

January 1, 1973

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



"We desire to apply pacifism constructively . . . but we are clear that actions in this regard must be attempts to give concrete expression to love and must flow from a sense of religious responsibility and from a deep reverence for the will of God as revealed in Jesus Christ . . ." Faith and Practice of Philadelphia Yearly Meeting.



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January 1, 1973  
Volume 19, Number 1

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.)

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

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THE COVER PHOTOGRAPH, taken by Ted Hetzel who recently retired as head of the engineering department at Haverford College, is of the walk to the postoffice during the AFSC Annual Meeting, described on page 22.

## On the Growing Edge

FRIENDS IN ANN ARBOR, MICHIGAN, have researched and published 17 suggestions for correcting the state's pre-trial system. For their educational campaign they have produced a small pamphlet, *Toward Pre-Trial Justice*.

Their proposals include:

Require courts to review all jail inmates weekly to prevent lengthy pre-trial imprisonments.

Find alternatives for money bail (such as release on personal recognizance or third party release).

Substitute citations for arrest whenever feasible. The right to a speedy trial and the elimination of preventive detention and the professional bondsman are also called for. Groups interested in starting similar efforts in other states can obtain this handbook from Michigan Area Office of American Friends Service Committee, 1414 Hill St., Ann Arbor, MI 58104.

**A Vietnamese Cultural Fair has been touring churches and other groups around Austin, Texas, this fall.** "We want to make people more aware of the Vietnamese as people, and to get out more information about the war to people who are unsympathetic to the antiwar point of view," explains Merlin Rainwater, one of the fair's organizers and an active attender of Friends Meeting of Austin. The group's aim is to provide information that challenges people's assumptions about the Vietnamese people, the war, and America's role in it. The fair includes information panels on the Seven Point Peace Proposal, the history of the war, and Vietnamese cultural North and South; a slide show and talk; literature and woodcut displays; Vietnamese music; and the serving of authentic food. The group was inspired to put the fair together following a visit from members of the Union of Vietnamese in the U.S.

**The Louisville Tenants Union is beginning to see changes made in the local housing situation.** The Union was first organized when a blind elderly couple were ordered to leave their rented home. When they did not move fast enough to suit the landlord, he smashed their water main. Members of Louisville Meeting, AFSC staff and neighbors joined the couple to organize to protect tenants. The Tenants Union has published a handbook to inform both landlords and tenants of their rights, responsibilities, and obligations. It is now trying to influence expansion of plans for building low-cost housing units in the city and is joining the Legal Aid Society to fight a HUD order which would prevent the admission of very poor people to these units. When landlords are unable to finance measures to correct code violations in their buildings, the Union tries to help them obtain funds. "The objective is obviously to change conditions, and whether this can be achieved by organizing tenants or by helping landlords, it is an objective to which the Union is determined to lead the way in Louisville," says Quaker and AFSC fund raiser Bill Hayden. Dayton Regional AFSC continues to fund the program, and Friends in the meeting still give some oversight as the Tenants Union begins moving toward independence.



## How, in God's Name?

IT IS TEMPTING to begin this issue and the new year by asking questions about the future of Quakerism or by making and passing along resolutions about the Journal's role in that future. We will withstand the temptation, though, and instead express a more personal concern about what seems to be a lack of love or understanding or openness of and by Friends one for another.

The question we would like to ask is this: How, in God's name, can so many Friends be so unfriendly?

How can older Friends refuse to at least try to understand the needs of young people—and some not so young—to be invited, included and involved in substantive matters?

How can younger Friends tread so unfeelingly over the egos, values and sensibilities of older Friends without stopping to consider how *they* insist on being recognized as valuable, sensitive, unique individuals?

And how can other Friends, seeing these and similar conflicts in human relations developing, be content to stand along the sidelines and watch rather than offer to mediate, conciliate or at least communicate?

Do we believe that we *are* open and loving because that is what we profess? Don't we have to *be* and *do*?

Kenneth Barnes touches this question on a different, but related, topic in a recent Friends Home Service Committee pamphlet entitled "The Future of the Society of Friends." "The need," Kenneth Barnes writes, "is not for us to assert what Quakerism is, so that we can hold it up and say: Look, this is what it is and has been. The need is for us to transcend all definitions, all labels, everything that limits our becoming." How? By truly and honestly and continuously trying to be what we say we are.

In that spirit, why can't we Friends, who, like everyone else, desire rich and meaningful relationships with our fellow Friends as well as with our God, recognize that to have love abundantly we must give it in the same measure; to be understood we must be understanding; to have friends we must be friendly?

The answer that quickly comes to mind, of course, is that Friends do know those facts of abundant life. And indeed we do. Yet knowledge is only one part of a religious experience just as the mind is only one part of a human body. A person's total health—which might be called his or her spiritual state—is determined by physical and emotional as well as mental conditions. And it is in the physical and emotional relationships that Friends often seem to lack the love, understanding and openness that so many spiritually incomplete (Aren't we all?) persons are seeking.

Yet it is precisely the hope for a more complete spiritual experience that has drawn so many people to Quakerism. And because of Quakerism's relevance, simplicity and concentration on essentials, it is a hope that seems capable of being achieved. Certainly for many it is, but many others tragically find that their aborning hopes are in-

stead aborted, even in the midst of the most sincere professions of loving concern.

Thus, a poem from Barbara Reynolds, a contributor from Ann Arbor, Michigan, seemed to speak to this condition.

### Listen, Quaker

I was hungry for meaning and purpose in my life and you gave me—bread.

I was thirsting for righteousness and the Word of God . . . You gave me a cup of cold water and I thank you for it. I know it was all you had.

I was a stranger, lost in a confused world, homesick for the One who could still my restless soul. You gave me a bed.

When I was naked, stripped of my defenses, face to face with my divided self, afraid

You gave me one of your shirts and a pat on the back.

When I was sick with self-loathing and despair

You came to me and gave me words of encouragement.

I was in prison and you visited me. You said, "Right on!" and spoke of the need for prison reform and the need to change the system.

Quaker, Friend, when are you going to change *yourself*? When will you do these things for love of Me?

George Fox might answer that question with the same words he spoke to his parents in 1652: "Ye have no time but this present time . . ."

### Miscellany

✓In view of the heavy toll that our passion for winning exacts on us and our society, we should take a serious look at how we can cut back on our competitiveness. Not all societies base their social, economic, educational and religious intercourse on competition. An ethnic group living in the mountains of Russia, for example, has been shown to be almost totally noncompetitive. They not only experience a greater joy in living than most Westerners, but they are also healthier and many of them live to be well over 100 years old.

The Sermon on the Mount has a word for those of us who are devoted excessively to the pursuit of being the biggest, the best, the brightest, the fastest, the newest, the strongest and the happiest. "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on . . . Your heavenly Father knows that you need them all . . . Seek first his kingdom and his righteousness. . . . —Larry Kehler, in The Mennonite.

### To Be a Friend Is . . .

TO BE a Friend is to get rid of self in the knowledge that God is all, or to prove this fact, or "demonstrate it" as did the 17th century Quakers, thus gaining peace and happiness "which passeth understanding."

HANNA D. MONAGHAN  
Nantucket, Mass.

# The Wilderness and Men's Souls

by Floyd Schmoe

SOME TIME AGO a small band of Ishmaelites engaged in interstate commerce became involved in a notorious kidnapping case. They took the boy, Joseph, a shepherd, from his conniving brothers and sold him at a profit in the neighboring state of Egypt. Their real business, however, was entirely legitimate. The camels and donkeys of their caravan were carrying spices, balm and myrrh from the hills of Gilead to the dusty markets along the Nile.

Those Egyptians were like us. They were civilized—they wore shoes, they had chariots, they held slaves, and they had fleshpots. They needed the Balm of Gilead and they needed it badly.

And so do we, for like the ancient Egyptians we are too much inclined to weigh values in terms of material things. What we have, not what we are, too often determines the opinion we have of ourselves. The fabric of our civilization has become too heavily weighted with the stuff of things without enough increase in the moral strength of the warp to hold it together. It is becoming a shoddy blatant society in danger of falling apart from its own weight.

For a hundred thousand years man lived compatibly in and with the wilderness. He had no ax, no plow, no gun, no barbed wire, no atomic bombs, and he built no fences. He was to a degree predatory but he was endemic, not exotic. He belonged.

Then man became civilized. He ate civilization's foods, wore civilization's clothes, became bombarded with civilization's noises, polluted by civilization's air.

*Floyd Schmoe, a naturalist, author, lecturer, and university professor (retired), is a member of University Meeting, Seattle. Floyd has done international work with several Friends organizations, including the A.F.S.C., and has published numerous articles and books, which he illustrates himself.*



In the process, he moved too fast, rode too high, became too overcrowded. As his blood pressure went up, his mental stability went down. Gradually, he lost the contentment of belonging that uncivilized man had known. Today, our whole western civilization cries out for the Balm of Gilead. But can we rediscover peace when we can no longer find quiet? Can we find contentment when we can no longer find solitude?

Wise men have pointed the way to the answer. Christ went into the wilderness to meditate and to pray. David sang his psalms while tending sheep on the open range. Francis of Assisi wandered shaded paths and byways and preached to the birds and the beasts. Beethoven composed his finest sonatas while seated on a log in the forest; and Thoreau, Audubon, Burroughs and Muir re-created in their respective Waldens. In the wilderness there is quiet, peace and solitude.

Fortunately, there remain natural wildernesses on earth beyond the manmade wildernesses of frivolity, ignorance and mental sterility. There are the great open spaces of earth, the bounding—although not boundless—sea, the vast silent wilderness of the sky. And everywhere are smaller wildernesses closer at hand. These may be harder to find, but look for them in a quiet room, a kitchen garden or a vacant lot.

Man is related to wilderness far more intimately than to civilization. With the tree and the vine we have common need; with the bird and the beast we share common function. To all other men we are brother and sister. To regain our rightful place in the economy and harmony of nature, to restore our sense of belonging, we must recognize this kinship with the wild from which man sprang but from which we have grown too far apart. To save ourselves we must return to it, put ourselves in tune with it, come to terms with it. Nature will help us find peace and contentment; it will do us good.



Any man, no matter where he lives, can do this. We all live at the edge of the wilderness and are never far from the wild. Thoreau did "a deal of traveling without ever leaving Concord village." Fabre spent a long life studying the insect world of a vacant lot. Teale has written volumes of grassroot adventure in his orchard on Long Island. To feel the call of the great open space all you need do is sit on the beach and look out, or bend your head back and look up. And wonder. Any to whom even the sea and the sky are denied can find a silent room, listen to the quiet and look inward.

The secret is to hold hands with the infinite, to touch the naked breast of life, to associate yourself with miracles.

I do not believe in miracles as such, but every day I look upon the world and see miraculous things. The contradiction is only in words and definitions, for we confuse ourselves when we divide our world into "natural" and "supernatural." I believe all things of nature to be natural, therefore I do not believe in the "supernatural."

To me the wonders of nature are miracle enough. The movement of the stars in the heavens, the relationship of a proton to the nucleus in an atom, the conception of a new organism, the germination of a seed, the bursting of a bud, the smile of a child—they are all natural phenomena, yet miraculous, too.

To me, the divisions of the world into such categories as "organic" and "inorganic," "living" and "dead," "mechanical" and "manual" are misleading. An organism not alive biologically is nevertheless "living" in that it is creative, does not die, and has the ability to perpetuate itself. Take the biggest thing we know—the universe. Is it a purely mechanical thing operating under the strict and inflexible laws of nature, or is it a vast organism with every segment intimately related to every other and the whole a living, growing, breathing thing? If we must have definitions it can be defined either way, but I prefer to think of it as organic; an immense, complex organism, no less alive (and no more so) than the minutest atom or cell which is one of its component parts.

And if the universe is an organic whole, then earth, which is to the universe as a single organic cell is to a person, is a vital part of this huge organism and therefore organic itself. Dull and drab as it may seem geologically, it is actually amazingly warm and very much alive.

Earth, actually an infinitesimal cinder drifting in space, is to us humans the mother of life, the womb of creation. It is earth that gives life. And it is life that gives meaning to earth. Earth is the stage; life peoples it, animates the mask. Without life, earth would be like the moon, a lamp without light, a flame without warmth, a song without music.

So it is not only to save ourselves that we must return to harmony with our world—it is to save life, all life. And the first thing we must do, as all these words have attempted to say, is to recognize this interdependence of parent and offspring, this essential dependence of life to mother earth, and find again our natural place in the eternal economy of things . . . return Joseph to his flocks and let the Balm of Gilead do its healing chore.

## In the End

*A Meditation*

by Terry Schuckman

O Lord, in the end make me  
Humble, yet sure;  
Tender, yet not weak;  
Loving, yet not sentimental;  
Believing, yet not foolish;  
Wise, yet not impatient;  
Strong, yet not overbearing;  
Sensitive, yet not easily hurt.

Make me, Lord,  
Forgiving, yet not patronizing;  
Sure, yet not smug;  
Warm, yet not impassioned;  
True, yet not stilted;  
Tolerant, yet not accepting evil.

And, Lord, I would be  
Humorous, yet not derisive;  
Joyous, yet understanding sorrow;  
Confident, yet not complacent;  
Mature, yet not old.

Lord, make me  
Purposeful, yet open to Thy will;  
Vigilant, yet not suspicious;  
Modest, yet not withdrawn;  
Peaceable, yet not forcing my peace upon others.

Lord, I would be  
Courageous, yet not aggressive;  
Simple, yet not strange to my fellows;  
Orderly, yet not rigid;  
Rooted, yet free.

O Lord, make me more  
Godly, yet not pious;  
Make me an  
Instrument for Thy Good.

Thus will I become transformed,  
So that in Thy good time,  
I will become,  
In The End,  
That which Thou hast planned for me  
In The Beginning.

Amen!

# The Quaker Experience of Mysticism

by George A. Selleck

ARE QUAKERS mystics? This question, long debated in the Society of Friends, is acquiring new meaning because of the increased interest of many young people in mysticism and meditation. They turn to Friends with the hope that in our silent worship they may find a deeper faith. But what do we mean by the terms mysticism and mystic?

Rufus Jones spoke of mysticism as "the type of religion which puts the emphasis on immediate awareness of the Divine Presence." Thomas Kelly said that the central message of Friends is "the possibility of this experience of Divine Presence, as a repeatedly realized and present fact, and its transforming and transfiguring effect upon all life."

The mystical experience for Quakers has never been the experience of the "classical mystics," with their recognized steps and stages, described by Evelyn Underhill in her great book on mysticism. The Quaker experience has been much simpler, and Friends have been loath to establish rules for procedure.

Thomas Kelly urges us to remember that "the energizing, dynamic center is not in us but in the Divine Presence in which we share. Religion is not *our* concern," he says, "it is God's concern. The sooner we stop thinking we are the energetic operators of religion and discover that God is at work, as the Aggressor, the Invader, the Initiator, so much the sooner do we discover that our task is to call men to be *still and know*, listen, hearken in quiet invitation to the subtle promptings of Divine . . . God is the Seeker, and not we alone."

If this is what we mean by mysticism, there are at least four types of experience common among Friends that may be called mystical and Quaker.

The first type comes in connection with the common daily practice of meditation and prayer, not, of course, exclusively a Quaker practice. Douglas Steere has described meditation as a voluntary act in which the mind, out of the infinite subjects for thought, deliberately chooses not to flit over the world at large but to *think on these things*. To center down he suggests that we meditate upon an event in the life of Jesus, or upon the end and purpose of life, or upon a particular present need. These "spiritual exercises" may lead us on to consciousness of meditating in the presence of Another, and be preparation for the deeper experiences of prayer. And there may come a time when we realize that, although there have been elements of conscious guidance in prayer, "in its deeper levels it becomes a simple, loving response to the creative love of God, and the pray-er may be taken far beyond where he has guided the prayer." In his

*George Selleck has long been involved in Quaker service and was director of A.F.S.C.'s New England Regional Office's Interfaith Seminar program. Now, living on Nantucket Island with his wife, Florence, he is writing a history of Friends in Boston.*

*A Testament of Devotion* Thomas Kelly wrote, "We may suppose these depths of prayer are our achievement. . . . But . . . it misses the fact that this inner level has a life of its own, invigorated not by us but by a divine source. . . . We pray, and yet it is not we who pray, but a Greater who prays in us. . . . We are *joyfully prayed through*."

A second type of Quaker mystical experience where the individual sets the stage occurs in the unprogrammed meeting for worship.

Here again at the beginning of worship there is usually a voluntary phase when we consciously decide to meditate on a topic appropriate to worship—A Bible verse, a passage from a devotional book, a prayer for a friend in need. One Episcopal clergyman who frequently attends Quaker meeting said he always went through the Episcopal service in his mind. The real significance of preparations and conscious ordering of ideas as Douglas Steere points out, is found "only when this inner ordering has dropped into the background," and "we are swept up into the presence of the Listener himself." "There are times," wrote Rufus Jones, "when the hush and silence, with no appeal to the senses, and with nothing outward to stir emotion, low breathings of a divine life are clearly felt and the entire group is fused and baptised into one spirit. . . . These are times when the soul feels its real powers and when the possibilities of life are discovered, and they make the ordinary performance of religious service seem, in comparison, poor and dry."

These first two types of experience come because of something that has been *initiated by us*, something we did to bring ourselves to the place where God may take over. The next two types of mystical experience, however, differ in that they do not derive from any effort or intention on our part.

The third type of mysticism involves a sudden awareness of God or of a new meaning in life. Usually, but not always, it comes to a person who has already been seeking to know God. But this comes as a new flooding of light and meaning, and usually on a much deeper level. "It is not a seeking, but a finding," writes Henry Nelson Wieman in *Methods of Private Religious Living*, "not striving, but attainment." It is "the experience of discerning how things which were made for one another fit together."

Rufus Jones records a mystical experience of this type when he was in the French Alps shortly after his graduation from college. "I was walking alone in a forest," he wrote, "trying to map out my plan of life. . . . Suddenly I felt the walls between the visible and the invisible grow thin and the eternal seemed to break through into the world where I was. I saw no flood of light, I heard no voice, but I felt as though I were face to face with a higher order of reality than that of the trees or mountains. . . . A sense of mission broke in on me and I felt I was being called to a well-defined task of life to which I then and there dedicated myself. I was brought to a new level of life and have never quite lost the transforming effect of the experience."

Such an experience comes not through worldly wisdom nor by means of any intellectual effort. It is a pure gift.



The last of the types of mysticism to be counted typically Quaker is one that Wieman rejects as "worthless"; namely, what he calls "inner conviction" or "inner light." It is easy to understand his rejection for, as the early Ranter movement in England and America showed, it can lead to extravagant ideas and actions if each person follows the vagaries of his own impulses. For the early Quakers, however, the light within was never wholly individual. It was for them the same spirit that spoke through the Scriptures, as well as through the Quaker group. Thus, any leading that was contrary to scripture or to the leadings of the group was suspect. Whereas the leadings of the Ranters sent them off in many directions, the leadings of the Light among Quakers were felt to bring them together into a unity, for they were all seeking one thing, to discover the will of God and to obey it. The inward light to which the Quakers appealed was not a different light for each individual, but the one true Light "that lighteth every man that cometh into the world." The sense of participation in a common religious experience created a strong and abiding sense of community. A common phrase in early Quaker writings was "one another."

As one reads early Quaker history one is struck by the faithfulness of those who felt called to carry the message of truth to foreign lands. Often they resisted for years, but finding no peace in their souls, they finally yielded and obeyed their inward Guide.

But one need not turn to ancient history to find such experiences, for there are many persons today who faithfully try to follow what they consider to be the voice of God. One Friend was led to organize a peace demonstration. She felt that she could not escape it and still maintain her integrity of spirit. Another Friend has said, "You don't get a concern. A concern gets you. You can't escape." However, this experience of inward guidance comes only to those who act upon the guidance given them. To put one's own will first means that the inward guide will fade away. We must be obedient when the guidance comes, if we value the Divine Presence. This is the true basis of Quaker social concerns.

Does the mystical experience reveal new truth? If God reveals himself directly, what need do I have of the Scriptures or any of the revelations of the past?

"The greatest danger from mysticism, and there are dangers," Rufus Jones replies, "is just *this* of becoming relatively detached from the experience of the race, the illumination of the great revealers of the past. . . . The sane mystic . . . does not foolishly conclude, because he has a vision of God, that 'the glory of God in the face of Jesus Christ' is outdated and unnecessary, any more than the artist, with a gift of his own, concludes that he had no need of the inspiring guidance of the old masters. . . . Mystical religion, instead of making the soul independent of Christ and of earlier revelations, rather insists that every hint of the Divine meaning that has come in any age, through any person, is precious, and that the supreme unveiling of the nature and character of God, the highest exhibition of the range and scope of human possibility in the person of Jesus Christ, is unspeakably



Fire in Vietnam, Peter Fingesten

important for anyone whose main concern is to be a son of God. This religion of first-hand experience is not a substitute for Christianity; it is Christianity alive and vocal in personal experience and in individual love." And Rufus Jones adds, "No one who neglects the unfolding of the will and purpose of God in history and in Scriptures can ever make up for this neglect by stressing his claim to be the recipient of private revelation. No one can break the organic connection with the spiritual movements of the past and confine himself to his thin channel of supplies, without suffering loss."

No definition or discussion of mysticism, therefore, including the words of this article, can ever be satisfactory. At its best it always misses the vivid reality of a genuine mystical experience of God's presence and guidance. No dry, congealed words can ever be substituted for the live pluckings of the heart or for a palpitating human experience which may flower into an endless variety of forms and types. There is a mystical element in all religion whenever it is first-hand, alive and vital.

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*The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.—EDWIN CONKLIN*

# A Quaker Portrait: Marjorie Sykes

by Martha Dart

HIGH in the Nilgiri Hills of South India nestled into the side of a steep hill there is a small cottage, charming in its simplicity and beauty, built with rocks from the surrounding land. Quakers from all over the world follow the path down the hill and through the terraced fields to its door. And there they find Marjorie Sykes, English-Quaker-Gandhian and Indian citizen; tall, slender, gray hair pulled back in a bun, sparkling dark eyes and a radiant smile, ready to share her home, her daily life and herself with her visitors.

Marjorie's life is a very disciplined and ordered one, but she draws each of her visitors into it simply and lovingly. Guests may find themselves weeding in the garden, drinking in the beauty of the surroundings—the tea plantations on one side, Marjorie's garden terraced up the hill, with tall eucalyptus trees even farther up, and a breathtaking view out over a green and red-brown valley below, the air fresh and fragrant. Or they may help har-

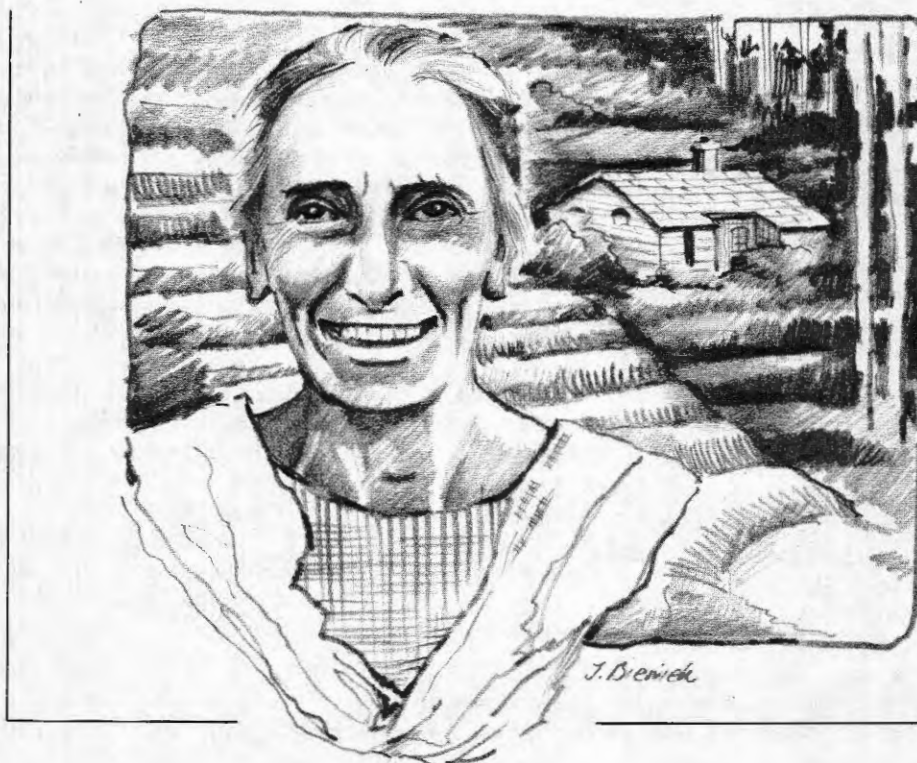
*Martha Dart, former counselor at the Center for Continuing Education in Claremont, California, is resident director at Davis House in Washington, D.C., with her husband, Leonard. The Darts have a special love for the spiritual and national qualities of India, having spent considerable time there, and are members of Claremont, Cal., Meeting.*

vest potatoes at sunset before going in to Marjorie's cozy kitchen, snug and warm on cold evenings from the cooking fire on the hearth, Indian style, where she cooks delicious vegetarian meals and serves them by lantern light. She has no electricity and carries all her water from her own well. Friends with sufficient "puff" to climb back up Marjorie's hill may accompany her on errands to downtown Kotagiri or on a special walk through the forest or a climb to a spectacular view, perhaps with a picnic lunch.

Many Friends know Marjorie Sykes as editor of the Friendly Way, "a quarterly newsletter about the thought and activities of Quakers and their friends in Southern Asia," and through her efforts to keep scattered Friends in Asia in touch with one another and make sojourning Friends in India feel part of a Friendly family. But Marjorie is also a gifted writer, teacher, speaker, translator, and reconciler.

She first came to India in 1928 at the age of 23. After more than 30 years of teaching in various parts of India, including Tagore's international university at Santiniketan and Gandhi's ashram at Sevagram where she was in charge of teacher training in Basic Education, Marjorie moved to Kotagiri in the Nilgiri Hills to experiment with growing her own food and having family-size training camps for students, village leaders and peace workers.

Her camps are a remarkable combination of freedom and order—freedom to browse among her books, to have spontaneous discussions, to hike over the hills, to relax in the sun during free periods; but also the expectation of an ordered day—rising early and helping with the chores before breakfast, each doing his share of the cooking and cleaning up, work in the garden, regular classes.



*"The flowers of unselfish living may be found growing in other men's gardens and . . . rich fruits of the Spirit may be tasted from other men's trees."—  
Marjorie Sykes*

Drawing  
by  
John  
Bieniek



Marjorie Sykes is a vigorous, forceful, dynamic person—unusually articulate, with a keen, penetrating mind, a sensitive spirit and deep spiritual resources. She is constantly called upon to travel all over India to give help and advice in a variety of concerns, and yet she takes time to know individual people of all ages and stations in life who seek her out or whose paths cross hers.

One young Friend tells of a time when as a recent college graduate she came to South India on a fellowship, and having been impressed with something Marjorie had written, wrote to tell her so. A few days later Marjorie appeared on her doorstep, visited with the four young people there, subsequently stayed for supper, and later as they all sat on the floor, Indian style, talking, Marjorie, weary from her travels which were usually simple third class train accommodations, curled up on the floor and went to sleep in the middle of a sentence (her own sentence!). This young Friend said she had never felt more complimented. Early next morning, they all had a meeting for worship on the roof before Marjorie went on her way. Years later this same young Friend remembered Marjorie's ministry that morning.

When Marjorie speaks in meeting gently and quietly, quite in contrast to her usual vigorous speech, one feels sure that her message has come from the Source. Young people love Marjorie, and many of those who follow that path to her door are young seekers from all over the world who have heard by some grapevine or other that here they will find that simplicity and emphasis on essentials for which they have been searching.

Marjorie possesses a great deal of what Evelyn Underhill has referred to as the "power of being outwardly genial and inwardly austere." Charming, full of fun, accepting—a delightful companion, Marjorie, nevertheless, quietly and unobtrusively lives what she believes in—a life of simplicity and self-discipline. She rises at five-thirty in the morning (does not expect this of her guests!); often writes until time to prepare and eat her breakfast; works hard in her fields (her only help, one gardener); and deals with the many concerns that come her way with each daily mail. She makes her own clothing by hand with tiny, neat stitches; keeps only those possessions that are necessary; travels third class by train all over India with a bedroll under her arm, a knapsack on her back, and a brief case in hand. As Marjorie travels she works constantly, writing and translating—perhaps some of Vinoba Bhave's work from Hindi into English (Marjorie is especially fluent in Tamil and Hindi and also knows Bengali and French. When asked what other languages she had up her sleeve, her eyes twinkled and she said "Yorkshire"!)). She has also translated some of Tagore's work from Bengali into English. Her *Three Plays by Tagore* is especially well known.

Marjorie has a deep appreciation of Indian life and culture. Perhaps her attitude toward the spiritual traditions of India can best be expressed in her own words, in her essay on "Friends and World Religions" in *Sharing Our Faith*, published in 1959 by the Friends World Committee for Consultation: "We all know the fruits of the Spirit, and recognize the beauty of holiness in our

own ancestral tree. . . . The flowers of unselfish living may be found growing in other men's gardens and . . . rich fruits of the Spirit may be tasted from other men's trees. They spring from the same Holy Spirit of Truth, the same seed of God, whose power moves us through Christ."

Marjorie Sykes has had a distinguished career, but that is purposely only touched on here. Her greatest contribution is her personal impact on those around her—what she is, the way she lives her life and the transforming power of her spirit.

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*No, the hand of Yahweh is not too short to save, nor his ear too dull to hear. But your iniquities have made a gulf between you and your God.—ISAIAH 59; THE JERUSALEM BIBLE*

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## Awareness

RIGHT ACTION, I have come to realize from personal experience, flows out of a sense of oneself, an awareness of self created and guided by God. But the continuing problem is to find oneself underneath the layers of false action we adults pile up within ourselves.

One way to approach the problem is to ask for direction and then faithfully to follow the leadings. Mysteriously, the tangled web of falsity which ensnares the soul will unwind, allowing a person to develop a deeper and deeper sense of himself. Or consciousness of self may come suddenly, producing instant joy and relief and instinctive self-recognition. Regardless of whether discovery is gradual or rapid, a person who finds oneself is never the same again.

One change is that all relationships take on added dimension. Feelings, words, thoughts increase in vibrancy and timbre and penetrate deeply into one's consciousness. The feelings and thoughts of others no longer bounce against a wall at the superficial level. Now they make deep impressions and produce deep responses. Functioning from within is refreshing, exhilarating, tri-dimensional, compared to the tiring flatness of living from the surface.

When a person is functioning from deep within himself he is interested in asking, "Who are you?" "Who am I?" "Who are we?" The answers are not only heard in words and seen in actions but felt internally. One might call it sensing the perfume of another's soul.

During this communication the persons cannot define who the other is, but they know each other, and knowing, they hold each whole in the heart. Pride, that sentinel of self-defense, disappears because each is equal and pride is not needed.

Neither feels a need to do something to please for he is someone and is therefore loved.

Is this not what God does? Does not God hold the whole person permanent and indestructible within Himself? And does not God love for no reason at all, except that the individual soul exists? Is that not how we, too, should love, and in so doing bind ourselves closer to God and to His offspring, our fellow man?

JOYCE POVOLNY

## Life, Racism and the Will of God

by Robert F. Tatman

IT'S PRETTY CLEAR to anyone with half an eye that the most pressing problem in the world today is racism. *Racism*—the system of thought that allows one group to see itself as inherently superior to, and different from, another group. It separates black and white, Americans and Russians, capitalists and communists, Japanese and Koreans, men and women. It causes one small group to accumulate huge profits at the expense of everyone else and then to defend that accumulation on the grounds that the people they are depriving depend on them for jobs. It admits into previously sane arguments based on very real differences an element of insanity, of hatred. It rationalizes the dropping of millions of tons of high explosives on someone else's land and defends that action by claiming that the people whose land it is must be defended from themselves. Racism is what I find myself combating.

I think the problem takes many forms among Friends. I see it disguised in liberal rhetoric, reflected in our concern for property, expressed in feelings that Friends are the only ones we can trust. But how to fight it? It's not an overt hatred. Hatred operates on the same emotional level as love, and hence is readily susceptible to it. (The Buddha commented 2500 years ago, "For hatred does not cease by hatred; hatred ceases only by love—this is an old rule.") But racism, this not-quite-hatred and definitely-not-love, is far more difficult, far more insidious to counter. Especially when it also comes disguised in traditional Friends testimonies.

Do Friends really want to do anything about racism? Are we willing to give up our materially privileged status in society for the greater spiritual privilege of citizenship in the kingdom of God? Consider the Committee for Community Involvement of Philadelphia Yearly Meeting. It has a budget of about \$20,000, two fulltime staff persons, a small committee of dedicated if confused and uncertain Friends. Actually, it could use a staff of at least six, a budget of \$50,000, and a lot of other things the Yearly Meeting isn't about to provide. As a matter of fact, any effective action, because by definition it will make Friends uncomfortable, tends to be vetoed or defunded (at least during my period of employment by the committee). If you even try to act effectively, you are promptly—and effectively—stopped.

And it's not just one committee. It's the whole specter of racism. Whenever you try to speak to or about it, whenever you try to bring people together, particularly the oppressed and the oppressors, the threat of dispossession makes the ones who "have" so wary, so uptight, that the ones who don't "have" reflect this uptightness and no interchange on any meaningful level takes place.

(Robert A. Tatman, a member of Merion Meeting, Pa., served in 1972 as acting director for the Committee for Community Involvement of Philadelphia Yearly Meeting.)

The problem of racism is so pervasive that you can't clearly see where to begin to attack it. We bounce around the edges, stabbing futilely with wooden swords but never daring to strike more deeply. Why? Because we who are trying to change things really do not want to change ourselves. I like my comfortable middle-class existence. I know I consume too much, on needless grounds, with money that doesn't belong to me. We all do. But I was brought up that way. And when I see young blacks indulging in superconsumption at the same time I am deliberately trying to live in semi-poverty (in itself a middle-class trip), I tend to get subliminally angry (and sometimes not so subliminally). And that is racist. And I *know* it's racist and it still isn't any easier to cope with.

At times I console myself with the thought that I have 50 or 60 years left in which to try to make some real impact. Then I look at the estimates that give the earth barely 20 years before pollution becomes irreversible, and I begin to panic. Then just when I'm at my lowest I remember that God, is, after all, entirely capable of intervening. He has often done it in the past. There is so much work to be done—ways to be found of living with each other, of living with the environment, of exploring all the myriad potentialities of the human race—that I don't really imagine that God would let us die off. There's too much good in the human race for Him to allow that.

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### I Can't Help It That I Was Born This Color

I mean, this is just the color I am.

I didn't choose it. In fact, I didn't have one thing to say about it.

I was just born this way.

So I would appreciate it if you would take a good long look at me—even stare at me if you want to—until you get used to seeing this color and it no longer arouses your curiosity.

Then I hope you can get on with the business of thinking of me as a person rather than as a member of a certain race.

The color I am really isn't that important, is it?

I mean, aren't all people brothers and sisters? Aren't we all children of one Father? So our color really doesn't matter that much.

I know, too, that I am a member of a minority race—most people in this world are darker than I am. But I hope you won't let it make any difference between us. I just happened to be born white.

BARBARA JURGENSEN

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Intensity of suffering is linked with intensity of life, with the expression of personality. To refuse intensity of life, and to refuse personality may be to mitigate pain. . . . His own suffering is relieved when a man begins to experience sympathy with another. Most of all, perhaps, suffering is vanquished by contemplation of the cross.—NICOLAS BERDYAEV



# My Redeemer Liveth

by Candida Palmer

FAITH, like hope and love, looks for consummation as well as affirmation.

The simple affirmation of faith—"Lord, I believe; help thou mine unbelief"—is very moving, very convincing. Historically Friends turned away from *I believe, I believe*, and from the ultimate symbolic consummation of faith in the Host. They thought they had a better corner on revelation, a direct relationship instead of a symbolic one, worshipping God "in spirit and in truth" only.

Today we see a renewed reaching toward symbolism, a testing of new forms, new channels for faith and for making faith believable. (That is different from the *testing* of faith, which is the story of Abraham, and Isaac, and Jacob; of Jesus, of Peter, of Paul.)

To empathize readily with today's yearnings away from our stark historic posture of no go-betweens or in-betweens, one must perhaps have experienced close spiritual kinship with persons to whom ritualistic acts not only symbolize but are offerings of total prostration—consummation at the deepest level.

It is not good enough to say ritual is empty (as too often it is) unless we can affirm our Quaker beliefs to be filled by, and filling of, our simple forms (as often we cannot).

To be dogmatic on one point—when Friends begin casting about for all kinds of experimental forms that will lead to more meaningful religious experience, there is a need left unfilled by our traditional meetings for worship. There is an experience of vacuum.

No guarantee ever comes with new forms of worship. There is no guarantee that ultimately they have more substance. Faith, however, does look for consummation and for an ever-renewed affirmation.

The Book of Job is an interesting case—personally and scripturally. I find myself repeatedly chasing down performances of Handel's Messiah only to hear one aria that is often omitted—"I know that my redeemer liveth," from Job 19:25. (Somehow I avoid buying myself a brilliant recording; it seems I need to keep finding it, new, different, never captured.)

If the aria is difficult technically, the words are obscure in meaning; the original text is corrupted, and scholars have not figured what was intended. Besides such textual corruptions, the Book of Job contains later embellishments (all the Elihu passages), added to make Job more acceptable and to facilitate an easier channel to faith.

When Candida Palmer replied to a questionnaire asking her position, vocation, or profession, she listed the first as housewife and mother, the second as ministry and a "voice in the wilderness"; the third, writer, mainly of junior fiction.

When reading all of Job, omitting the beloved consummation, "I know that my redeemer liveth," and the parts scholars agree to be later apologia, what is left?

The answer is, *all* of Job and his deep, direct relationship to God, even if the total as we have it in the Bible now makes for more artistic expression. Job's faith, ultimately tested, comes through consummate, "in spirit and in truth." As in chapter 42:5: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

## The Appropriate Response

FROM a Pendle Hill release on autumn courses:

"And finally, art imagery can teach us to become at home with the many appropriate responses to the world we live in, whether to mourn properly the tragic . . ."

"Appropriate," "proper"—two small words to teach us how to contain the immensity of life!

"To mourn properly the tragic . . . Appropriate response to the world we live in . . ."

We would commit mass suicide were it not that human brains cannot comprehend the atrocity of mass murder perpetrated on mankind in this century. Mercifully our sensibilities have been dulled by the endless news of human disaster throughout the lives of all of us.

Dullness then, is an "appropriate response to the world we live in."

Towering rage is another.

The old Hassidic rebbe crying out to his Lord in rage for the unspeakable suffering of his people . . .

The tortured soul of a wife or mother rising in a rage of agony . . .

Torn and bleeding from the loss of a dearly beloved, the leap from the roof to end life and suffering . . .

Mortally wounded by personal tragedy, a turn to the job on hand, housecleaning, feeding the dog . . .

Who but the Lord knows all the responses of human beings to the tragic? Who but the Lord, or the compassion of a friend, can ease the grief, can help us back to living?

Compassion, one of the big words we live by. Never can small words teach, help, make us "feel at home" in the immensity of the human tragedy.

Small words reduce the scale of life, confound by their simplistic solutions, take the dignity out of the devastating experience of our losses.

"To mourn properly": a picture comes to mind of an Indian, an Arab, a Bangladesh, an Ibo woman marching to nowhere, her entire belongings balanced on her head, her wide-eyed children around her knees.

We have taught the Vietnamese how to live and die. Shall we now teach them how to mourn their dead?

Neither the ocean of human tragedy nor the small drop of personal loss can be contained, measured and reduced in size to our mediocrity of propriety, adequacy, pre-empted emotional response. Were it otherwise, would we be living human beings?

"It is in vain to affirm that which the heart does not confirm."—Aleksandr I. Solzhenitsyn

ROSE WARDLAW



### Will It Matter?

#### Dawn

At day's first dawning  
A man is born.  
Enters Screaming!  
Lifetime of promise?

#### Morning

The morning sun shines  
On childhood's days.  
Cries of joy!  
The world before him?

#### Forenoon

Youth's too swift passing.  
Sighs of passion.  
Game of life  
At its beginning.

#### High Noon

Man works exulting,  
Struggles fiercely.  
Noon-day sun  
Still bright with promise?

#### Afternoon

Man's work now wearies.  
Night approaches.  
Thoughtful hours—  
Is this all there is?

#### Twilight

Work's struggle ceases.  
Twilight deepens.  
Ponder man,  
Has it been worth while?

#### Night

Man exists whimp'ring  
Asks one last question.  
"Will it matter  
That I was?"

KINGSLEY BISHOP

### Three Sedoka

Red roses, I said,  
But wait! not one red but six  
Glorify my table top.  
How subtle are hues!  
Infinite the slow gradings  
Between blood-red, palest pink.

Why should meaning speak  
From the moved airs of music?  
Vibrations of string, reed, drum?  
How without words speaks  
Sound to the innermost ear  
Telling of eternal things?

I cannot conceive  
The shape, form, aspect, powers  
Of the angelic orders.  
Rilke tells of them  
And I too know that the world  
Is angelled, ordered, unguessed.

FREDERIC VANSON

### Fable: 1972

Dividing up the universe  
the Eagle and the Bear  
extolled co-operation  
by land and sea and air.

but all the lesser creatures  
of the forests, groves and glens  
crouched apprehensively within  
their burrows, nests and dens,

and what they heard was bombing  
and what they felt was dread,  
in spite of all those cheering words  
the Bear and Eagle said.

BONNIE DAY

### Viewpoint

Lord, I hurtle down the free-way  
and miss the sores of the inner city  
and the suburban slums.

I see the world  
through a tinted windshield.  
Perhaps that is why  
you rode a donkey  
into Jerusalem.

Help me  
to slow down and see.

ROBERT HALE

### Unseen Hands

Love is a carpenter  
fashioning doors  
in walls that divide  
one man from another

ELAINE T. BLOUNT

### Benison

As I was lying on a rock  
Very near the sea  
An infinitesimal speckled crab  
Edged out and looked at me,  
Upraised a green and scarlet claw  
And looked me in the eye.  
"May fortune treat you well," said he.  
"To your good health," said I.  
And then crab went along his way  
To play a valiant part  
And I, left smiling on the rock,  
Let life fill all my heart.

JEAN LOUISE ROSS

### Crisis-Filled Moments

God,  
we thank You for the hard times,  
too:

the flying trips to the hospital,  
the hours of anxious waiting,  
the quarrels,  
the quandaries,  
the trials,  
the troubles,  
for the crisis-filled moments  
have also been Christ-filled moments.

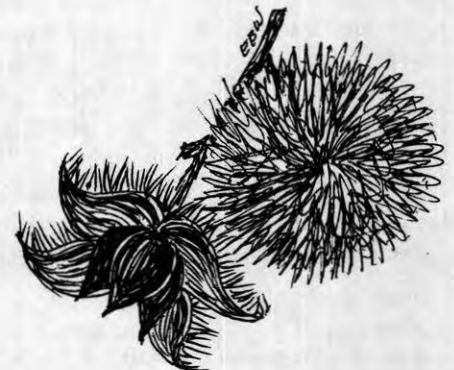
ROBERT HALE

### Alpha and Omega

My desire beats against the window  
Of my soul  
Like the wings of a frantic dove  
Who, when it falls exhausted,  
Leaves the pane unmarred, unmoved  
—The same as ever.

O Mysterious One,  
I did not perceive  
That despair and faith are alike,  
And,  
That in the grave of desire  
Lies the cradle of knowledge.

JOYCE POVOLNY





### Wellspring

My spring is small  
and buried deep  
beneath the dust  
of self's ambiguous  
and petty personality . . .

But it is vital,  
longing desperately  
to overflow  
the banks of my life  
with its joy.

Courteously restrained  
as I accomplish  
my little tasks  
nevertheless, eventually,  
it surges into being.

And I am  
Blessed by God  
Who is Light, and joy,  
and the unfailing Source  
of my spring!

POLLYANNA SEDZIOL

### Basics

Flower on a stalk,  
African Violet,  
talk!

Tell me  
how to bloom  
up and outward from the center  
letting the peripheral  
used-up leaves  
fade and slough away.

Tell me,  
flower lifted to the light of day,  
what do the roots say?

JEANNETTE S. MICHENER

### Moment in Meeting

Butterfly, white, unmarked, small,  
Came to rest on thrusting twig.  
Below, leaf fell to the ground.  
All encompass all—  
Sun, butterfly, leaf, earth.

JEAN LOUISE ROSS

### To Those Who Read This

Between us there can be no touch of  
skin,  
no interacting look, no shy exchange  
of subtleties which lie beyond the  
range  
of words. We meet more formally  
within  
the letters and the lines. We share the  
sense  
of meaning, not an incorrigible  
reaction to sense data where rubble  
of raw feeling builds a distorting  
fence.

Our ecstasy is a remote sensation,  
the pleasure of a meter or a rhyme,  
and you and I who meet through  
publication  
not in the same place nor at the same  
time  
enjoy the sharp austerity of thought  
where silent possibilities are brought.

TERENCE Y. MULLINS

Photograph by Steve Anderson



## Reviews of Books

**The Northern Ireland Problem: A Study in Group Relations.** By DENIS P. BARRITT and CHARLES F. CARTER. 2nd edition. Oxford University Press, 1972. xxviii + 176 pages. \$2.95 (paperback)

**Orange and Green: A Quaker Study of Community Relations in Northern Ireland.** 3rd edition. Brigflatts, Sedbergh, Yorks., England: Northern Friends Peace Board, 1972. viii + 71 pages. Available from Friends Book Store, 302 Arch St., Phila. 19106. \$1.00

THE SENIOR AUTHOR of these two works is a Friend who is the executive of the coordinated social services of Belfast, Northern Ireland. He is also a native of Belfast who knows both his city and the whole island intimately. Thus, his two books have been accepted and valued by both partisans (*Orange and Green*) and those working for reconciliation as the most constructive statements available on this strife-torn area of the United Kingdom.

*The Northern Ireland Problem* includes a picture of the province's social situation as the authors wrote it in 1962, just as the area was recovering from a

wave of violence. In this second edition, they contrast that rather hopeful impression with the disintegrating situation of the past four years of civil war, a period in which more than 600 people have been killed. Barritt and Carter give a vivid sense of what divides the one million who identify themselves as Protestants from the one-half million who call themselves Roman Catholics. They trace this out in terms of contrasting views of history, fantasies about each other's religious organization and practices, social relations, segregated educational institutions, discrimination in employment and housing, political and legal maneuverings, trade union biases, and leisure-time activities. In effect, they make a tremendous case for the separation of church and state and for non-segregated schools, housing, and employment. Both in 1962 and even more in 1972, the two ethnic groups know little that is accurate about each other. "The first change needed is that both Protestants and Catholics should be willing to learn more of the other's heritage and beliefs." They call for the reconstruction of Northern Ireland's

constitution "so as to entrench the position of both communities, and thus to ensure basic human rights," something not hitherto the case.

Because the other book, *Orange and Green*, is a shorter and more popular statement, it has had wide dissemination among thoughtful groups in the British Isles. The new edition has been completely revised throughout to include relevant data on the developments of the past three years. Its chief chapters set forth as succinctly as possible the "bones of contention," the efforts being made at bridgebuilding, pacification, and reform, and the apparent possibilities for the future. The authors place their faith for the future in the "thousands of reasonable and fairminded citizens [who] . . . live with their extremist fellows. . . . Both Catholic and Protestant are Irishmen, and they deeply resent—as do the Welsh and the Scots—any suggestion that they are, or should be, English." These will be the Irishmen who will eventually prevail. It is they who are interested in the implementation of "British standards of justice and fair play" so long denied to the Green minority.

These two books reflect in printed form the courageous work of reconciliation being done by Barritt and his as-



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sociates in the midst of Belfast during this whole recent period of violent confrontation.

ALFRED MCCLUNG LEE

**Chain of Friendship: Selected Letters of Dr. John Fothergill of London, 1735-1780.** With introduction and notes by BETSY C. CORNER and CHRISTOPHER C. BOOTH. Belknap Press of Harvard University Press, Cambridge, Mass. xxiv and 538 pages. \$20

JOHN FOTHERGILL, 1712-1780, was a Quaker physician who practiced in London. This book consists of 203 of his letters, with a biographical introduction and very illuminating notes. The letters show that Dr. Fothergill was a successful physician, had broad interests, was deeply religious, and displayed wise humanitarianism.

Though highly esteemed among Friends, he almost never wrote the words "God" or "Christ," preferring "Providence," "superior wisdom," or "the gracious regard of heaven." He thought that "the account of the deluge contains as many things untrue as true." He knew the scientist and deistic theologian Joseph Priestley. Geological evidence that the formation of the earth was a very slow natural process impressed him.

The editors, non-Friends, occasionally err: the London Meeting for Sufferings was not the executive committee of the Yearly Meeting, and Quaker ministers did not go on "circuit duty." At least one letter of considerable interest is, inexplicably, only mentioned in a footnote. But the volume is the worthy result of much painstaking labor. The letters give the authentic flavor of 18th century Quakerism as no fictional account ever can.

RALPH H. PICKETT

**Making Peace.** By ADAM CURLE. Tavistock Publications. Distributed in the U.S.A. by Barnes & Noble. 301 pages.

ADAM CURLE'S BOOK, *Making Peace*, is of special importance to Friends. Written by a Friend, it is in harmony with a Quaker philosophy of human relations.

The book is at once a theoretical construct of ambitious scope, an anecdotal case study of specific conflicts in great variety and a handbook to guide the conciliator, whether a meeting clerk, a marriage counselor or a "private diplomat."

The theoretical formulation comes first in the introduction and is much simpler and easier to understand than

the other bold theoretical systems that have burst into the limelight of conflict theory in the last ten years. It also is down-to-earth, practical, experimental.

Adam Curle is looking to the thread of peace and unpeace that runs from the inner soul, throughout the family, through the community, through the nations and, as he says, perhaps in the future even to the planets.

Adam's analysis gives a complex pattern, stressing the interconnections as well as the contradictions of internal and external peace. He shows that one man's peace may be another man's war. When the structure of society creates a conflict of interest between "topdogs" and "underdog," peace in the minds of persons in power is exploitation to those with no power.

A fascinating series of case studies, most from the author's own experience, are told with a compact and lucid style. They provide dramatic examples to illustrate the categories of "unpeaceful relations" put forth in the introductory theory.

In part II, Curle's treatment of confrontation and conciliation is perhaps the most important part of this analysis for Friends. Adam says that in an unbalanced situation, where society is so designed that one group has power and another very little, peacemaking must mean assistance in breaking out of this relation before any real conciliation can take place. This process may increase rather than decrease tensions and potential for violent conflict, but is none the less necessary. If one accepts this fact, one can then work toward making the confrontation as constructive and nonviolent as possible.

Adam Curle is a person with skills of cultural anthropology, social psychology, developmental education, conflict analysis. His personal mission to find peace with justice leads him to push the boundaries of these disciplines and test them in practical down-to-earth involvement, whether it be in working with students to renovate the curriculum of the Harvard School of Education, or joining a Quaker team whose purpose was to help bring peace in Nigeria. His practical peace message to each of us comes through in these final words:

"But I hope that the diversity of these case studies presented here, and the variety of approaches to the alleviation of unpeaceful relations, will suggest that we are never completely powerless. There is something each of us can do, and in doing it we may (as Maslow would maintain) reach the next stage in

our psychological development, becoming human beings more free, because less fearful and constrained, more altruistic because we see a purpose to our altruism. In this context, as frequently in religious or philosophical writing, the implicit themes of freedom, love and peace are inter-woven—the triad upon which our happiness and survival depend." (p. 275)

C. H. (MIKE) YARROW

**Then Joy Breaks Through.** By GEORGE A. BENSON, M.D. The Seabury Press. 139 pages. \$4.95

THIS LITTLE GEM takes us through the psychoanalysis of a 19-year-old girl, who initially complained of chronic depression, while her family was climbing the walls because of her delinquent behavior. Dr. Benson skillfully draws parallels between the therapeutic relationship and the developing relationship between Christ and his disciples. His patient, like the disciples, resisted a meaningful relationship due to fear of change. Her delinquent behavior stemmed from the pervasive guilt she felt over just being alive. When she risked change, learned to accept her own value, and came to realize that God's love transcends worth, she was "reborn" and her joy broke through.

Peter had much the same experience and grew from a child-like dependence on Christ to an awareness that he possessed the qualities of Christ that could revolutionize his life. His transformation went through the states of pain, despair, mourning and joy.

The book is very readable, and the author shows his sense of humor, as he describes his reaction to the cockroaches that crawled out of his patient's handbag and the positive attributes of hemorrhoids.

CHRIS NICHOLSON

**The Fighting Quaker: Nathanael Greene.** By ELSWYTH THANE. Hawthorn Books. 304 pages. \$8.95

"YOU HAVE BEEN WARNED!", as the British road signs say at an approach to an area where there is trouble on the road. You have been warned! If you have a secret passion for popular biographies of Revolutionary heroes, this one will please you. Elswyth Thane, an old hand at patriotic biography and historical fiction, serves up Nathanael Greene most delectably.

The author has not confused her story with references to documentary sources,

but she has consulted the standard secondary works on Greene, and to their accounts she adds the imaginative touch of a journalist. But to understand the Quakerism of eighteenth-century Rhode Island, and why this talented, high-spirited man rebelled against his Quaker upbringing, one must look elsewhere than here in *The Fighting Quaker*.

THOMAS E. DRAKE

**The Children's Crusade.** A History by GEORGE ZABRISKIE GRAY. William Morrow & Company, New York. 191 pages. \$4.95 (paperback \$1.95)

THIS ACCOUNT, originally published in 1870, narrates in vivid detail the harrowing story of the Children's Crusade, about which the general public is little informed. In 1212 A.D., at the height of the strange medieval mixture of devotion and superstition that produced this mass hysteria, tens of thousands of children from France and Germany rallied to conquer the grave of Jesus in

Jerusalem that the crusaders had been unable to secure after many years of bloodshed and suffering marred by internal strife and corruption. The children, without competent leadership, food and sufficient clothing, crossed the Alps where many of them died from starvation and exhaustion. Totally ignorant of geography and political conditions, survivors naively believed the Mediterranean waters would part and permit them to walk dryshod to Palestine. One "army" was sent back by the pope in Rome while another group was offered free transportation by deceptive Italian shipowners who sold thousands of the children into slavery. Their misery was beyond description. Statistics are unavailable, but thousands perished away from their homes and families who had been unable to restrain and keep them from revolting against parental guidance.

The tragic story is a vivid illustration of the power of mass psychology, of church-supported superstitions, and a misguided religious enthusiasm. This reprint is quite topical in an age witnessing mass psychological phenomena on various levels of society.

WILLIAM HUBBEN

**Nun, Witch, Playmate: The Americanization of Sex.** By HERBERT W. RICHARDSON. Harper and Row. 147 pages. \$4.95

THIS TITLE refers, of course, to the roles women play, but the book is not meant to deal with women's problems of identity. Rather, it "outlines a general theory of human sexuality from an evolutionary point of view."

The author points out that the way in which sexuality is expressed depends on the degree of consciousness that humanity has reached and that today's ideal, unity of sex and love, is a fairly recent phenomenon.

He says we have passed through four levels of consciousness (mimetic, ego, rational, and self) and that a fifth (polyconsciousness) is just beginning to emerge in the United States.

Mimetic consciousness refers to pre-history, before humanity had separated itself from the rest of nature. During this period, human sexuality was not seen as greatly different from that of the animals. Abraham's departure from his tribal home and the establishment of the ancient cities marked the beginning of ego consciousness and the rule of law rather than instinct. It also marked the beginning of the subjugation of women in the Western world as eco-

nomie, political, legal, and religious spheres were separated from family life.

Rational consciousness gave rise to the ideal of the spiritual community in which sexual feeling was renounced. The Buddha, Zoroaster, the Hebrew prophets, and Greek philosophers personify this period, and the early Christian communities exemplify it.

Self-consciousness indicated a realization that human beings are capable of transforming their surroundings and themselves as well. Awareness of the self assumes a certain objectivity and makes empathy possible. In sexual history, this period came into being through courtly love and developed to its ultimate form in American Puritan and Quaker marriages, in which individuality of both partners was stressed. These romantic marriages transformed attitudes toward time, space, and authority and laid the groundwork for the changing cultural climate in America.

The author says he does not know precisely what "polyconsciousness" would be, except that it would involve the realization that sharing does not threaten individuality. He believes that the Shakers, the Oneida Community, and the Mormons "hint at" the new consciousness.

Although I enjoyed reading it, there is much that bothers me about this book. In certain ways it seems dated already. For instance, Herbert Richardson says nothing about present-day communal living, although it seems to me that this might be representative or at least precursive of the polyconsciousness of which he speaks. Some of his opinions of America seem completely oblivious of our high divorce rate, the impersonality of our institutions (from our schools to our funeral parlors), and generational hostility.

Most important to me, this book made my Women's Liberation heart sink, despite the author's evident desire that women should be considered equal to men.

Even though our vocabulary is so prejudiced against women that it is practically impossible to write of humanity and include us, the effort should be made. Furthermore, although it is not surprising that Herbert Richardson writes of sexual things from a man's point of view, it is dolorous that he doesn't seem to realize this.

However, the author speaks of sex in an open way, which is sorely needed, and has gotten hold of an interesting idea which cannot help but spur some further thinking.

RUTH TRAVIS BEST



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**Cinema**  
by Robert Steele

MY NOTES taken some months ago about *The Power of Silence* are cold, but they help me to recall a most forgettable film. In 18 minutes, this film tells the story, from the beginning up to 1971, of Quakers. Perhaps the chilling condition of the world has made me subconsciously sense that if I put off this review long enough, I might not have to write it.

I saw the film, which was sponsored by Philadelphia Yearly Meeting and made to be shown to tourists in Philadelphia's Arch St. Meetinghouse, at the American Film Festival held in New York from May 16-20. The film was entered in "The Church and Society" category. It competed with five other films for a blue or red ribbon. It won neither.

An actor, wearing a funny hat and britches, is followed by the camera as he walks along an English countryside. It is George Fox! The countryside is extremely pretty and must be someone's luxurious estate outside Philadelphia or perhaps in Westchester County. George storms into a picturesque church. The astonished people are all very much costumed, just as they ought to be, to make the historical reconstruction authentic. One notices costumes and décor at once. George tells them off.

Rather quickly, much history is skimmed while the narrator says, "Quakers are a unique group." (My notes were taken in a darkened room so the quotes may not be exact but they are accurate.) "The Religious Society of Friends, better known as Quakers . . ." (That phrasing is somehow lacking in freshness.) Quakers' good works are ticked off. A boy and a girl are shown painting a house in a ghetto. (Oh, boy, does that ever make them feel good!) "Quakers are against war. They work for peace." "They do work in mental institutions, schools, and give help to conscientious objectors." "This demonstration in Washington came out of a small action group." "The AFSC has done work on behalf of children in Quang Ngai." "Quaker schools are dedicated to Quaker principles." "Quakers are small in number, but their influence has been out of proportion to their numbers." Ugh, ugh.

(Robert Steele is on the film faculty of School of Public Communications of Boston University. He has written and lectured extensively.)

"They know the power of silence."

Most embarrassing about the whole film is its big scene made by panning the camera over the faces of persons present at a silent meeting for worship. Since we can't see what is going on in those heads, we are told. None of the thoughts in those heads are unpleasant or trivial. We are told, "This mother is wondering what her son is doing now. He's at a workcamp. While helping others, Bill is learning something of relevance to the world around him." "Quakers are concerned about social problems. Betty is thinking of one of them now." And so on.

One thing wrong with the film is that it is a "quickie" (made in no time flat) and is cheaply made. Sometimes authenticity and beauty in a film hang upon an adequate budget. Yet a small budget sometimes pushes a fine filmmaker to having imagination and ingenuity which he would not have were he not working on a shoestring. John Korty's *Language of Faces*, made during his alternate-service workdays in Philadelphia, sponsored and distributed by Friends' organizations, is an example of a powerful and effective film made under stringent circumstances.

Another thing wrong with the film is that it tells rather than shows what persons are thinking. Since D. W. Griffith's *Birth of a Nation*, thought has been successfully shown on film.

The film smells of commercial and sponsored filmmaking. A viewer, even a child, can perceive that a public relations job is being done on behalf of those nice and good people called Quakers. Because Quakers are presented as being weighty, there is no moment in the film which could be described as light, airy or humorous. Quakers are heavies because of their deep thoughts and hard jobs.

Even though it seems degrading to compress a couple of centuries in the flicker of eighteen minutes, a valiant effort is made in *The Power of Silence* to spell it all out. Color makes the sets, costumes and actual locations seem too pretty and gracious. No dark, dirty, smelly prisons in this film! The film sells for \$225 and is available from Sterling Educational Films, a division of the Walter Reade Organization (241 E. 34th St., New York 10016).

This film is especially sad because it is one more example of Friends trying to get into film and the arts which is a bust.

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# Letters to the Editor

## The Real Tragedy of Em Tam

IRENE M. KOCH (FJ 11/1) objects to the "plastic" picture of little Em Tam. Five years ago, before I worked on the Quang Ngai project, I would have had perhaps the same reaction. But that is exactly the way it is over there, Irene. If you were to walk into the Quaker Rehabilitation Center any time of the day, all of the children and most of the adults would greet you with a beautiful smile, particularly if you had a camera in your hand. To get a picture of one of our patients looking as sad and defeated as we think they should look, is the test of a very experienced and professional photographer. To give you the reasons for this would take more space than I could have in this column.

The enormity of the tragedies in the lives of the Vietnamese is too much to expect a child (or even an adult) to dwell on, so their grief narrows down to what is, at the time, most significant (and most bearable) to them.

The children laugh, they play and they take their happiness as it comes . . . when they have a chance. They know nothing of peaceful lives, replete with joy and gifts and full plates and nothing of nights slept through from start to finish with serenity. So, for what would they grieve? It would be rare for them to have a friend that still had a complete and healthy family. So when it happens to them, why should they cry for long? Why should they yearn for an education that hadn't been available for fathers, mothers and, perhaps, siblings?

This helps focus on one of the real tragedies of the Vietnamese people. They have never been able to know with clarity just what it is they are missing—a peaceful life. Most of them have been conceived and born in war, and the odds are very high that they will die in war.

DOT WELLER  
San Jose, Calif.

## The Lettuce Boycott

A MATTER OF CONSCIENCE to be faced by all Friends is whether or not to boycott lettuce. The United Farm Workers (UFW) are trying to organize a nationwide lettuce boycott. They wish to non-violently force the lettuce growers to allow the lettuce workers to organize.

The demands of the lettuce workers are simple. They want decent wages, an

end to racial discrimination on the job, an end to child labor, toilets in the fields, sanitary drinking water conditions, the banning of the use of deadly pesticides and a hiring hall where both workers and foreman are controlled by the union.

In short, all these workers wish is a decent way of life. So, if Friends truly care about their fellow man, they should support these workers by boycotting iceberg and head lettuce.

RODNEY GRIFFITH  
Hellam, Pa.

## Infamous Volume

I HAVE FOUND the infamous volume known as *The Peaceable Kingdom* shocking. My Friendly morality took a beating. The raw sex and strong language in part two made Margaret Fell's sometimes adventurous ideas in part one seem inconsequential if not as pure as distilled water.

I must, however, disagree with Dana Raphael (FJ 11/1). For despite all the distractions, Jan de Hartog doth give us a good account, even though fictional, of the social and moral problems that beset Friends in the formative years of the Society. In giving this account, Friend de Hartog explains events and behavior that led to changes which later, if not immediately, had great historical impact on the Society. If it had not been too explicit with hangings and sexual debauchery, *The Peaceable Kingdom* would be one of the best "Quaker stories" written to date, but since it is so explicit, I wish it hadn't been intended as such.

L. JONATHAN BLAKE  
Bellingham, Wa.

## A Moment with Elizabeth Fry

FORTUNATE, indeed, is the reader who has access to the handsome 14-volume set of Elbert Hubbard's Classics, *Little Journeys*. These artistic books, a collector's delight, were especially prepared by the Roycrofters in their shops in East Aurora, Erie County, N. Y., copyright 1916. And blessed is the reader who discovers Elizabeth Fry in the ninth chapter of Volume II, *Famous Women*.

It is evident that the recent historical novel, *The Peaceable Kingdom*, by Jan de Hartog, has caused Friends Journal readers some concern and confusion. When the nonfiction character, Marga-

ret Fell, worked, fictionally, with children incarcerated in a horrible English prison, she is not, historically, "in character." Factually, she belonged in her organizational, Friendly pursuits in her own Swarthmore home.

Trusting that interested, searching Quakers will eventually find this treasure house of "great books," I shall extract one scene depicting Elizabeth Fry, the true "angel of mercy" ministering to women and children in the asylums and prisons of the British Isles. Besides conducting prayer periods, whitewashing cells, and organizing "classroom" teaching, she often tried an "experiment": with inmate help, Elizabeth arranged a long table covered with her own "spotless linen." Bouquets of wild flowers were on the table. An inmate clergyman was invited to say grace. The dinner passed "quietly and pleasantly."

Elizabeth Fry's influence spread beyond her homeland. To the King of France, she addressed these words: "When thee builds a prison, thee had better build with the thought ever in thy mind that thee and thy children may occupy these cells."

BESSIE WILSON STRAIGHT  
Vero Beach, Fla.

## Stephen Grellet on Prisons

A FEW MONTHS ago when a forced rest gave me the time for real reading I started a huge old two-volume battered book, *The Memoirs of the Life and Gospel Labors of Stephen Grellet*, edited by Benjamin Seebohn and printed in Philadelphia in 1864.

Stephen Grellet was born into an aristocratic Catholic family in France in 1773, joined the Society of Friends in Philadelphia in 1796 after escaping from France and its revolution a few years before. He became a great minister, visiting numerous beginning meetings in this country, traveling under incredibly difficult conditions.

In 1807 Stephen Grellet felt the time had come for him to take the Friends ministry to Europe. All through his long life he returned as often as he could and his travels, narrow escapes and illnesses make exciting reading. He became a friend to emperors and kings, carrying his gospel to them, and they in turn allowed him to visit their schools and prisons.

In view of Eleanor Stabler Clarke's article (FJ June 1/15) on Jan de Hartog's statements in his *Peaceable Kingdom* on Friends' prison work, I found interesting comments by Stephen Grellet.



In 1813, through great persistence on his part, he visited the women in Newgate Prison and "was astonished beyond description at the mass of woe and misery." He went right to Elizabeth Fry who "sent for several pieces of flannel . . . speedily collected a number of our young women Friends, who went to work with such diligence, that on the very next day, she repaired to the prison with a bundle of made-up garments for the naked children." Was this first look at a prison the beginning of her work? Margaret Fell, given credit by Jan de Hartog for starting prison reform, lived over 150 years earlier, but then, the reforms of earlier times do not seem to have lasted to our era, either.

EILEEN B. WARING  
New York

### Quakers and The Women's Movement

AFTER reading Gunda Korsts' comments on the Sex Roles Workshop at Friends General Conference (FJ 9/1), I had some thoughts I would like to share. There were women over 30 and under, single women, mothers, grandmothers, suburban women, women living in communes. There was no stereotype. However, among this diversity of women, there was a common experience. We had become interested in the women's movement independently of our Friends Meetings, and these two parts of our lives remained separate.

When I realized that this separation was true for so many women I became discouraged. Having learned that Friends recognized the equality of the sexes in the 19th century, long before many other groups, I assumed that Friends would be actively concerned with the women's movement today. Instead, I realized that many Meetings remain ignorant of it.

Soon after Friends General Conference, I happened to read Eleanor Flexner's *Century of Struggle*, a currently popular book on the history of the women's movement in the United States. In reading this book I learned that a surprising number of famous American women were Friends, and a significant number of the most important feminists came from Quaker backgrounds. For instance, Lucretia Mott, ordained a minister by her Meeting at the age of twenty-eight, was instrumental in planning the world's first Women's Rights Convention at Seneca Falls in 1848 (very close to our FGC site). The most famous feminist of all perhaps, the strong, compassionate Susan B.

Anthony (1820-1906), who authored the amendment for women's vote fifty years before Congress accepted it, came from a Quaker family.

On the one hand, reading this book discouraged me as I remembered looking in vain in the FGC book sale for any books or articles on the history of Quaker women in the feminist movement. On the other hand, I was encouraged because we Quaker feminists do have a rich heritage.

DEMIE KURZ  
Chicago

### Iris Murdoch Defended

STARTLED by the virulence of tone in R. Ward Harrington's letter (FJ 9/1), I sent urgently to America for a copy of the July issue so as to read in context the statement by Iris Murdoch that he is attacking: "Word is spirit." Since these three words were unfairly taken from context, I must assume that they and Friends Journal are being used as vehicles for a professional argument. I gather from his remarks on philosophical scholarship that R. Ward Harrington is, like Miss Murdoch, a philosophy scholar who disagrees with her scholarship in general and is using this means of making a general attack. I can recall a time when scholars were courteous in their disagreements. I can also remember when Friends expressed disagreement, no matter how strong, with respect. I find here an argument carried on through a series of insults and extreme discourtesy in place of respect. It is this, not the statement attacked, which appears to me unfriendly.

As for the statement R. Ward Harrington has removed from context, I can speak only as an educated human being, not as a philosopher, since my field is literature. Word is spirit in its most obvious semantic sense, deriving from breath, *spiritus*. I doubt the ability of sounds and symbols to be meaningless or of words to create nonsense. Their existence assumes meaning, even in perversion. A madman's gibberish, Gayev's recurrently mumbled billiard terms in *The Cherry Orchard*, Hitler's speeches have meaning, even in perversion, calling attention to the person's lacks, needs, spiritual state. No one has said—although the letter is largely spent arguing against this idea—that *all* spirit is comprehended in words. But simply taking the statement "Word is spirit" alone, I cannot help wondering how R. Ward Harrington would argue with "In the beginning was the Word, and the

Word was with God, and *the Word was God*."

Now for what Miss Murdoch actually said. She qualified her remarks with a statement similar to Ward Harrington's own, saying "eloquence is no guarantee of goodness, and an inarticulate man can be virtuous." In context she used the word "spirit" in the sense of "ethos": the way a cultural unit uses or misuses

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language determines and reveals its quality (spirit, ethos). Our culture's tendency to use euphemisms in the military sphere, calling, for example, organized murder "the service," is an index to and determinant of its quality (determinant because manipulation of words inculcates belief: because the government tells them organized murder is service, many people seriously believe it is). We are familiar with the manipulation of language practiced in advertising for half-deception. This is an index and determinant of our society's quality (spirit, ethos).

It is unfair for R. Ward Harrington to have removed three words from context instead of reading and letting us read the whole statement surrounding them. In so doing he attempts to manipulate us verbally into reviling his professional opponent along with him. Can we not discuss things intelligently, justly and amicably and banish bad temper and mudslinging from our supposedly Friendly pages?

ARTHUR KINCAID  
Oxford, England

### Helps for Readers

READERS of the Journal may be interested to know that the poem read in meeting and quoted in the editorial of November 15 may be found in "A Hymnal for Friends," No. 28. The writer was a Danish teacher, author and finally a pastor in the Danish Lutheran Church, Kristian Ostergaard (1855-1931). It was translated from the Danish by J. C. Aaberg and set to the

music of a Danish folk tune. This may be a good time to remind Friends that there is probably much in the Hymnal that they haven't yet discovered. It is so easy to sing a few hymns over and over and never have the experience of being inspired by an unfamiliar one.

No consideration of approaching death (November 15) is adequate for me which does not mention the enriching sharing of the "Dear Gift of Life," by Bradford Smith, Pendle Hill Pamphlet 142. As Mark Van Doren says in the foreword, "No thoughtful reader of this pamphlet will ever again look at the world about him in quite the same way: taking things for granted, or dismissing them as humdrum, or failing to notice them at all. In his 'encounter with death,' Bradford Smith succeeds in bringing us the wisdom and joy of appreciating life."

AMELIA W. SWAYNE  
Newtown, Pa.

### Tragic Witness

An incidental reference in JoAnne Jeffries' message (FJ, 10/15) struck me with a grim impact. Although she suffered great pain when going forth into the daylight and severe discomfort from any bodily movement, she still had to make daily trips to the doctor's office.

Unless there were some unavoidable necessity for her to make such trips—perhaps the need of equipment he could not feasibly bring to her—this seems a horrible example of the degradation of the doctor into a mere therapeutic station or acquisitive profiteer. This episode bears tragic witness as to how far

some doctors have fallen from the one-time humanity of their calling.

Hippocrates, where art thou?

CHARLES JACKSON  
Hewlett, N. Y.

### Confusion

THE FRIEND who contrasts intolerance for smokers with tolerance for those who overeat or drink coffee (FJ 11/1) is somewhat confused in his thinking. The greedy eater and the caffeine consumer do damage to their own bodies but not to others. The materials they consume do not use up the oxygen nor contaminate the air around them.

Others than those actually smoking sometimes are affected by the same illnesses brought about because of the fouling of the atmosphere. One develops emphysema and lung cancer through breathing polluted air, but not through watching someone overeat or imbibe to excess.

LUCIE R. STONE  
Norfolk, Va.

### All Part of Humanity

BARRINGTON DUNBAR (FJ 11/1) makes an important contribution in pointing out the development of the Black movement. But he is oversimplifying when he states "once we have found out who we are." This problem cannot be resolved in steps in a school. It cannot be "first separation, later integration." Black and white are all part of humanity; separation is destruction. Integration is the only way to be creative.

EDMUND P. HILLPERN  
New York

### For a World in One Peace

A CONTINUOUS 12-hour television broadcast without commercials (believe it or not), originating with WOR, New York, and picked up by other stations throughout the land, marked Earth Day, March 21, 1972. Other individuals and groups around the world participated in celebrating the new-old holiday for all mankind: students in Florida cleaned up a beach; high schools in Los Angeles had an Earth Day poster contest; American soldiers in bases from Korea to West Germany participated in tree planting ceremonies; the peace gong was rung at the headquarters of the United Nations.

Earth Day brings together one of the oldest traditions of mankind—the celebration of the first day of spring—and the results of the most modern technology—the astronauts' pictures of the earth from outer space. The purpose of this holiday is to get people to view the



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whole earth, as the astronauts did, and to be aware of the opportunities and responsibilities available to each of us as a member of the crew of this beautiful spaceship.

The Coordinating Council for Survival Research and Education, sponsor of Earth Day, explains that "The Earth has been divided and broken up in our minds—and until it becomes whole there, it cannot serve mankind. When we see it whole and recognize it as our homeland, we can begin to heal the fractures which have separated people from people and caused war and the manifold tragedies which follow from war."

Earth Day is a day to renew our allegiance to the good earth. It is not a celebration which ends when the sun goes down. Just as New Year's day is a time to make resolutions which will give a more satisfying personal life, so Earth Day is a day to adopt policies and start projects which will continue throughout the year, and which will help fulfill the injunction to man cited in the Book of Genesis: "Replenish the earth."

Those who wish to observe the first day of spring as Earth Day are invited to write Survival Research for a free kit of materials and suggestions for group programs and for individual action. Requests should be addressed to: Survival Research, Box 91591, Worldway Postal Center, Los Angeles 90009.

MORGAN HARRIS  
Culver City, Ca.

#### Reflections on a Philadelphia Weekend

I SPENT a beautiful autumn weekend in Philadelphia. While there I spent much of my time visiting members of my "extended" family, the Religious Family of Friends. I say in this case the Family of Friends rather than the usual Society of Friends for I feel inwardly that we are truly a family—a warmly diversified and interesting one!

It is our Quaker recognition of the divine element in each that enables me to fully appreciate and love our many approaches. For how else can one sense the great value of such diversity within our family when confronted on the one hand with the extremely unconventional lifestyles and social activism of Philadelphia Life Center Friends, for instance, and on the other hand, the education offered through the affluent and impressive prepschools operating in Philadelphia and its suburbs under the auspices of Friends? Each approach and each contribution has merit and fills a definite

need. How else could one appreciate the loving care and concern of a gay Quaker couple for each other and their important contribution to human understanding as contrasted with that of the more "socially-convenient" type of sexual union as usually found in society and our Society? Both methods of alliance can be beautiful, life-giving, and productive.

How else can we appreciate our member who feels prompted to give his very personal peace testimony to the visiting President of the United States as contrasted with our member of the more contemplative type who helps to build a better society though sharing with us his "openings"? Or the important contribution given in such a warm and sincere manner by our Friend who daily greets visitors at our Arch Street Meeting house, explaining to them what Quakerism is all about?

All of our members are of infinite value and our many approaches are vital. Our diversity is part of our strength; we must not "tolerate" diversity, we must love and nurture it. Our varying approaches make us an interesting and exciting family. I would have it no other way, for there are many avenues to truth and a better society, and we must practice that "openness" of which we so often speak.

So, may God bless our family, and thank you, Philadelphia, for broadening this member's sympathies and enlarging his vision.

JAMES B. PASSER  
Rome, N. Y.

#### Origin of a Quaker Phrase

I FIND that it was commonplace among the Romans to speak of "the deity that is within you." Here are three of Marcus Aurelius' many references to this belief:

"Let the deity which is in thee be the guardian . . . Use the deity which is planted within thee . . . [remember his] portion of the divinity . . . etc."

Epictetus also uses the idea of "the God within" repeatedly, using Zeus, of course, instead of this later word, God. Also Seneca, Horace, Vergil, Persius.

The idea was evidently universally accepted, or nearly so, among the Romans.

Why do neither Marcus Aurelius nor Epictetus nor others of the classic writers turn up for consideration in the great two-volume study of Braithwaite? Why does he not relate George Fox's

education to the teaching of the classics which dominated education in Fox's day?

I invite comment from scholars better informed than I in the question of origins of Quaker beliefs.

FRANCIS HAYES  
University of Florida  
Gainesville, Fl. 32601

#### "When in Prison You Visited Me"

IN A MOVING parable in the 25th chapter of Matthew, Jesus indicates some criteria by which one may measure if one lives in the Light.

The phrases are familiar:

"For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me."

And the innocent good people wonder when they have done these things.

And the profoundly beautiful response is:

"I tell you this: anything you did for one of my brothers here, however humble, you did for me."

The Arts for World Unity subcommittee of New York Yearly Meeting Peace and Social Action Program is looking for artists who would be willing to work (performing or teaching) with inmates of our penal institutions.

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

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

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

# Friends Around the World



"Firm and dignified, under the dogwood tree at Moorestown, N. J., Friends School is . . . 'Beauty and the Beast,'" writes Bernestine Wallauer, art director of the lower school, "but the children will not kiss it and hope a prince appears. They want him just the way he is because he is theirs." The large, permanent, concrete and "beautiful" outdoor structure is the creation of the two fourth grade classes, selected from clay models and drawings submitted by students. Bernie and the children were assisted in the planning and construction by Larry Hutchinson, a recent graduate of the Washington School of Architecture.

## Out of This Crucible: AFSC Annual Meeting

**Wendy Koso Waloff and  
Catherine Harrington-Flanagan**

*"The supreme faiths of humanity have always had their births and their baptisms in baffling mysteries and in the deeps of tragedy and suffering. . . . We shall come out of this crucible with a new and finer temper at the heart of our faith. . . . Out of this very flood that seems to mock at ideals of peace and brotherhood new forces will appear."*—Rufus M. Jones

THIS QUOTE, chosen as the theme for the 1972 public meeting of the American Friends Service Committee, carries a message of persistent hope. So it was appropriate on November 4 to end the annual meeting early so that some 275 concerned Friends and attenders could act upon their own hope for an end to the killing in Indochina. Together, they walked to a post office, each to mail a postcard or a pen to President Nixon urging him to sign the Vietnam cease-fire agreement immediately, and reminding him of the continuing political arrests of civilians in Saigon. The pens were for him to use for signing the agreement.

The day's earlier activities included small interest group discussions and, after lunch, two large meetings. The morning groups covered a wide range

of AFSC concerns: programs in Latin America, Zambia, Israel and Southeast Asia; domestic projects concerning native Americans and education; Service Committee delegations to Hanoi and China; and such broad AFSC concerns as nonviolence, youth involvement, the redistribution of wealth and income, the relation of the United Nations to world resources, and the New Society Working Party. In addition, visitors could see two films: "Backseat Generals" and "Variations in America."

In the afternoon, the first general session considered the poor, racial minorities, prisoners, citizens of Puerto Rico, even school children, as victims of American society.

William Channel, Community Relations staff, said victimization increases according to how far down one is on the economic totem pole, and that persistent discouragement kills the spirit. Mort LeCote, also Community Relations staff, proposed that we must seriously examine alternatives to existing criminal institutions if we are to have a just society in 1972. Pat DeCarlo, a third member of the Community Relations staff, pointed out legal discriminations made against Puerto Ricans by the U. S. government. And, finally, Jesse Taylor reminded the audience of what it is like to be a school child, particularly in the South, where children are taught not to fight back against injustice, and, worse, that they themselves are of little worth.

The second afternoon general meeting provided perspectives on "Working for Peace Overseas and at Home." Stewart Meacham, director of the conferences and seminars program in Southeast Asia, suggested that seminars tend to break down personal hostilities and suspicions. But he also presented the less optimistic view that actually wars depend more on corporations and organizations than on the feelings of individuals, and man seems only a cog in the machine.

Virginia Hill, of the Peace Education staff, reviewed the year's peace education activities. Indochina, corporate power, and relations with the third world on peace issues were the main concerns of the division as a whole.

NARMIC staff member John McAuliffe spoke of the impact of the Automated Air War slide show and of the publication of two educational reports on war, "Aid to Thieu" and "The Simple Art of Murder," a description of antipersonnel weapons.

David McFadden said that AFSC is the only remaining antiwar organization with nationwide contacts and thus its efforts are crucial. He pointed out that sometime in August or September the bombing of North Vietnam's dikes mysteriously ceased, following a campaign of public exposure in which AFSC played a major role.

Jane Weston, International Service Secretary, commented on the scope of peace education around the world. In working in countries with repressive governments, ISD tries to help provide tools with which people can change their own lives.

(Wendy Koso Waloff and Catherine Harrington-Flanagan are on the AFSC Information Services staff.)

## Newtown School Reports

THIRTEEN PERCENT of Newtown, Pa., Friends School students are Friends and six percent are nonwhite, according to a recent report by the principal, who maintained that last year Newtown Friends had the highest rate of Friends children in Friends elementary schools in the Philadelphia area. Thirty-five percent of the staff are Friends.

## From Haverford College

NEW CHAIRMAN of Haverford College's Board of Managers is John C. Whitehead, a partner and member of the New York investment banking firm of Goldman, Sachs & Co. He succeeds Jonathan E. Rhoads, who has served since 1963. John Whitehead is a 1943 graduate of the college.



## A Norwegian Movement for a New Society

by Sharon and William Gross

WHILE VISITING Friends in Norway, we learned of a new movement involving farm communities. Its purpose is to enrich the quality and meaning of life for participants and to develop models for self-sufficient farm communities, utilizing farms that were lying unused. There is much similarity between the general objectives of these farming communities and communities in the United States, such as the Philadelphia Life Center.

The visionary behind Selegårdbevegelsen, as the alternative farming movement is called, is Father Edward Vogt, who is committed to the concerns that motivate many Friends. Father Vogt, a student of the sociology of urban development, lawyer, social entrepreneur, Bergen City Councilman, professor of sociology at the Norwegian School of Business, operates independently of the Catholic hierarchy.

Thus far three interrelated projects have evolved under Father Vogt's leadership: a retreat center called Seletun, a self-help urban housing project north of Bergen and the alternative farming movement. Although the retreat center is the birthplace of these projects for social change and the urban self-help housing project means homes and community for 100 families and single people, we want to concentrate on the alternative farms because they offer an example of alternative lifestyles and economics.

The farm project hopes to develop a viable network of self-sufficient rural communities where people will have the opportunity for more quality in their lives. The farm project brings together: 1) abandoned farms; 2) many people who are disillusioned with our consumer/cash society and are seeking new lifestyles and 3) a nonprofit corporation that facilitates putting the two together.

In Norway an average of ten to 15 farms are being abandoned every day because farmers cannot make enough from these farms to buy all the consumer goods they now fancy. To help people who want to reactivate some of these unused farms, Father Vogt created a nonprofit corporation to make possible what is almost impossible for individuals to do: locate and make available, or even buy or rent, unused land. It offers this land to people who will farm it. Corporation funds come from voluntary contributions—even Father Vogt's salary.

In slightly more than a year, five new farming communities have been started. More are planned after these become more self-sufficient.

The program's most important contribution probably is the development of a supportive network which would allow all interested farmers to exchange goods, gain political power and make the farms economically feasible. Father Vogt believes this effort can reverse the urbanization trend in Norway and serve as model for the rest of the world.

### Thriving, Bustling, Animated, Concerned

In a "State of the Meeting" report, Twin Cities Meeting in Minnesota summarized its "state" (and, we suspect, other meetings, too) as a "thriving, bustling, animated, concerned, happy extended family (at least of a certain kind). There are some near-strangers standing around the edges . . . some new relatives not yet well acquainted. There is no one powerful individual at the center—no patriarch or matriarch. There are several centers of interest, held together by a network of committees and informal communication—like some sort of loose tribal organization.

"The meeting seems to have plans for improvement, but none are ever quite fulfilled. A few seem anxious about the direction the group is taking (or are concerned about what they believe to be the lack of a sense of direction). A few seem particularly concerned with the past, history, tradition and family lineage. Most seem fairly content to concentrate on the quality of their present experience."

### Boone's Relatives Had Quaker Ties

IN 1967 the home of Daniel Boone's maternal grandfather, Edward Morgan, and his mother, Sarah Morgan, was discovered in Towamencin Township, Pennsylvania. The discovery has led to further research in local records, and the Philadelphia Evening Bulletin of September 14, 1972 reports that the records of Gwynedd Monthly Meeting state that Sarah Morgan in 1720 married "Squire Boone." The same records also show that George Boone III also belonged to Gwynedd Friends Meeting. George Boone was the paternal grandfather of Daniel Boone and was also the forefather of Ida Stoner, mother of President Eisenhower.

The Morgan house is now being restored, and the work is expected to be completed in 1976.

## Who Needs Conflict? We Quakers Do

by Pat McBee Sheeks

STRAINS are pushing and pulling the Society of Friends, and we need to face them creatively. Thus, more than 60 Friends met at Pendle Hill October 27-29 to seek light about "Conflict in Friends Meetings." They came from New York and Philadelphia, San Diego and Seattle. Some came because their meetings were in the throes of serious conflicts. Others see opportunities for deepening the meeting experience in the creative resolution of small day-to-day differences. All came to share and to seek together for growth in the spirit.

Mona Darnell, member of Haddonfield (N.J.) Meeting and assistant coordinator, opened the workshop by sharing her sensitive perceptions of the causes of conflicts in meetings: fears, threats of change, power, finances and property, unfair division of responsibilities . . . We all nodded as she mentioned things that confirmed our experiences. Then she suggested four potentially valuable sources of help: developing a fresh understanding of our Quaker heritage; ongoing preparation for creative conflict resolution; deeper understanding of the meaning of commitment; and recapturing a sense of vision and destination.

As the weekend progressed, participants worked within themselves to build upon these four and to find specific ways of translating the weekend experience into constructive action in their meetings. Lynne Shivers and other Friends from the Life Center in Philadelphia and from Pendle Hill challenged us to examine our habits and to learn new ways of relating in our meetings. We



looked at our own behavior in decision-making and in listening. We roleplayed difficult meeting situations. We discussed traditional patterns of Quaker decision-making. A panel of Friends shared their learning from struggles in their meetings. Throughout this part of the workshop we were looking at new ways of approaching old situations.

As our weekend closed it was observed that the history of Quakerism has not been smooth. Yet our differences help keep us alive and vital as a Society. Conflict can be bearable, even desirable, in a context of love and support. In summary someone commented, "I can now see the constructive aspects of conflict. I formerly saw it as entirely negative."

*(Pat McBee Sheeks is an assistant secretary of Friends General Conference and a member of Central Philadelphia Meeting.)*

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## **A Look at Ourselves—5 How Do We Help Seekers To Find Friends?**

SOMETIMES we hear of people who have been looking for Friends, but just never found a meeting, even though it was nearby. How much more difficult it must be for seekers to find us who do not yet know it is Friends they are seeking.

What are meetings doing to make it easy for people to find them?

In Friends General Conference's Survey, reports from 98 meetings show that responsibility for outreach is assigned to:

A special committee	9
A special person	3
Ministry and Counsel	12
Overseers	19
Total assigned	43

Thus somewhat under half of our meetings have assigned definite responsibility for outreach to seekers.

If a seeker (or visiting Friend) looks for us, half the meetings can be found in the white (alphabetical) pages of their phone book. These are mostly under the name of the town the meeting is in, which in many areas will escape the efforts of seekers in nearby towns. Some are listed under "Friends," enabling anyone to find them without knowing which town (in a large area listing) to look under. A few are also listed under "Quaker," for those who do not know our official title.

A third of the meetings are listed in the classified (yellow) pages, mostly under "Churches, Friends" with cross reference from "Churches, Quaker," again helping those who know us by either name. A few are obscurely listed under "S" (Society of Friends).

Some meetings without a phone arrange with a member who has one and is willing to answer callers, for an added listing "Friends (Quakers), Information, 999-0000" under whatever rules the local phone company has (some require it to be a business phone).

A visible sign identifies more than three quarters of our Meetings, including on Sundays a few without a meetinghouse. Only one meeting in eight (12 of 98) uses posters visible to people passing by (including a few without meetinghouses). Three fifths of the meetings can be found in newspaper notices or ads. Of these, a third are paid for. Of 13 meetings reporting their yearly newspaper expenses, the range was from \$529 to \$10, with the median at \$40. Pittsburgh, Wilmington, Del.,

Swarthmore, Pa., Providence, R. I., Arch Street, Philadelphia and Abington, Pa. spent \$100 or more each.

Radio programs were participated in by five meetings, in Baton Rouge, Buffalo, Lehigh Valley, Pa., Pittsburgh and Stamford, Conn. Three took part in television programs: Buffalo, Oklahoma City, and Pine River at Mt. Pleasant, Mich.

Welcomers are active in two-fifths (41) of the meetings. Some meetings assign this to a particular officer or committee; others appoint different members in turn. "We all do it" is reported by a fourth (23) of the meetings. Another fourth (24) of meetings report no organized welcoming effort.

Leaflets are supplied to newcomers by three fourths of meetings. Half have Friends General Conference's new two-color ("Friends and . . .") leaflets. Nearly three quarters have Pendle Hill pamphlets. Guest books are used by most (86) of the meetings. During the year, 6,894 visitors signed, an average of 80 in each meeting. Of these, 861 or 12% were added to mailing lists, ten per meeting. Only a seventh (15) of the meetings had two FGC outreach guides available.

Some meetings obtain publicity in connection with services or events they sponsor—draft counseling and workshops on nonviolence, for example. Hanover, N. H., has a traveling "Survivalmobile," with literature on peace, draft, ecology etc. which they set up in public places.

Do we meet the seeker half way? Here are questions for your meeting to discuss:

1. How can strangers find your meeting? Is it in the phone book alphabetical listings? Under "Friends" and "Quakers"? In the classified pages under both names? On the weekly religious page of the newspaper under "Friends" and "Quakers"? Is there a large sign clearly visible to passersby outside your meetingplace? If your meeting is not on a main street, is there a sign on the nearest one directing people where to turn?

2. How many people in your community know where your meetingplace is? How many can correctly define "Friends" or "Quakers"?

3. How often in the past year did your meeting appear in the local newspaper with a story of a special event held there or sponsored by it? Have you participated in any radio or TV programs, or explored the possibility of doing so?



4. Has your meeting considered a booth at a county fair or other such event (alone or jointly), to offer literature on Friends, peace and constructive approaches to social concerns? Or a traveling literature display that can be set up in a shopping center or similar busy locations?

5. When strangers come to meeting, how often do they go away without having talked at some length with anyone? What does your meeting do to get to know each attendee? What more could be done?

6. Does your meeting have an adequate supply of the two-color "Friends and . . ." leaflets, of Pendle Hill pamphlets or, of other Quaker literature—easily available for visitors? Do any members distribute these elsewhere than at the meetinghouse?

7. Does your meeting have copies of "How can Friends Meetings Make Themselves Known?" and the FGC Handbook section "What to Do When the Seeker Comes to Call"? Where are they kept? How many people have consulted or read them through in the past year?

8. Has any group in your meeting discussed outreach methods and possibilities in the past year?

—from KENNETH IVES, with advice from several members appointed by the Advancement Committee of FGC: NANCY BREITSPRECHER, LAWRENCE GOLD, DEBORAH HAINES.

#### Australian Quaker Centre

FROM BRISBANE, Australia, comes notice of the opening of a new Quaker Centre to deal principally with community and race relations work in that city of 800,000 people.

A beautiful site, more than an acre in area and covered with 40-foot pine trees and subtropical trees and plants, has been found. A three-bedroom house, suitable for warden's quarters, is already on the land. Plans call for a meeting house, complete with preschool and activities center, as well as accommodation for visiting Friends and others.

Situated between the city center and the suburbs where numbers of aboriginal people live, the new centre has immense potential. When the building program is completed, definite requirements for wardens will be published. Meanwhile, anyone interested, or who has a fund of experience which may be drawn upon is asked to get in touch with David Martin, 10 Hampson St., Kelvin Grove, Brisbane Q, 4059, Australia.

By Jennifer

#### Who Am I?

I HAVE AGREED to write a regular column for Friends Journal as part of a work-study program. This first article will serve as an introduction to that column and, hopefully, to myself.

The purpose of my writing is to give some insight into the view of the world of a senior in a Friends school. I can speak only concerning my individual outlook, although my views may at times be shared or may reflect those of others.

Some personal background: I am seventeen years old, white, and have grown up in a middle-class section of Philadelphia. I attended public school through sixth grade, spent the next four years at a small, Lutheran girls school, and have been a student at Friends Select for two years. My family is very warm and openly accept the individuality of its members. I love them very much. This all says very little on my view of life.

I find life to be full of wonder and beauty. I love both it and the people who share in it. I believe strongly in turning within to seek change and to find motivation for positive action. This has led to my deep respect for the Society of Friends and my love of meeting. If I did not find official ties to a religion limiting, I would join. Instead, I attend meeting and share in the joy of worship. This, too, may communicate very little . . .

Poetry perhaps best expresses my deepest feelings. I give you this poem, called "Moment," which came to me after an especially fine meeting this fall . . .

The storm came upon us  
as we stood learning the half-sweet taste  
of wild autumn

grapes  
and we didn't care.  
You and I,  
We enjoyed the drip  
and the chill could no way reach within.  
So we stayed, softly laughing at the cold,  
and questioned the wind,  
our selves, we and all—  
so small  
in being, as the earth,  
now so grown in meaning.  
The soaring caught the falling leaves  
and our spirits  
back to the whirling sky.  
Clouds.

A moment's expression of love

among all  
turned again to the ever-fulling  
silence.

I saw your eyes smiling  
beyond our own small waterfalls  
and the world, too,  
soared with the  
wind.

JENNIFER TIFFANY

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THOM SEREMBA

#### 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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## Northwest Friends Gather

THIS FALL, Pacific Northwest Quarterly Meeting gathered with Tacoma Meeting in the spirit that takes away the occasion for strife.

We deeply missed Victoria, Calgary and Vancouver Friends, who were, except for the Junior Friends clerk, working on closer ties with Canadian Yearly Meeting.

Many of us visited Prisoner Support House, where families of prisoners at McNeil Island penitentiary may stay while visiting their family member.

Another highlight of our meeting occurred when, using lay counseling methods, we reached through outer behavior to touch "that of God" in each other in a close and moving experience.

PATRICIA LEURS WOLL

## New President for Swarthmore

THEODORE WOOD FRIEND III, professor of history in the State University of New York at Buffalo, has been named eleventh president of Swarthmore College. An expert on Asia, he is author of *Between Two Empires: The Ordeal of the Philippines, 1929-1946*—for which he won the American Historical Association's 1966 prize in American History, Diplomacy and Foreign Relations—and editor of *The Philippine Polity: A Japanese View*.

## FCNL Marks Milestone

1973 is the 30th anniversary year of the Friends Committee on National Legislation, and several special events have been scheduled for William Penn House in January to mark the occasion (See Calendar of Events).

For names of speakers and other details, write to FCNL, 245 2nd St., N.E., Washington, D.C. 20002; William Penn House, 515 E. Capitol St., Washington, D.C. 20003, or Friends Coordinating Committee on Peace, 1515 Cherry St., Phila. 19102.

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APPLICATIONS are invited for position of Headmaster at the Friends School, Mullica Hill, N. J. Inquiries to be addressed to Owen Crispin, R. D. #1, Woodstown, N. J. 08098. 4K through 12th grade.

### Books and Publications

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

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

SEVEN QUAKER MEMORANDA (1841 & 1843) by Daniel Longstreth, one-time clerk of Horsham M. M. and of Abington Q. M., with an Introduction by his great-granddaughter. Handset from a manuscript in the Bucks County Historical Society Library and printed on a treadle press. Edition limited to 200 copies. Twenty-eight pages and cover. \$3.00. Order from Charles Ingberman, Quixott Press, R. D. #2, Doylestown, Pa. 18901.

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## MEETING ANNOUNCEMENTS

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

### Alaska

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

### Argentina

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

### Arizona

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

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

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

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

### California

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

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

**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**—Meeting for worship, 10:00 a.m., religious education, 11:30 a.m. 647 Locust. 431-4015 or 430-3981.

**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.

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### CALENDAR OF EVENTS

January 8-  
March 5

**Mysticism—East and West**—Maurice Friedman  
A series of nine public lectures given without charge.  
Monday evenings at 8:00 in the Barn.

January 10-  
March 7

**Schools and Schooling: A Radical Critique**—Steve Stalonas  
A nine-week course for non-residents. Wednesday mornings at 9:30.

January 11-  
February 15

**Art Images and Insight**—Dorothea Blom  
A six-week course for non-residents. Thursday mornings at 9:30.

January 12-14

**Moving Toward Wholeness**—Christopher Beck  
A Dance Workshop.

January 27

**Nonviolence and Family Cooperation**—Steve Stalonas and Julie Forsythe

February 2-4

**Sensitivity Training Weekend**—Bob Blood and Alice Adelman

February 9-11  
February 17

**Meditation Weekend**—V. R. Dhiravamsa

**Psychodrama Workshop**—John Walsh  
A workshop offering a learning experience in a variety of psychodrama techniques.

February 23-25

**Economic Responsibility**—Lawrence W. Scott  
A timely discussion of the corporate investment system and an exploration of alternatives for implementing responsible economic change.

March 2-4

**Married Couples Weekend**—Bob and Margaret Blood  
(A repeat of earlier successful conferences on this subject.)

March 9-11

**Dispersion, Renewal and Involvement**—Douglas and Dorothy Steere. A retreat.

Write: Dorothy Rodgers, Pendle Hill, Wallingford, PA. 19086 (215) 566-4507.

## 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.

## Florida

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

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

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

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

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

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

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

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

**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., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

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

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

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

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

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

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 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.

**HOPEWELL**—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd. 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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

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

## Iowa

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

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

## Kansas

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

## Kentucky

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

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

## Louisiana

**BATON ROUGE**—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Giltmore, 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. Lois Cusick, clerk, (301-757-3332).

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

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

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

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

## Minnesota

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

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

## Missouri

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

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

## Nebraska

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

## Nevada

**LAS VEGAS**—Unprogrammed meeting for worship, 11:00 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

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

## New Hampshire

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

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

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



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

## New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam 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 & Neversink. Worship, 10:30, Sundays, at homes of Friends.

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

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

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

**LOCUST VALLEY, LONG ISLAND**—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

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

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

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

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Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### North Carolina

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

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

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

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

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

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

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

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

### Ohio

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

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

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

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

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

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

**TOLEDO-BOWLING GREEN AREA**—Allowed meeting, unprogrammed. Sundays, 10 a.m. The Ark (U. of Toledo), Brookdale. Information: David Taber, 419-878-6641.

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

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

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

### Oregon

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

### Pennsylvania

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

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

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

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

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

**DOWNINGTOWN**—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile W. of 662 and 562 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from 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, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANDSDOWNE**—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.

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

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

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

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

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

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

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

## Tennessee

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

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

## Texas

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

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

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

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

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

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

## Vermont

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

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

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

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

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

## Virginia

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

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

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

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

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

## Washington

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

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

**MILWAUKEE**—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100. Call for alternative time June-August.

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

## Wyoming

**LARAMIE**—Unprogramed worship each first and third Sunday, 11 a.m. 1406 Custer. Call 745-7596.

## Announcements

## Births

**BRENNAN**—On August 3, a daughter, DIANE ELIZABETH BRENNAN, to Constance C. and John E. Brennan of Yucaipa, Cal. The mother and maternal grandparents, Maurice and Helena Collins, are members of Moorestown, N. J., Meeting.

**KEARNS**—On October 11, a daughter, TABITHA ANNE KEARNS, to Ann and Harold Kearns. The parents are members of Clintondale Meeting, N. Y.

## Marriages

**DAVIS-JOHNSON**—On October 15, ALMA L. JOHNSON and LEIGH M. DAVIS, son of the late William Davis and Eliza Davis. The bridegroom is a member of Wrightstown, Pa., Meeting.

**MARSHALL-BYERLY**—On January 2, in Hong Kong, under the care of Westtown Meeting, Pa., and Hong Kong Preparative Meeting, MARGARET WHITNEY BYERLY, daughter of Donald and Kathryn Byerly, and ROGER DAVID MARSHALL, of Wendover, U. K. The bride and her parents are members of Westtown Meeting.

**QUICK-RORSCHACH**—On September 28, DONNA RORSCHACH and ROBERT MARTIN QUICK, Jr. The bride is a member of Clintondale Meeting, N. Y.

**SEILER-LOFT**—On November 19, at and under the care of Morningside Heights Preparative Meeting, N. Y., JEAN W. LOFT, daughter of George and Eleanor Loft, and GEORGE R. SEILER, son of George A. and Virginia R. Seiler. The bride and her parents are members of New York Meeting.

## Deaths

**BROOMELL**—On October 4, ANNA PETTIT BROOMELL, a lifelong member of Philadelphia Yearly Meeting, a graduate of Friends Central School and Swarthmore College. She served on many Monthly and Yearly Meeting committees and was chairman of the Yearly Meeting committee that collected and wrote *The Children's Story Garden*. Later she edited *The Children's Story Caravan*, *The Friendly Story Caravan* and *What Do You Think?* She was a member of the book selection committee of the Friends Free Library in Germantown, was on the Pendle Hill board and was chairman of the Pendle Hill Publications Committee. She is survived by a son, George Lupton Broomell, Jr., of Gwynedd, Pa.; a daughter, Hannah B. Wilson of Moorestown, N. J.; seven grandchildren; and three great-grandchildren.

**MEGILLIGAN**—On November 10, CAROLINE A. MEGILLIGAN, of Kennett Square, Pa., aged 84, a member of Kennett Meeting.

## Coming Events

### January

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

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

Jan. 29—Friends Coordinating Committee on Peace strategy meeting. All Yearly Meetings and Quaker organizations are urged to send representatives. Write FCCP, 1515 Cherry St., Phila. 19102.

*At Pendle Hill, Wallingford, Pennsylvania 19086:*

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

8—Hinduism: the Upanishads and the Bhagavad Gita.

15—Theravada and Mahayana Buddhism.

22—Zen Buddhism.

29—The Way of Life according to Lao-tzu and Chuang-tzu.



## FRIENDS

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