species investigation. Prentice-Hall, 1971. \$2.45

Weinberg, George (Dr.) *Society & the Healthy Homosexual*. St. Martin's Press, 1972. \$5.95

JIM BRADFORD
Mattachine Midwest
P. O. Box 924
Chicago 60690

A Concern of Conscience

I HAVE A CONCERN over this question: How does a Quaker absolve his conscience of guilt from the horrible crimes which his government is daily committing in his name because he has voted in national elections?

We identify ourselves with our government by voting and thereby assume individual and proportional responsibility for the acts of government. Even though we vote against what we consider wrong, we finally accept the decision of the democratic majority, which also may be evil.

Historically, certain branches of the Mennonite Church have abstained from voting to emphasize their separation from the state. Many pacifists contend that it is inconsistent to help elect the commander-in-chief of the armed forces and then refuse military service. Technocrats discourage voting for scientific as well as political reasons. And the

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 fellows. Voting is the method for obtaining legal power to coerce others."

Dr. LeFever then concludes: "Political voting is nothing more than the assumption that might makes right. There is a presumption 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 meeting-house 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 scaredycat son knows what has been missing for him here in the book-docks. 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

Being, Therefore, Is All

ACCORDING to a quotation in *Friends Journal* (III.1), "a person can only be 'do-gooder,' 'do-badder,' or 'do-nothing-er.'" The writer neglected one important choice: A person can be a "be-er" or, more exactly, a "become-er."

"Do-goodism" is in bad repute for good reason. It produced missionaries who destroyed perfectly viable cultures, teachers who smothered many a creative spark, and parents who deflected genuinely rich impulses into safe and deathly dull channels.

Many wars have been fought under the banners of "doing good." Who but the "do-gooders" decided that it was better for the Vietnamese to be dead than red?

We need to continue to be concerned about each other, of course. A "become-er" does not stop from useful activity, but he approaches whatever he does from a different base. Doing good involves the giving of things, or time, or skill. Becoming involves the presenting of the self. Doing good implies a hierarchy in which the doer is higher than the receiver. Becoming implies a co-operative effort in which whatever we do for one another is only an essential aspect of our own growth.

We belong to a generation that is bombarded with information about our cruelty toward each other, our old and our young. Under the aegis of "it is good for them," we have compounded all too often that cruelty. We will be more truly useful to each other when we learn to respond not as people doing good, but as people who know that our own growth, our own living, demands it. Then we will not lay our ideas of life-style on others, nor will we lay on them the burden of gratitude.

A sentence from *The Choice is Always Ours* (Harper, 1960): "Being, therefore, is all, and doing merely the symptom and sign of being, as body is the appearance of spirit."

RUTH TRAVIS BEST
Pomona, New York



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Friends Around the World

What is the Wider Quaker Fellowship?

A Way to Link Seekers

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 be 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 otherisms 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 im-

portance 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 basically through the written word that Rufus Jones started almost 40 years ago, and that have been vigorously continued first by Emma Cadbury and then others, still appropriate in today's society? Are Fellowship members receiving benefit from their memberships, or is it just a habit they are reluctant to break? Members of the Fellowship and any other readers who have 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

AMONG 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 Meeting 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 jeeploads of old army shoes to a bombed-out orphanage whose shoeshop 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 SEMI-ANNUAL 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 conferees 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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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 as 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.



The New Wendell M. Stanley Science Hall at Earlham College houses the chemistry, biology and psychology departments. At the far right is shown a portion of the Nicholas H. Noyes Hall, a connecting link between Stanley Hall and the remodeled David Worth Dennis Hall.

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 potentialities 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

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felt they had "good news" to pass on, and were constrained to do so.

These concerns have now been referred to the Religious Education Committee for further consideration and, it is to be hoped, further action. Meanwhile the marriage enrichment retreats will continue to be made available to all Friends who wish to participate in them. Leadership can be provided for any group of married couples who desire to participate in this creative experience. Further information can be obtained from the chairman of the Religious Education Committee, Dorothea Morse, Friends General Conference, 1520 Race Street, Philadelphia, 19102.

Guidance from France

BASIL RAKOCZI, artist and member of Paris Friends Meeting, writes in *Vie Quaker* about the dilemma that confronts every Friend, as well as all men of goodwill. On the one hand, it is impossible not to be horrified and saddened by the manmade wars and the natural catastrophies which surround us—the unnecessary cruelties toward men and animals and toward Nature itself which supports us all—cruelties in which we ourselves also share.

On the other hand, there are the beauties of Nature, of artistic creations, the refreshing innocence of small children, the appeal of good food, the unexpected neighborly kindness in which we also can share—all these surround us too.

How to reconcile these two types of influence? Basil Rakoczi believes it can be done, admits that it is difficult. It is a question of being able to see and experience both the light and the obscurity surrounding us. "With joy and faith we can move mountains," he reminds us, "and from the abundance of the heart we shall be able to speak to every human condition—with love and authority."

**Information for
Tax Refusers**

YOUNG FRIENDS of North America, at their 1972 summer gathering, approved a minute on war taxes, which outlined alternatives to the payment of war taxes for both individuals and groups.

They have also compiled a literature packet "prepared to guide the Friend who is troubled over taxation for war." It is available for \$1.50 from YFNA Committee on War Taxes c/o Grant Kaufman, 40 Garden Ave., Carle Place, N. Y. 11514.

**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 worship. It was a joy that many children and young people took part in special programmes and some of the discussions.

After business was completed Saturday morning, we devoted the afternoon 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 worship-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 Algeria, including the post-war reconstruction project started by Friends in 1962. Since then, 52 helpers from different countries not only succeeded in communicating with the Algerians, but worked in community development projects, 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 problem.

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."

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We need more towns
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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 copses 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 nonmilitary 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.)

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"LET YOUR LIVES SPEAK"

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 non-violence 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

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MEETING ANNOUNCEMENTS

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

Alaska

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

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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

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

California

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

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

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

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

HAYWARD—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

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

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

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

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

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

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, 957 Colorado.

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

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

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

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

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

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

SANTA BARBARA—591 Santa Rosa Lane, just 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—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

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

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

Colorado

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

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

Connecticut

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

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

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

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

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

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

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

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

WILMINGTON—4th & West Sts., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 a.m. Phone 652-4491 or 475-3060.

District of Columbia

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

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

Florida

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

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

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

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

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

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

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

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

SARASOTA—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

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

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

DECATUR—Worship 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

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

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

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

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

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

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

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

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

Indiana

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

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

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

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

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

Iowa

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

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

Kansas

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

Kentucky

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

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

Louisiana

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

NEW ORLEANS—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

Maine

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

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

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

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

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

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

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

Massachusetts

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

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

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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

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

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

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

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

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

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

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

DETROIT—Meeting, Sunday, 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, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

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

Minnesota

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

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

Missouri

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

ST. LOUIS—Meeting, 2539 Rockford Ave. Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

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

Nevada

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

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

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

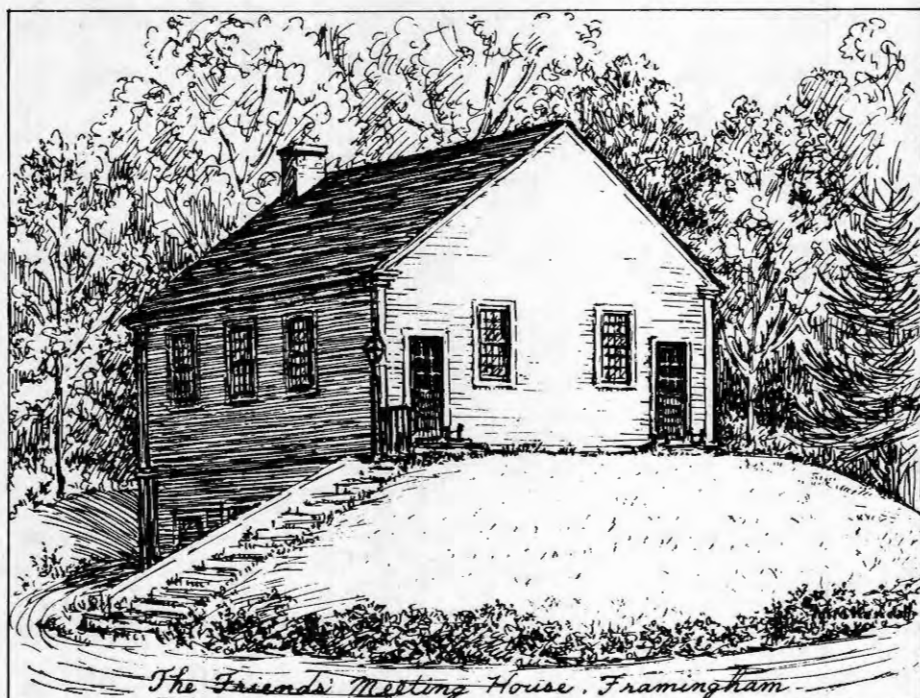
MONTCLAIR—Park Street and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Ramsen Ave. Phone: 545-8283.

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.



PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

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

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

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

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

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

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

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

GRAHAMSVILLE—Greenfield & Neversink. Worship, 10:30, Sundays, at homes of Friends.

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

ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

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

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, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

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

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

PURCHASE—Purchase Street (Route 120) at Lake Street. Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET—Mid-October to Mid-April. Unprogramed worship followed by discussion, 8 p.m., second and fourth First-days. Cobleskill Methodist Church lounge, Cobleskill, N. Y.

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

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

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

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

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

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

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Martha G. Meredith, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

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

Ohio

CINCINNATI—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, on Case-W.R.U. campus. Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dotie Woldorf, 363-3701.

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

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., 299-2728.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

TOLEDO—Bowling Green Area—Allowed meeting, unprogrammed, Sundays 10 a.m., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information: David Taber, 419-878-6641 or Alice Nants, 419-242-3934.

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

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

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

Oregon

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

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

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

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

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

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

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, ½ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and ½ mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

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

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

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

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

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

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

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

MUNCY at PENNSDALE—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

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 11 a.m.

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

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

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

Central Philadelphia, 4th & Arch Sts.

Cheltenham, Jeanes Hospital Grounds. Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

STATE COLLEGE—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

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

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

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

UPPER DUBLIN—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

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

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

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

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

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

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

Tennessee

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

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

Texas

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

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jeffreys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

EL PASO—Worship, 9 a.m. Phone: Hamilton Gregory, 584-9507, for location.

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship, Sunday, 4 p.m., 2412 13th St., Harold Milnes, clerk.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street, P.O. Box 221, Bennington, Vt. 05201.

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

CUTTINGSVILLE—Rutland Area Meeting. Worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

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

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

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

LINCOLN—Goose Creek United Meeting First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

WINCHESTER—Centre Meeting—203 N. Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

Washington

CHENEY—Meeting for worship, Sunday, 11 a.m. Koinonia House.

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

MADISON—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Sunday, First-day School 10 a.m. Meeting for worship, 11 a.m. 3074 N. Maryland, 272-0040.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1130.

Announcements

Deaths

CHAMBERS—On October 19, in Jeanes Hospital, Philadelphia, WINIFRED WEBB SCHAU 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 Social Concerns Committees. She is survived by her husband, C. Stanley Chambers; a daughter, Barbara Schaum 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 of New Bedford, Mass., and Mrs. Philip Gilbert of Deerfield, Ill.; a stepdaughter, Marian M. Swan of New York; one sister, Mrs. Albert Leatherman of Catonsville, Md.; and eleven grandchildren.

HOLLINGSHEAD—On October 4, JEAN CHARRIERE 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 counselor 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. Ferguson, Irving Hollingshead Jr., Paul Hollingshead and Nancy H. Elsbree; and seventeen grandchildren.

WOOD—On October 30, in Children's Hospital, Columbus, Ohio, STEVEN KILBON WOOD, 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

22-25—Quaker Leadership Seminar, William Penn House, 515 East Capitol St., Washington, D.C. 20003: "On the Future of Indo China." Visits to the Pentagon and State Department.

25-28—Annual Meeting, Friends Committee on National Legislation, National 4-H Center, Washington. Special observances of FCNL's 30th anniversary.

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 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, Mauritas, 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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