December 1, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today

O, God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations. . . . Book of Common Prayer

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THE PHOTOGRAPH ON THE COVER, by free-lance photographer Takao Akiyama of East Norwalk, Conn., is of an old windmill that stands a few hundred yards south of Jamestown, R. I., Meetinghouse.

On the Growing Edge

IT IS with great joy we report the recent release of three Friends imprisoned for draft resistance.

MICHAEL MCCORD, former Harvard divinity student and member of Germantown Meeting, Philadelphia, completed his one-year sentence and was released from Danbury, Conn., Federal Prison in mid-September.

KEVIN TOWLE of Monadnock Meeting, Petersborough, N. H., was released on parole September 30 from Morgantown, W. Va., Federal Youth Center. He served about one-half of a three-year sentence for refusing to register under the draft. Kevin was given a one-week special release in August to visit family and friends and attend commencement at The Meeting School in Rindge, N. H.

WAYNE LAUSER, member of Providence Meeting, Media, Pa., was paroled from the Federal Prison at Allenwood, Pa., October 5, after serving thirteen and one-half months of a two-year sentence for refusing civilian work under conscription. His probation lasts until August 19, 1973. Upon leaving, he resigned as clerk of the young, struggling Friends Meeting at Allenwood. Wayne said, "There are a lot of good people that shouldn't be in there. I wish that more people had a community to return to." Wayne hopes to work with People's Neighborhood Medical Center in North Philadelphia, doing research.

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

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

RUSSELL HAYES, attender of Westtown Meeting, Pa.: Federal Prison Camp, Allenwood, Pa. 17810.

PALMER SINGLETON III, 57th Street Meeting, Chicago: In Federal Prison, Ashland, Ky. 41101. Palmer received a furlough to attend Illinois Yearly Meeting in August.

Other prisoners who need our support include:

CARL M. CRAIG, CARLOS PERKINS, JAMES THOMAS, JAMES ROSS, STEVE CAMARA: Federal Prison Camp, Allenwood, Pa. 17810 (participants in meeting there).

JOHN SCOTT ALARIK: Federal Reformatory, El Reno, Ok. 73036.

TOM NICHOLSON: Federal Prison, Springfield, Mo. 65802.

Friends in South Central Yearly Meeting have experienced the hardships and frustrations placed on families and friends of prisoners by helping organize transportation for visits. Mary Emeny of San Antonio AFSC says regular trips are made from San Antonio and Austin to the state penitentiary at Huntsville, Texas. Members of Friends Meeting of Austin make lunches for the travelers and do some driving. New Orleans Friends gave overnight hospitality to a small group making the long trip from Texas to the Federal Women's Prison at Alderson, W. Va. Three women in the New Orleans meeting also do fulltime work relating to medical, rehabilitation and prisoner release programs in the Orleans Parish Prison.

The First Word

Instruments of Change

WRITING in World Magazine, Norman Cousins struck a responsive chord when he said, "What should concern us is not the importance of society to the writer but the importance of the writer to society. The writer gives ideals to his time. He gives people a sense that what is necessary is also possible. And out of the writer's ideals a society receives its basic energy.

"There has never yet been a great society without great writers. Yet the melancholy truth confronting everyone . . . is that the condition of the writer in the world today is not universally auspicious. The writer faces serious problems."

Mr. Cousins, a first-rate writer himself, went on to name a few of those problems, including commercialism, political pressures, the high cost of books and the difficulties of translations, foreign exchanges and copyrights.

Much of what he said seemed also to apply to the Society of Friends. Certainly Quaker writers are a major source of both the energy that keeps the Society functioning and the interpretation of Quaker ideals in today's world. And no one can convey the possibility of achieving the necessary as convincingly as a writer who effectively relates just such an achievement.

Fortunately, though, some of what Mr. Cousins said about writers in general does not appear to apply to the Society of Friends. From this editor's particular vantage point, Quaker writers seem to have many more opportunities than problems. And certainly they are hard at work trying to fulfill the primary responsibility of any and every serious writer: To look deeply into oneself and one's world and to write as honestly and as clearly as one can about what is seen. When that world is a religious one, the responsibility is even more serious. This editor believes Quaker writers are sincerely seeking to experience and to understand their own Inner Light and then to interpret it both for themselves and for others.

As Norman Cousins also said, "The right words are the greatest instrument for change the world has ever known. When the words ring true in the minds of enough people, overwhelming forces begin to move."

Quaker writers are helping to forge their words into instruments for positive change. It is indeed a joy to provide one of the carrying cases for those instruments.

A Man's World?

"WHERE is it written," queries columnist Judith Viorst as quoted in the Atlanta Friends Meeting Newsletter and elsewhere, ". . . that husbands get $25 lunches and invitations to South America for think conferences while wives get Campbell's black bean soup and a trip to the firehouse with the first grade. . .

". . . that husbands get to meet beautiful lady lawyers and beautiful lady professors of ancient history and beautiful sculptresses and heiresses and poetesses while . . . wives get to meet the checker with the acne at the Safeway and. . .

". . . that husbands get ego gratification, emotional support and hot tea in bed for ten days when they have the sniffles while wives get to give it to them . . .

". . . if a wife should finally decide 'Let him take the shoes to the shoemaker and the children to the pediatrician and the dog to the vet' while she takes up something like brain surgery or transcendental meditation. . .

"Where is it written that she always has to feel guilty?"

To which at least one male (chauvinist?) added a few queries of his own:

Do they. . . ? Are they. . . ? Does she always. . . ?

Quakers in Strange Places

From the second volume of V. S. Pritchett's memoirs, *Midnight Oil,* comes this part, written about an episode in Ireland in 1923: "There occurred in Limerick one of those encounters which—looking back on it—I see as a portent. I found there a very serious young Englishman, in fact a Quaker, who took me to a house outside the town. As we climbed up on an outside car, he whispered to me not to talk on the long ride out because, he said, his situation was delicate. He had caught the Irish love of conspiracy, even the whisper. . . .

"Into the sitting room . . . came an elderly woman wearing a wig of black curls and with a sharp, painted face; and with her a pale little girl of twelve—I thought —one of those fey, unreal Irish children with empty blue eyes and untidy russet hair. . . . She was *not* a child of twelve; she was the Quaker's wife, and very excitable. . . . A brother-in-law came in, a man who sat in silence breathing sociably, as Guinness after Guinness went down.

"I gazed from the old lady to the girl, from the brother-in-law to the ascetic-looking young Quaker soldier, and could not see how they could be together in the same house. In how many Irish families was it to seem to me that the people had all appeared accidentally from the wheel of fortune, rather than in the course of nature?"

From James H. Thorpe, Davis, California, came this newspaper item:

"Friendswood, Texas—When the U. S. Department of the Interior heard that this town of 5,680 souls didn't appear on any map, it took umbrage.

"And rightfully so. W. A. Radmacher, acting director of the department, wrote to Mayor Ed Stewart that Friendswood had appeared on the 'official U. S. Geological survey topographic maps at least since 1932.'

"But Friendswood, founded by Quakers in 1895, didn't get on the Texas highway map until 1971—because so many Friendswoodians wrote to the state highway department. No one can explain why Friendswood was overlooked so long by the state."

James Thorpe added: "It may be a case of finally seeing the woods for the pleas. But the Inner Light persisted despite nonrecognition."

We Have to Stand In the Heart of God

by Elise Boulding

The following is excerpted from a talk given at the 1972 sessions of Lake Erie Yearly Meeting in Ann Arbor, Michigan. Copies of the complete talk are available for 37 cents each from Jan Suter, 309 Navajo, Maumee, OH 43537. Elise Boulding, a member of Boulder, Colo., Meeting, teaches in the Institute of Behavioral Science of the University of Colorado.

THERE IS a deep and necessary conflict—necessary at this stage of our development—between our human understanding of society and how we can restructure it and the efforts needed to understand both our true nature as God's creation and what is God's will for us. What we are struggling with is a realization that many of our efforts have been misdirected . . . a realization that another kind of growth entirely must take place if we are to experience God in life. In a sense we are almost trapped by everything that has gone before.

At this particular time in history, with the vast extensions of human knowledge, it seems clear that we have not grown in the one way we may have been created for. It is as if one of the evolutionary potentials in us from the very beginnings of homo sapiens on the planets has systematically gone uncultivated. Our very effort to develop our cognitive capacity so intensely, the extraordinary things we have been able to do with our intellects, have in some way kept our spiritual-intuitive capacities from developing.

The habits of the intellect are very powerful, and so we Quakers came to use some of the profoundest insights of George Fox and Isaac Penington in a way that sheltered us from further growtb. I think particularly of the image of the seed of God, the seed of the Spirit in us. What do you do with seeds? What do you expect to happen to a seed? What have we done with the seed in us, in the context of our religious community? I suggest that we have been so happy to identify the existence of the seed that we have not gone on to explore what the process of growth, of flowering, of fruiting of the seed should be. We had no expectation that we ourselves, or our children, could grow into something else as children of God, not just mildly improve as humans.

We Friends are very good at mending: mending human relationships, mending aspects of the social order that we see as hurtful. We are good at loving, sometimes. But we are very easily satisfied with our mending operations and with as much loving as we are able to do. When we see hurts that we cause we ask to be forgiven, and we are forgiven, because our God is a loving and forgiving God. But his very forgiveness keeps us from growing. Also, we get flashes of what could be, for God's creation is a becoming. But we let it go in flashes. That's enough.

Early this year I was at a stage of examining ways in which the family fails to nurture the spiritual seed in its members. Those of us who live in religious community find the family a very precious instrument, a "colony of heaven." But just as colonies tend to get ravaged by diseases and sometimes exterminated by the hardships around them, so the family as a colony has been severely ravaged, particularly in this century. Thus, community is a very natural attempt for humans to make in trying to repair the ravages of the family.

Some of the reasons why community is important today have to do with a sense of stewardship about the planet, of not using more than we need, of moving out of the fortress-warehouse household where we have ease and beauty. Those who live in community do live, for the most part, much more simply than we who have individual households.

But the longing for simplicity is only a tiny part of a much greater longing. Much more important is what we aspire to become and how we help one another realize the seed of God in us.

We have *no* institution in our society that will nurture the growth of the spirit in the human being. You won't find it in our public schools, or in our religious or secular schools very much, either. Not even in the alternative schools. We don't find very much spiritual aspiration in our meetings, although we do find a good deal of mutual comfort. Comfort and some support for trying to do small good things. But we don't labor very intensively with one another on what else we might become. Our work certainly does not do much for our spiritual growth. In our families we try—but not very hard, because it's hard to communicate, both with our spouses and with our children, at the deepest level of spiritual understanding.

In all of these, our intention may be very pure. If we love God and if we listen, from time to time we may have intimations of better things to be, better ways to do. But the lid always gets put on! The door shuts; the window closes; the cover descends. Back to normal, good, sound, everyday common sense.

Most of the communities I have observed have been secular communities. Very few of them have been religious communities in the sense of being totally and explicitly oriented toward obedience to God, of building the kingdom of heaven on earth, or however one might describe the intentions of a religious community. They have all, however, felt that something better was possible for humans. In that sense, they are profoundly important experiments. But most of them are very short-lived because they turn out to be enormously costly. Costly in efforts of the will, of the emotions and of the spirit. There is an enormous deflection of energy that goes into somehow taking account of each person's individuality and multiplicity and difference of background and into working on understanding one another well enough to work in harmony for the community goal. And so most people, after they have visited a community or two, say: "No thanks! Not for me! Takes too much!"

And when people work very hard at loving one another in a purely human way—by "purely human" I mean drawing on all the finest feelings we have, but human feelings—

Photograph © John M. Morgan

they seem to hurt each other a great deal. People get torn up, inside, trying to deal more lovingly with one another and to liberate the spirit from hangups.

Because experiments fail does not mean they were misdirected. An experiment is an experiment: we learn from it. But where should we put our efforts *now*, in these times when so many of us feel there may be so little time left? The humanly loving communities are trapped in the struggle to love one another. They're stuck there. The lid is on them, too.

Communities that have managed to deal better with the interpersonal and the loving relationships have succeeded mainly by putting their energies outward into witness against evils in the social order. And they have done some extraordinarily fine things. But communities that are purely social-action oriented also put the lid on, because God's purposes extend beyond the social structure.

The experiments that now seem to me most important have really not yet begun. We might now be ready for a nonauthoritarian, religiously-centered community that does not rely on the setting up of priests but that does bring all the real intellectual accomplishments of recorded history to bear on the reconstruction of society. That is part of the task. More important is that such a community deal with the growth of the spirit.

We can't even think how to unite our cognitive and our spiritual-intuitive capacities in one act of perception because that kind of reality is closed to us. We have developed one set of the necessary skills carefully and well but we can't exercise the other set at all. That is why the painful effort to break down intellectual programing must be made. As long as we draw on our intellectual resources we tend to solve problems prematurely within that frame of reference. Then we are stuck with the solution because of the tools we used. But in this new kind of spiritual community, we would seek to develop that which has long been atrophied.

Now Friends should know better than anyone else about the inward teacher, because we talk a lot about it in meeting. But we don't learn how to listen. In the community of religious intention one could give a care and an attention to that listening, to continually reinforce growth, and to continually criticize and question our existing intellectual capacities. We have to be brought up short every moment, because we keep falling back into our old tracks and ways of doing things. Everything we know how to do is the enemy of what we could do, just because we know how to do it.

I don't see families, at present, able to nurture this kind of growth without the help of religious communities. Therefore, I see Friends meeting-communities developing these core religious intentional groups. There is nothing the least bit radical or surprising or anything else about such ventures. It's just that we don't do it.

And we just don't aspire to very much, either. If we are going to cross a threshold and participate in an evolutionary development that is a possibility, not a certainty, for God's creation, we must act out of some core of community intention far more serious and sustained than anything we have tried. That's not for everyone to do, but that is the only way that the meeting community, that the individual families in the community, can be brought to this new level of living.

Teilhard de Chardin's vision was a very practical one. He saw the development of the human spirit, the human will, all that there is in the human being, growing toward God, in a way that acts back on the social order right down to the physical order and the geology of the planet. His great vision of the transubstantiation of the planet, where God informs every atom, is the way to think about our work. Not as spiritual escapism, of which there is much in our society, but as working from a different place.

If I were going to reform the social order I wouldn't begin from here. We have to stand in a different place. We have to stand in the heart of God. And then work back, with what our minds know. I guess I'm pleading with you all in a place that I love very much, among people that I love very much, to share with me in some way the exploration of what it means to take the lid off, and not be satisfied with the things that we have known.

"A Strengthening Time" In Woolman's Footsteps

by Daisy Newman

AFTER attending London Yearly Meeting in 1772, John Woolman set out on June 15 for York, drawn there by some vague force, the nature of which he scarcely understood. He refused to travel in the stage coaches because before leaving America he had heard that the post horses were blinded or even killed by excessive speed and that the post boys, obliged to ride outside on winter nights, sometimes froze to death.

Being "without a horse," Woolman walked, not as the crow flies, but detoured to visit Friends, covering over 400 miles. On the road, he thought about the oppressed and the poor, observing—planter and shopkeeper that he was—the low wages paid for a day's work and the high price of food and fuel. He noted the pollution of streams and fields where dyers emptied their vats and was repelled by "the scent arising from that filth which more or less infects the air of all settled towns." On August 23, he reached Preston Patrick in Westmorland where, 120 years earlier, George Fox convinced the seekers. Woolman went on to Kendal and Grayrigg then turned eastward into beautiful Wensleydale.

After worshiping in the meetinghouse at Countersett, he pushed on through Swaledale to Richmond and, veering south, to Thirsk. There, he noted, "many of the townspeople coming in, the house was much crowded, amongst whom my heart was enlarged and the gospel love flowed forth toward them." He reached York on September 21, entering the city by Bootham Bar. Smallpox, the disease that Woolman dreaded all his life, had overtaken him somewhere along the way, and he died at Almery Garth, York, on October 7.

Two hundred years after Woolman passed through the Westmorland fells and Yorkshire dales, Friends who believe that his faith still has vitality were invited to spend ten days walking over the same roads. Acceptances came from a number of stalwart English Friends, a merry New Zealander and myself—a New Englander who, having secured the promise of a ride, flew across the Atlantic especially to participate in the experience.

We gathered on Thursday afternoon, September 14, in the meetinghouse at Preston Patrick and were greeted by Ellis Thompson, the clerk. He had made the arrangements for the walk and piloted us in his car from the beginning to the end. Chris Lawson, one of the Friends who issued the invitation, came from Woodbrooke to wish us Godspeed. While Henry Cadbury was actually at home in Pennsylvania, he was to be our constant guide with his new documentary study, *John Woolman in England.*

Daisy Newman is the author of seven books, the latest of which is A Procession of Friends. *"No one can guess," she writes, "how much it means to an author to have communicated to someone in need. All the effort seems suddenly justified." Daisy Newman is a member of Cambridge, Mass., Meeting.*

The first full day was spent at Low Park, Camsgill and Grayrigg. While at Low Park, Woolman observed, "I have been more and more instructed as to the necessity of depending, not on a concern which I felt in America to come on a visit to England, but upon the fresh instructions of Christ, the prince of peace, from day to day."

On Saturday, Kendal Friends entertained the walkers in their meetinghouse and Herbert Hadley, who was visiting there, described the work of the Friends World Committee for Consultation. Also in Kendal, on Sunday afternoon, I spoke about Woolman in America and reviewed his lifelong concerns, which culminated in his decision to undertake the journey to England. Violette Ansermoz, author of the only Woolman biography in French, who first suggested the walk, was present with her husband, Felix. Earlier she had addressed the commemorative meeting in Hertford, where Woolman's walk to York began. The original plan had been to follow the whole of Woolman's route, but this would have taken too long; so the walk was reduced to the last segment of his journey.

From the first hearty meal together, prepared by Preston Patrick Friends, the walkers, who hadn't known each other before, felt knit into a community. Instead of estranging us, diversity of age proved an opportunity for mutual enrichment. The young man whose 18th birthday we celebrated at Brigflatts found it especially congenial to walk beside the retired schoolmaster. And the youngest woman inserted a poem in our log that described the feelings of the most mature. Gazing at the countryside between the River Lune and Morecambe Bay, with its timeless houses and dry-stone walls, remembering Fox, when he sounded the day of the Lord here after coming down from Pendle Hill, she wrote:

> Another time, the same place,
> people lived, people worked
> sharing the great experience of their lives.
> We retrace their footsteps,
> trying to discover or maybe re-discover
> the strength they drew from God.

Monday morning, we left Preston Patrick in glorious

sunshine. Six Friends covered almost the whole distance from there to York on foot, walking about 2.4 miles per hour. Several others joined for a day or two, as way opened. Four went in cars with the walkers' knapsacks and the supplies for the next day's breakfast and lunch. Each evening, we were warmly welcomed by local Friends, treated to sumptuous high teas and the available beds. At Countersett Hall, one of our group was given the room where Fox slept. Others spent the night in the Bainbridge Meetinghouse. Here, as everywhere, our faithful Peter brought early tea to our bedside. Later we worshiped with the hospitable Friends in tiny Countersett. To Woolman this seemed "a large meeting house, and very full, and through the opening of pure love it was a strengthening time to me, and I believe to many more." It was a strengthening time to us, too, but the meetinghouse seemed small. Currently it is being used by Methodists for their religious services.

At Richmond, all ten of us, along with three other guests, spent one night in the elastic home of David and Margaret Gray and their four children, located off Quaker Lane. Before breakfast, the following morning, we walked around the walls of the Castle where conscientious objectors were imprisoned during World War I.

Every evening, the Friends we visited pressed us to explain our reasons for undertaking the walk and to indicate the help we hoped to get in solving the problems of our time. We found that in worshiping with our hosts and verbalizing about our motivation for coming our understanding deepened. The indescribable beauty of the countryside, sparkling in crisp weather, and the closeness we felt from the first heightened our perception. We were indeed making a pilgrimage—not to places sanctified by Woolman but to the people now living in those places, who shared our concerns and contributed their light.

Thoughtful Thirsk Friends set out basins and jugs of hot water in the meetinghouse vestibule for the weary walkers, who covered 15 miles that day, following the grouse-filled Moor Path as they climbed to nearly 1,300 feet. We enjoyed the hot meal and then entered into a searching discussion. Radio Teeside taped an interview with two of the walkers.

The next morning, Friday, an octogenarian Friend from New Earswick came to Thirsk to be the walkers' guide, taking them over smaller gradients than they had been climbing the previous days. The landscape was crisscrossed with oats and barley fields. Combines gathered the last of the season's harvest. At New Earswick, the village near York built by the Rowntree Trust, we were given tea in the Folk Hall. Afterward we told about our walk. Visiting Friends from Northern Ireland expressed their need for leadings in their present agony.

Late that evening, September 22, we reached York, coming in at Bootham Bar 200 years and a day after Woolman. The Mount School gave hospitality to the women and Bootham to the men. These boarding school days added immeasurably to our experience.

In York, we were joined by Michael Hughes, a Friend from Hertford, who had participated in the meetings that commemorated the start of Woolman's walk. He had come to York to join us in bringing the bicentenary observation to a close. On Saturday we visited the Minster. Then Friends took us to Almery Garth, the house where Woolman was lovingly nursed by William and Esther Tuke and their daughter, Sarah, and where he died. In the afternoon, we walked on the city wall to Bishophill, the Friends burial ground. Un-Quakerly tombstones mark the graves of Woolman, the Tukes and Lindley Murray, the American grammarian. More York Friends joined us at Bishophill. We held a very moving meeting for worship under the lime tree and sycamore that shade Woolman's grave. This was not so much the commemoration of a death as the celebration of a life and of ongoing vitality. York Friends described the plans of the William Tuke Housing Association, which intends to turn the burial ground into a garden and build a block of attractive flats for low income families, in place of the decaying sheds that now surround it.

As we sat in a circle on the grass around Woolman's resting place, so far from Mount Holly, robins chattered overhead. One of them, an English robin—smaller than ours, with a very red breast—perched on a tombstone, recalling that bird who taught cruel little John that "He whose tender mercies are over all his works hath placed that in the human mind which incites to exercise goodness towards every living creature."

When Woolman had gotten as far as York, he was asked where he intended to go next. He answered, "York looks like home to me." To us walkers, whose goal it had been the past ten days, York also looked like home that weekend. After tea in the Friends meetinghouse and later at The Mount, we talked about some of the insights we had glimpsed on the road and the understanding we hoped to carry back to our several places in life. When it came time for the walkers to separate, we were like those Friends who attended New England General Meeting at Newport three centuries ago, of whom Fox wrote that "it was hard for Friends to part, for the glorious power of the Lord which was over all and his blessed Truth and life flowing amongst them had so knit and united them together that they spent two days in taking leave of one another."

In 1766, as Woolman reflected on his visit to Friends in Maryland, he said he "found peace in that I had been helped to walk in sincerity, according to the understanding and strength given me." We felt we had been helped and we hoped we had walked in sincerity.

Not So Gray

DURING THE DEMOLITION of the old school building about ten years ago in Moorestown, New Jersey, Philip Rhoads offered one hundred dollars to the new-building fund if he could get a board from the old cupola, on which years earlier he had carved his name.

John Hobart spent some time searching for it, but to no avail.

When he reported this failure, John was asked by Tom DeCou, "What's the matter, John? Can't thee carve?"

ADA C. ROSE

Of Them That Are Afar off upon the Seas

by Alfred Stefferud

TODAY, SUNDAY, a few minutes before noon, when the Polish freighter *Czacki* was at 60 degrees west and 36 degrees north and was cruising at 17 knots through a cobalt, placid Atlantic toward LeHavre and five other European ports of call, I saw my first whale.

That it was Sunday meant little to the 43 crewmen and the eleven other passengers. We were 18 days out of Philadelphia and three days out of Jacksonville—rain and a long weekend had delayed the loading of our cargo of tobacco, woodpulp, paper, ham, grapefruit and huge iron pipes at three intervening ports—and days and dates lose identity at sea.

All was still and peaceful. The crew members were at their quiet routines of cleaning and polishing or of running the ship. Eight passengers were sunning themselves on the top deck or dozing or reading in the benign October sun. The three German-American boys, Fritz, Mike and Bernie, were doing the lessons their mother prescribed daily for them. The steady hum of the engines only underscored the serenity of sky and sea.

All was still and peaceful in my cozy cabin, too, and for me it was First-day. It is not hard to settle down and try to come closer to God in times and places like this, when clocks and calendars lose their tyranny, one has no newspapers and radio to remind one of grief and trouble and meditation becomes a psalm of gratitude: *The voice of the Lord is upon the waters. The earth is the Lord's and the fulness thereof, for he hath founded it upon the seas, and established it upon the floods. Be still and know that I am God. O Lord, how manifold are thy works! So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.*

Also *"They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. The Spirit of God moved upon the face of the waters; and God created great whales, and every living creature that moveth, which the waters brought forth abundantly."*

A pause: During my 16 crossings of three oceans I have seen innumerable living, moving creatures—gulls, sharks, fish, dolphins—but one of the works of the Lord I had never seen, the whale. Maybe the whale, I thought, was to be my Carcassonne, my Moby Dick, my thing to be hoped for and never seen. Inappropriate and unworthy though it may be to hope or wish or even pray that this day the Lord would let me see a whale, I admit there was something of all three during the pause in my meditation; I am not ashamed, for many times have I wished and prayed for things and rewards less worthy than that I see another of God's great handiworks.

So I turned again to my vade mecum, *The Dartmouth Bible,* to reread the story that many people think of when they think of whales. Jonah had the word of the Lord to "go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." The Ninevites then were a hated people. "Jonah rose up to flee unto Tarshish from the presence of the Lord," however, and in Joppa boarded a freighter, which, like the *Czacki,* carried "wares" to distant ports. A storm arose; the Lord "prepared a great fish to swallow up Jonah"; Jonah was in the belly of the fish three days and three nights. He prayed: "They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving. I will pay that that I have vowed."

There is a happy ending to his allegory of the fatherhood of God, this parable that suggests "that the Divine message was to be brought to all who could not otherwise obtain it by themselves," as an introductory note in *The Dartmouth Bible* explains. The Ninevites, who could not "discern between their right hand and their left hand," repented and turned from their evil ways.

A loud, abrupt knock on my cabin door ended my silent period. It was nine-year-old Mike Förster, with whom I had previously discussed the probabilities of seeing a whale and the names we might give to any whale we saw. ("Jonah," we agreed, would be good.)

"A whale, Mr. Stefferud!" he yelled. "A whale!"

He and I ran to the quarterdeck. Some passengers and sailors joined us. A few hundred yards away the great, brown-black creature moved gracefully through the still waters. We watched until he was out of sight, and I stood alone for a while: There was my hope-wish-prayer.

For the few minutes before the dinner bell would sound, I returned to my cabin to reread Psalm 107: "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep . . . . He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."

Alfred Stefferud, a member of Friends' Meeting of Washington and a former editor of Friends Journal, studied applied art and design in the University of Oslo last summer. He returned for a few weeks in the United States and then took a six-week voyage to Poland. He is now in England, where he plans to live for an indefinite period.

Invitation to Praise God

Acclaim Yahweh, all the earth,
serve Yahweh gladly,
come into his presence with songs of joy!
Know that he, Yahweh, is God,
he made us and we belong to him,
we are his people, the flock he pastures.
Walk through his porticos giving thanks,
enter his courts praising him,
give thanks to him, bless his name!
Yes, Yahweh is good,
his love is everlasting,
his faithfulness endures from age to age.

Psalm 100—The Jerusalem Bible

The Credibility of The Gospels

by W. Fay Luder

THE EXCITING NEWS of the identification and dating of New Testament fragments from Cave 7 at Qumran has encouraged many Christians. According to the New York Times report this spring (followed by more complete reports in various magazines) Father José O'Callaghan has identified several papyrus scraps from Cave 7 as fragments of the New Testament. Several years earlier, without knowing their source, the British papyrologist, C. H. Roberts, had dated the fragments from the gospel of Mark as earlier than 50 A.D.

If the gospel of Mark was being copied before 50 A.D., then the destructive theories of many New Testament "scholars," and in particular those of the "German skeptics," are shattered. As expected, many experts have reacted with a storm of criticism. The controversy may not be settled for years.

However, even if the early dates for these fragments from Mark, and of the other fragments from the New Testament identified by O'Callaghan, turn out to be wrong, we should not become disheartened. Christians have other reasons for resisting attempts by their critics to browbeat them into doubting the credibility of the first three gospels.

Their reliability has been under attack for decades, not only by nihilists and existentialists but by theologians of the Church. The result of these attacks by "form critics" and "demythologizers" is the impression that the gospels are late products of the Church, largely invented to meet its own problems.

An honest student admits that the gospels may not be the infallible Word of God. Probably the most glaring reason for this admission is their disagreement about the young man Mark says was in the tomb after the Resurrection. The gospel of Matthew says he was an angel. Luke says two men. Furthermore, to many people, the gospel of John seems to be less trustworthy than the others in that it presents a picture of Jesus inconsistent with the first three.

One reason for trusting the first three gospels is the evidence that they were written while most of the people involved were still alive. Knowing that if this is true they have no case, the skeptics have done everything they could to push their supposed publication to dates as late as possible. One of the German skeptics stated that the gospel of John could not have been written before 150 A.D. He was refuted by the dating of the Rylands fragment to a much earlier period.

Evidence for the early date of Luke's gospel is the relationship between it, Acts, and Paul's letters. After the "we sections" begin in Acts 16, Luke was with Paul much of the time, including his last stay in Jerusalem in 53-56 A.D. During his visit to Jerusalem, Luke would have had many opportunities to talk with people who had known Jesus—as he implies in his introduction to the gospel, which he might have written during this period or shortly afterward. The introduction also states that written documents were already circulating. Presumably these included the gospel of Mark and a collection of the sayings and parables of Jesus, which later was enlarged into our present version of the gospel of Matthew.

The skeptics have maintained that the gospel of Mark shows evidence of being influenced by Paul's letters (which were written between 45 and 53 A.D.) and so must be later. C. C. Torrey says that the evidence is equally good that Paul was influenced by Mark's gospel because it was familiar to him when he was writing his letters. In many articles and books, summarized in the essay on the origin of the gospels in his book *The Four Gospels,* Torrey argues that the gospels were written in Aramaic before they were translated into Greek. For this reason alone, they could be earlier than the skeptics admit.

Moreover, Torrey dates the gospel of Mark in the year 40 A.D. He does this by connecting Mark's parenthetical note to the reader in Mark 13:14 with the furor in Jerusalem during that year caused by Caligula's attempt to install his statue in the temple, as described in the exciting account by Josephus.

Although Torrey's theories have not been proved, the evidence for them is better than any evidence that skeptics can bring against them. Furthermore, they are supported by the nature of the gospel of Mark. Apparently its author was the John Mark who, as described in Acts, was associated with Paul. He was the son of Mary in whose home Jesus and his disciples ate the last supper. Writing only ten years after the events he describes, Mark could refer to Alexander and Rufus (Mk 15:21) in the casual way he did because they were already well known to his first readers as the sons of the man who had been forced to help Jesus carry his cross.

Mark would have had no reason for inserting the incident of the young man fleeing naked from Gethsemane unless he himself was that man. Some authors have suggested that Mark was also the one the women found in the empty tomb, and, therefore, was the first to discover that it was empty. This suggestion is supported by the man's statement that Jesus had gone to Galilee as he had promised. One person besides the disciples who could have overheard that promise was Mark, waking as the group came out of the upper room, hastily throwing the bed sheet around him (the linen cloth he later abandoned at Gethsemane), and following Jesus and the disciples as they left his mother's house. Remembering that he had overheard Jesus telling the disciples that he would see them in Galilee after his resurrection, Mark went to the tomb early on Sunday morning. He was too late; the tomb was already empty.

The question of the lost ending of the gospel of Mark is no longer the problem it was when the gospels were supposed to have been written on rolls. The Rylands frag-

W. Fay Luder, a member of Cambridge, Mass., Meeting, is professor of chemistry in Northeastern University. He has written a number of books and articles on chemistry and on religion.

ment is not from a roll; it is part of a leaf from a codex. As Torrey suggests, probably the gospel of Mark fell into disuse after the appearance of the present version of the gospel of Matthew; so that when, much later, the canon was fixed, the committee did not realize that the copy of Mark used had lost its last leaf.

I follow the Quaker tradition of being skeptical of theologians. From the brief outline just presented, the conclusion seems to be that all Christians should be especially skeptical of the skeptical theologians. Whether or not the fragments from Cave 7 are as early as they seem to be, we have other good evidence that the gospels were written much earlier than the skeptics admit. If the synoptic gospels are as early as we have a right to believe them to be, the attempt of the skeptics to undermine the Christian faith is a baseless fabrication.

We have good reasons to feel confident that the first three gospels were written while most of the people involved were still alive, by honest men who were trying to give us accurate accounts of historical events. Therefore, except for minor discrepancies and the uncertainties of translation, we can respect those accounts as fundamentally trustworthy.

On Creativity . . .

ART AND MUSIC at first hardly seem relevant when considering the state of the world, the growing efforts to let our lives speak, to follow the Light and the Christ actively, to lead the revolution. Yet the love that must grow and shine between our brethren and ourselves reflects the creativity of the human soul. Love can awaken this creative power, and faithful care and tending, as to a withering plant, can help it grow and become whole again. And in the process, our gentleness and our sensitivity can bring forth art and music as expressions of our awareness of God in all of creation.

Art is humanization, is creation. If we let our hearts speak we will find always a new song. If we look out to nature we will always find a new wonder.

Our lives, then, must be whole. We need to know that the world of soul is a vast one of unexplored depths. The quiet, unspoken force of painting, the musical ways in which love works and mends the hearts which need it the most, the subtlety of colours of a sunset, the shades of green of a lawn . . . our sense of movement with the universe, the firmament . . . all reflect the creativity of humanity.

When we renounce all that we have and lose the love of possessions, we open up our minds, our hearts, our spirits. Then we can truly build a new life based on our ability to create a new lovely world within ourselves. Cold hearts will find new bloom in love as each of us becomes a doorway to open expression of the art, the music, the joy of living in the Light.

MARGARET BRINTON

Every man, on the foundation of his own suffering and joys, builds for all.—ALBERT CAMUS

Three Sentences

by Patty Lyman

SEPTEMBER 15 dawned bright and clear, the dew glistening on the cornfields of upstate New York, as we drove to the courthouse in Auburn. God had created a glorious day, I thought, yet we were about to attend a serious and perhaps sad gathering—the sentencing of Richard Evans. Rich, a member of Albany Meeting, N. Y., had been found guilty in June of violating the Selective Service Act by refusing to continue his alternative service.

Many of us had spent the night with families of Poplar Ridge Meeting. We were seeking to support and celebrate with Rich during his time of trial. One person found that Psalm 17 seemed to fit the day:

"Hear a just cause, O Lord; attend to my cry! Give ear to my prayer from lips free of deceit! From thee let my vindication come! Let thy eyes see the right!

"If thou triest my heart, if thou visitest me by night, if thou testest me, thou wilt find no wickedness in me; my mouth does not transgress. With regard to the works of men, by the word of thy lips I have avoided the ways of the violent. My steps have held fast to thy paths, my feet have not slipped.

"I call upon thee, for thou wilt answer me, O God; incline thy ear to me, hear my words. Wondrously show thy steadfast love, O savior of those who seek refuge from their adversaries at thy right hand."

New York Yearly Meeting had called a special meeting for worship in support of Rich, to be held in the courtroom before the sentencing. When we arrived a little after 9 A.M., the courtroom was filled, so I sat down on the floor next to some other Friends. As the meeting centered down, I felt real seeking of the Holy Spirit. At one point we sang, "Alleluia, Praise Ye the Lord," and the words echoed through the Federal courtroom as if in a large cathedral. Clerks of the court kept peering into the room in amazement at the silent crowd gathered in worship. The meeting went on until 10:30, with peace and joy felt in the room. It broke just before the judge entered.

Two men were to be sentenced before Rich. First was a drug addict who had spent most of his 40 years in prison. His lawyer shared with the courtroom how he had tried to join a methadone program immediately after he was released from prison in Philadelphia a year ago, but wasn't accepted. He then tried to join a program in New York, but he was placed on a four-month waiting list. The man finally robbed a bank to support his habit. The lawyer was asking for help for this man and pointed out that prisons had not helped him break his habit. Couldn't the judge sentence his client to a rehabilitative program? The judge told him he was a dangerous man to be on the streets and sentenced him to five years in prison.

The second man to be sentenced had written a letter to a local paper because of his anguish over the war. In it,

Patty Lyman, who attends Purchase, N. Y., Meeting, received her B.A. in sociology from Guilford College in 1971. She has been active with the Young Friends of North America and with AFSC. She is especially concerned with developing a simple and nonviolent lifestyle.

Deserted, *Bernice E. Jamieson*

he said that "some of us are even committed to the death of the President." In his statement to the judge, he said he had done a very foolish thing, and that his crime was a victimless one, affecting only himself and his wife and five children. The judge sentenced him to three months of observation in a hospital, with a possible five-year maximum sentence.

It was very hard for me to sit in the courtroom and listen to the sentencing of these men. My heart went out to them in sorrow.

Then Rich went before the judge. In his statement, he shared his feelings about the continuing war, and about the continuing stockpiling of nuclear arms. He said he also had been moved by the people sentenced before him. "We love each other. All human love is a mirror of God's love. That love is a kingdom which will outlast us."

The judge looked at Rich for a moment, then sentenced him to one year's probation, under the condition that he accept alternative civilian work "in the national interest" for that period. Rich's probation officer agreed to allow him to finish the term at the College of Human Services and then to start working in the Peace and Social Action Program of New York Yearly Meeting. These had been Rich's original plans.

We left the courtroom feeling joy mingled with sadness. Rich had been prepared to go to prison if he could not accept the probation sentence. Fortunately, he could accept it. For that we were glad. Yet we were leaving behind other men caught in a vicious system of injustice, men who had no community of loving support around them during their trial, men who faced a loveless, hopeless future. For them, too, "Wondrously show thy steadfast love, O Savior . . ."

Apron Strings and Love

A MOTHER never forgets the day her kindergarten child leaves her for the first time. How important will be his return—and every return!

An even more memorable occasion for me, however, was the day my son, Bruce, laden with too many books for his eager young arms, dropped the books inside the high school lobby, to the disgust of classmates.

Little did I realize it then. This was a sort of separation of mother and son—a "don't pick me up after school" cry; "I'll walk even if I'm late for the dental appointment or the music lesson." Those who jeered about mommie picking up her son after school did not know where we went after school and when we had to be there.

Thereafter, I began to feel that every chance meeting with Bruce in the high school corridors was labeled "apron strings."

How I resented that implication: Did families no longer feel love for one another? Did they dare to have family fun anymore, like family picnics? Could a father no longer be seen with his arm around his son? Could a mother no longer smile in fulfillment when her high schooler grabbed the beater to lick off the excess icing from his birthday cake, or was a birthday cake at his age apron strings, too? Could a boy no longer find joy in a day fishing with his dad, or sharing a book or his opinions on its worth with his mother? Did he always have to be one of the crowd?

And while others rode motorcycles or just hung around, for lack of something constructive to do, I wondered if this were the typical teenager. It seemed so important to be one of the crowd.

My story has a happy ending.

At fifteen my son entered college. His father and I suffered through his grades and girls. We worried through a flu epidemic, food poisoning, and a broken nose. We suffered through months of his not writing. "Too busy," he wrote. "No news is good news." Somehow, though, it did not relieve the tension. Only a messy envelope bearing a Boston postmark made life right again.

And then his first Christmas. Had he always been that tall? His voice was lower. A safety pin at the top of his unpressed coat replaced buttons. We seemed to be in the way as he bounced through the door frame, but as Bruce messed my hair and gave me a big hug and said, "You're beautiful, Mom," I realized how much he had matured and how little the embarrassment of apron strings meant then.

My happiness was complete when Bruce himself expressed my faith and confidence in him for releasing him for college at fifteen. He had received a scholarship to Massachusetts Institute of Technology.

Then I realized the difference between apron strings, which are possessive and dictatorial, and old-fashioned love, coupled with trust, faith, openness, and understanding.

RITA M. CICHOWLAS

Rita M. Cichowlas is working her way through college selling handmade candles that she creates in her basement. She is "a full-time wife and mother" and a free-lance writer.

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Reviews of Books

The Adventures of Obadiah. Written and illustrated by BRINTON TURKLE. The Viking Press, New York. $4.50

THE THIRD BOOK about small Obadiah Starbuck of Nantucket Island is good news and especially so as it is in time to cheer the children at Christmas. First, in 1965, came *Obadiah The Bold* with his new telescope and decision to be a "fearless pirate." Then in 1969 the prize-winning *Thy Friend, Obadiah* appeared with its wonderful atmosphere of foggy, snowy Nantucket and a strange and persistent seagull.

Now it is summer and the Starbuck family hitch up the horse to drive off for a picnic and fun and a sheep shearing. Obadiah almost misses it as his too-vivid imagination gives his parents and teacher the idea that he needs a lesson in the difference between truth and falsehood. But he seems to have learned the lesson, and after a great day it is time to go home—but no Obadiah. Just as they start to look for him, he appears in a most disheveled state and without his hat. What a story he tells his skeptical family. So, father, mother, Moses, Asa, Rebecca and small Rachel do not believe him.

But it must all be read and the delightful illustrations enjoyed. Laugh over the one of Obadiah stretched out on the grass, a blissful expression on his face and rounded tummy proof that he indeed ate "seventeen buttered, steamed clams, a leg of chicken and a strawberry tart for dinner." This Quaker artist can charm the grownups as well as the children.

EILEEN B. WARING

The Chilean Revolution: Conversations with Allende. By REGIS DEBRAY, with postscript by SALVADOR ALLENDE. A Vintage Book, Random House. 201 pages. $1.95

The Triumph of Allende: Chile's Legal Revolution. By RICHARD E. FEINBERG. A Mentor Book, New American Library. 276 pages. $1.25

BOTH of these paperbacks are highly recommended for understanding Chile today, the first particularly for its unusual credibility, the second for its broad scope. Both authors are objective and scholarly despite their enthusiasm for the Allende administration. There is so much to admire in Chile, past and present, that readers who yearn for social progress in this discouraging world, particularly in Latin America, will find much to fuel their own enthusiasm.

Chile has developed politically further and more solidly than any other country in the continent. High standards of education, of popular respect for law and the constitution, of honesty among public servants including politicians and the military—these and other advantages are described in detail. Devotees of nonviolence will find much to emulate. It is a precious heritage.

RICHARD POST

Caribbean Quakers. By HARRIET FRORER DURHAM. Dukane Press, Hollywood, Florida. 133 pages. $6.95

Tortola, A Quaker Experiment of Long Ago in the Tropics. By CHARLES F. JENKINS. 1972 Reprint. Supplement No. 13 to **The Journal of the Friends Historical Society.** Originally published in 1923 by Friends' Bookshop, London. 106 pages

QUAKERS began evangelizing the West Indies in the days of George Fox. They achieved remarkable success—there were soon six monthly meetings on Barbados and more than 10,000 members in Jamaica. These two recent publications tell the story of those efforts and of later Quaker outreach into the Caribbean.

The early Quakers pushed into the the West Indies—as in most places then—against social pressure, legal bars and outright persecution. Outwardly, hardship and danger toughened them; inwardly, they were left more tender in spirit than ever.

Tortola, one of the British Virgin Islands, offers a case history of Quakerism's rise and fall. The local group, organized in the 1740's, held its last formal meeting in 1762. The story is not unfamiliar: cited among the reasons for the cooling of religious ardor were the ease of getting rich, the temptations of smuggling and the corruption of slavery.

The well-known opposition of the Society of Friends to West Indian slavery has long justified Quaker pride. How strongly Friends felt and how resolutely some of them acted two centuries ago was shown when two of the most prominent Quaker families on Tortola, ahead of their time, set an example by freeing their slaves a full 64 years before legal abolition.

More than a century and a half after

the high point of their early influence, the Quakers returned to the Caribbean —notably to Jamaica in 1881, with the support of Iowa Yearly Meeting, and to Cuba in 1900, at the suggestion of the head of the United Fruit Company —in a new outreaching of humanitarian concern and evangelistic fervor.

While Mrs. Durham deals briefly with 19th and 20th century activities, she omits mention of Friends' concern in the 1960's for what had begun to look like the permanent presence of U. S. Marines in Haiti. But she tells of the little-known 1958 Quaker peace-making effort in Cuba, with Fulgencio Batista and Fidel Castro. And how many people know that the designer of the U. S. capitol, Dr. William Thornton, sprang from the little Quaker community on tiny Tortola?

JOHN P. HOOVER

Readiness for Revolution. By GEORGE LAKEY. Friends General Conference. 24 pages, $1.

In this pamphlet edition of the 1971 Rufus Jones Lecture, George Lakey exhorts us—one and all—to partake in the "enjoyment of life", i.e. in its highest possible (Creator-shared) forms.

According to the author, all that we have consumed, to live by in this century, is digested—its value almost exhausted. To restore bodily, mental, and spiritual health or energy requires more fuel, in new human associational forms of "life-advancing" forces. We must each forage locally for the nutritive ingredients, creatively mix them, and partake; or die.

Although George Lakey is himself something of a Quaker Super-Star, he warns us away from "super" anything. He calls for community effort with everyone in on decisions. The crucially-needed "universal spirit," local knowledge, and practical insight may be found in the "ordinary" person as likely as in elites or super stars.

He is also critical of the sealed-in Quaker middle-class family—with its one or two kids and no old folks. Real life is a better mix for building life-necessary virtues and character. He, evidently, means for group-creativity, cooperative spirit, and mutuality. Especially today, the world is a village of interacting villages.

George Lakey opposes monstrous growth in nation-states such as the U. S. and the U.S.S.R.. They become ends in themselves despite their ideals of universal harmony. In a European-sized nation the citizen is less overwhelmed.

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In summary, George Lakey calls for: (1) constant regard for the value of every God-created person; (2) real effort toward life sustenance on a local, democratic basis, e.g. in a Quaker Action Group, a work-collective, commune, township, etc.; (3) Maintenance of relationships with similar groups, subnationally and transnationally—to keep the planet safe for life; (4) constant strengthening of character and group solidarity, inasmuch as fear and dejection are the chief weapons of tyranny; and (5) obtaining special training or guidance in "nonviolent action" or noncooperation with death-producing situations and processes.

Some readers may be upset with George Lakey's accent on rapid, fundamental change.

JOHN MCCAULEY

Delusions, Etc. By JOHN BERRYMAN. Farrar, Strauss and Giroux. 70 pages. $6.95

Delusions, Etc., the collection of poems that John Berryman prepared for publication shortly before he committed suicide, should have been a very powerful book. Berryman was quite learned, extraordinarily sensitive, and, within a certain range, a first-rate craftsman. He also focused his attention in this book on a subject of peerless importance: man's relation to God.

Unfortunately, the power of the poetry is severely undercut by Berryman's unwillingness to fully explore and artistically shape the thoughts and feelings bred by his religious experiences. As a result, his book, though completed to his satisfaction, only skims the surface of its potentially rich material. Too often the poems read only like notes for poems.

There are a few partially successful poems, such as "He Resigns" and "Ecce Homo." Even these achievements, however, fall far short of the quality contained in Gerard Manley Hopkins' best poems, for instance. After finishing *Delusions, Etc.*, the reader wants very much to learn more about this sensitive, talented, driven human being named John Berryman. But the reader does not feel the satisfaction of having read a book of stimulating, insightful, finely-wrought poems.

KENNETH JOHNSON

Acquainted with Grief. By ADA CAMPBELL ROSE. Westminster Press. 96 pages. $4.50

THE TITLE of this book suggests the author's approach. To be "acquainted" with an individual—or a subject—is to acknowledge an introduction. This little book was not written to express poetic or philosophic thoughts or to restate the comfort offered to those in sorrow by definite religious faith.

Instead, in tones of quiet restraint, Ada Rose tells of the death by suicide of her younger son, grown to young manhood, and the overwhelming need she felt to reduce the subsequent chaos of mind, caused by grief, to some kind of order. The writing proved to be therapeutic and "in gratitude for the measure of relief that has been granted . . . the experience is here shared with others who have lost loved ones and are seeking a way from darkness to light."

The author continues, "The pages here are but a person-to-person communication, undertaken by one who has been deeply wounded by bereavement and would like to point out thought processes that might lead to some healing."

Person-to-person communication this is indeed. It is hard to imagine a reader who will not find, in these pages, thoughts and experiences with which he or she will identify.

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One of the qualities of *Acquainted With Grief* is the strong sense of shared thoughts between the reader and author. It is not at all necessary that their experiences may have been the same; the feeling of understanding is there almost like the touch of a warm handclasp.

Some practical, matter-of-fact suggestions are included in these pages, with the frank admission that they may or may not "work" for others. However, in a brief introduction, Dr. William P. Camp, who is director of Friends Hospital and a Fellow of the American Psychiatric Association, says, "Clinical behavioral scientists will recognize the psychodynamic soundness of many of the insights Ada Rose has reached intuitively. Many of the specific, practical suggestions she makes have a universal psychological validity which makes them useful for any one who is groping for help in time of bereavement."

For many, the greatest surcease may be just in knowing that someone else has found a way "to find help through disciplined living, to find love in new places and to gather strength for climbing whatever hills lie ahead."

Incidentally this slim volume is a tender memorial to a brave, bright spirit, Mac Rose.

LAURA LOU BROOKMAN

Mammals, Birds, and Plants of the Bible. By WILLARD S. SMITH. Whittemore Associates, Inc., 3 Wexford Street, Needham Heights, Massachusetts 02194. 63 pages. 95 cents

BEHEMOTH AND BULBUL, cockatrice and coney, locust and leviathan, tare and thistle (along with some two hundred sixty others) not only come in for a certain degree of scientific description—often with Biblical chapter and verse cited—but each one is also, shall we say, interestingly illustrated in a small line drawing.

This in itself supplies the reader with some surprises. There are others: When, for instance, he glances at a pictured ear of grain with the caption *"Rie"* beneath it and is all set to gloat: "Aha, a misprint!" But it is not. One learns that rie was an inferior type of grain that grew in poor soil and, together with the more ancient seven-headed wheat, was "not smitten" in the Egyptian plague of hail, "for [it] was not grown up."

M. C. MORRIS

Cinema

by Robert Steele

MARJOE, a fascinating and powerful film, which people will read in the light of their religious education, provokes explosive controversy.

When persons use the words, "Jesus," "God," and the "devil," even though we may disagree with them, many of us are likely to say this is a free country, and everyone is free to practice the religion of his choice. For some, these are extremely touchy subjects that are met by silence. Others, who see some evangelists using these words as a facade for show business, are not unwilling to put on the gloves to expose the hoodwinking of the innocent and ignorant.

Marjoe is cinema journalism that exposes a huckster preacher. Marjoe Gortner—his evangelist parents made up his name from Mary and Joseph—hits the tent circuit to scare the wits out of his listeners by his hell-and-brimstone talk to get them to fork over the largest bill they have with them. He says he knows he is bad but not evil, and the tour he made of Texas, Michigan, and Los Angeles, which was followed by the film crew and provides the body of the film, is to be his last.

This scorching film was born when Marjoe walked into Howard Smith's *Village Voice* office. Smith interviewed the hippie evangelist for his rock radio show. Marjoe started talking about his past, and Smith says, "I kept not believing him." When Marjoe brought his scrapbooks along, filled with clippings that reported his celebrated career, Smith had to believe him.

Marjoe had been publicized as a boy wonder and miracle child by the ages of three and four. Smith decided Marjoe was worthy of an hour-long television show. Then when Smith managed to get 16 mm. color footage of Marjoe, at the age of four and a half, preaching and performing a marriage ceremony, he felt a feature film should be made about Marjoe's career. Smith got financing from Don Rugoff of Cinema V, paid Marjoe $40,000 to be in the film to tell his story, hired Larry Silk to photograph and edit, and shot forty hours of Marjoe's exposing himself to friends and crew, having lunch and talk with his revival sponsors, and holding the revival meetings with Marjoe aping Mick Jagger. Thus, a movie was underway about a 1970 Elmer Gantry.

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Marjoe was the child wonder of the revival circuit but had his head put under a pillow or faucet when he forgot the sermon or marriage ceremony which his mother had pounded into him. He is sweet, curly-haired, cute and performs like an automated puppet. Marjoe says he earned at least three million dollars, but his parents took care of the loot, and he never got a penny of it. At the age of 14 he retired from the pulpit. For a few years he lived with an "older woman," and then he split and identified himself with the counter-culture. At the age of 20 he needed bread, so he struck out to do the one thing he could do well. He hit the revival circuit again and performed like a rock singer—he aped Jagger's movements and style—in the pulpit. He is now 28 and has retired again. ("I've quit the Jesus business.") He says he wouldn't mind being a preacher if he could talk about love and brotherhood, but he can no longer put fear into people by talking about the devil and the final torment of those who refuse to come up front and put money in the box.

The film opens with his telling friends and the crew, "I'll show the people how they're being taken by charlatans like me." Then talks with his sponsors are interspersed with his performances in buildings more like cathedrals than tents. His sponsors are whites, and one audience is almost all black. At the end of the film, he places his hands on the head of his dog and says, "Kill a commie for Jesus." The depth of his self-ridicule makes his survival remarkable.

Marjoe was loved at the Cannes International Film Festival. "This could happen only in America." The film is a gripping and astonishing document of Americana which is a movie replay of subject matter that echoes Sinclair Lewis.

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By Margaret Durgin:

An Explanation

"God, can Thee tell me—
Is there immortality?"
"Yes, I can tell thee,
There is immortality.
Look to the date
that celebrates
Thy going.
I have arranged a meeting then.
That moment when thy soul is
readied for infinity,
The soul thou lovest best
will come to thee.
Together you will be.
Closer than hair's breadth,
Off into eternity.
In full embrace you two.
Soaring together.
To sleep
Beyond the far curved bastions
of time and space.
To dream of music. . . .

"And if the soul thou lovest
Is not freed from life,
Thee can communicate through Me.
Just as a soldier posts a letter to his
lonely wife.
Let music be the messenger.
The haunting melody of thee
To echo through eternity
Until it meets that one small soul
thee loves."

Of Love

Of love God talked to him today.
"Love every creature without stay,"
His God did say.
"I follow Thee," he answered, sure.
"Yet one fret leaves me insecure.
I love not all to same degree.
Does this imbalance trespass Thee?"
"Oh, no, my faithful serving one.
When I say, 'My will be done,'
I only ask thou giv'st a part
Of all the love lodged in thy heart.
To each the measure give from thee
That fully can accepted be.
To ones thou lovest most of all
Portion most, both full and tall.

"The only rule Thee must obey—
Hurt none by loving in this way."

The Reach

Love's summit thee must climb to
reach
Is marked at different height for
each.
The one thee climbs the highest for
Must climb as high as thee does—or
Love's chasms part you evermore.

Letters to the Editor

For Whom the Bell Tolls? Not for Me!

LAST MONTH, I explained to the secretaries in the law school where I work that I will not use the telephone, either to make or to receive calls, as long as the government continues to impose the war excise tax on its use. I have told the same thing to the people where I am living. I commend this course to the consideration of Friends.

I understand and support those who continue to use the telephone while refusing to pay the war excise tax. Complete telephone refusal does, however, have advantages over telephone-tax refusal.

First, it communicates more effectively. The telephone-tax refuser can explain his reasons to the government agents who try to collect the tax and to someone in his bank where the government seizes the tax money. The telephone refuser, however, has repeated opportunities to explain why he cannot be reached by telephone, for either business or social reasons.

Second, the telephone refuser shares in the inconvenience caused by his position. The telephone-tax refuser inconveniences the government and bank employees, but the telephone refuser finds himself fully involved in the inconvenience his decision causes. In the past month, I have trudged all over Washington on errands I would have performed in a few seconds by telephone. On other occasions I have had to write notes and letters instead of making telephone calls. But this gives some unsought rewards too— there is a real gain in simplicity. Life is less cluttered, less hectic, if one is not a slave to every jangle of a telephone bell. And, faced with the effort involved in using only written or face-to-face communication, much is eliminated.

Third, refusing to use telephones withdraws financial support from the telephone company—a prime war contractor—as well as from the government. And here, as another byproduct, the refuser saves money. Instead of a considerable charge for long-distance calls, this last month I owed nothing. A refreshing change.

Fourth, telephone refusal eliminates the tax completely instead of merely postponing its collection. I understand, sympathize with, and support the position of the telephone-tax refuser. I unite with his desire to be clear of voluntarily paying a tax used only in war-making. But I ask all Friends to consider that by entirely refusing to use the telephone, they could be clear, not only of voluntarily paying the tax, but of paying the tax at all.

DAVID GREEN
Washington, D. C.

I Chose Quaker Counterculture

I NEED to respond to Robert Leach's statement (FJ 9/1) that he saw, at Friends General Conference, "a good many Quaker-cum-Mennonite hats . . . and a valiant effort put forth by New Swarthmoor-type Friends to revive plain language."

As one of the several young Friends who began what is now called New Swarthmoor, and as one who adopted a modified form of the traditional plain clothes of Friends and also uses the so-called plain speech, I feel it's high time I expressed some of my reasons why.

I joined Friends 10 years ago. At first I was *not* a pacifist. I was antagonistic to anything that smacked of antiquarianism. But I grew to identify with those elements of Quaker counterculture that I feel are relevant to our times. Although

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January 27 *Nonviolence and Family Cooperation.*
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February 2-4 *Sensitivity Training Weekend.*
Led by Bob Blood and Lynne Shivers.

February 9-11 *Meditation Weekend.*
An introduction by V. R. Dhiravamsa to the Theravada Buddhist form of meditation.

February 17 *Psychodrama Workshop.*
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the reasons that follow are mostly not theological, they are rooted firmly in my own faith and reflect my insight into the nature of God.

At Philadelphia Yearly Meeting in 1967, the momentous decision was made to send medical aid to all three sides in Vietnam, not as a witness, but because there was a need. This session was one of the meaningful experiences in my life. I saw Friends rise to the best and finest in our tradition. I heard Friends say they were going to walk this path of discipleship regardless of what the government might say.

I was not blind. I knew many of our meetings would be upset by this action. But I also knew something about Quaker theology. I knew the action of yearly meeting was entirely consistent with the letter and spirit of similar stands and actions throughout our past 300 years, when the need arose. I knew that opposition to this action would come from those Friends and meetings where the process of acculturation had progressed furthest—where the concept of being a good, honest, obedient citizen of the kingdom of God had degenerated into being a good, honest, obedient citizen.

There are not words to tell how glad I was to be a Friend, that day in 1967. I chose then and there to identify with Quaker counterculture because I could no longer feel easy sinking completely back into safe anonymity. I chose plain speech that day as a way of reminding myself that here is where my people stand, here is where God would have me stand, and here is where I will seek the strength to stand. I was soon amazed to find that (contrary to what many Friends say) Friends and nonfriends alike understand what "thee" means. I was soon amazed to find so many people asking why I used it—people I'd never met. I found it turning a one-day-a-week religion into a seven-day-a-week one, and whenever I stopped using it, I felt both as though I had betrayed my people and that I was sliding back toward the safeness of anonymity. I chose Quaker counterculture.

As for the Quaker-cum-Mennonite hat, that for me predates New Swarthmoor, too.

William Penn pointed out that the needs of the ill-clothed and starving in this world could probably be met with the money we waste on frills and lace and following after the vain fads and fashions in clothing, etc. I chose my style of clothing *when* I began to realize that overconsumption destroys one's sense of harmony with the Spirit. I *grew* stronger in my conviction when I realized that the people in this country—only six percent of the population of the world—consume an estimated 40 percent of the world's production. I began to see why so many people the world over have so little, are starving and are dreaming up violent ways to get what we've got. Who can blame them? It necessarily takes an army—a big one—to protect all that we have.

I began to see that the rest of the world cannot enjoy the same standard of living we have (a) because there are not the available resources and (b) if there were resources, ecological catastrophe would result. I could not claim to be a pacifist and to follow the Quaker testimony on simplicity and still live at the level of overindulgence that I was. I chose not to hide in anonymity. I chose not the coat and tie that tends to make a person look like Lyndon Johnson, Henry Kissinger or Richard Nixon, because I did not choose to identify with the way of life that necessitates their kind of politics. Neither did I choose to identify with the kind of philosophy a business suit implies. I chose Quaker counterculture.

Sometimes I am charged with being an antiquarian, but it is not how one speaks or dresses that makes one relevant to the times; it is how one lives.

GEOFFREY KAISER
Sumneytown, Pa.

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Misunderstandings

ELAINE GALEN COLKER of Quakertown, N. J., and Jane Yolen of Hatfield, Mass., questioned my belief that if a Jew joins the Society he is religiously departing from Judaism (FJ 8/1-15).

My belief is based on the statement of George Fox "That every man was enlightened by the Divine Light of Christ . . . and that they believed in it, came out of condemnation and came to the light of Life, and became children of it."

Quakerism is rooted in the Christian faith. Judaism is no relative to Quakerism—not even the newest denomination in Judaism that accepts the Humanist philosophy.

This does not prevent, but rather encourages, our Jewish members to pay attention to Jewish affairs, to stretch

out the hand in case of a need and to be knowledgeable in Jewish teaching.

I was moved once by a story of a Russian woman who, while her husband was at the war front, gave birth to a boy. The father came from the front and brought her a pineapple. When the son reached the age of 21, he had to go to the army. On the parting day he brought his mother a pineapple. After I related this story I received the following letters: 1. "Let her come to America, she will find pineapples on every corner. 2. "Let Russia make peace with Israel, and Israel will send loads of pineapples."

I am sorry for such human failings.

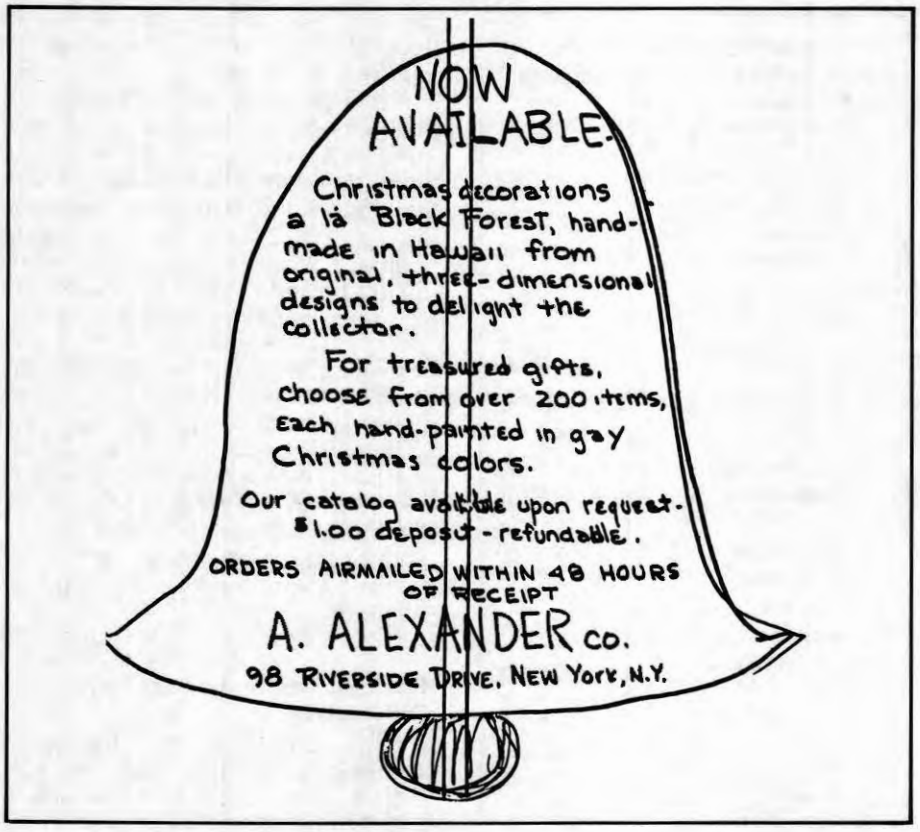
DAVID BERKINGOFF
Bronx, N. Y.

The Power of God Moving in Our Lives

I WOULD LIKE to respond to Marinus Van Weele's article, "Cocktails, Sex and Band-Aids" (FJ 10/15). I know Marinus Van Weele; we've sat together in meeting. He knows many things about me, but some things he does not know. One thing he does not know is that I have a very happy home. I have settled down with another Quaker. We love each other very much. Our monthly meeting accepts our relationship the same way it does every other couple in our meeting—with love and understanding support. I find it understandable but distressing that Marinus Van Weele likens our wonderful relationship to "hypertension" or "tuberculosis" or "a problem for which at present we have unsatisfactory solutions." I can understand Marinus Van Weele's describing our relationship in those terms because he is part of a society that raises people with this kind of attitude ingrained. I am distressed, however, that with his knowledge of medicine, he would even imply that the atmosphere of my home is more like hypertension than happiness, or more like the physically destructive disease of tuberculosis than the loving surroundings that should (and in our case do) mark every marriage relationship.

Marinus Van Weele does not know I have a happy home because I wouldn't know how to begin to tell him. You see, the person I love is of the same sex as I am.

Marinus Van Weele said he thought there was a problem for which at present we have unsatisfactory solutions. I agree, there is a problem. I agree that the way people are addressing themselves to it is unsatisfactory. But I think the problem is with those in our society who



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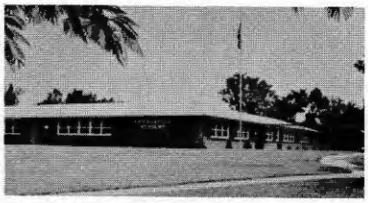

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become upset or angry that we are in love, and want to try to "cure us" of our love. How absurd. I see what I feel is the solution to the "problem," and that is simply for people to accept love for what it is—the power of God moving in our lives. I think that in all cases where love brings people together creatively, no one should seek to "cast them asunder." Wherever love surfaces in this troubled world of ours, we should join one with another in prayers of thanksgiving that the goodness of God still moves in this land of the living, that the darkness has not yet overcome it, that the spirit of Christ is still alive and able to sway minds and souls the world over.

I wish the day were here when I could sign my real name, but I still value Marinus Van Weele's friendship (as well as that of many others), which I would probably lose if they knew who it is who is in love.

A. BRADFORD II

Peace and Justice For Palestine

WE ALL RECALL vividly when terror struck at the Olympic Games in Munich. Israeli athletes were massacred, and, in retaliation, Israel launched air raids against several Palestinian camps in Lebanon and Syria. Israel claimed the raids were directed against "terrorist bases"; the Palestinians claimed the air strikes were launched against their refugee camps. The truth lies in between.

I am of Palestinian heritage, and I protest all acts of violence directed against humanity, whether in Vietnam, the Mideast, Northern Ireland or violence in Munich. But most of all, I protest the injustices that are allowed to fester in our midst that cause the bitterness in the souls of men to ripen into deeds of terror.

A few Palestinians remain who have neither forgiven nor forgotten the humiliation of their refugee status and the loss of their homes and lands in what is now Israel. The promises of Arab governments to help regain their land proved to be even more meaningless, especially when Israel won more Arab territory during the Six Day War of 1967. The territory, five years later, still remains under Israeli occupation.

Despite the violence at Munich, Palestinian extremist groups do not seek human targets as such: their aim is to jolt the world to their presence. Perhaps Israel will succeed in putting pressure on Arab governments to "wipe out" the guerillas in their midst. Perhaps, too, the day will come when peace will become a reality in the Middle East, an open peace where men and women will not judge one another on nationality or religion but on the quality of the spirit and based on the foundations of justice.

MAY MANSOOR
Houston, Texas

In Defense of Plato

IN RESPONSE to T. Noel Stern's article on Penn and Plato (FJ 9/1), Plato may have placed too much faith in man's rational qualities but such faith is far from being a dictatorial trait. Plato may have also relied too much on education as a panacea for man's problems; however, such reliance is not a "blithe endorsement of political deceit." Plato's sin, if it is a sin, was that he was too idealistic, too certain that reason, as he saw reason, would win in the end, too much of a believer in "natural law" to accept the contention that man might use his training or power for his own use. It is those who came after Plato who have read other sins into what he said. William Penn had slaves, he was of the nobility, he carried a sword. Was Penn less of a man because of these traits? Was what Penn stood for sullied because of these attributes? I think not, so why should Plato be tarred with the brush we will not use on William Penn? Do our biases as Friends show?

Penn sought to create a universe where man could live a better life. So did Plato. But Plato's and Penn's times and concerns were different and their concepts of the "good life" imperfect. Since both were men and men themselves are imperfect, how else could their products be? In our quest to make the most of Penn we should not forget the accomplishments of Plato.

PAUL KRIESE
Kent, Ohio

Matter of Concern

WHY HAS NOT one Christian raised his voice in protest over the fact that The Reverend Morris Longstreth of Gladwynne, founder of the Montco Prison Reform Coalition, has been barred from visiting our prison by our corrupt Montgomery County Prison Board? This error of omission shows our complacent, sophisticated, affluent and intellectual Main Line indifference that just does not give a damn! As one Friend to another—let us make our own county area a place where we the people do care! "If you want peace, will you work for justice?"

SAMUEL J. DEL PIZZO
Wynnewood, Pa.

Friends Around the World

How Should Friends Invest Their Money?

by Jack Corbett

AT A NATIONAL conference on November 3 in Philadelphia, sponsored by Friends Coordinating Committee on Peace, it became clearer than ever that Friends' attitudes toward investments vary widely.

Many are not comfortable in exercising "economic clout"; some want to wash their hands completely of tainted securities and seek out "pure" investments, but others do not. Some would like to opt out of the investment field entirely and commit funds to more uncompromised purposeful economic outlets. Other Friends are worried that many Quaker institutions would be in serious financial trouble without regularly receiving an investment return. Still others, although a minority, would simply let such institutions go if their preservation requires moral compromise with the system.

All participants did agree on one point: they need to be better informed in order to make more responsible decisions.

In keeping with the conference purpose of "discussing issues within the system," Quaker leaders reported on their organization's concerns over investments. David Stanfield, associate secretary of Friends United Meeting, said he is formulating a short monograph for meetings and others as part of his effort to provide guidelines for FUM members and thereby awaken consciences and bring new awareness.

Franklin Blair of American Friends Service Committee said that, despite good intentions, AFSC had accumulated a burden of $13 million in investments. Present policies favor investment in goods and services supporting human need and peaceful purposes. Investment is avoided in companies involved in any major military business, with management that appears callous and unresponsive to ethical standards, or where the company is felt to be exploiting the public rather than serving it. Meanwhile, AFSC's Committee on Social Responsibility of Corporations should have specific investment proposals to offer in about six months.

Francis Nicholson, representing Philadelphia Yearly Meeting Trustees and Friends Fiduciary Corporation, saw a tendency toward polarization in the general discussion of investment questions. This was evidenced when some trustees refer to "those impractical people" and when critics act as though they have a monopoly on moral concern. Also, when some resort to emotion rather than dialog. He emphasized that primary consideration should be on the positive factors of specific investments before negative factors were evaluated. He also pointed out the inconsistency of using autos and oil as consumer goods and yet opposing investment in the manufacturers of such products.

"Socially Constructive Investments" was the title of an afternoon presentation by David Scull of Baltimore Yearly Meeting. He pointed out the socially useful role of capital in minority enterprises, integrated housing, land trusts and overseas development.

The afternoon roundtable discussions brought out a variety of views, needs and concerns. One need is for an information clearing house. Pure investments as offered by some urban-oriented municipal bonds, anti-pollution bonds, the World Bank, and mutual funds stressing social responsibility should be sought.

More fundamental proposals included the possibility of divesting ourselves of privilege and affluence, putting capital out at zero percent interest in socially constructive projects, and investing in small, socially responsible and high-risk companies and providing them with generous lending terms.

Among the queries considered during the evening was, "Is our attitude toward capital investment such as to free us to observe the values we recognize?"

After a period of centering down, agreement revolved around setting up information clearinghouse and holding another national meeting in the spring, possibly under the umbrella of Friends World Committee. It was felt important to bring midwestern and western Friends into the planning at the earliest stage, to secure adequate funding, and to prepare papers and proposals in advance.

As one participant observed during the course of the day: "It is obvious we cannot be both prudent and creative without a lot more work."

(Jack Corbett is director of the Department of Church/Government Relations of the United Methodist Church. He is also vice president and a director of Pax World Fund, a mutual investment fund with social criteria.)

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A Warm Gathering of Missouri Valley Friends

"LIFESTYLES in Commune and Community" was the theme of the Missouri Valley Friends Conference, for which about 115 Friends met at Rock Springs Ranch, Junction City, Kans., September 15-17. Arthur Evans of Mountain View Meeting, Denver, was clerk.

Steve Stalonas spoke to this theme in the main session, emphasizing the social and mystical possibilities of the community rather than the community as a source of social activism. Moving from theory to practice, actual experiences in commune living were discussed in a smaller group.

Small worship-sharing groups, which met three times, were of great value to all attenders.

There were recreational opportunities for adults and full-time activities for children.

The following Meetings were represented: Boulder and Mountain View (Denver), Colo.; Penn Valley (Kansas City), Mo.; Oread (Lawrence), Manhattan and Wichita, Kans. Since these groups are so isolated from other Friends, they especially appreciated the conference's warmth, fellowship and spiritual inspiration.

MARIAN B. BORDEN

Virginia Friends Gather Again

MORE THAN FORTY Friends attended the sixth annual All-Virginia Friends Conference September 16-17 at Massanetta Springs, Virginia. Under the guidance of Carl Zietlow of the Fellowship of Reconciliation and Jane Purnell, the group practiced a project protesting the war in Vietnam and then carried it out in the center of nearby Harrisonburg, Virginia. The participants were divided into street speakers, a guerrilla theatre group, and observers. It was noted that about a fourth of the passersby stopped to listen. Some discussed the issues at some length. Friends gained a new confidence in their ability, with God's help, to testify for their beliefs.

Lucy Witt of Langley Hill Friends Meeting, McLean, Virginia, was named to head the steering committee to plan the 1973 conference, tentatively scheduled for October 13-14 at the same place. All Friends in Virginia are urged to submit suggestions for program. Correspondent for the Conference continues to be Evelyn Bradshaw, now at 4736 Kenmore Avenue, #302, Alexandria, Virginia 22304.

Highlights of Wilmington Yearly Meeting

"ARE WE GOING? WHERE?" was the theme of the 81st session of Wilmington Yearly Meeting, held at Wilmington College, August 15-19.

The program included, in addition to worship and business sessions, worship-discussion, music breaks and interest groups on a wide variety of topics. There was a panel discussion on "Our State of Society and the Future" and addresses by Maxine Beane, national president of the United Society of Friends Women, and Lorton Heusel, general secretary of Friends United Meeting. A choir of 35 Yearly Meeting young Friends sang at the banquet of USFW and Quaker Men.

A report received by Ministry and Counsel was from a task group named by the Committee on Evangelism, Church Extension and Pastoral Care. The report listed eight areas that need attention: 1) helping members reach their potential; 2) pet concerns; 3) skill development; 4) size of local Meeting; 5) meetinghouse stewardship; 6) growing edge; 7) college relations; 8) finances.

In response, Ministry and Counsel had two specific directives: first, a retreat is being planned for early spring, tentative dates March 2 and 3; second, an ad hoc group of concerned persons should be formed to propose solutions to the situations outlined.

Young Friends had a lively program, part of which was shared with older Friends and part with younger ones. The Young Friends coffee house, as well as providing fellowship with all ages and interests, also contributed $22.38 to the workcamp in Tennessee.

The very young Friends were busy learning, creating and having fun.

Understatement

"An article by Kurt Vonnegut, Jr., November *Harpers,* concerning Nixon, the Republican Convention and a talk by Elton Trueblood gives a depressing perspective of the Society of Friends."—Newsnotes of the Millville-Muncy Quarterly Meeting of the Religious Society of Friends and the Elmira Religious Society of Friends, 11th Month, 1972.

Why Indeed?

THE TANTALIZING TITLE for the evening discussion at the November session of Abington (Pa.) Quarterly Meeting was "Can We Revitalize Quarterly Meeting —Why Bother?"

Struggle Between Worship and World

by Jan Suter

THE EPISTLE for this year's Lake Erie Yearly Meeting begins: "As we gathered for the opening session . . . the pounding clamor of street repair machinery intruded insistently. The struggle between worship and world seemed a fitting introduction to our time together. Rapid changes mean tearing up around us and within us. Amidst conflicts and contrasts we need steady direction, and we need each other. . . ."

Elise Boulding in her Friday morning talk, "Quakers and Communes: Design for Revolutionary Nonviolent Change," had intended to lecture on the socialization of the child for nonviolent change—on creating environments and possibilities and opportunities for the child so he or she can grow into the kind of being that will transform the social order. She did not give that lecture (but is writing on that subject for publication). Rather, she shared (with intensity) her feelings of being compelled to make reassessments in the programming of her life: "We get these flashes of what we could be . . . But we let it go in flashes . . . It feels good to have a flash, and it feels good to remember that we had a flash."

The longing for "ways of living that economize and deal gently with the planet, so that what we have is not more than what others can have . . . is part of the kind of thinking that goes into the intensity of wish to live in community," Elise observed. But more important, we need the support of community if we are to escape our tradition-limited expectations for ourselves and our tradition-bound frameworks of problem solving, if we are to take seriously and learn how to act on the vision the saints and mystics have of the growth and flowering and fruiting of the Seed within us. Merely human loving does not seem to be enough to keep a commune together and functioning, and merely human authoritarianism and merely human attempts at the repatterning of the social and physical orders are not enough to provide the needed transformations. "I don't see families, at present, able to nurture this kind of growth without the help of religious communities. Therefore I see what Friends' meeting-communities can do as developing these core religious intentional groups."

In our workshops and through visiting representatives from Friends for Human Justice, we recognized that surface harmony, law and good order, Quaker tolerance and silence may all become unhealthy and wrong in the face of disunity, oppression and war. Something better is possible, if, as Elise Boulding stressed, we can sustain Teilhard de Chardin's vision of standing in the heart of God and working from there to transform the planet.

Saturday morning we listened to participants of many different ages (some originally from our meetings and some from other yearly meetings) describe their Quaker community, Philadelphia's "New Life Center." They told us about some of the structuring of their lives, and they answered some of our questions about their proximate goals and their confidence of reaching those goals. We saw something of the movement's released energy and joy as someone remarked, "It's a steady glow there, instead of flash and fizzle." And we also felt the strain between the need for liberation, on the one hand, and for disciplined love on the other.

Is Lake Erie YM restructuring itself into a chain of meeting-communes? I doubt it. But many of us are deeply interested in the problem community. We feel the spirit working within us, among us, around us. We do not yet know its will as to what we should become. Many are finding this period of our lives to be one of hard searching . . . searching for more clearness on what we must do with the remainder of our lives; searching for more clearness on the possibly conflicting (or only seemingly conflicting) needs of liberation and love; and searching for the strength to meet the immense trials ahead for us personally and for everyone on the planet in this generation.

I would guess that for most who attended, the topic of community was of academic interest. We remain a group composed mostly of college-town monthly meetings. Our basic tie is a commitment to becoming mildly improved humans and to doing our part to improve the social order—plus, perhaps, an interest in the mysticism implicit in Friends traditional practices. We are all friends of the Light, but few of us have been dazzled by the magnitude of its demands on us.

(Jan Suter, a member of Ann Arbor, Mich., Meeting, is an instructor of mathematics in the Community & Technical College of the University of Toledo. He is correspondent for the allowed meeting in the Toledo area.)

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New AFSC Appointments

SEVERAL staff appointments have been announced recently by the America Friends Service Committee.

Lyle Tatum, a member of Haddonfield, N. J., Meeting, has succeeded Stewart Meacham as secretary of the Peace Education Division. He was previously executive director of Farmers and World Affairs, urban affairs representative for Haddonfield Meeting, and executive director of the South Jersey Foundation. He has also served AFSC in several capacities. Stewart Meacham directs the Quaker International Seminars program in Southeast Asia.

The new secretary of the International Service Division is Jane Bennett Weston, who has worked in this country and overseas for AFSC and with a housing group in Chicago.

Stephen Thiermann, another longtime AFSC staff member, is now secretary of the International Affairs Division. For five years he directed the Quaker International conferences and seminars program in Europe, which was headquartered in Geneva, Switzerland. He was appointed jointly by AFSC, Canadian Friends Service and Friends Service Council.

Sylvain S. Minault is directing a conferences and seminars program in Europe and North Africa, which will explore issues of justice and social change.

Swarthmore: 91.5 On the Dial

WSRN, the former closed-circuit Swarthmore College radio station, is now FM and its 10-watt output has an eight-mile radius. The student-run station will provide news, sports, lectures and special events. Plus music, of course. With a staff of 75, it was the largest organization on campus last year.

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Jamaica Friends Examine Themselves

THE THEME for the 32nd Session of Jamaica Yearly Meeting, held at Seaside and Happy Grove August 16-20, was "The Love of God Exemplified in Christian Living." Guest speaker Herbert Huffman, Secretary of Friends United Meeting's Committee on Social Christian Concern, recalled a visit to the Niagara Falls where the power, volume and constancy of the water spoke to him of the overwhelming love of God to us. We should be open to receive this love and extend it to those around us—a love which should be exemplified in the beauty of our Christian living.

"We have taken a critical and hard look at ourselves—our past and present," states the epistle, "and now we are seeking avenues of guidance and direction as we go forth to build a truly Jamaican Yearly Meeting of the future."

A Rainbow at QUNO

NEW PEOPLE IN OCTOBER at the Quaker United Nations Office represent several national and professional backgrounds: Ken Bennett, who was with Friends Ambulance Unit in China; Lois McLeod, formerly with the A. Philip Randolph Institute; Ursula Carson of Great Britain who has been a volunteer at QUNO and now joins the regular secretarial staff; Lee Bok Kim, a Korean Friend; Jessica Ngoya of East Africa Yearly Meeting; and Elba Ramirez, who teaches Mexican literature at the University of Mexico.

A New Appointment

JACKSON BAILEY, professor of history and director of the East Asian Language and Area Studies Center at Earlham College, has been appointed to the Advisory Committee of the Japan Foundation, a program to exchange scholars and professionals, to finance seminars and to underwrite cultural events, publications and programs between Japan and the United States.

A Meetinghouse to Rise Again

THE RECONSTRUCTION of the 160-year-old 20 South 12th Street Meetinghouse in Philadelphia is scheduled this spring at its new site at George School. Transportation of the building's parts was completed during July, 1972. A donation from the family of the late F. Palin Spruance will make the reassembling possible.

Classified Advertisements

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

Positions Vacant

TOWARD COMMUNITY, a committee of 15th Street Meeting, NYC, needs a coordinator of volunteers to help organize and coordinate service and office work with special outreach to our marginal brothers and sisters in an attempt to make Toward Community a catalyst for change and understanding in our community. Contact us: 15 Rutherford Place, N. Y. 10003.

PROGRAM COORDINATOR: Quaker House of Atlanta seeks resident couple interested in coordinating programs on part-time basis. Apartment plus maintenance. Near Emory University. Write Quaker House, 1384 Fairview Rd., Atlanta, GA 30306.

DIRECTOR OF NURSING, cook-manager, housekeeper, maintenance supervisor; business, nursing and service staff needed for Friends Nursing Home of Bucks Quarterly Meeting. Write Ronald Hengst, Administrator, Chandler Hall, Barclay St., Newtown, Pa. 18940.

For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

Wanted

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

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CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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QUAKER COLLECTOR would like to thank the unknown who sent him copies of "A Short Account of Springett Penn" and "Elizabeth Fry, An Eventful Change."

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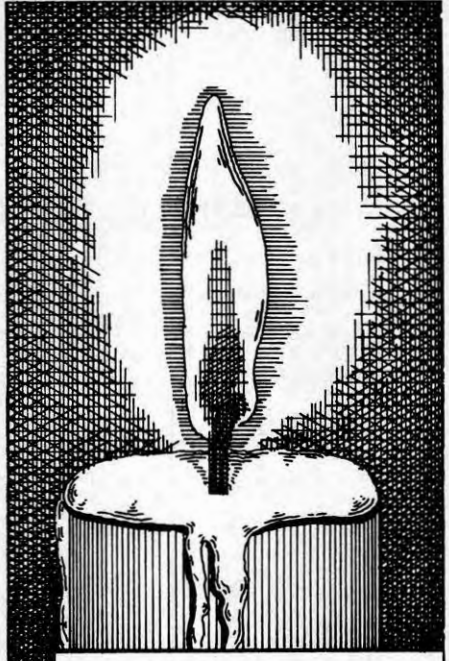

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MEETING ANNOUNCEMENTS

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—Unprogramed 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.

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.

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ASK ABOUT MONTHLY INCOME CHECKS

1ST FIRST FEDERAL SAVINGS and Loan Association of Bucks County

A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

Florida

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyrza Allen 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, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

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

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

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

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

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

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

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

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

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

Indiana

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

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

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

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

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

Iowa

OES 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 Hodgin, 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, Homewood 3107 N. Charles St. 235-4438.

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

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

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

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

Massachusetts

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

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

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

CAMBRIDGE—5 Longfellow Park (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, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone: 962-6722.

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

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

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

Minnesota

MINNEAPDLIS—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. Unprogramed 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.

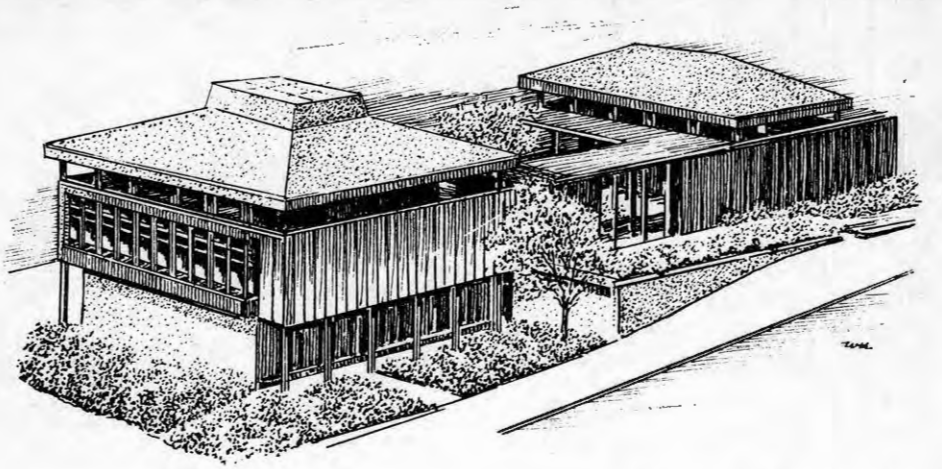
Nebraska

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



University Friends Meeting Seattle, Washington

Street, in the Rapp Room of the Center. Telephone 825-6566. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

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

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

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

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

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

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

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

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

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

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

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

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.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn

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

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

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; 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.

FAYETTEVILLE—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

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

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

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

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

Ohio

CINCINNATI — Community Friends Meeting (United) FUM & FGC. Summer schedule: Un-

programmed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

CLEVELAND—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

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

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

N. COLUMBUS—Unprogramed 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 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

HORSHAM—Route 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.

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

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

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

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

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

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

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

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

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

MUNCY at PENNSDALE—Meeting for worship, 11 a.m., 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 10 a.m.

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

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

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

Central Philadelphia, 4th & Arch Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton. 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 juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tennessee

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

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

Texas

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

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

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

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

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

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

Vermont

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

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

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

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.

Coming Events

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

December

2—19th annual dinner and Christmas bazaar, Springfield, Pa., Meetinghouse, Old Sproul Rd. Bazaar, 3-8 p.m.; dinner served 5:30-7. For information, dinner tickets, call 215-KI 3-3809.

2—Annual Bazaar and Auction, Friends' Central School, 68th and City Line Ave., Philadelphia.

3-6—Friends United Meeting Youth Seminar: "The Politics of Ecology." Write 515 E. Capitol St., Washington, D.C. 20003.

4—Public Lecture, 8 p.m., The Barn, Pendle Hill, Wallingford, Pa. Speaker: George Gorman. "Has Quakerism a future?"

Announcements

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

Birth

OCHIS—On October 15, a daughter, HANNAH OCHIS, to Robert and Adrienne C. Ochis. The parents are members of Friends Meeting of Washington, D. C.

Marriages

LANG-FURNAS—On September 9, at and under the care of Miami Meeting, Waynesville, Ohio, MARILYN JEAN FURNAS, daughter of Marjorie and Seth Furnas, Jr., and NICHOLAS LANG, son of Mrs. Patricia Kirk and Frank Lang. The bride is a member.

CARLOUGH-WARNOCK—On October 8, at and under the care of Old Chatham Monthly Meeting, Powell House, Old Chatham, New York, MARGARET MASON WARNOCK, member of Summit Monthly Meeting, Chatham, New Jersey, and daughter of Mr. and Mrs. Malcolm Roe Warnock, and EUGENE EDWARD CARLOUGH, son of the late Mr. and Mrs. William Henry Carlough.

HUNTER-BRADY—On August 19, in Wrightstown, Pa., Meetinghouse, SUE BRADY and JAMES HUNTER. The bride's mother, Elizabeth Brady, and maternal grandparents, Thomas and Elinor Hill of Wycombe, Pa., are members of Wrightstown Meeting.

MCDANIEL-CARTER—On July 22, at Haverford Meeting, KATHERINE MARIE CARTER and DELAPLAINE MCDANIEL. Both are members.

MORRIS-BAKER—On June 24, on the beach of Puget Sound, Seattle, Wash., SUSAN YARROW BAKER, daughter of the late Rev. Ernest A. Yarrow, Jr., and Elizabeth Yarrow, and DAVID MARRIOTT MORRIS, son of Elliston P. and Anna S. Morris. The bridegroom and his parents are members of Southampton Meeting, Pa.

MURPHY-LONGSTRETH—On September 16, at Haverford Meeting, HELEN C. LONGSTRETH, daughter of Frank H. and Martha C. Longstreth, and PAUL NESBITT MURPHY, son of Mr. and Mrs. John F. Murphy of New York. The bride and her parents are members.

OGLETREE-HENDRICKS—On July 15, at Haverford Meeting, ELIZABETH HENDRICKS, daughter of George L. and Elizabeth Hendricks of Powder Springs, Ga., and MARTIN L. OGLETREE, son of the late Constance Dewees Ogletree and William A. Ogletree. The bride is a member of Atlanta Meeting, Ga., and the bridegroom and the bride's mother are members of Haverford Meeting.

THAYER-EDGERTON—On September 9, at Dumbarton House in Washington, D. C., CAROL L. EDGERTON, daughter of Richard and Marie Page Edgerton, and GEORGE CHAPMAN THAYER, JR., son of Mrs. Franklin H. Nichols of Bryn Mawr, Pa., and the late George C. Thayer of Philadelphia. An Episcopal ceremony was performed by the Rev. Tilden H. Edwards, Jr. The bride is a member of Haverford Meeting, Pa.

SUENAGA-WOOD—On August 19, under the care of St. Louis Meeting, Mo., MARGARET WOOD, daughter of Edward and Gertrude Wood of St. Louis, and GARY SUENAGA, son of Saburo and Florence Suenaga of Carson City, Nev. The bride, her parents and grandparents are members.

Deaths

GUMMERE—On September 29, GLADYS BARNES GUMMERE, aged 70, a member of Haverford Meeting, Pa. She is survived by her husband, John F. Gummere.

PARRISH—On August 13, in Chester County Hospital, West Chester, Pa., ELEANOR B. PARRISH, aged 74, a member of New Garden Meeting, Toughkenamon, Pa. and longtime chairman of the American Friends Service Committee sewing group. She is survived by her husband, Lawrence T. Parrish, Sr.; two sons: Lawrence T. Parrish, Jr., and Harrold B. Parrish; and two grandchildren, all of Kennett Square, Pa.; two sisters: Bertha S. Buckman and Lucy G. Buckman, and a brother, Horace D. Buckman, all of Alexandria, Va., area.

TOWLE—On September 23, after another attack of meningitis, GLENN ERIC TOWLE, a member of Monadnock Meeting, Peterborough, N. H. He is survived by his parents, Philip and Virginia Towle of Rindge, N. H. Creative joy expressed through music, crafts and auto mechanics filled his life to give it wholeness and fullness.

In Memoriam:

Samuel Emlen Stokes

SAMUEL EMLEN STOKES, who died October 9, 1972 in Burlington County Hospital at the age of 78, was a beloved and respected physician, a useful member of his community and a concerned Friend greatly valued at Moorestown Meeting.

Born in Moorestown, New Jersey, he was the fifth of his family in direct descent to practice medicine. Educated at Moorestown Friends School, Haverford College and the University of Pennsylvania Medical School, he practiced medicine in his home community for fifty years. Besides his private practice, he was Chief of Pediatrics in Cooper Hospital from 1922 to 1933, and in Burlington County Hospital from 1926 to 1953.

He served two terms in the New Jersey Legislature, was on the Moorestown Friends School Committee for 43 years and was a Manager of Haverford College for 33 years (chairman of the Board from 1945 to 1963).

He was noted for his sympathetic concern for the emotional welfare of his patients and their families. Hundreds of people in the neighborhood of Moorestown have stories of his freely given and sometimes unexpected helpfulness. He was a regular attender at meetings for worship and business of Moorestown Meeting, sitting at the head of the meeting for many years as his father had done before him. He was a valued member of the Meeting on Worship and Ministry and was always available for consultation with members in emotional distress.

He is survived by his wife, the former Lydia Pratt Babbott; four children; and seven grandchildren.

Emlen Stokes almost never spoke in meeting. But, as was said at his funeral, he did not need to. His presence was an inspiration and a benediction.

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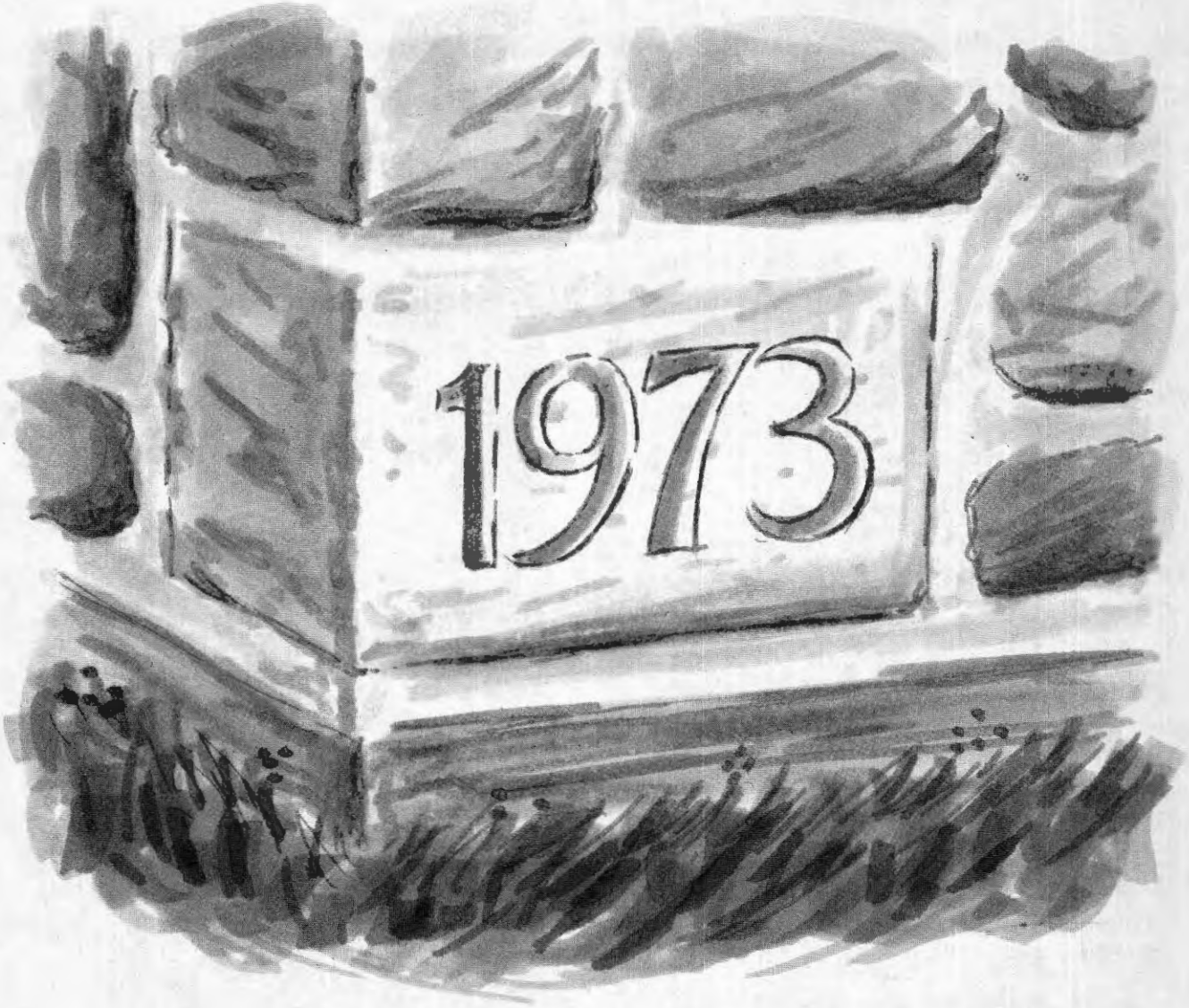

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