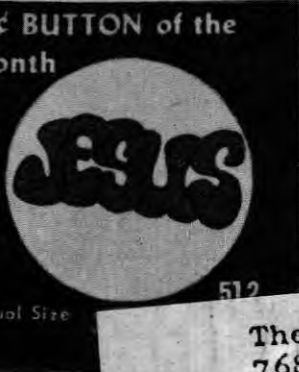


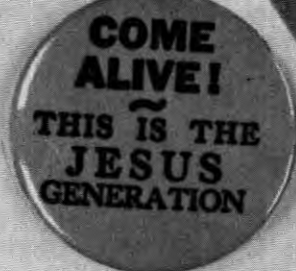
February 15, 1973

FRIENDLY JOURNAL

Quaker Thought and Life Today

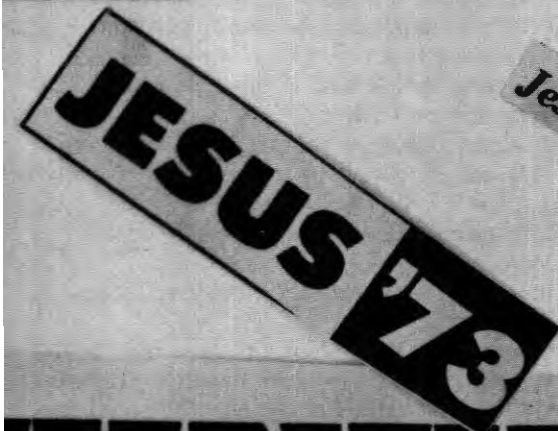
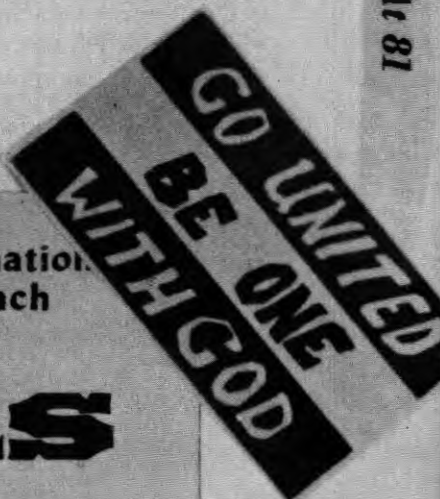


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FRIENDS JOURNAL

February 15, 1973
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THE COLLAGE ON THE COVER is made from representative slogans, signs, etc. of the "Jesus phenomenon" and headlines from a relevant publication. The phenomenon is examined on page 100.

Conspiracy or Conscience?

(Editor's Note: Eight young people, some of them Quakers, were tried in Rochester, NY, in 1970 on charges of destroying draft files in the "Flower City Conspiracy." The following excerpts from the testimony of Suzanne Williams, one of the defendants, were selected from a transcript provided by Rosalind Clark and Jean Williams. At the end of the trial, Suzanne was sentenced to 15 months in prison.)

SUZANNE WILLIAMS: You know, one can say, "work through this means or that means and things will come around after a while." Well, I kind of doubt that, but even if it were true, my friend, Chuck, is being drafted today, not some time next year. I knew very definitely that I wasn't interested in being sent back to prison, but I came to feel more and more that it really was necessary that this be a continuing action and you can't tell people, "You should go and do this" if you are not going to be taking part yourself.

The other thing is the way the Movement has been going in this country. Only a small section of it is pacifist. So I thought it was all the more urgent to point out that it is quite possible to make a nonviolent revolution; to try to change things radically, in such a way that there is no harm directed towards any person. From my studies of Gandhi and nonviolent actions in India and other places, I am really sure changes can come about non-violently, without hurting persons, but only if people are convinced that it is possible for it to happen that way. And the only way people will become convinced of that is if people personally try to take actions to show this. So that is another reason why I felt I had to become involved in another action against systems which destroy people.

Those are the reasons that I became involved in the Flower City Conspiracy, and now you are involved in it, too. I hope it doesn't come out too badly and I think we have been able to do a lot of talking about these very urgent issues. Also, our bail fund has gotten about a dozen people out of the county jail and the county pen, and even if nothing else happens, that is good.

Cross-Examination by Michael Wolford (assistant U.S. attorney for western New York):

Q. Miss Williams, what is your opinion regarding a law making it a crime to destroy government property? Do you feel that law is valid?

A. I don't worry about laws. I worry about people.

Q. Well, do you ever think of law?

A. Well, they have been brought to my attention, so to speak.

Q. Don't you feel that there should be laws in a society to protect people's rights, to protect people's property?

A. Yes, or you could call them customs, or moral precepts. I feel laws in this country and every country that I know of are directed toward protecting property more than they are towards people. I think if people were

(Continued on page 106)

Seeds of Violence

IF IN OUR PERSONAL LIVES or as a nation we sow tares, we should not expect to reap wheat.

Violence in society is the inescapable penalty we pay when nonviolence as a tactic or religious philosophy fails to change the conditions of oppressed people and to relieve their sufferings.

Violence is the byproduct of aggravated social wrongs. We contribute to much of it by our actions. How we vote, the neighborhood in which we live, how we relate to our neighbors. We contribute, too, by our silence, as we silently condone the exploitation and repression of the poor, disfranchised, or racial minorities in our midst.

As Friends we cherish the nonviolent testimony of the early Friends, but our response to the violence of crime, fear, and increasing racial confrontations erupting everywhere in our communities is incoherent and ineffective. Friends are not united in their opposition to evil. "Friendly tolerance" prevents us from trying to block others from what they feel is right to do. We have lost the revolutionary faithfulness of the early Friends that unified them in their opposition against the forces of evil in society.

Friends would have oppressed people respond nonviolently to oppression. We hold out to the victims of injustice and exploitation our support if they would only be non-violent. We contend rightly that violence tends to breed violence. The logic of our contention, however, should have us begin not with the victims of oppression, but with the oppressors. They are the ones who have set in motion the process of violence. The violence of slavery did not really begin with the hostilities of the civil war; it began when thousands of human beings were uprooted from their homes and subjected to cruel, inhuman, demoralizing treatment.

From the outset, Quakers were actively involved in the struggle to abolish slavery. The first identifiable white group to actively befriend black slaves was the Quakers. Elizah P. Lovejoy, William Swaim, and Thomas Garret were among the leaders of the Quaker abolitionists. They were nonviolent, peace-loving men. But they confronted the oppressors and the brutal institution of slavery and encouraged the slaves to use whatever means they could to run away. Thomas Garret of Delaware paid out a fortune in fines for aiding slaves to escape. After one conviction he said to the judge: "This hasn't left me a dollar, but I wish to say to thee and to all in the courtroom that if anyone knows of a fugitive who wants shelter and a friend send him to Thomas Garret, and he will befriend him." Said Garrison, another of the Quaker abolitionists, in his effort to speak out against the institution of slavery, "I will be harsh as truth, and as uncompromising as justice. In this subject I do not wish to think, to speak, or to write with moderation. I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch, and I shall be heard."

But Garrison was not heard. Over a century of nonviolent protest by black abolitionists aided by concerned white groups was abruptly terminated by men who profited from slavery and could not be convinced by forceful rhetoric alone that it should be abolished. Fearing that nonviolent protests and growing unrest among slaves might put an end to slavery, the confederate states seceded from the union and set in motion the violence of the Civil War. This incident illustrates that nonviolence as a strategy to bring about social change may not always result in a peaceful solution of the conflict. It may even exacerbate the violence. In opposing the effects of the nonviolent action, the oppressor may risk setting in motion the violence of civil strife or war.

The future seemed bright for black people at the end of the Civil War. Laws were passed which favored blacks and insured the freed slaves easy transition from slavery to citizenship. But the fearful white majority supported Mr. Hayes, who sold out blacks to gain the Presidency, negating the forward movement of the Reconstruction period. Thus, through the votes of the electorate, another seed of violence was sown, which for more than a century led to discrimination, segregation and denial of civil rights of black people in every phase of American life.

In 1958, the reaction of blacks to these deplorable conditions led to the emergence of the civil rights movement under the leadership of Dr. Martin Luther King. Dr. King was an apostle of nonviolence. He admired Gandhi and his successful use of nonviolence in India. He was convinced that nonviolence was an effective strategy in dramatizing the plight of black people in America, and to pressure the institutions of bigotry and prejudice to respond to the need for change. He felt that through non-violent appeal he could elicit an effective response with a minimum of bitterness and bloodshed. So he and his followers trained a large army of men and women in the use of nonviolence through a decade of massive confrontations involving boycotts, sit-ins, freedom rides and street marches.

But once again the forces of evil proved adamant. Non-violent action triggered violent response, which culminated in the assassination of Dr. King. For many, hope in the possibility of nonviolence achieving beneficial changes in society died with Dr. King.

And now history seems to be repeating itself. A fearful electorate has given the incumbent administration a mandate to halt the process of change in America, especially change in the direction of justice and equality for black Americans.

Have we once again sown seeds of violence?

BARRINGTON DUNBAR

✓ "All those who have fears here and fears there for the Society could take heart when they realize there are many people doing all they can, so to arrange conditions, that all mankind can live out the ways of love as they were planned to do."—Alfred Davidson, Dundee, quoted in Scottish Friends' Newsletter.

Ready Or Not...

by Jim Lawrence

JESUS IS "IN." He's finally made it big . . . topping all the charts with his latest records . . . setting styles and dictating fads . . . the biggest hit since Elvis Presley.

You'll find Jesus anywhere from bumper stickers ("Jesus Is Coming!") . . . "This Is A God Squad Car" . . . "Honk if you love Jesus") to decals ("You have a lot to live, Jesus has a lot to give") and day-glo posters ("Things go better with Christ; he's the real thing!") to buttons, tee shirts and assorted jewelry items. On a beautiful 17-jewel watch, for example, the head of Christ appears on the dial, with the inspirational reminder, "It's time for Jesus!"

The hit list goes on and on. Religious musicals (Son of Superstar!) are appearing almost daily, and rock groups with Biblical names are springing up coast to coast.

A recent ad in the trade paper, The Hollywood Reporter, issued a call for craftsmen and actors to work on a giant Biblical amusement park to be built near Mobile, Alabama—complete with duplicates of the Tower of Babel, Noah's ark (with a zoo attached), and the parting of the Red Sea. (Incidentally, they need a tall, handsome actor to play the part of Christ who is familiar with "the four spiritual laws"). Apparently the ad was legitimate. We can only hope that someone has an expensive sense of humor!

These are but a few of the signs of the Commercial Reformation currently sweeping the country. Coupled with these popular manifestations of the new "Jesus culture" are the organized attempts to "present Christ to everyone in North America."

The shouts and cheers of Campus Crusade's Explo '72 have scarcely died away from the Cotton Bowl in Dallas (one can still hear the inspirational, "GIMME A 'J' . . . GIMME AN 'E' . . . GIMME AN 'S' . . . GIMME A 'U' . . . GIMME AN 'S' . . . WHADAYAGOT? JESUS!!! YEA!!!") and most of the main line denominations are hard at work on the evangelism emphasis, KEY '73.

What does all this activity in the name of Christ mean? I must admit that I, for one, am quick to dismiss the idea that we are on the verge of the last days (the phenomenal success of the pseudo-theological The Late Great Planet Earth notwithstanding). There have been predictions of the Second Coming before—and so far, they've all missed by a mile. (One can picture the white-sheeted crowd standing on a hill in upstate New York at the turn of the century, piously awaiting the holy descent from the clouds—only to be forced to make recalculations).

And—cynical though it may sound—I am also inclined to dismiss the idea that we really *are* evangelizing the continent of North America and bringing about any sort of deep religious commitment. I say this because of the *kind* of religious experience that is gaining popularity.

Rather than calling the country to a new moral awareness by prophetically challenging the tremendous social

Jim (Happy James) Lawrence is Associate Director of Family Films and Counterpoint Films, Hollywood, Ca.



drawing by John Bieniek

issues facing our people (dependence on a wartime economy, industrial irresponsibility, the stubborn survival of institutional racism, etc.), the current religious "movement" is based on pious individualism and a "teenybopper" mentality. The kids at Explo may have had a great time, but the kind of theology they received is simply inadequate to cope with our complex problems.

Too, one can legitimately question the validity of "calling our continent to Christ" if this call is issued in terms of personal salvation, with little or no reference to the redemption of society. If we learned anything from the late Reinhold Niebuhr, we should have some awareness of the institutionalization of evil within the very structures of society. Saving souls—one by one—with the eventual goal of gradually changing the character of corrupt institutions, is not enough.

Actually, the current popularity of Jesus should be viewed with a certain amount of skepticism, especially by the institutional church. If Christians give in to the temptation of the "bandwagon" effect, they will do so at the cost of losing their souls as social prophets. Ironically, Christianity seems to have more power and effectiveness when it is unpopular (when it pricks the conscience of society) than when it receives its greater acceptance.

It is no accident that the greatest moments in the turbulent history of the church were written during periods of persecution and martyrdom. It is no accident that the founder of Christianity was a social outcast who was eventually murdered by the established authorities.

And it is also no accident that the most sordid moments in church history (the crusades, pre-Reformation Europe, the Inquisition, church-condoned racism in the South) came at a time when Christianity achieved the most identification with the society of which it was a part.

In pre-World War II Germany, the "confessing church" (of Barth, Niemöller, Bonhoeffer, and others) was imprisoned, tortured, and exiled because it chose to "obey God rather than me." We forget, however, that the majority of the established German church chose to accept Nazi racism and to condone the brutal policies of the Third Reich. After all, the policies of Nazism were law, and to challenge Hitler would mean overt revolution.

In truth, it comes down to this: you really can't serve two masters. It is that time when the church is most successful—and most comfortable—that it needs most of all to re-examine itself. Strangely enough, when it is unpopular, discriminated against, and persecuted, it is probably doing something right!

An Iconoclast's View

by Stefano Barragato

THE TROUBLE with Christianity is that it separates us from Jesus. Even his name is all wrong! He probably was called Joshua by his mother, father and friends. More formally, probably, Joshua-ben-Joseph: Joshua, son of Joseph. So, even at the very beginning, Christianity placed a wedge between the simple carpenter, who had some revolutionary ideas about living, and his followers.

To ensure the detoxification of his ideas after they murdered him, his enemies came up with the brilliantly ingenious process of rendering his dangerous thoughts to nought by ennobling them—turning his prose to poetry. Thus, from his hardhitting direct ethical relationships of love and mercy and nonviolence and justice we are served the poetry of the beatitudes. It's not that the poetry of the Bible is bad. On the contrary, it's beautiful! And the beatitudes, especially, represent, in my opinion, some of the tightest and technically supreme verse in the Bible. And that's the problem.

I remember when I first declared myself, tremblingly, way back then, as a conscientious objector. My basis was as a Christian, believer and follower of the teachings of Jesus. I had a long, hard conversation with my professor of dramatics and literature—a genius of a man—about my newly declared commitment to pacifism and non-violence. He probed. Why? I pointed to the New Testament, to Jesus, the Sermon on the Mount. He laughed at me. It was poetry. And beautiful poetry, too. But it is nonsense to take it literally—as ridiculous as reading the creation stories or Job or Ecclesiastes literally.

And he went on and on proving his point. The King James Version belongs on the shelf, next to Shakespeare, and should be read as one reads Shakespeare. Which is not diminishing the importance of the Bible, as indeed

Stefano Barragato is Director of Planning for the Center for Urban Affairs and belongs to Orange Grove Meeting, Pasadena.

... It's Time for Jesus

Shakespeare is most important, beautiful, poetry. The Bible should be read in its true light. Beautiful poetry. And so forth. And so, one can see how much damage the poetic beauty of the King James version has done!

Looking more closely into the Bible, one sees how Joshua's enemies devised myth after myth. His virginity. More ridiculous, his mother's virginity. The miracles. And the final nonsense of his resurrection, which ironically, effectively killed him—Joshua, son of Joseph—and Jesus Christ was born.

And so forth, until we have the present conglomeration called Christianity in its myriad mystifying forms—all utterly more or less divorced from Joshua, son of Joseph.

I think he would be flabbergasted at what Christianity has done to him. "What about me?" I can hear him. "Where do I fit into this quagmire of ineffectuality you call Christianity?"

No wonder so many Quakers have gone secular. And it's too bad, I think. For our revulsion from the quackery of Christianity illogically leads many of us to eschew all forms of religious expression and experience—and most lamentably leads us away from the life and experience of Joshua (Jesus or whatever).

And I think we are losers thereby.

It is that man from Nazareth (or wherever) who has inspired so many, including this writer, to adopt a life of nonviolence and peace. It is he who developed ideas about strict adherence to truthfulness and straight talking. He strongly admonished us not to speak behind the backs of others, but rather to, as lovingly as possible, confront one another with our feelings. To settle our differences directly and immediately. It was he who inspired so many to adopt a life of simplicity and sharing—leading many toward experiments in communal living. Yes, he was a communist—with a difference, though. It was freely chosen and based on love and compassion and not economics. It was he who gave a sense of dignity to the human spirit, by telling us that all life is precious to the Creator, the Father—to use his metaphor. Every one of us is lovely and important. Even the very hairs on our heads are numbered. And not only mankind, but all of creation is precious. A sparrow does not fall without the Father caring.

So we Quakers who have turned sour and secular needn't be shy about delving deeply into the inexplicable. And if it's important enough to us—we can even try to put words to our experience. But let's be tender. Jesus himself had a faith which had so much awe of the deep religious experience that no name was ever uttered. And there's something very important there. And we are on the right track when we speak in metaphors of our experiences of the Inner Light, the Presence, etc.

So let us bluntly, rudely, irreverently disregard Christianity and all of its institutional foolishnesses and turn to that simple, kind, forceful Jewish carpenter, Joshua, Jesus, and see what he was about.

There may be something there for all of us.

Strategy for Quaker Christians

by Lisa Bieberman

"ARE THE life and teaching of Jesus Christ as central today in our lives as they were in the lives of the early Quakers? Is Quakerism no longer essentially and uniquely Christian?" asks Marinus Van Weele, the latest of the Quaker Christians whose voices are raised from time to time in this Journal, asking somewhat rhetorically whether their denomination shares their faith. Surely by now the answer is obvious. A very large percentage of Friends are not centered on Christ and never said they were.

Can there be any active Friend who is not aware of this? Who is supposed to be addressed when a Friend asks rhetorically if Quakerism is Christian? The non-Christians? But they are hardly likely to feel challenged by the question—they don't want a Christ-centered Society. "No," they reply, "and we're glad." The Christians, then? But they are in the same predicament as the speaker.

The problem is not just that the Society of Friends is an unlikely, even an inhospitable place for individual Christians. To deepen the dilemma, the Society's heritage is one of those that bears strong witness that Christianity is not an individual matter. "Christ is not the head of a mixed multitude," said Fox; and his great proclamation, "Christ has come to teach his people himself," called men into that fellowship of which Christ is the head, his gathered people, whom he leads into unity. A religion focused on individual salvation might possibly be lived in a mixed multitude; Quaker Christianity cannot. It requires a body corporately led by Jesus. Those Quakers whose Christian beliefs are most specifically informed by the witness of Fox and the early Friends are precisely those who cannot be at home in the Society of Friends today.

Some Christians have an idea that they can "renew" the Society of Friends, as though Friends had merely lapsed, and might be called back to their first love. The image is all wrong. You can't go back to a place you've never been. The last generation that experienced a Society corporately headed by Christ is dead. Our generation of Quakers have never known a Society of Friends that was not a pluralistic organization. In very many cases, they joined because they wanted a pluralistic organization. Ask any local meeting: "That's what we like about Quakerism." To speak of getting the Society of Friends to be Christian is to speak not of renewal but of conversion.

But—do institutions convert? When Fox went out to preach primitive Christianity he didn't try to renew the Anglican Church. What would it mean, anyway, to convert an institution? Unless you impose a new order through human leadership—as in the "conversion" of the Roman Empire—which is of course no true conversion and out of the running, I don't see what it can mean besides con-

Lisa Bieberman, a former member of Acton, MA, Meeting, is part of a new community, Publishers of Truth, which is trying, she writes, "to preach again the gospel Fox proclaimed and to gather the People of God without reference to existing institutions."

verting each and every member. Again, look at a local meeting. Are they all going to convert? Come on.

The Society of Friends is about as likely to "return" to the Quakerism of Fox as the State of Massachusetts is to return to the Puritanism of Cotton Mather. Lewis Benson, who tried the renewal strategy longer and harder than anyone else, and only after 40 years became clear as to its impossibility, has stated the reason simply: "Where there is no will, there is no way."

Those who understand Christian discipleship as George Fox did hold a faith which is radically incompatible with both the modern Society of Friends and the established Christian denominations. When that fact has been fully faced, the alternative is clear. We must do what Fox did. We must begin again from the beginning. This does not mean becoming a separatist branch of Quakers. It means really beginning again, preaching the good news about Jesus who is risen from the dead and has come to teach his people himself. It means forsaking the shelter of religious institutions, including the Quaker institution and its agencies.

"But aren't there bits of the Society that aren't quite as apostate as other bits?" "But aren't Quakers such good people?" "But can't God work even through this hodgepodge?" Yes and no and maybe. And all beside the point. "But my grandfather worshipped in this meetinghouse." "But I love these people." Yes, it is human to grieve when old and dear ties are broken. It is he who wept over Jerusalem, who leads the way ahead.

"Leave the dead to bury their dead, and go thou and proclaim the Kingdom of God," he said, and his voice has been heard by new Publishers of Truth. They are few. But as in Fox's day, a great people waits to be gathered. Let us be about gathering them.

Once Upon No Time Ago

Dear God,

Once upon no time ago, nothing was multiplied, nothing was written, nothing was divided, nothing was read.

Hey God,

when was your birthday? When is the birthday of life and the sun's? When is love's birthday and the sky's and the blood's?

Once upon no time ago—Who was he, what is it, where will she go?

Dear God,

How old are you? How many candles? How old is nothing, your old friend, your home? When is time's birthday and when was light born? What about the clouds' birthday and what about the snow's? When is tree and sea having their next anniversary?

What about air and breath, how long have they been together?

Hey God,

When was once upon no time ago?

SCOTT ZIZNEWSKI

Three Wishes

by Meghan Burges

DO YOU REMEMBER reading in childhood fairytales about being given three wishes? My friends and I found the idea fascinating and used to discuss at length what we would wish for if a magic bird or fish should chance to come our way offering miracles.

One thing we agreed on. We would never waste our wishes so foolishly as the people in the stories did. Wishing a pudding would stick to her husband's nose! We groaned over that. No sir, when our moment arrived, we planned to be ready with the very best wishes, being especially careful to avoid those that seem flawless on first thought but backfire later, as so often happened in the stories.

The days of hoping to meet a magic fish are long past, but in a way, I believe, many of us keep on searching even through our adult lives for the three best wishes. Life flies at us from all sides. Ideas, impressions, decisions swarm in our minds like a cloud of gnats. No wonder we are apt to look for a telling phrase or quotation that sums up for us: "Here is my special truth; here is what I want my life to be." Is this not why men have always had mottoes? A motto is a kind of wish, after all.

For my part, I relish great truths in small phrases and keep a notebook filled with the collection of years. It is an odd mixture—poetry, bits of graffiti philosophy, pasted-in Peanuts cartoons, and lines from Thoreau or Montaigne. Only one quotation, though, is circled around in red to set it off from all the rest.

One New Year's Day, I had started to read *The Brothers Karamazov* and soon came across a passage in which an old monk, Father Zossima, is dying. Calling the young monk, Alyosha, to his bedside, he foretells the future by reading Alyosha's face. Among other things, he says:

"Life will bring you many misfortunes, but you will find your happiness in them, and will bless life and make others bless it, which is what matters most."

At first I read right on beyond these lines without noting them especially, the way you wander past some small treasure in an antique shop and then suddenly turn back to pick it up. Since that day, I have returned again and again to think about Dostoevsky's words and each time they have given me something new.

How can the old monk speak of finding happiness in misfortune? That seems an irresolvable paradox. I am sure the author does not mean the kind of fake cheer that pretends all is well when it obviously is not. But we all know people who seem to turn anything that happens to them into a plus. When misfortunes come (and

Meghan Burges was a student at Friends Seminary in New York but has spent many years in California. She has had pieces published in Saturday Review, Readers Digest, and one will appear soon in Ms. She attends Vine Street Meeting of the Berkeley Society of Friends.



Photograph by Joseph A. Levine

they must, they must), such people are not destroyed but use the experience to grow by. Blessed are they, as the lovely psalm says, "who going through the vale of misery use it for a well, and the pools are filled with water. They will go from strength to strength."

And how are we supposed to "make" others bless life? (Note that he says nothing about expecting others to bless yours—that you are supposed to do for yourself.)

Here again, we sometimes meet people who, by what they are and do, open our lives to new paths of possibility. Their qualities of "opening" need not be always the same: some people's gift is energy and boldness and fun; others bring us serenity and gentle peace. They need not even be pleasant people. Remember those teachers and bosses with tongues like jumping-cactus needles when you gave them less than your best? They may have raised welts all over your psyche at the time, but later you realized that because they demanded excellence, you produced it, and thus found capabilities within yourself you hadn't even known were there.

The qualities of life-blessers, then, can be as varied as human nature, but the common denominator is that such people open doors, not close them. They do not act as a cramp on the growing spirits of their children, nor make their daily companions feel that life is drab and pointless. They open life, they open growth, and after you've been with them, you'll notice you come away with new ideas, new interest and a bigger vision of the world's possibilities.

And the best part is, that we can all learn to be more nourishing to the lives of others, if only we will. That is why I can say at last, if I had only three wishes they would be: out of misfortune to find happiness, to bless life, and to make others bless it, which is what matters most.

"Only Connect"

by Frederick J. Nicholson

Constantly regard the universe as one living being, having one substance and one soul; and observe . . . how all things are the co-operating causes of all things which exist; observe, too, the continuous spinning of the thread and the contexture of the web.—Marcus Aurelius Antoninus (trans. George Long).

IT HAS LONG SEEMED TO ME that one of our most urgent needs is to make greater efforts to realise in thought, feeling and action the inter-relatedness and interdependence of all things and creatures. Interrelatedness is a primary fact of our universe yet how rarely do we acknowledge or act upon it. We fail to connect, physically, mentally, socially and spiritually. "The one principle of hell," wrote George Macdonald, "is—I am my own." And what grim hell this can be is the subject of much contemporary art and literature, as in the "closed doors" of Sartre's theatre or the claustrophobia of Francis Bacon's alienated sufferers. But the "closed doors" of the isolated ego, and the closed-system logic which used to prevail in the various sciences, are no longer justifiable.

The biologist informs us that our bodies are composed of millions of inter-connected cells which form a continuum, as it were, with all other bodies. Yet "we like to believe, since we see ourselves as enclosed within a shield of skin, that we are demarcated from the world by this envelope of skin, just as a theatre curtain separates the audience from the stage before the performance. But the skin is a porous membrane. Electrically and chemically the world moves right through us as though we were made of mist." So this "too, too solid flesh" is really not so solid after all! Our bodies all "swim" in the same atmospheric sea, are warmed by a common sun and illumined by the same light. The earth is mother to us all, our daily bread is communal and the rain falls upon the just and the unjust. Even death, biologically, is no complete disintegration into separated, autonomous cells. Wordsworth, whose greatest poetry anticipated the organic view of nature, had vision of the "dead" Lucy as being

*rolled round in earth's dismal course,
with rocks, and stones, and trees.*

Nor are our minds really separate, however unable we often are to communicate! We do not hatch our ideas in separate incubators. Even when our thoughts are not mere reactions to external events they are seldom as original (self-originated) as we flatter ourselves in believing. The creative images of the poets and artists are not made by their conscious minds but emerge from a "collective unconscious" that connects us all to human archetypal experience. On the conscious level as well we reap far more ideas than we sow; tradition is much more influential in our mental life than we may care to acknowledge. That there is "nothing new under the sun" of intellect is a hateful notion to many, especially to the young, today. But

tradition is a fact which must be "accepted" if we wish to be free of its dead weight. One would wish to put to our intolerant iconoclasts Carlyle's query:

"Hast thou ever meditated on that word Tradition; how we inherit not life only, but all the garniture and form of life; and work, and speak, and even think and feel, as our fathers, and primeval grandfathers, from the beginning, have given it us? . . . Beautiful it is to understand and know that a Thought did never yet die; that as thou, the originator thereof, has gathered it and created it from the whole Past, so thou wilt transmit it to the whole future."

If we are each and all connected in the "contexture of the web" of the biological and psychological, does it naturally follow that we are all spiritually inter-related and inter-dependent? It would appear that "natural" does not apply here, for by definition the spiritual transcends, though it comprehends, the natural. Spiritual unity or inter-relatedness cannot be left to nature: it has to be created. There is an analogy in human marriage. Based upon physical togetherness and psychological interdependence, marriage must progress by mutual creative effort to a unity of spirit, a depth or height, a dimension where more than bodies and minds meet. Is it not in a similar way that the spiritual unity of men must be fashioned?

Spiritual unity must have as basis the universal recognition of the biological and psychological relatedness of people of all races in all places. That such recognition is growing is witnessed by the decline of exploiting imperialism and an increasing sensitivity to the evils of racial discrimination. But it must be a primary business of politics for decades to come to reinforce this awareness of our common humanity and to apply it in all spheres of social living. But even this will not prove sufficient. We must create unity at a level deeper than the political and social. We have to connect spiritually. We have to rid ourselves of the ingrained habit of regarding the religions of the world as exclusive and unrelated systems. Here again there are hopeful signs. Are there not indications of an ecumenical movement deeper than the unification of religious institutions; of a new Catholicism to which East and West can make creative contributions? This new fellowship of the spirit, this Catholic "church," will not involve the loss of identity of Christian, Buddhist, Muslim, Hindu, Tao-ist or any other religion—any more than the "marriage of true minds" means the disappearance of personality. As long ago as 1678 Robert Barclay wrote:

"There may be members therefore of this Catholic church both among heathens, Turks, Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who . . . are by the secret touches of this holy light in their souls enlivened and quickened, thereby secretly united to God, and there-through become true members of this Catholic church."

Religion which has too often been a sword that has divided men, must be made into a "cord that binds." Disconnectedness and dis-ease must vanish in the creation of wholeness and health. "Constantly regard the universe as one living being."
from The Friend

The We of the Me

by Emilie Carstens

THEY ARE THE WE OF THE ME. Thus Carson McCullers, in *A Member of the Wedding*, sums up an adolescent's loss of identity and frantic reaching for a new one: Frankie, "twelve, going on thirteen," views her childhood as outgrown. Everyone else still has a *we*, is a member of something, except her. Lost in this no man's land of early adolescence, she fixes on the beautiful young couple, her brother and his bride, to be the new "*we of the me*."

Our revolutionary times are spawning a proliferation of *we's*—We Blacks, We Hardhats, We Liberated Women, We Activists. People find themselves polarized into *we*-groups merely from reacting to other *they*-groups. This is no new phenomenon, even if today's groupings seem to congeal faster. The recent past has known We Refugees, We Displaced Persons, We Dispossessed Jews—all involuntary groupings.

There may be a parallel in the Society of Friends—separations by conscious choice.

It is presumptuous, but produces psychic income (self-affirmation?), to conclude from the very intensity of one's own particularized "*we*" that no outsider's experience is sufficiently akin to partake of the cherished "*we*." A divisive "*we*" then may give substance and direction to life.

Such groupings all but eliminate the reconciler. Friends look at their own fractured state and at the current "*we*" proliferation in the larger world—ever shamed by the gospel call "that they may be one, even as we are one."

Today's splintering into *we's* surely is not without preconditioning—not least a generation of valiant effort to universalize "*we*" concepts; among Friends, too. Those who now tend to choke on this pronoun, who "have had it" with glib inclusiveness, have experienced such contrived *we's* to be convivial at best; delusion at worst—safe havens for power plays to function as before or vessels for blunting thought and diffusing vision to fit a veneer of congeniality.

Frankie's pathetic and self-defeating claim on a new *we* is that of a near-child. Nor is leaving behind one *we* for another confined to natural growth. It is costly and usually anguished. Would-be reconcilers must know this well, as they must face the fact that mere juggling of pronouns neither satisfies the *we*-need nor affirms the *me*.

Hugh Barbour comments in Quaker Religious Thought: "Our self-transcendence as men, then, has to be related to our ability to share experience with other men: For this both their sameness and their otherness to ourselves are vital. To recognize the strangeness of someone else's experience calls for imagination, for a certain partial ability to share in it. That we can partly share in what is strange to us makes real our objectivity, our self-transcendence, as even the sharing of identical experiences could not do. To share demands sympathy, trust, love in



Photograph by George Louis Creed

the concrete, as against general, diffuse benevolence and sense of unity in all life). It requires and produces humility, A Kingdom of God in which we will always remain distinct, limited, different . . ."

To paraphrase *I Corinthians 13*—When Frankie was a child she reasoned as a child. Applying this to oneself: since I became a man—who are the *we of the me*?

For George Fox there remained "but one Christ Jesus who can speak to thy condition." This ultimate, liberating, encompassing *we* does not seem to be granted to many Friends at any time.

What then is to be done for the divisions, which will not heal? According to Thomas Merton, "What has to be healed in us is our true nature, made in the likeness of God. What we have to learn is love. The healing and the learning are the same thing . . ."

Religious cliché? Perhaps. From Frankie's youthful "*they are the we of the me*" growing up to become man must acquire a reverse affirmation for healing the *me*: The focus needs to shift to the *thee*.

The other side of the coin of needing a *we*-group for oneself is of course that everyone must be part of someone else's "*we*" also.

Such reciprocity occurs naturally in some families or peer-groups. But what of the deeper estrangements? How does the "*we*" function then? More common ground exists between groups oftener than the proud lines of division care to admit. Friends have made some progress in this area of commonality.

One hears much glib talk about accepting the other person *as he is*, meaning an intellectual acceptance of his *strange otherness* as his inherent right. To welcome such strangeness is the hard bit. It involves the heart; an inner relinquishing of the focal *me* if one is to become the *we* of the other.

Healing fractured Quakerism (and reconciling the larger world) will not come about by universalizing pronouns, but as a gift offered: the *me* offered as the *we of the thee*. And the gift received.

(Continued from page 98)

taught more respect for people than they were (taught) respect for law that we wouldn't have some of the problems we do.

Q. . . . does anyone else have the right to violate laws but they shouldn't expect to be punished for that violation?

A. I would rather have people worry about whether or not they were violating people, and not whether or not they were violating laws. There are a lot of nasty things people do to each other that are perfectly legal.

Q. Should they worry at all about property or things, or should they just disregard property?

A. I think people should worry a great deal less about property than they do. I think a great many people in a country as rich as ours have a great deal more than they need, although I would not want to take it away from them by force, but I would try to persuade them that they didn't need to go through life hauling a wheelbarrow.

Q. Despite the fact that there are sanctions put on the destruction of this property and the fact that we have a representative government that has passed laws protecting these property rights?

A. The government doesn't represent me.

Q. They don't represent your views, is that correct?

A. They don't represent my views or my situation. I feel a lot of them got into power because they had more money than the other people, or because they were ready to play ball with the various influential groups in this country such as the military and the industries.

Cross-examination by DeCourcy Squire (defendant)

Q. You stated earlier that you were a member of the Society of Friends?

A. Well, I'm not a member of it, but I have been an attender for the last six years.

Q. Would you say you have been strongly influenced by them?

A. Very much so.

Q. This is Exhibit D-43 and I ask you if you have ever seen that before?

A. Yes, it is a statement signed by many members of the Society of Friends and that was written in 1838, about man's violence to man.

Q. Would you say that the ideas expressed in this express ideas of your own?

A. Yes, they do.

Q. I should like to read it at this

time, if I may. This is excerpts from "Declaration of Sentiments" adopted by the Peace Convention held in Boston September 18, 19, and 20, 1838, written by William Lloyd Garrison, a well-known New England abolitionist, and signed by many members of the Society of Friends, also known as Quakers:

(Reading): "We register our testimony not only against all wars, whether offensive or defensive, but all preparations for war; against every naval ship, every arsenal, every fortification; against the militia system and a standing army; against every edict of government requiring of its subjects military service. Hence we deem it unlawful to bear arms, or to hold a military office.

"As every human government is upheld by physical strength and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes upon its incumbent the obligation to compel men to do right, on pain of imprisonment or death. We therefore voluntarily exclude ourselves from every legislative and judicial body, and repudiate all human politics, worldly honors, and stations of authority. If we cannot occupy a seat in the Legislature or on the Bench, neither can we elect others to act as our substitutes in any such capacity.

"It follows that we cannot sue any man at law, to compel him by force to restore anything which he may wrongfully have taken from us or others; but if he has seized our coat, we shall surrender up our cloak, rather than subject him to punishment."

Q. Earlier you stated you were opposed to the functions of the system of justice.

A. Yes. I don't believe in putting people in jail.

Q. Are you opposed to the people who carry out these duties?

A. No. If I had run into different influences, you know, I might be a lawyer myself or any of these other jobs. Although, of course, I couldn't be an FBI agent since they don't allow women to be agents. I'd rather judge the action of the person and try to convince the person they are not in a good line of work and should do something else, but I don't believe in calling cops, "Pigs," or calling anybody names, really. I don't think it is constructive at all and I just don't believe in treating people that way.

Q. This is Exhibit D-45 and I ask you if you have seen this before?

A. Yes. This is a short essay, "Neither Victims Nor Executioners,"

written by the French philosopher, Albert Camus. It sums up the basic question of whether or not we are working for life systems or for death systems. It has influenced me a great deal, and my pacifist thinking, and also in my feeling that it is necessary to take personal responsibility for situations in the world today.

Q. Did you take part in a conference held on nonviolence in Allentown, Missouri, this summer?

A. Yes, I did.

Q. I ask you to look at D-44 and identify it.

A. Yes these are several short excerpts from some of the discussions that were held about nonviolence at that conference.

Q. Could you read that, please?

A. Okay. This is entitled, "As I see Nonviolence." (reading) "It is my belief that no man should accept privilege or be in a position to accept privilege that is not available to others. Violence does not just consist in raising the fist or carrying a gun, although these also may be forms of violence, but also in accepting privilege. Nothing is easier than for the privileged man to be peaceful, because the routine and massive institutional violence does the job for him.

"I think the change from the kind of life all of us were raised in to a truly nonviolent life would be equally great for everyone, whether from a middle-class background, a wealthy family, or an impoverished home. It would mean basic change in values and in style of living. I think that nonviolence has to be approached first in a kind of personal examination, to look at our own lives, and to ask how I go about living and relating to other human beings in such a way that I am not in a position of being an oppressor and that I actively work to alleviate the problems that may be oppressing others as well."

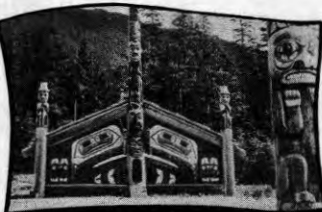
Some Friendly Tax Tips

WOULD YOU BELIEVE that those friendly, helpful folks at the Internal Revenue Service have actually made it easier to refuse to pay Federal income tax? We at the Journal couldn't believe it either, until we read a clearly-written, uncomplicated explanation of how to legitimately increase the number of allowances you claim. The more allowances, the less you pay. You owe it to humanity to read "Some Friendly Tax Tips," in the next Journal.

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Reviews of Books

The Defeat of America. By HENRY STEELE COMMAGER. Reprint from the New York Review of Books, Dept. HC, 250 W. 57th St., New York, N.Y. 10019. 8 pages. 40¢ (1-9 copies); 25¢ (over 250 copies)

THIS REPRINT is essentially a review of *Roots of War* (by Richard J. Barnet, Atheneum, 406 pages, \$10.00), which, in turn, draws upon and develops the thesis of an earlier book, *Sin and Society* by E. A. Ross, 1907. But it is much more than a review—more even than a summary or digest of someone else's book. It is, in itself, a brilliantly executed analysis of how we got into (and how Nixon came to escalate) the war in Vietnam. It shows how the new "security bureaucracy" grew up in a country based on the supremacy of civilian over military authority, though the hourglass has now been reversed, the bases changed; how it began to take over the functions of the Congress, of the executive branch of government itself. It explains the process by which well trained and highly intelligent university graduates became the proponents and architects of impersonal, mechanized destruction. ("The most

immoral acts are committed not by hardened criminals but by impeccable gentlemen who preside affably over great corporations, and who sin impersonally and at a great remove in time, in space—and in law—from the consequences of their crimes."—Ross.) ("Those who plan do not kill and those who kill do not plan."—Barnet.) ("... At the end of the war there will be no bystanders with sufficient peace standards left to work with. There will be only war standards."—Woodrow Wilson.)

Further: how the military-industrial complex became the military-industrial-labor complex. How the present generation of Americans has come to accept what earlier generations found reprehensible: governmental "evasion, suppression, deception, and the manipulation of news." How the Pentagon alone "spends some 4 billion dollars a year on news, propaganda, and, doubtless, secrecy." How power and intimidation of the press and TV networks came to supplant forthrightness and performance—the whole long, devious road from Jefferson and Paine to Johnson and Nixon.

Finally: the unthinking public acceptance of the double standard of morality to which all this has led, and our "defeat in the eyes of history"—if not in those of the Pentagon. Not merely a book review, this. Rather, an ABC for those who want to extricate themselves from the logic of Humpty Dumpty and find their way back Through the Looking Glass into a world in which peace is not "achieved through war, order through chaos, security through violence, the reign of law through lawlessness;" where honor is no longer "preserved" by dishonorable acts nor Vietnam "saved" by being destroyed. M. C. MORRIS

Abortion: The Agonizing Decision. By DAVID MACE. Abingdon press. 144 pages. \$3.75

DAVID MACE presents the issues directly and with clarity. There are still too many women who find themselves confronted with an unwanted pregnancy, in spite of the pill and of greater sophistication and knowledge about sex. Professional counseling in such situations is preferable, but if for some reason or other it is unavailable this little book will fill this gap, or at least steer the woman in the right direction.

His book introduces us to Helen, who is confronted with the agonizing choice

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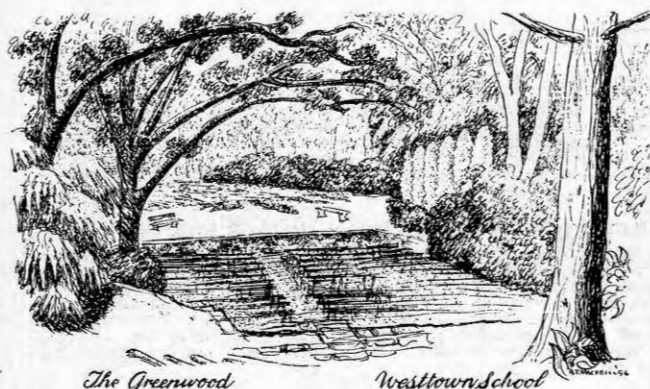
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of either going through with her pregnancy or terminating it. The author presents her with all her tangled thoughts and feelings, her inner confusion and pressures. He presents the realities of the situation to her. He takes her to a conference on abortion where he himself is one of the speakers. Topics are discussed like "The World within the Womb," "Attitudes on Abortion Past and Present," "The Value of Unborn Life, a Dialogue," etc. He feels that before making any decision it is important to have the facts, which he gives us simply and succinctly. But he stresses that to have the baby or not is more than a fact-gathering process. The decision can have very far reaching consequences, which may influence the rest of a woman's life and determine whether she will become a mature well-functioning individual, or a guilt-ridden, unsatisfied woman who may repeat her mistakes.

He invites us into his individual counseling sessions with Helen and points out that a woman in this situation will need someone who will neither judge nor condemn her, nor will try to take over or manage her life but who will accept her as she is and help her to draw upon her own inner resources to meet the crisis she is confronted with. He asks many questions—questions that will be answered differently by each woman according to her own emotional maturity, upbringing and life experience. We are not told whether Helen decides for or against the termination of her pregnancy. David Mace demonstrates that there are no easy answers, but the book is a start toward coming to term with some of the questions.

ANNEMARGRET L. OSTERKAMP

Getting Ready for Marriage. By DAVID MACE. Abingdon Press. 128 pages. \$3.75 DAVID AND VERA MACE are well known to Friends, through their many books and as leaders of marriage enrichment groups.

David Mace's newest book, *Getting Ready for Marriage*, again expresses his concern that although young people get training for everything from dancing to going to the moon, they enter totally unprepared into marriage, the most important relationship in life. His book was written to fill this void. In 12, brief, lucid chapters, he deals with all the important issues, urging people contemplating marriage to read this book singly and together.

He stresses that it is unrealistic and dangerous to feel that "love will take care of everything." He points out that

marriage is demanding, and should be regarded as a task, a goal, which is difficult to attain—but is not unattainable. A good marriage calls for intelligence, effort, maturity, sensitivity and patience to achieve the rewards it has to offer. Marriage requires hard work, particularly during the early years, to avoid later problems and grievances.

This new book will help couples to look at themselves and each other, before their marriage is floundering or before they contemplate a divorce. It also should be a most helpful guide for members of Committees on Clearness, for sometimes as Friends we are embarrassed to question too deeply or to suggest professional help, even though it may be indicated.

This small book reads easily and contains much wisdom, like the statement: that those who were happy children of warm, loving parents who allowed for growth to independence have reason to feel fortunate, for according to research this doubles their chances of a successful marriage. Those who come from an unhappy home, however, are not condemned to marital misery. It simply means that they have to work harder than the average person to ensure success. This book is recommended to anyone contemplating marriage.

ANNEMARGRET L. OSTERKAMP

Marriage Encounter: The Rediscovery of Love. By ANTOINETTE BOSCO. Abbey Press, St. Meinrad, Indiana. 128 pages. \$4.95

MARRIAGE is under widespread attack today, but it is not without its defenders. Friends have developed their own project for Marriage Enrichment. Meanwhile, a parallel movement has been taking shape among Catholics, under the title Marriage Encounter. Beginning in Spain, it has spread to 24 countries. This book describes its recent development in the U.S.A.

In both the Catholic and the Quaker programs, a group of married couples share in a weekend retreat. But there the similarity ends. The Catholics confine group interaction to socializing. The Encounter is strictly and exclusively between husband and wife. In a series of plenary sessions, lead couples speak of sensitive areas in marriage, while participating husbands and wives individually write down evaluations of their own relationship. Later, in private, each couple exchanges notebooks, and confronts each other honestly and without evasion. Then they return to the next session, and the process is repeated.

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dramatic experience for most participating couples, often leading to long-lasting improvement in their relationship. This could well be, because the core of most marriage counseling consists of the freeing and deepening of the couple's communication with each other. In *Marriage Encounter*, what is stressed is that this results in a new, shared spiritual awareness for husband and wife, and to the rediscovery of love between them. The principle, and the procedure, could obviously be applied to other relationships as well, and could have particular relevance for the Quaker ministry of reconciliation.

DAVID R. MACE

Bare Ruined Choirs: Doubt, Prophecy, and Radical Religion. By GARRY WILLS. Doubleday. 272 pages. \$7.95

THE SUBTITLE of this book, "the current agony of the Catholic Church," suggests the essence of the book, which is an analysis of Catholicism's troubles. Garry Wills delivers himself of many a personal burden from childhood on by a rather arbitrary sequence of reportage, descriptions of the present church dilemmas and some historic surveys. The image of the Church as the One Unchanging Rock of Ages in the midst of a swiftly moving social and economic revolution has now definitely been dissolved by the heat and steam generated in the recent controversies. There are still conservative groups like those insisting on the preservation of old liturgies, including the use of Latin. But the crises in the Church are affecting even such intellectually liberal strongholds as the Jesuit order, and celibacy is by no means the chief issue in this debate. Pope Paul's unenviable position between the conservative curia and some groups of rebellious or defecting clerics in many countries symbolizes these "ruined choirs" that may yet prove to be more cohesive than they right now appear.

The author presents his topic with the fervor of the critical partisan. He does harm to his cause by alternately donning the garb of the prophet and the solemn scholar, as well as the light suit of the quick reporter. Just the same, this is a resourceful book from which the reader will glean a rich body of information.

WILLIAM HUBBEN

Black Sects and Cults. By JOSEPH R. WASHINGTON, JR. Doubleday. 176 pages. \$5.95

"THE UNDERLYING THEME of this work," says the author, a professor of religious studies and Afro-American studies at the University of Virginia, "is that black religion cannot be understood apart

from white revivalists (Baptists and Methodists, Sanctified Holiness and Pentecostals)"—the racially split history of which groups he traces. Some men were taught to keep their place, while other men were taught to better their status; becoming affluent, Caucasians back-slid. "Wherever riches have increased, the essence of religion has decreased in the same proportion . . ." John Wesley complained. "Is there no way to prevent this—this continual decay of pure religion?"

Analysis is made of the cults of Father Divine, Daddy Grace and the Rev. Cleage. The overriding thesis of the author is that the cults seek power; they lead toward "social redefinition (black ethos) . . . Blacks are a peculiar people. The only theology which can engage black people is a theology of power in action." A universalistic Christian, Moslem or Jew can "contribute nothing significant for black sectarians and their ethnic ethic."

SAM BRADLEY

God's Irregular: Arthur Shearly Cripps. A Rhodesian Epic. By DOUGLAS V. STEERE. SPCK. London. 158 pages Distributed in USA by Pendle Hill Publications, Wallingford, Pa. \$5.75

ONE OF Douglas Steere's gifts has always been to make the saints come alive for us. This he has done again in his short biography of Arthur Shearly Cripps, an Anglican poet-priest who arrived in Rhodesia in early 1901, intending to spend two years, and invested the next sixty-two years there, with only brief intervals in England.

An indefatigable worker for the welfare of his people, he lived as nearly on their economic level as he could, eating the food they ate, walking the dusty miles they walked, putting all his income into the work of his mission. Yet he never equated this willing poverty with the enforced poverty of his African neighbors.

Cripps was a practical visionary and a statesman. He saw the sandiness of the foundations on which society in Rhodesia was being built by the British colonizers and, in season and out, by pen and in person, he labored to correct fundamental injustices, especially in relation to allocation of land for the native population. He saw the wrong and the hopelessness implicit in a divided society and for himself he recognized no color bar. He was a devoted Anglican with a leaning toward the Roman Catholic side, but he worked hand in hand with a Quaker in England, and with a Methodist minister

and a Dutch Reformed minister, who were his neighbors and colleagues in the work, and his close friends.

When he died, old and blind, and almost destitute, his African friends made his grave in the floor of the little church he had helped them build, and over him they sang his songs translated into their own language.

The life of Arthur Cripps brings home to us how partial and tentative is our own commitment to even our most cherished concerns.

MILDRED B. YOUNG

Augustine Baker. By ANTHONY LOW. Twayne Publishers, New York, N. Y. 170 pages. \$4.50

ALTHOUGH Augustine Baker is chiefly remembered today for his comment on *The Cloud of Unknowing* and *Sancta Sophia*, he translated many continental mystical works and left many works on the problems of spiritual direction. Professor Low gives a thorough and understandable treatment of "understanding, will, and imagination"—a subject usually surrounded by fog as far as the layman is concerned. But it is his chapter on "Inspiration" that is of particular interest to Friends.

In his discussion of the doctrine of inspiration, Professor Low shows how Baker emphasized anew the doctrine of the freedom of the soul to respond directly to the Grace of God. "In the internal ways of the spirit which conduct to contemplation and perfection, God alone is our only master and director; and creatures, when He is pleased to use them, are only His instruments. So that all other teachers whatsoever, whether the light of reason, or external directors, or rules prescribed in books, etc., are no further nor otherwise to be followed or hearkened to, than as they are subordinate and conformable to the internal directions and inspirations of God's Holy Spirit. . . ." This is certainly in keeping with Fox's doctrine of the Inner Light, as Professor Low points out. And it is even closer than he indicates, for both Baker and Fox felt themselves subject to corporate guidance: Baker to the authority of the church and Fox to the consensus of the meeting. Professor Low sums up his discussion on the similarities between Bakerism and Quakerism by saying, "Quaker and Catholic mystic alike valued a personal and direct approach to God, and both tried to respect divine inspiration in practice as well as in theory."

Professor Low also gives a valuable and complete bibliography.

MARY CLARK



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For complete information see the Spring issue of **FGC Quarterly** or write Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102

Letters to the Editor

Fire in Purchase Meetinghouse

THE BIG Purchase Meetinghouse was virtually destroyed by fire on the night of January 1, 1973. The fire apparently began at about 9 p.m. in the kitchen area and was brought under control at about 12:30 a.m. Cause of the fire has not yet been determined. A metal filing cabinet, a few books and some of the meetinghouse benches are all that remain.

The meetinghouse was insured for \$42,000 plus about \$3,750 for contents and we would hope that the adjustment by the insurance company will be close to the face value of our policy. Our trustees who carry the custodial responsibility for the meeting's property will receive and conserve this money until leadings for future directions become clear. Although building funds are not being solicited at this time, donations are being received by Malcolm Smith, treasurer, and set in a special account until the time in the future when decisions can be made. The trustees have confidence that the catastrophe will help us to grow in understanding, patience and courage and strengthen our belief in Friends ideals.

Meanwhile we are fortunate to have the little meetinghouse, excellently serving our current needs; we have planned improvements—telephone and an electric stove—which will make it even more comfortable.

Heartwarming offers of space and expressions of sympathy have come from all meetings in the Quarter and from many local churches as well as from Manhattanville College. Our thanks and love go out to them and all of you at this time.

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More on Murdoch

I WAS PLEASED to see Arthur Kincaid's letter (FJ 1/1) in defense of Iris Murdoch . . . But for all his sound instincts, Arthur Kincaid ends up not defending Iris Murdoch but explaining her away. According to him, her point (words are spirit) is a vapid and harmless bit of sociological method: "In context she used the word 'spirit' in the sense of 'ethos': the way a cultural unit uses or misuses languages determines and reveals its quality (spirit, ethos)." A platitude hardly worth uttering. If we turn to the text we see that there is more—much more—at stake.

The text is the Blasfield Address delivered to the American Academy of Arts and Letters last May, and partially printed in the *New York Review* for 15 June 72, under the title, "Salvation by Words." There may be some implications for sociology, but what is directly at stake in the passage just preceding the disputed sentence is our ultimate moral being:

"But there is no doubt which art is the most practically important for our survival and our salvation, and that is literature. Words constitute the ultimate texture and stuff of our moral being, since they are the most refined and delicate and detailed, as well as the most universally used and understood, of the

symbolisms whereby we express ourselves into existence. We became spiritual animals when we became verbal animals. The *fundamental* distinctions can only be made in words. Words are spirit."

This really does challenge the practice of silence, the practice of eschewing all words but "yea" and "nay," and we do both her and ourselves a wrong by attempting to explain this message away as a sociological platitude.

The upshot of the challenge, it seems to me, is that silence cannot be an end in itself, nor even an important medium or vehicle of communication. Nor is it sound to move from silence to mysticism: "Any dictator attempts to degrade language because this is a way to mystify." Rather the practice of silence must be part of an attempt to clarify and simplify what we say: to purify our statements so they say what needs to be said with precision and directness. What Iris Murdoch is concerned about is not so different from what many Friends are concerned about. It must be kept in mind that she is speaking of literature, of words as an art form, rather than of words that are apology or propaganda, and that the tough and inevitable problem that arises for her is familiar to all of us: how to distinguish the genuine expression (art) from the false or spurious (propaganda). This much we have in common. And Friends who want to object that the inarticulate is more basic than the articulate, that clarity is not enough, would do well to think hard about a remark she makes at the beginning of her address: "Tyrants always fear art because tyrants want to mystify while art tends to clarify."

I think the practice of silence—of waiting until what I have to say is in clear focus and the matter is in perspective—is indispensable for sifting what is vital from what is not in what I am initially inclined to say. Such practice of silence is part of the genius of Quakerism, insufficiently cherished, it often seems to me, by Friends in their own gatherings. But it is not incompatible with Iris Murdoch's remarks. For the role of silence is subordinate to that of expression, especially verbal expression. As Whitehead once said, "Expression is the one fundamental sacrament."

NEWTON GARVER
East Concord, NY

The AFSC Approval

I HAVE PROFITED from R. W. Tucker's thoughtful critique of AFSC's fundraising literature (FJ 1/15); but I feel that there are two points in his essay

that ought not to go unchallenged.

First, the passage quoted by Friend Tucker from AFSC literature does not, in my judgment, necessitate a humanistic, much less a pantheistic, interpretation. Putting the "absoluteness of people" in apposition with "that of God" in people does not logically exclude a Christian or Foxian interpretation of "that of God" since the absoluteness of people can consist in their capacity to feel God and respond to him, which, as Lewis Benson has shown and as Friend Tucker seems to point out, was Fox's teaching.

My grasp of logic and grammar may be imperfect on this point, but I can testify to what I intended when I helped to write this passage. I can testify that Fox's teaching about "that of God"—as this teaching is elucidated by Benson—was very much in my mind and heart when I conceived this sentence. Only by omission is the passage non-Christian. I do not think that it can be logically impugned as un-Christian, nor is it inconsistent with Fox's teaching.

The sentences that have given offense to Friend Tucker in this brochure can only be accused, it seems to me, of not saying enough—enough to please him, enough to please the mystical Quakers,

enough to please the evangelical Quakers, enough to please the humanist Quakers, enough to please Women's Liberation, enough to please me. I submit that they do not, however, preach humanism, secularism, or pantheism.

If they do, they do not say what they were meant to say.

The second assumption in Friend Tucker's essay that troubles me is that our anonymity at the AFSC is somehow calculated, or at least that it amounts to a necessity which we exploit into a convenience. In fact, the anonymity of fundraising literature is as necessary as it is inconvenient.

In an organization where every public utterance is scrutinized by dozens of people, each with his or her own individualistic conception of what constitutes ideological purity, no brochure can be produced that is not a collaborative effort. If, in helping to write the copy that Friend Tucker criticizes, I had been animated by a narrow evangelical zeal, I could have indulged it only by circumventing this process of collaboration—and therefore by signing my name to the brochure!

Far from facilitating the imposition of one version of Quakerism, this process of collaboration—and the anonymity that must follow from it—is a

guarantee against the possibility that one Quaker tradition or school of thought will be favored over others. In other words, the equation of anonymity with evangelical strategy is exactly wrong.

It is exactly wrong, that is, unless one assumes a monolithic uniformity of theological opinions among AFSC staff, Corporation, and Board of Directors. Speaking as a Friend who is fairly well attuned to theological currents in the Society of Friends—and speaking as a staff member closely involved with a wide range of AFSC programs—I can witness that there is nearly as much diversity of theological opinion among AFSC staff as there is in the Society at large.

TOM ABRAMS
AFSC, Philadelphia

The Farmer's Viewpoint

WE ARE WONDERING if Friends know about UFW (United Farm Workers) from the producers' viewpoint. Also, how many Friends who want to boycott lettuce have actually talked with any farm workers who know about UFW?

The UFW forces the farmer to organize whether or not the workers want it. It wants closed shop status for the workers, will not allow secret balloting,



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wants control of all hiring and firing, amount of worker production, and, in short, wants to tell the farmer how to run his farm.

While we have no objection to people unionizing if they wish, we feel they should have protection as to whether they want to join or not, and right of secret ballot, and protection from union retaliation for speaking out against the union.

Furthermore, we are surprised that Friends advocate boycotts as a method of forcing an issue. To my mind as a Friend, boycotts are as violent as fighting, only more subtle; for you are sometimes forcing a person to do something which may not be right, in order to stay

in business. Also, helping the lettuce boycott is ridiculous because it is merely an effort by UFW to outmaneuver the Teamsters' Union in organizing farm workers, and has nothing to do with helping the workers' situation. These unions see unorganized agriculture as an attractive source of untapped revenue for their coffers. They play on church people's emotions about the plight of the poor workers in order to get public interest and support.

If you really want to be constructive about the farm workers' situation, write to your congressman telling him to support the "Sisk Bill" relative to farm labor relations. This bill spells out open elections to determine whether workers

want unionization; secret ballots; no secondary boycotts or strikes, since food is such a perishable commodity; and compulsory arbitration in case of unsettled disputes.

If this bill is not passed we are afraid all of us will find food scarcities becoming prevalent, as producers continue to drop out for lack of protection. Do you know what's involved in growing lettuce?

CARROLL AND DOROTHY GARNER
Cobleskill, NY

To Barbara Reynolds Listen, Friend:

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

I was thirsting for righteousness and the Word of God...

You gave me a sense of a Living Presence 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 hope.

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

You gave me courage to fight when I didn't believe.

When I was sick with self-loathing and despair

You came to me and gave me tenacity to bear the pain in search of Truth.

I was in prison and you visited me. You said, "Search on!" and spoke of the need to pull down the self-erected walls.

Quaker, Friend—friend, (the first are your titles—the last is your name)

I know not whence the changes came, Nor whether you would approve—nor care.

Because Faith made a vessel of you at a moment our steps passed together, I can never again wholly doubt.

And if I cannot change myself,

I know there is a Presence

Which may yet rescue me.

But Love rests lightly on the shoulder And speaks in stillness

A language for the inner ear.

PAT POLLAK
New York

Organs for Meetings

I HAVE LONG THOUGHT that it would be helpful if a brief organ recital, say for fifteen or thirty minutes, could precede our silent meetings for worship. I would not like to have hymn singing (nor responsive reading), nor any kind of formal program during the meeting for

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worship. Silence, except for helpful speaking, should prevail there. But if there were well-selected organ selections before the people settled into silence, I think this would deepen the spiritual quality of the meeting. No other kind of music can do this quite as effectively as organ music. I would like to see this tried out as an experiment.

In these days of electronic organs, almost any of our meetings could raise enough money to purchase one.

RAYMOND T. BYE
Columbia, SC

Northern Ireland

THE EXTREMIST GROUPS in Northern Ireland, both Catholic and Protestant, are receiving support from their fellow-Irish in America, but the New Ulster Movement, which includes both Protestant and Catholic and which works away steadily in the background, striving to find the way to peace and understanding, is little known and receives very little support.

I hope many American Friends will take time to read *Orange and Green*, by Denis Barrett and Arthur Booth and will then seek for ways of supporting those who are working for the new Ulster of peace and goodwill. I believe that copies are obtainable through the Friends Bookstore in Philadelphia. The booklet is also available from the Friends Book Centre, Friends House, Euston Road, London NW 1, England. The price in English currency is 30 pence. If any Friends are in close touch with the Irish community in the cities of America, they might distribute copies among them.

HORACE ALEXANDER
Swarthmore, PA

The Public Image of Friends

THE CONSTANT DIFFICULTY with support for and membership in the Society of Friends is cause for much concern. I think we inherited some pretty sound philosophies, but why don't more people flock to meeting for help, comfort and religious understanding?

Below are the results of my reflections about this question:

1. There seems to be a general pattern of mixed-up negative thinking among some of us. Far too many of our more vocal and visible members find their religious satisfaction in the protest, the sit down, the drop out, the resistance. They work against something—the

American way of life, our Quaker President, reasonable profits in business, etc. Wouldn't it be wiser for them to be devoting their considerable energies for something—improving the American system, assisting the most powerful man in the world (happily and fortunately a Quaker) to succeed in achieving his noble goals (ours, too), helping in the construction of a world with less hunger and frustration, creation of at least one generation of peace?

2. There is evidence of a well-developed habit among some of us of complaining about life on our planet today rather than pitching in (David Richie style) and doing something to improve some part of it, however small or difficult or frustrating that effort might be. We live in a wonderful, but far from perfect world. God has given us a great challenge and many more tools to work with than were available to past generations. Shouldn't we be excited by the greater advantages these give us to make progress toward our way?


3. It saddens me to observe our growing public image—that of a way-out semi-political group. Shouldn't it be that of a Christian organization of hard-working people seeking to accomplish on earth the works of God and teachings of Christ?

Happily, there are many wonderful examples of exceptions to this appraisal. There are lots of Friends who daily put work above protest, welfare and medical service above draft evasion, improvement above complaining, change of laws above defiance of them, but unfortunately these rarely make the headlines, even in the Friends Journal.

Let us in the future give a higher priority to the creation of new and better ways, the building of redesigned and stronger bridges of understanding, perhaps even to the merits of sweating a little. Certainly we should try harder to develop the habit of not closing our minds when we open our mouths. Are we really as perfect and wise in all things as some would have us believe? If bombs won't bring peace to Vietnam, neither will Quaker stones thrown "with love" at the President. Let's seek a more en-

lightened, cooperative and constructive way to be of service to mankind.

JAMES W. TOWNSEND
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Friends Around the World



Photograph by Steve Anderson

Sounds and Faces in Washington

by M. C. Morris

THE NEWSPAPERS estimated around twenty-five thousand this time. Some later admitted that there might have been as many as 100,000 who walked in orderly disorder down Constitution Avenue from the Lincoln Memorial to the Washington Monument on January 20. It was variously called a "march against death," a "counter-inaugural," an "inauguration of conscience," or simply "another anti-war rally" or a "mob of protesters." A few blocks to the north, the second inaugural parade for President Nixon was all but goose-stepping it up Pennsylvania Avenue in compact formation—bands blaring, "colors" flying, uniformed high-school girls strutting, arms and legs jerking with clockwork precision. The estimated attendance at this event was given as 300,000.

Only a few blocks separated the simultaneous processions. A few blocks—and the barrier of bumper-to-bumper busses flanked by formations of foot, mounted and motorcycle police. Only a few blocks, yet they were separated by far more than measurable distance or disciplinary show of force.

To one participant in the former and (involuntary) observer of the latter, the

separation was more effectively expressed by the respective sounds—and the faces. The sounds could more easily have been anticipated: Pennsylvania Avenue—drumbeat and muffled marching feet, repeatedly drowned out by martial music as fixed bayonets on shouldered guns flashed past. Constitution Avenue—shuffling feet, random shouts for peace, strains of "Ain't gonna study war no more," eagerly taken up, to die out again after a few hundred yards, or to be increasingly drowned out by the amplified voices, strident or stentorian, as the speakers' stand was approached.

No, not the sounds; it was rather the faces. Faces, like bayonets above them, fixed, set, rigid, regimented, standardized, self-conscious, poised, proud, "patriotic," possessive, parading along Pennsylvania Avenue. Faces—varied, open, relaxed, responsive, expectant, eager, earnest, concerned, grim, absent, absorbed, intelligent, severe, sad, sensitive, suffering, searching, speaking spontaneously to others all along Constitution Avenue.

The dichotomy thus symbolized by the two avenues on January 20—can it be effectively faced before facelessness takes over? What are all these different faces going to have to face in the future? Will they lose by saving face; lose face to save themselves and others? So many fine faces . . .

Prejudice-and Middle East Peace

by Stephen Thiermann

FELIX FERARU (Friends Journal 2/1) asks: are Friends prejudiced? His answer, clearly, is yes. The trouble with that answer is that it is as hard to characterize Friends in that way as in any other way. Friends defy characterization, at least among themselves.

I have no doubt that what he has said of Friends is true of some Friends, but I have little idea of who they are, or how many.

As a Friend who also happens to be Secretary of the International Affairs Division of the American Friends Service Committee, I am in a better position to answer the question: is the AFSC prejudiced?

As a Quaker body, AFSC also tends to defy characterization. Individual Friends associated with AFSC may be prejudiced. Indeed as one member of our staff has said, "Prejudice is programmed": we are, at least in part, conditioned by, a product of, even imprisoned by, the racist patterns and institutions around us. But the association of Friends and others who make up the AFSC strives to be free of prejudice and, in fact, to resist and oppose prejudice.

Felix Feraru cites AFSC and other named and unnamed Friends to make his case. I will speak about the AFSC record and leave it to others to speak about theirs.

The AFSC published *Search for Peace in the Middle East*, knowing, and not without deep concern, that it was putting its head into a hornet's nest. We reasoned that if anyone with a moral concern for those caught in the tragedies of the Middle East were to speak out and take the consequences, it might well be AFSC, since we had proven records of sympathy and friendship for Jews, Israelis, and Arabs. We knew we would be severely criticized by American Jews, Israelis, and Arabs alike and we have been. We also have been supported by American Jews, Israelis, Arabs, and Quakers for our efforts. And we have published and circulated some of those pro and con comments in Quaker Service Bulletin. In the light of these reactions, we have continued to re-examine our statements.

In *Search for Peace* we sought to speak primarily to Americans, since it was clear to us, as to many Israelis and

Arabs who spoke with us, that the American public was getting a minimal and unbalanced presentation of the situation. We attempted a balanced presentation, after extensive and exhaustive consultations in this country, in Israel and in Arab countries. What we produced is rightly open to criticism. We do not claim it to be perfect. We have since learned many things which were beyond our sensitivities to detect. But we cannot, in my opinion, be truthfully accused of producing a prejudiced paper.

Our goal then and now is not to dictate peace terms, but to stimulate on all sides a genuine search for a just and lasting peace. We are bold enough to imagine what may one day be peaceable and cooperative relations between Israelis and Arabs.

One of the problems of working in an emotionally charged area is that perspectives narrow and become warped. All people—Friends, Jews, Arabs, everyone—are well advised at all times to examine themselves for bias. This is hardest to do for those most directly affected. At the time of the Holocaust and World War II, Friends and the AFSC worked vigorously to aid Jewish victims. Today in the Middle East, the Jews are not the sole victims. Our love and friendship for Jews and Israelis does not preclude work with Arab victims. In fact, it demands it.

We have brought Jews and Arabs together in youth seminars and summer projects, also in a high-level conference on the status of Jerusalem, in conferences for diplomats and public leaders. We have had Quaker representatives stationed in Israel to complement the work of Quaker representatives based in Cyprus. We are actively examining further program possibilities within Israel which would involve contacts with both Jews and Arabs.

The spirit of these efforts is neither pro-Israeli nor pro-Arab, but pro-human, pro-peace, pro-reconciliation. Of course we fail, but we will persist—extending our hand of peace and friendship to Jews, Israelis, and Arabs, and to our critics from whom we hope to learn.

A final note: Felix Feraru referred to the report of the AFSC delegation that visited China last May (*Experiment without Precedent*). He noted that we had not described battles, riots and deaths that preceded the present situation in the People's Republic of China. This is true; our report is not a history, although we did, for example, criticize Chinese participation in the arms traffic.

Similarly, our booklet, *Search for Peace in the Middle East*, is not a history. The reader in search of a documented history of the Middle East is well advised to look elsewhere. The AFSC booklet is an effort to share current knowledge and insights in the hope that the cause of justice and reconciliation may be advanced.

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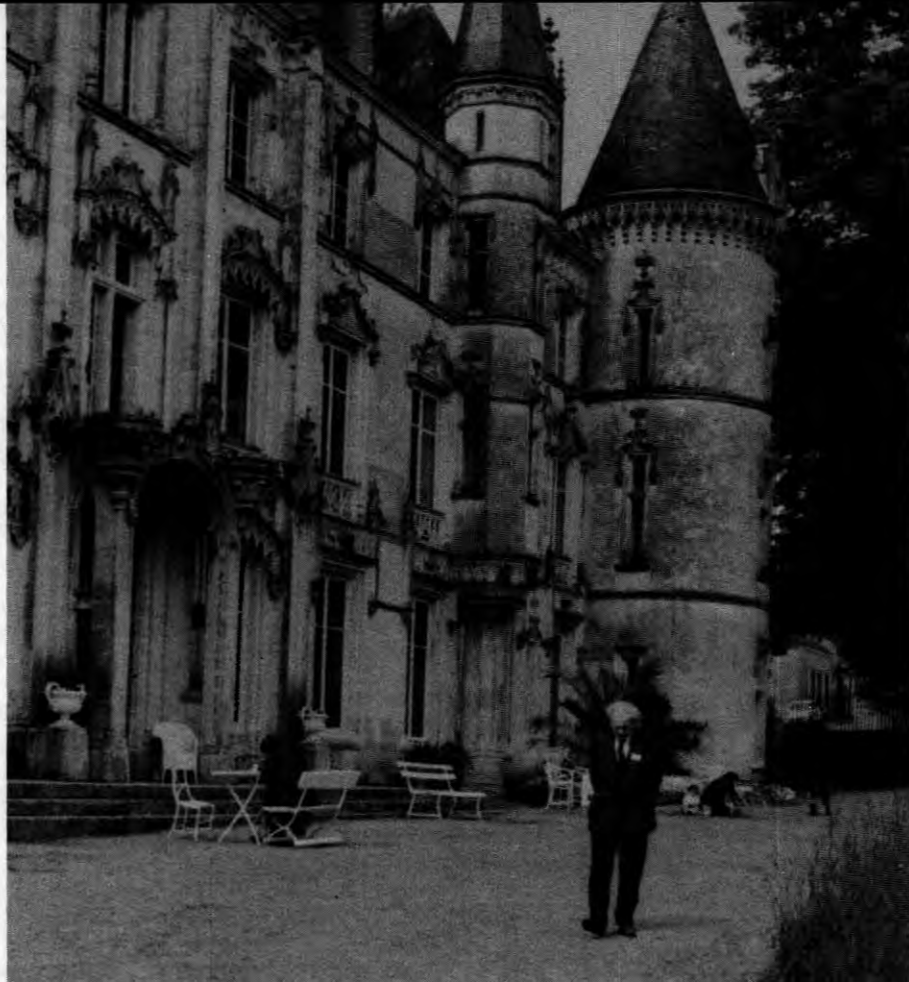
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News of Friends in France

by Marguerite Czarnecki

THE FIRST PART of France Yearly Meeting took place on April 29, 30, and May 1 at the lovely Chateau de Charbonnières, near Chartres, residential site specially designed for conferences, seminars or vacations and managed by a group of Friends, the Abt and Schultz families. About 60 Friends and "friends of the Friends" attended most of the meeting.

London Y.M. was represented by Phyllis Richards, who introduced the theme: "Out of the fullness of the heart the mouth speaks: Have we any personal experience to share?" Four separate study groups underlined different aspects of the theme, such as "fertile silence" in bringing men together, "learning to listen and accept our limitations," "finding the right words for the world today" and "never



Chateau de Charbonnières

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting *For appointment call counselors between 8 and 10 P.M.*

Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

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

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

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

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

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

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

underestimating the value of a small light radiating from the love of a sincere heart." Another session was devoted to a dialog between the young and the not-so-young.

Although most of the traditional reports were left for the second gathering, Tony and Odette Clay, who were approaching the end of their five years' appointment as directors of the Quaker International Centre in Paris, described the most important activities of the Centre. These included welcoming visitors from all over the world, helping and counseling young American war resisters stranded in Paris, lecturing both in French and in English, and hosting dinners for young diplomats.

The second part of Yearly Meeting was held in Paris on November 11-12, and wholly devoted to business reports,

concerns and problems. About 40 Friends attended.

Satisfactory solutions were not always found despite full debate on a wide range of concerns. If there is no lack of good will or concern, there may be lack of imagination and of depth in our spiritual roots and, certainly, lack in size and means. The moral and spiritual help and support of Friends from other countries are very much needed.

Two dates should be kept in mind by Friends planning to come to France in 1973:

April 23-27—A study week (in French only) at a lovely place, near Strasbourg, called Liebfrauenberg, on the theme: "To love one's neighbor as oneself—what kind of love does this imply?"

June 9-11—First part of France Yearly Meeting on one of the themes suggested in preparation for the FWCC Triennial Meeting in Australia next August: Quaker simplicity—a new way of life.

Further information may be obtained from the clerks of France Yearly Meeting, The Religious Society of Friends (Quakers), 114, rue de Vaugirard, 75006, Paris, France.



TRAIL'S END

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A Chance to Learn

IN THREE BUSY DAYS last December, 15 participants in a seminar at William Penn House, Washington, D.C., entitled "The Politics of Ecology," found that the ecological implications of any one act form an intricate web of interrelated reactions.

Thus, no single environmental issue is divorced from any other issue, nor from the total impact of all issues. They found a relationship between the energy crisis, the population explosion, exploitation of the seas, air and water pollution, solid waste disposal, land use (including such divergent matters as wilderness preservation, strip-mining, and the highways vs. mass transit controversy), corporate advertising and business practices, government policies and priorities, and the international environmental situation.

As if all these weren't demanding and complicated enough, discussions often shifted to the effects of these problems, and of the many solutions offered to them, on the economy, technological research, national values, minority groups, the developing nations, and last but far from least, theology.

It was the consensus of seminar speakers and participants that the "man in the street" can help by educating himself and in turn informing others; he can set an example by conserving and recycling goods, paper, etc.; he can make his views known to his Senators and Representatives and express his support for bills that aim to protect the environment; he can demand enforcement of existing laws and work to strengthen them; or he can take part in symbolic, nonviolent acts of civil disobedience. On a more abstract level, he can follow the advice of Mr. Albert Fritsch of the Center for Science in the Public Interest, who discussed the reverence for the land, theme of his book, *A Theology of the Earth*. This means working to alter our value system and lifestyles.

The seminar clearly showed that we in America have proceeded through our history on two parallel roads: one is the American "dream" of opportunity, expansion and material progress in which success is measured in terms of wealth and consumption. The other is the "frontier ethic" of the mystery and beauty of forest and wide open space, the pioneer spirit, the independent and self-sufficient "mountain man" in each of us.

These routes cannot remain parallel forever—they must collide. It is up to

people—especially young people with a great stake in the future—to search, discover and act to guide the impact of this collision toward positive ends. Thanks to programs such as this seminar, young Friends are being given a chance to learn.

NEAL BURDICK

Calling All Quaker Writers

THERE HAVE BEEN TWO of them. And a third is coming up.

The Conference of Quaker Writers will take place at venerable Pendle Hill, Wallingford, Pennsylvania, during the March 30 - April 1, 1973 weekend. Earlier sessions were held at Lake Minnewaska, in the craggy upstate mountains of New York and at the Waldenwoods Conference Center in the wooded flatlands of Michigan's Ann Arbor area.

Writing is a delicate profession. Everyone who's "always intended to write but never did" might understand. Those who have written since childhood, perhaps compulsively, will. Poets sharing their heart-words do. Those who earn their livelihoods at the typewriter and those who might like to, those who write because the gift has been exposed, all are aware of the word-traps, the unexploded bombs, the pitfalls in the written word.

In conversation one might back-track, begin again. Withdraw. Apologize. Re-speak. But the writer whose words are printed lives forever, his words hurled out to a reading world. His pearls, whether cast before swine, swindlers or lovers, can never be retrieved. It's an awesome burden, shared by belly-fired Quaker cause-writers as well as by the quieter literary types among us.

Writers, the word-ministers in our Quaker community, know why they need to come together. They want to worry about the quality of their work; they want to listen and learn with others; they want help with techniques and markets; they want a fellowship without sycophants—a society of equals who have no interest in autographs. And they want to browse through those familiar old themes: responsibility, integrity, truth-speaking.

Information about the 1973 occasion is available from the Conference Secretary-Treasurer, Raymond Paavo Arvio, Route 45, Pomona, New York 10970. Joining Arvio on the board of directors of the Conference organization are Candida Palmer, president, James S. Best, Fred Wood, James D. Lenhart, and Ruth T. Best.

RAYMOND PAAVO ARVIO

Leading of the Light

WITH "LEADING OF THE LIGHT" as the theme, the 1973 General Conference of Friends will be held at Earlham College June 23-29.

This fifth FGC-sponsored Midwest gathering of Quakers comes when many Friends are searching for more openness to their individual Inner Light, and more sharing with others of what they have received. Through daily workshops, lectures, and discussion groups; through individual and corporate leadings; through being and doing and talking and listening together, the conference hopes to provide a focus of both individual and group light that will lead to growth, new concerns and individual commitment.

The first General Conference of Friends took place in Chautauqua, NY, in 1900. Every second year since then, a major conference has been held, usually on the East Coast. Starting in 1963, a series of odd-year conferences have been held in the Midwest. Many Friends especially enjoy these meetings that provide a more intimate community fellowship.

So, the 120 wooded acres of Earlham College in Richmond, IN, this year will be the setting for Friends to stretch minds and hearts, to renew friendships, to glimpse new horizons. It will, of course, be a family conference, with activities planned for all ages and corporate child care for the under-3's. In keeping with the expressed desire for a wide choice of accommodations, there will be housing in dormitories, camping areas, a field house, off-campus rooms, and trailer parks—all close to the conference activities.

Specifics on leaders, arrangements, and reservations will be announced later. For now, the date—June 23 through 29; the place—Earlham College; the program chairman—Paul Lacey; and the theme—Leading of the Light—should alert Friends to this opportunity for spiritual growth and sensitive sharing.

HOLLY WEBSTER

May Day at Earlham

EARLHAM COLLEGE, has scheduled its quadrennial Old English May Day celebration for May 19. Entertainment, including Elizabethan drama, English country dancing, and madrigal singing, will be presented. Information may be obtained, before April 30, from the May Day Office, Box 13, Earlham College, Richmond, IN 47374.

Planes cannot fly without those who tighten bolts.—DOROTHY KINDEL

CALLING ALL QUAKER WRITERS

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Friday, March 30 — Sunday, April 1, 1973

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WALLINGFORD, Penna.

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A non-refundable registration fee of \$5.00 is expected from attendees. The total cost, which includes the registration fee, is \$30.00, covering two nights' residence, meals from Friday night through Sunday noon, and Conference expenses. We also are asking those who can to contribute an additional \$10.00 to help provide scholarship assistance.

Registration Form

To: Raymond Paavo Arvio, Clerk
Conference of Quaker Writers
Route 45
Pomona, New York 10970

I plan to attend the Conference of Quaker Writers at Pendle Hill March 30-April 1, 1973. Enclosed is my registration fee of \$5.00 (check payable to Conference of Quaker Writers).

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

I need \$_____ help towards the total cost.

Attached is a list of Friends who may want to attend.

A Report from Chile

THERE IS MUCH in Chile today of interest to Friends—two years of marked progress in living standards of the poorest; widespread dialog between Christians and Marxists; movements for social and for legal justice; a higher percentage of Protestants than elsewhere in South America (five to six percent of the population) and of pentecostals (four percent); and constant emphasis in press and radio upon the absence of violence in the march towards socialism.

Living in Santiago is a religious experience as well as a political education. Poverty is more dire and more widespread than most Americans can imagine unless they have traveled abroad. The poor have been treated cruelly, and no previous government has helped them substantially. Today they are not only being benefited—morbidity and mortality rates have already dropped substantially—but they are being taught and led to help themselves by the development of democratic assemblies, committees, etc., which almost suggest having been inspired by Friends' business meetings.

Last April a group of about 80 American missionaries and religious workers sent an open letter to President Nixon asking that the U.S. respect Chile's right to decide its own destiny and not interfere in order to protect American business interests here. Another letter was sent to I.T.T. denouncing its plot to prevent Chile's legally elected president from taking office in 1970. Having witnessed the scale of the dehumanizing effects of U.S. investments in Chile, the group felt forced to register its concern, and it plans to investigate these effects further and to publish the findings. The group calls itself "Missionaries' Committee on International Awareness;" its address: Casilla 5497, Correo 3, Santiago. It includes Baptists, Catholics, Methodists, Presbyterians and Christian laymen.

The absence of violence is remarkable, a great tribute to the Chilean people and to their armed forces and police, who have been scrupulously efficient in upholding law and order under trying circumstances. One should not conclude that absence and repudiation of violence and the government's constant emphasis in press and radio that Chile's march towards socialism is un-violent, means that Chileans practice or plan to practice Gandhian nonviolence.

There is far too much machismo here to hope for that. But Chileans are a loving people, at least they seem so to this brief visitor, and they merit a far better fate than they have been receiving from "American investments abroad" and our government's present hostile policy.

RICHARD POST

FWCC Consultation Announced

FRIENDS WORLD COMMITTEE is planning a consultation, "Quaker Contributions in World Development," to be held in Evanston (IL) May 18-20. The consultation has a twofold purpose: to help representatives to the FWC Triennial Meeting focus on the world responsibilities of Friends and to assist Yearly Meetings to develop Right Sharing of World Resources programs.

Herbert Fledderjohn, vice-president of Agricultural Cooperative Development International and former director of an American Friends Service Committee project in Jordan, is chairman of a preparatory committee for the consultation. Secretary is Ruth Johnson, who with her husband, Ralph, has worked on self-help projects in Jordan, Nepal and Nigeria.

For the Bertholfs, History Is Now

FOR OVER A DECADE, Arthur Bertholf has been presenting "world friendship" programs in public and private schools in the Philadelphia area. For the last three years he has specialized in William Penn, and he and his wife, Helen, jointly go to three or four schools per week—which adds up to about 40,000 students who annually come under the spell of these two elderly, frail, but obviously loving and tender people.

Their slides are authentic and carefully assembled, and their script is adapted according to age, comprehension and background of the children. "We have a new crop of children every year, so we have a new challenge. Yes, in a way it is repetitive, but when we face a new class, we are lifted into new levels ourselves, and it doesn't seem repetitive," said Arthur when asked how he could do it over and over. "We try to speak to the faces and minds before us. It is not like playing a record."

"What were the things that William Penn started but were not finished in his lifetime, like opposition to war, brotherhood and religious tolerance and civil rights and a fair penal system?

These problems are still with us, and we try to get the children involved in thinking about today. History is now . . ." Their vision is that the goals William Penn sought might be realized through a viable United Nations.

Thus, Arthur and Helen, looking thin enough for the wind to blow them away, weight themselves down with a projector, a carousel or two, an extra bulb, and a hundred feet of heavy electric cord, and go faithfully, year after year. A friendly greeting from teachers, an occasional hug, and "a new crop" of eager children, backed up by the official support of Delaware Valley school administrations, and they feel amply repaid. The Yearly Meeting Peace Committee furnishes slides, and occasionally helps a little.

A public celebration for the Bertholfs is scheduled for March 11, in recognition of their devoted service in the cause of peace and brotherhood (see calendar of events).

The William Penn Program could be adapted for use in any locality, and slides and a script can be borrowed from the committee at 1515 Cherry St., Philadelphia 19102.

GEORGE HARDIN



ATTEND THE FWCC TRIENNIAL MEETING SYDNEY, AUSTRALIA, AUGUST 18-25

BRING WITH YOU A FRESH EVALUATION OF THE PROBLEMS TO BE DISCUSSED AT THE MEETING—TRAVEL BEFORE THE MEETING BEGINS TO:

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GROUP DEPARTURE	\$795 per person
INDEPENDENT DEPARTURE	\$844 per person

****ORIENT & SOUTH PACIFIC**—Depart San Francisco August 3. Visit Tokyo, Seoul, Hong Kong, Bangkok, Singapore, Sydney, Auckland, Honolulu. Return San Francisco August 30. Hotels, transfers, some sightseeing, breakfast each day except in Sydney.

GROUP DEPARTURE	\$1159 per person
INDEPENDENT DEPARTURE	\$1453 per person

****NANDI, SYDNEY, AUCKLAND**—Depart San Francisco August 12, return San Francisco August 29. Unlimited sightseeing pass, hotels, transfers.

GROUP DEPARTURE	\$775 per person
INDEPENDENT DEPARTURE	\$844 per person

****WORLD HIGHLIGHTS**—Depart New York July 14, return San Francisco August 20. Visit Rome, Athens, Tel Aviv, Nicosia, Beirut, Cairo, Nairobi, Tananarive, Mauritius, Perth, Sydney, Honolulu

GROUP DEPARTURE	\$2197.50
INDEPENDENT DEPARTURE	\$2262.00

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North Pacific Yearly Meeting

CLERKS for 1973 sessions of the newly-formed North Pacific Yearly Meeting have been appointed. They are Francis Dart of Eugene Meeting, presiding clerk, and Etta Marie James of Eastside Meeting, recording clerk.

This new yearly meeting was formed last July 17 as a result of the vigorous growth of Pacific Yearly Meeting.

It includes the monthly meetings of Vancouver, B.C. (Canada); University, Eastside, and Tacoma in Washington; and Multnomah, Salem, Corvallis, and Eugene in Oregon. Also included are Friends in preparative meetings and worship groups in these states and also in Montana and Alaska.

Ties between North Pacific and Pacific Yearly Meeting are expected to remain close. There will be continued joint use of the *Friends Bulletin* and the *Faith and Practice* (soon to be published, superseding the previous *Discipline*), with representatives from both yearly meetings on the respective committees. The PYM Consultative Committee on Organization is continuing and is available to the new meetings at any time for consultation. Visitation between the regions and the annual yearly meeting sessions will be encouraged.

Within NPYM it is the present view that the active life of Friends is primarily within the monthly meetings. It is intended that this shall be encouraged and that the annual yearly meeting sessions shall be devoted to worship, fellowship, and inspiration, with a minimum of business. A steering committee of representatives appointed by the monthly meetings conducts any business and makes arrangements for the annual sessions. Correspondence should be addressed to the Chairman of the Steering Committee (Alice Dart, 1430 E. 27th Ave., Eugene, OR 97403.)

1973 NPYM will take place in July. Announcement of time and place is expected soon. The emphasis will continue to be on family participation and the close relationships of Friends of all ages. Visiting Friends from other meetings will be very welcome.

A New Appointment at Wilmington College

DR. BARBARA SULLIVAN has recently been appointed director of public relations for Wilmington College. She previously was chairman of the English Department of Tift College and was director of public relations there. She also has worked for several newspapers and has had magazine articles published.

Classified Advertisements

For Sale

GEORGE FOX'S JOURNAL, First Volume, printed for Thomas Northcott in London, MDCX-CIV, with preface by William Penn, dated 1694. John Parker, 227 W. Miner St., West Chester, PA 19380.

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

Opportunities

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

PENDLE HILL offers a managed retained income plan which can speak to your present needs and its future needs. Contact: Brett White, Pendle Hill, Wallingford, PA 19086.

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DEDICATED NURSE needed immediately, either single or widow. Opportunity for restorative "ministry" among 30 or more guests in need of rest from illness or pressure. Family-type community. Beginning salary \$350 per month; full maintenance, Blue Cross-Blue Shield. Time off: 2 days per week, 2 weeks vacation first year, 4 weeks second year. 3 hours from Boston and New York. Inquire Kent D. Smith, Gould Farm, Great Barrington, Mass. Telephone: 528-0703.

FUND-RAISER—needed to be part of team effort for small Quaker college. Writing skills essential for preparing proposals. Challenge and opportunity plentiful. Experience preferred but not necessary. Write: Friends Journal, Box W-558.

CLINICAL PSYCHOLOGIST: Ph.D., Assistant Professor, position for teaching and counseling, available Sept. 1973. Vita, references, detailed teaching interests to Chairman, Dept. of Psychology, Earlham College, Richmond, IN. 47374

Positions Wanted

TECHNICAL COMMUNICATOR, Friend, now employed. Past six years in publications unit of consulting R&D. Diversified experience includes industrial advertising, technical sales literature, radio broadcasting, educational TV. Desire publications or administrative position in academic community or socially significant organization. Prefer New England or northern New Jersey. Box 560, Friends Journal.

YOUNG QUAKER COUPLE, college graduates, seek jobs and apartment in/near London. Don and Martha Orlando, Box 1219, Drew University, Madison, NJ 07940.

DON & PAT STEINERT, 25, seek teaching in country community school. Don: B.A. Social Science, M.A. & Secondary Credential Counseling; woodworking, crafts. Pat: B.A. & Credential Speech Therapy; homemaking, sewing. Both have taught and are organic gardeners. Available Fall '73. Happy to travel. 425 "C" Street, Colma, Calif. 94014. 213-755-9130.

NEWLY-MARRIED COUPLE, 26 and 24, seek summer employment anywhere. Jan and George, Box 212E, Earlham College, Richmond, IN 47374.

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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.

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Personal

MISSION OF THE DIVINE WORD, 6406 S. Carpenter St., Chicago. Worship, 2nd, 4th, 5th Sundays, 4 p.m.; prayer and Bible reading, 7 p.m. every Saturday. Charles F. White, Minister. For further information, call HU 7-3158 after 3 p.m.

FOR AGES 13-15: expedition in rural Greece: small, coed group tours back-roads Greece this summer by horse-drawn cart. Learn ancient history, Greek language, primitive culture, the good gypsy life. Write: Grassroots Educational Expeditions, Freedom, ME 04941.

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MEETING ANNOUNCEMENTS

Alaska

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

Argentina

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

Arizona

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

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

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, 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—Worship, 9:30 a.m.; discussion, 11. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711. Clerk: Aimee Elsbree.

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.

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 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

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, 494-9453.

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

WILTON—Meeting for worship, and First-day School, 10 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.

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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 10:30 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—Lantern Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

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

WEST LAFAYETTE—Meeting for worship 9:45 a.m., 176 E. Stadium Avenue. Clerk, Merritt S. Webster; phone: 743-4772.

Iowa

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

Kansas

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

Kentucky

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

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

Louisiana

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

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

Maine

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

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

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. 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: 636-6711.

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., Friends House, 560 Cranleigh Drive, Telephone 323-1302. 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., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough. Enter off parking lot.



Pittsburgh, PA, Meetinghouse

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

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

New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr. 791-2220.

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, University Circle Area. 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 Pennsylvania, reconstructed manor home of William Penn.

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

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

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

HORSHAM—Route 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.

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

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

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

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

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

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

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

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

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

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

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 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, Annual meeting, 10:15, second First-day in Tenth month.

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 Stroud Community 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 and First-day School, 9:45 a.m. Worship, 11 a.m.

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.

South Dakota

SIoux FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

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 and First-day School, 9 a.m. Esther T. Cornell, 584-7259, 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.

SAN ANTONIO—Unprogramed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

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

Birth

TREADWAY—On November 15, a daughter, LAURA ELIZABETH TREADWAY, to Roy and Carolyn Treadway of Princeton Junction, NJ. The parents and maternal grandparents, Ross and Helen Wilbur, are members of Princeton Meeting.

Marriage

SAYRE-VAUGHAN—On December 30, SARAH FOX VAUGHAN, daughter of Victor and Deborah Vaughan, and PHILIP ROBINSON SAYRE, son of Robert W. and Lucy Sayre. The bride, her parents and grandmother are members of Germantown Meeting, Phila.

Deaths

BOCK—On December 26, CAROLINE REAGAN BOCK, aged 60, a member of Poughkeepsie, NY, Meeting. "Caroline gave us a lively demonstration of the glory of a resilient life: That the spirit and love of God in each of us need never be physically paralyzed," a note from the meeting said. She is survived by her husband, Louis; two sons, Lawrence and Peter; and a grandchild.

HUTCHISON—On August 7, LUCILLA BIRD HUTCHISON, of Chappaqua (NY) Meeting, aged 84. A note from the meeting funeral committee acknowledged Lucilla's active membership in meeting, especially her Sunday morning Bible readings and her adherence to the Golden Rule. "She will be greatly missed." She is survived by a sister, Olive Nichols, and several nieces and nephews.

JONES—On December 10, ELIZABETH FURNAS JONES, devoted and much loved member of Providence Meeting, Media, Pa. Betty Furnas Jones was widely known in the larger circle of the Society of Friends. She served faithfully on many Quarterly and Yearly Meeting Committees and travelled widely in the service of Friends. She was a dedicated member of the Pendle Hill board and was on many Pendle Hill committees. During World War II she visited many alternative service camps and activities with her first husband, Paul Furnas, who died in 1960. In 1968 Betty married Tom Jones, President Emeritus of Earlham College, and the couple maintained residence in both Media and Earlham.

KNIGHT—On January 7, EVA C. KNIGHT, aged 78, the resident hostess at the Fellowship House in Media for the past two-and-a-half years.

SATTERTHWAIT—On January 6, HELEN FORSYTHE SATTERTHWAIT, of West Chester, Pa., a member of Middletown Monthly Meeting, Lima, Pa. She is survived by her husband, C. Walter; two sons, Richard I., of Exton, Pa., and Harold W., of Doylestown, Pa.; two daughters, Mildred S. Woolridge and Marjorie S. Graham, both of West Chester, Pa.; nine grandchildren; two great-grandchildren; a brother, Henry Forsythe; and a sister, Ruth Forsythe.

TATUM—On December 29, DAVID SCULL TATUM, aged 94, of Yonkers, NY. He was the son of William and Hannah Leeds Tatum of Philadelphia. David Tatum was educated at William Penn Charter School, where he became headmasters associate in 1969. His membership was transferred to Chicago Meeting, where he served as clerk. As a conscientious objector in World War I, he did alternative service in France under the American Friends Service Committee. When he moved to New York he transferred his membership to the 20th Street Meeting and he served there as assistant clerk and clerk for several years. He helped to set up a Friends Meeting, sponsored by the New York Monthly Meetings, which met for about fifty years in the Riverside Church upon the invitation of Dr. Harry Emerson Fosdick. In 1916 he married Viola Sawyer who died in 1942. Six years later he

married Baldura Schmidt, North Sandwich, New Hampshire member. David transferred his membership to that meeting but held sojourning membership in New York Meeting. He and his wife, Baldura, travelled in this country and abroad visiting Friends meetings, especially in London, Paris, Amsterdam and West Germany bringing "Greetings of Christian Fellowship." He was a faithful attendee of meetings for worship in New York and New Hampshire until a few months before his death. He is survived by his widow.

Coming Events

February

At Pendle Hill, Wallingford, PA 19086
17—Psychodrama Workshop. John Walsh, leader.

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

19—William Blake and Thomas Traherne.

26—Hasidism and the Baal-Shem-Tov.
March 5—Contemporary mystics—Martin Buber, Abraham Heschel, T. S. Eliot, Gerald Heard and Aldous Huxley.

At Powell House, Old Chatham, NY 12136

16-18—"Exploration of Worship." Joseph and Teresina Havens, leaders.

March 2-4—"Quaker Life Styles and the Use of Money."

16-18—"Aging: The Fruiting of Life."

March

2—Memorial Service for Leroy Shenandoah, an Onondaga Indian shot by police in Philadelphia, Arch Street Meetinghouse, Philadelphia, 8 P.M. Service conducted by Onondagas in their own language and then translated. All welcome.

3—Friendly Crafters work day, Whittier House, Swarthmore campus, 10 A.M.-4 P.M. Bring lunch, beverage provided. Leaders will teach patchwork, macrame, crocheting, inkle weaving. Bring own needle, thread, scissors, crochet hooks (size G or H). Cotton yard goods and yarn welcome. Articles made will be sold at time of Phila. Yearly Meeting to benefit Combined Appeal. For high school age boys and girls as well as older Friends.

11—Tribute to Arthur and Helen Bertholf, Arch Street Meetinghouse. Worship 10:30 a.m., light refreshments 11:30, meet and talk with Arthur and Helen 11:45. All welcome.

23-31—Philadelphia Yearly Meeting, Arch St. Meetinghouse, Philadelphia. For information write Charles K. Brown, III, 1515 Cherry St. 19102

29—Annual meeting and supper of Friends Publishing Corporation and Friends Journal Associates. Arch Street Meetinghouse.

April

1—Frankford Friends Forum, Unity and Waln Sts., Philadelphia, 3 P.M., "The World-Wide Revolution," Scott Nearing.

24—Legislative Seminar to be held in Denver by the Friends Committee on National Legislation.



MAKE YOUR OWN PEACE

This is the theme of an extraordinary post-ceasefire campaign for peace action and war relief in North and South Vietnam. It offers Americans an opportunity to take action within the realm of their own conscience to alleviate suffering our country has caused and to prevent its recurrence. Its purpose is to expand substantially the impartial, non-political programs of the American Friends Service Committee. Friends everywhere are invited to participate in this work towards peace.

AFSC aid in the Vietnam War began in 1965 with medical assistance to civilians. The Service Committee has supplied penicillin for war sufferers in NLF controlled areas and delivered four installments of surgical supplies to North Vietnam.

In South Vietnam, the AFSC has provided medical care for inmates of the Quang Ngai Province prison, developed a program for refugee children and conducted a widely recognized prosthetics and rehabilitation program for war injured civilians.

In the area of peace action, the American Friends Service Committee has been calling for peace in South Vietnam since 1954. Currently, the AFSC continues to press for release of more than 200,000 civilian political prisoners in Thieu's jails. It is challenging new and disguised forms of intervention such as replacement of soldiers with 10,000 U.S. civilian advisors. It is also supporting a campaign to stop further development and pro-

duction of anti-personnel weapons.

AFSC programs are working today. We have budgeted over \$1,000,000 for peace action and war relief this year. We now want to increase this by at least another \$1,000,000. A kit of suggestions is available for meetings who would like to join in this campaign. Send the coupon for an information kit—or to make a personal contribution.

ACT: NORTH/SOUTH VIETNAM FUND

FOR WAR RELIEF AND PEACE ACTION

AMERICAN FRIENDS SERVICE COMMITTEE

A Quaker Organization, 160 N. 15th St., Philadelphia, PA 19102



☐ I would like an information kit about your North/South Vietnam Fund for war relief and peace action.

☐ I enclose \$_____ to be used in expanding AFSC programs in this area.

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