

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

THE FRIENDS SCHOOL -1 -76 G  
BUCK LANE I  
HAVERFORD PA 19041

*We know not to what end we have been born,  
nor of what truth our blood must be the seed;  
we only know this time for which we plead  
is ended when the cock's crow cries the morn.*





# JOURNAL

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THE DRAWING ON THE COVER by Gerard Negelsbach, a member of Central Philadelphia Meeting who lives in Barcelona, Spain, is from the book *Yet Still We Kneel*, by J.H. McCandless, as is the quotation. A Review/Profile of John McCandless and his book is on page 200.

FRIENDS in Westchester County, NY, are learning that any concerned person can take effective action against the serious problems of our courts and penal system. The Friends Bail Fund was begun about eight months ago by members of Scarsdale Meeting who wanted to help persons who cannot afford bail when arrested. Friends raise funds, interview prospective recipients, and then attempt to keep track of those helped as they move through the correctional system. As participants learned about the system, they also began changes, such as the installation of telephones for prisoners' use and the institution of a program of release on personal recognizance regardless of the accused's race or economic status. "The judges have been cooperative," says one fund organizer. "They understand that we're criticizing the system, not the individuals caught up in it." The work of the fund is done cooperatively, with no formal leadership. Participants had no special knowledge before beginning the project, but developed their own skills and abilities as they proceeded. And their enthusiasm is spreading! Nearby Chappaqua Meeting has joined the effort, and other local groups are considering similar projects.

From San Francisco area comes further news on People's Blockade actions to slow down, prevent or at the very least alert the public to the continuing shipment of weapons to Southeast Asia. An ongoing group, the Carrier Project, organized marches, leafletting and vigils in early February to protest the sailing of the carrier *Coral Sea* with a shipment of bombs to Vietnam. Almost 200 people, including several Friends, were involved. "Love was the main experience of the week," writes Carol Marsh. "It kept growing, though we all got more and more tired and had to work and plan together in constantly changing situations." The group plans to organize additional actions each time a carrier sails.

Sam Austell, attendee at Meetings in Chapel Hill, NC, and Clinton, NY, now living in Columbia, MD, was tried and acquitted in Columbia, SC, in December, 1972 of refusing induction into the military. Sam's case lasted far more than two years and went from local board through the Selective Service process and to court before his obvious sincerity as a C. O. was recognized.

Peter Blood, of Ann Arbor Meeting, now living in Philadelphia, was asked by Michael Stern of the Church of the Brethren to come to Spokane, WA, in January to help him prepare to defend himself for refusal to register under the draft. Two Brethren leaders also traveled from the East to testify at the trial about the church's teachings and practice over the years in relation to war, conscription, and civil disobedience. Peter helped Michael develop legal foundations for his testimony, to learn what to expect and how to relax in the difficult courtroom situation, and did roleplaying with Mike, his witnesses, and the other Brethren who had come. Peter, drawing on the experience of his own draft resistance trial two years ago, has done similar work with a number of Friends who have defended themselves in court or offered "religious defenses."

## The Trial Continues

REACTION OF FRIENDS to the suggestion (FJ, 2/1) that the actions of Richard Nixon over the last four years be held in the light of religious principles in general and the Quaker peace testimony in particular and that some response—words, action, something—be forthcoming has been both vigorous and varied.

The vigor has ranged from "Right on! Ask him to resign." to "I suggest your leaving on the next boat for Russia by steerage from New York harbor." Other letters have expressed the need to reach out to Friend Richard in love, to emphasize not the negative but the positive, to leave the question to his own church and yearly meeting, to realize that the problem and therefore the solution lies with humanity, and to create a peace system rather than blame President Nixon for functioning within the war system that now exists.

One particularly thoughtful letter pointed out that "We have not walked a mile in Richard Nixon's moccasins," that "There is a spirit which I feel, that delights to do no evil nor to revenge any wrong" and that I should guard against developing "an issue that will satisfy your sense of direction without sensitivity to the opinions of others." This particular letter ended with the thought that rather than "indulgence in the spirit of religious controversy" we should "continue to hold the umbrella of love and conciliation over all those diverse people who claim kinship with us in the Society of Friends; maintaining at all times a loving concern for their welfare and extending to all who seem errant, wise and conciliatory counseling; showing always a willingness to forgive, else how can we ask God's forgiveness for our own sins? As we recall the parable spoken by Jesus of the wheat and the tares, let us be willing to leave the separation of the tares from the wheat to the judgment of our God."

I would like to share my response to the writer of the letter immediately above with readers of the Journal because it summed up then and does now my own feelings about the entire matter. "You have raised several points that call for much more thought and consideration than I have been able to give them. But I promise that I will continue to ponder them long after this reply is finished.

"By the same token . . . I wonder if everyone involved in a question as serious as the morality of Friend Richard's actions in Vietnam should not pause and ponder long and hard before reaching a conclusion. I know I did—or tried to—before I wrote the editorial. And I also tried to phrase it to indicate that questions still remained in my mind, rather than answers. Shouldn't that be the attitude of all of us?

"Perhaps the most distressing thing about this entire matter, though, is that the editorial seems to have produced as much and perhaps, in the minds of some Friends, even more moral indignation than the actions of

Friend Richard. Are words and thoughts and suggestions and questions more wrong and more disruptive and more destructive than rockets and napalm and bombing?"

I leave that for all of us to ponder.

JDL

## Practically Speaking

TURNING from the ponderous to the practical, readers probably will notice a few changes in typography in this issue. Closer observers may also detect a slight decrease in the weight of paper on which the Journal is printed. The reason for these changes is a switch in printers. Since the new printer is located in Easton, PA, most of the copies will be mailed from there, rather than Philadelphia. This change may have a significant effect on when the Journal arrives at its destinations. At least we hope it does. The most significant effect of the change in printers, however, will be in the size of our printing bills. With inflation continuously jacking up all our costs, solutions to our financial problems have been sought in many directions. Changing printers is one that we have found.

## The Right Method

THE NEWS that John R. Coleman will stay on as President of Haverford College will be welcomed by all who know of his work during his five years as head of the school. We add our congratulations and best wishes to both parties in what appears to be a most favorable union. But what preceded the announcement is also noteworthy. Dr. Coleman insisted that the college's board of managers thoroughly evaluate his performance by asking faculty members, students, alumni and Dr. Coleman's fellow staff members what they honestly and candidly thought about their leader. If the evaluation turned out favorable the board could decide if it wanted to invite him to continue and he could decide if he wanted to accept; if not . . .

In an age when more and more institutions—friendly and otherwise, educational and otherwise—seem at times to be caught up in their own momentum and running in the same direction—or lack thereof—out of sheer habit, or because of vested interests, it is both refreshing and hopeful to see Haverford and Dr. Coleman step back and take a long objective look at each other. We are 99 and 44/100 per cent sure that they made the right decision, but we are 100 per cent sure that they used the right method.

## To Be a Friend Is . . .

TO BE a Friend is to have a unique opportunity to pioneer in scouting out new ways to make the world more like heaven. For to the concerned Friend, fired with hope and faith and armored with truth and the strength to work, to listen, and to persist, nothing is impossible. There is no impeding priesthood, creed, system of governors or voting, no costly overhead demanding propitiation of the powerful, to slow his or her advance. The wonder is not that Friends initiate and accomplish so much but that they do not initiate and accomplish more.

BETTY STONE  
Loveladies, N. J.



# The Quaker Presence in the Irish Cauldron

by Charles A. Wells

SMALL IN NUMBERS and without impressive resources, Friends are often burdened with a sense of helplessness before the forces of violence and violent change that seem to dominate the world at home and abroad. When we are told of the efforts some are making to win those committed to violence towards more constructive ways and how we can support such Quaker efforts, one is tempted to sigh in doubt and despair, "What's the use! Anything we do seems so small and insignificant in the face of the powers that confront us."

There are now sound answers to this frustration. Vietnam can instruct us: When that conflict first began, the official assumption was that America's great military might could be applied with such civilized restraint and precision that the Vietcong in the South of that small country and the Communists in the North would soon abandon their conquest. But, as is usually true of war, strategies didn't work out as expected. Though manpower and firepower were doubled and redoubled, victory remained elusive. All the military and diplomatic pressures possible failed to break the will of the adversary, though their armies were outnumbered more than three to one.

Thus the world learned afresh that man's destiny is not determined so much by military power or political mastery as by the qualities of the human spirit. The Pentagon Papers and David Halberstam's book *The Best and The Brightest* reveal that the major dilemma of the war became centered on this astonishing fact—that arms cannot break the will of men, even when the armed might was as massive as America's and the enemy as numerically few, of such limited resources and seemingly as fragile as the Vietnamese.

So, never again should we blanch in weakness before the masters of violence. They can destroy and that is all, a destruction that now can quickly become all-embracing. Therefore if we should give consideration to the Quaker presence in that seething cauldron of hatred and violence which is now Ireland, it is not an exercise in futility. We know now that to deal with the spirit of man is indeed to touch the "heart of the matter."

Ireland has unique importance at this moment, because, unlike Vietnam, all elements of a highly Christian culture are present, and prodigiously so: churches, cathedrals, convents and church-dominated schools are everywhere. There are distinguished colleges and universities, the theaters of Dublin, like those in London, are among the most truly literate and sophisticated in the Western world. Business is prosperous, new industries springing up everywhere in the emerald fields.

Yet from almost none of these institutions as such has a movement towards reconciliation arisen, for the simple reason that all these organizations are divided within

*Charles A. Wells is editor and publisher of Between The Lines. He was educated at Friends University and the University of California.*

themselves, even the church—especially the church. Those who speak out may be churchmen, either Catholics in the Republic of Ireland, or Protestants in Ulster. Or they may be businessmen or political leaders. But for the most part they are having to act as individuals, for almost all organizations and institutions are torn by the ancient prejudices and fears that have long tormented the Irish people. The influences then that can move men and guide them toward reconciliation are chiefly those arising from person-to-person associations that may in turn filter into organizations.

Although the Friends Meetings in Ireland are comparatively small and few, they include eminent Quakers in both the Republic of Ireland where 95 per cent of the people are Catholic, and in the North or Ulster where only 35 per cent are Catholic and where the Scotch and English Protestants have sternly dominated for so long. In Dublin, for instance, there is Victor E.H. Bewley of Bewley's Oriental Cafes, Ltd., (a large coffee importer), and in Belfast, Denis P. Barritt, executive director of the city's Coordinated Social Services. (Denis Barritt is senior author of two excellent studies on Ireland, reviewed in the Friends Journal, Jan. 1.)

These prominent Friends are highly regarded, as are most Quakers in Ireland, and exert influence quietly through their multiple contacts, even maintaining friendly relations with the Catholic hierarchy. And there the influence they generate might seem slight or casual indeed, did it not come from a source of theological neutrality, in contrast to other harsh creedal divisions. Again, the Quaker presence is a telling one, because the Roman Catholic Church is changing, even in Ireland. The changes are occurring subtly, slowly—not nearly fast enough for the Protestant Ulstermen—but they are occurring. The changes are most clearly apparent in Catholic publications such as the Jesuit quarterly *Studies*, the Maynooth seminarian review *The Furrow*, and the widely circulated *Catholic Standard*, and in the cooperation of the Catholic and Protestant clergy, for example, in the seamen's club Anchor House on the quays of Cork City.

Actually the real reasons for today's discord lie not in theology but in old laws and old customs that linger uncomfortably in today's world. The Protestants in the North, for example, fear union with the Republic of Ireland because they would come under majority Catholic rule that still includes many civil restrictions affecting mixed marriages, contraception and abortion, hierarchical control of education, the required teaching of Gaelic in the public schools and other such matters.

The recent referendum on the relation of church and state in Ireland removed the controversial Article 44 from the Constitution, but did not erase the legislation implementing these restrictions. Former Prime Minister Lynch of the Republic was a modern moderate leader who tried sincerely to create a climate for a united Ireland. And yet, during a recent visit to the United States, he evaded any commitment on the various restrictions by stating, when questioned by the press, that these questions really didn't block union because the



Protestant churches in Ireland likewise disapprove of divorce, contraception and abortion. This is true to a point, but in Ulster their disapproval is not backed by legislation and the people in the North don't have to agree with the church establishment; whereas in the Republic the legislation is not only on the books, but the general consensus is that the legislators won't change these laws in this century, even if they want to, because of the pressure the conservative hierarchy still exerts on the voters. It is conceded that some accommodation might



by Earle Levenstein. Reproduced by permission, The Times Newspapers, Trenton, N. J.

be made on mixed marriages (particularly their right to adopt children, now forbidden) and even on contraception, but not in the foreseeable future on divorce or abortion. The public schools are controlled by the hierarchy.

The newly elected Prime Minister of the Republic, Liam Cosgrave, is also a moderate conservative, hence the above situation is not expected to be much changed.

The Catholic minority in the Protestant North, meanwhile, has not had fair representation in the government or in the now suspended Stormont (Parliament), and they have suffered discrimination in jobs, housing, etc. But the constant reminder by extremists in the South—that the settlement of Protestants in the Northern counties was a deliberate effort to overbalance the Catholic population—is long outdated. For the Protestants have been in Ulster as long as the English settlers have been in America. Wrong as most immigrations may have once been in relation to those who were already there, they are impossible to reverse. England herself was conquered and settled by waves of invaders. Even the Celts were the invaders of 4th-century Ireland. After 300 years, the “intruders” in the North of Ireland feel far more Irish than English or Scotch and cling to their own kind of Irishness.

Men of prominence in both areas now plead for peace, as do the majority of the people North and South, but the violence, like some pernicious virus, continues to sweep back and forth, affecting children and grown-ups

alike. Thus a major problem today is how to help the people of both sides in the communities where they live to understand each other and thus weaken the influence of the extremists who keep the flames burning. This is how the Ulster Friends Service Committee of the Ulster Quarterly Meeting is working. (The American section of the Friends World Committee for Consultation has assisted by sending a worker for the staff of the Ulster Friends Service Committee.)

Kate Cullinan, this young American, works with children in a recreational program, one day with Catholic children in their district, the next day with Protestant children in their area. When she undertook to take both groups to a city-wide festival, separate buses were used and, by coincidence, the two loads of children pulled up at the same time at an intersection. The Friends worker, following in her car, was recognized cheerfully and noisily by one group as the second group approached. Consternation filled both vehicles for a few moments when the children discovered that Kate Cullinan was working with both Catholic and Protestant children. “What! You with *them*?” She carefully used the shocking discovery to good advantage.

Children are very much a part of the warfare; they hurl stones and incendiary missiles (coke bottles filled with gasoline or other explosives) at passing trucks carrying British soldiers or at jeeps with their officers. These frequent clashes between guardsmen and children leave the men frustrated and shaken. But what can they do? Some assassins are only 12 or 13 years old. So Quaker work among children is not a fringe activity.

The Ulster Friends Center and its utility car, marked by Quaker insignia, driven by Margaret McNeill, seems frail and a little audacious in the midst of 10-foot barbed wire barricades, armored trucks and machine guns. In fact, when the Quaker vehicle broke down one day recently in a district where tensions were high, Margaret McNeill had reason to be apprehensive. A lone car parked in any unusual position or site can be a signal for trouble, as she well knew, having grown up in Belfast. She just hoped the “right people” would come along.

When a car drove up, the gruff workmen who piled out might have been either “Vanguards,” from the radical wing of the Ulster Civil Defense forces, or “Provisionals” from the extreme branch of the outlawed IRA credited with much of the violence in Northern Ireland. The men mumbled a few words and set to work on the Friends’ car, then with surprisingly gentle hands escorted Margaret McNeill to her place of command behind the wheel. “Aye, we’re glad to take care of you—anytime,” said one of them. “What your people have done for us . . .” and the words trailed off as they piled back into their own car. And she understood. The Friends’ station wagon was doubtless associated in their thoughts with her frequent appearances at the heavily guarded British internment camp Long Kesh. Until recently the wives and families of those who wished to visit the men imprisoned there had to wait in the damp chill wind by a gate. And when they got into the outer hall, it wasn’t much better,

trying to communicate with loved ones in the midst of guards and barricades with steel mesh everywhere. After all, the authorities had to be ever alert for plots to blow up the place in attempts to free the prisoners.

But the Ulster Friends Service Committee persuaded the officials to permit the arrangement of a comfortable waiting room where coffee and tea could be served in a friendly atmosphere while lonely embittered internees visited equally lonely and frightened families.

Other activities with varied focuses are conducted by the Friends among women's groups and with the older youth. Individual Friends also bear important responsibilities in the relief and aid organizations serving those individuals and families on both sides of the conflict who have been the victims of violence. Thus Friends leaders, active in business circles and civic affairs, are stimulating and guiding efforts towards reconciliation among Ireland's religious and political leaders and institutions. At the level of community attitudes too, these same Friends and many of their fellow Quakers are making contributions that far exceed what might be expected from their small numbers. While the words Catholic or Protestant may conjure up a wide array of images, some rather hideous, we found that the mention of Friends, even to crusty newsmen, brought warm comment.

All this is particularly significant now as the Irish people in general throughout the Republic are becoming weary and sick of violence, as are most in the North. A point has been reached at last where the area of public support necessary for the extremists to carry on their efforts could become so narrowed that the violence would be choked off. Since the violence still continues at white heat, this may well be the only way peace can be restored to Eire.

### **Sitting in Quaker Meeting**

Sitting in Quaker meeting,  
enrapt in the friendly silence,  
robed in the mantle of meditation,  
deeply immersed in the Ocean of  
Light,  
and centered down in the hallowed  
hush  
that is filled with the wonder  
of wordlessness,

I am disturbed and diverted  
by one recurring thought that intrudes  
like a lost and out-of-place bee  
unable to bumble back  
to the place where it came from.

What if someone in this silent circle  
of seekers  
should suddenly shout aloud  
with unseemly ardor  
*Hallelujah! Glory to God!*

BONNIE DAY

## **Memorable Meetings**

by Martha Dart

IT WAS a warm fragrant First-day morning in June. Although Friends had just centered down, there was an almost electrical tension in the room. Suddenly a vibrant, strong voice prayed: "If there are those here this morning who are carrying heavy burdens, please grant them Thy peace."

Many of us had been silently offering a similar prayer because we knew of one mother who had come that morning bearing the serious illness of her little girl. As the meeting progressed other words of love and comfort were spoken. We all, of course, supposed that the Friend who gave the opening prayer was aware of the situation.

After meeting he came to me, his kind, dark eyes momentarily bewildered, and said: "Tell me, who is it that is having trouble?"

"Don't you know?", I replied, "Isn't that why you prayed as you did?"

"No, I don't know," he said with that bewildered expression still on his face, "I just know that there is deep trouble somewhere in the meeting—I felt an overwhelming sense of it."

This was the beginning of a series of sorrows in our meeting that draws us closer in the sharing of them. We found ourselves joined together over a period of time in frequent, intense periods of prayer. As we were drawn closer, we also seemed able to be more aware of each other on deeper levels—an awareness that could sometimes be felt by others not directly involved. One morning a Friend visiting for the first time spoke of the special atmosphere of depth and feeling—almost like a living force, she said — that she had sensed in meeting for worship. There was good reason for it: for weeks an especially loved Friend who had been at the heart of the meeting since its beginning had been desperately ill. Whenever any of us centered down in meeting our first impulse was to pray with great intensity and thoroughness.

During these several months we each became more sensitive to the needs of each other too. There was a noticeable increase in those times when a Friend speaks in meeting the very words needed by another, even when the speaker is not consciously aware of the problem. There was an increase, too, in what many people refer to as psychic experiences. It seems simpler, though, and less confusing, to regard these experiences as closer communion between our spirit selves, unhampered for the moment by the physical and material. This should not seem strange or even "para-normal." What is more real and normal than this spirit part of ourselves?

There is much that we do not understand on this level of life where spirit meets spirit in love and understanding.

*Martha Dart, with her husband, Leonard, is former resident director of Davis House in Washington, DC. The Darts, who have a special love for the spiritual and national qualities of India, have returned to that country, where they have spent considerable time. They are members of Claremont, CA, Meeting.*

# The Message of Jesus for the Rome of Today

by J. Richard Reid

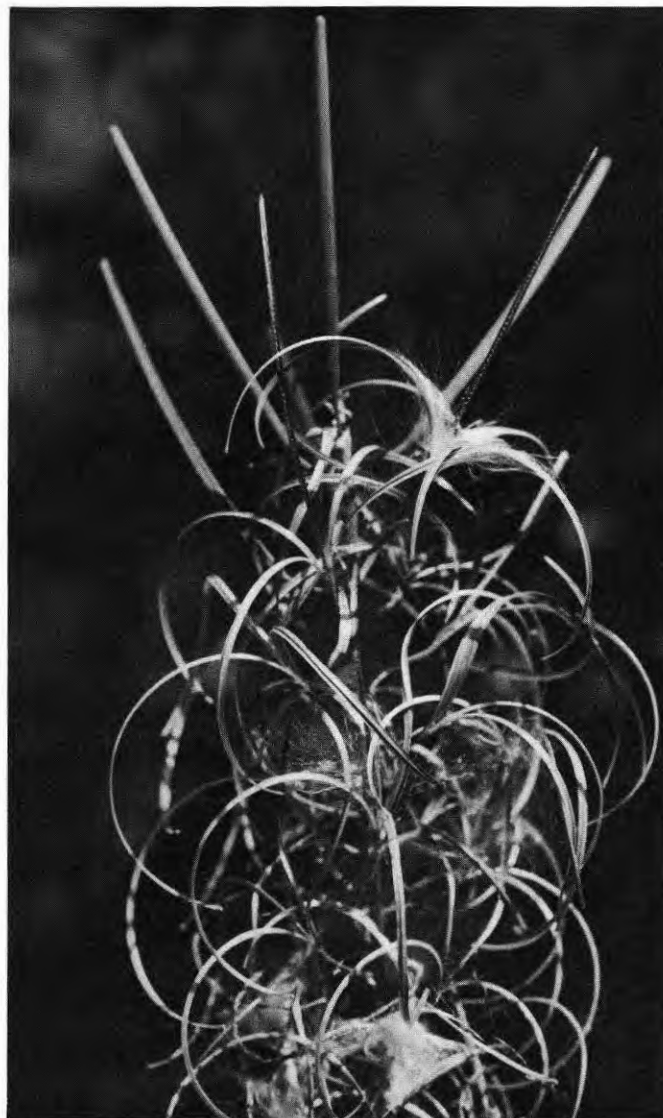
Although the message of Jesus transcends history and nationality, and although the myths and their symbolic value transcend considerations of historical accuracy, still it is well to remember the setting in which Jesus preached. He was born among an oppressed people, crushed under the heel of the conqueror, beset by poverty, frustration and anguish. It was well that his message to his people was to turn inward to the cultivation of the spirit rather than outward to physical resistance; to let their turning outward be the cultivation of loving care for others—even enemies—which heals both the giver and the receiver, instead of hatred and violent resistance, doomed to failure in advance, and destructive to both giver and receiver.

How might Jesus' message have been expressed if he had been born a Roman patrician? How would he have preached to the proud and the mighty? We don't know. But perhaps there is more than a hint in the answer he gave to the rich young man who wanted eternal salvation. He did *not* say: "Go home, count your blessings and give thanks to God for granting you wealth and power; then go forth and show others what to do to be so blessed." Instead, he said: "Go and sell all your property; give the proceeds to the needy; then come back and share my life."

Rome had a sense of mission. To those it conquered it promised order, progress, prosperity and protection from all enemies, provided only that submission was absolute and that the required tribute was paid to Caesar. The greatest power on earth stood behind every man who could say "I am a Roman citizen." And Rome maintained its credibility by exemplary harsh treatment of any who hesitated to bow.

Are we Americans not the Romans of today? We are the greatest power on earth. We promise order and progress and protection to all peoples, provided only that they give unwavering obeisance to what we call the democratic way of life, support us against all who question our leadership and provide us with the raw materials for economic progress and prosperity, which we assert will surely filter down to them provided only that they remain faithful long enough. (Whether Rome or the United States has a better record of making good on its promise I leave to the historians to decide.) But let there be any sign of hesitation, and our retribution is swift. In one case, we isolate a people in an attempt to reduce it to starvation so that it will come to its senses. In others we support local oppressors either because their people have dared to question our model of the free society, or simply because we need to make sure the powerful are with us. In still another case we unleash terror and death in a savage massacre so great

*J. Richard Reid is professor of Romance languages at Clark University. He is a member of the Pleasant Street Meeting, Worcester, MA.*



Photograph by Theodore B. Hetzel

and so extended that even Caesar could not have imagined it.

I have often wondered which side was converted in the year 311. Did Caesar embrace Christianity? Or did the Church embrace Caesar? As things turned out it looks as though the rich and the powerful had finally recognized what a powerful ally they could make of the Christian message. Preach to the oppressed masses at home the words that Jesus preached to his oppressed nation. Let them cultivate love rather than resentment toward their oppressors; urge them to cultivate the spiritual virtues that will be rewarded in another world, beside which the sufferings of this world are unimportant. Isn't this one way in which Jesus' message has been perverted through most of the centuries since then? When a whole people is oppressed, then the spirit of Christ must address itself to the oppressed. But in Rome it is Caesar and the patricians who need spiritual revitalization most of all. It is the proud and the violent who need to be humbled and made peaceful. His spirit must first speak to them.



## The Oracle of the Dutch Woods

by R. W. Tucker

JOHN McCANDLESS, his family, and his aging printing equipment persist and have their being deep in the Pennsylvania Dutch woods. You drive from Philadelphia about an hour and a half, past The World's Largest Shopping Center at King of Prussia, across the Schuylkill River and along Swamp Pike; then you get yourselves thoroughly lost among crossroads villages with names like Bally, Barto, Lobachsville, Seisholtzville, and (of course) New Jerusalem. When you're most lost, you've likely arrived at John's house, and that's very apt. The business of John's life is providing light in wilderness.

"How shall we sing the Lord's song in a strange land?" asks the Psalmist, and it is a question that afflicts John McCandless. Yet the man who named his business after a hemlock tree has the gall to reply: "Lord, I will sing though all the world be dumb." John admires anybody who can sing in the face of disaster: "Ah, Nero, Nero, why such ill repute?/at least you marked your city's downfall with a song." In the face of desuetude in the City of God and tragedy in the cities of man, with a full sense of the horror of both, John McCandless sings.

My wife and I took another couple with us to Exeter Meeting, a curious ancient building next to the unmarked graves of the ancestors of Daniel Boone and Abraham Lincoln. "Friends/being in all things non-essential slow to change," writes John of this and other Meetings, "cling still to these rude benches, and arrange/benches and bones alike to fit the ends/of faded faith, and all the outworn gear/of men who talked with God within this hall./Now these stone walls cry out for voices . . ." But Exeter does have an authentic voice. The young wife accompanying us was walking in desolation. Her father, a reserve colonel and a television newsman, who bitterly opposed the Vietnam War, had been recalled to active duty to make propaganda films. Vietnam killed him, not mercifully with a bullet, but with its burden of guilt and shame. John McCandless knew nothing of this, or of her, but, speaking out of his own heart, he gave her the healing ministry she so needed, and the overdue relief of tears. "When Rachel mothers Cain, for whom shall Rachel weep?"

And so they outtrek, the best (therefore the most dissatisfied) of our American young Friends, to the incongruous Scotch-Irish Quaker oracle of the Pennsylvania

ROB TUCKER, of the *Monthly Meeting of Friends of Philadelphia*, writes that he feels, "extremely grateful; I've been waiting for years for a chance to publish truth in the controversy over the quest for the historical John McCandless." The quotations are from John's book of poetry, *And Still We Kneel*, available from him at R. D., Alburdis, PA 18011, \$5, or at Friends bookstores. This article is reprinted by permission from *The Friends Quarterly*. A formal review of this book appeared FJ, 9/1/72.

Dutch woods and his good wife, to the house he built with his own hands that ant armies march right through ("all too soon/the rains remember what he had forgot"). And John McCandless makes forays into the greater Quaker world and offers wry suggestions at major conferences that make too much sense to be adopted—thus, this remark *not* from a poem: "Young Friends should admit that it was a good thing that older Friends laid up so much money for a rainy day, and older Friends should admit that it's raining." John knows better than anyone that most of his auditors want only to be spiritually goosed as entertainingly as possible before returning to comfort and luke-warmness: "our world could perish thrice/just being nice." He knows; he perseveres.

How does he keep going? Those years of poverty while he taught himself his trade; fighting an indifferent state,

A PROPHET is a person who holds God and men in one thought at one time, at all times—RABBI ABRAHAM HESCHEL

an indifferent church, and the local schools (he would not let his sons be educated by teachers who consented to sign loyalty oaths); hordes of hostile chipmunks (he traps them and sets them loose in an area where all the trees were chopped down for an electric power line); a printing plant whose health, like his own, is sometimes erratic . . . He's blessed with a temper, a sense of humor, and a gift for stubbornness. When he set type for one of my essays, I ran into all three; we had a glorious row over hyphenation, and he finally wrote me a blast to the effect that he hyphenates not according to any stylebook at all, but "according to the glorious liberty of the sons of God." George Fox would approve.

And he is loved. John McCandless was able to publish his collection of his poems because a number of Friends spontaneously raised a purse out of no motivation other than sheer gratitude for the McCandlesses' existence. He has, by the way, made a handsome job of it; what poet since Eric Gill set his own type and did his own printing? The Gill effect is heightened by Gerard Negelspach's woodcuts, which draw upon medieval Spanish art. Negelspach, since 1965, has lived in Barcelona and helps nurture the small group of Spanish Friends there.

Many of the poems are from the literary quarterly, *Approach*, which Friends and their friends published from 1947 to 1967 to much critical acclaim under the leadership of the late Albert Fowler. That is, besides their special appeal to Friends, these are first-rate poems. Excepting hyphens, everything John McCandless has to do with is first-rate.

But temper, humor, stubbornness, loving Friends, competence—these still cannot explain how John McCandless keeps on being John McCandless, a man capable of dedicating his book "affectionately" to Almighty God. My own view is that through faithfulness, he has permitted the Lord to give him extraordinary gifts of understanding. Understanding of others, and understanding of the ways of God with man. "Who'd presents bring to Christ the king/may neither stop nor sleep;/who'd hear the song his angels sing/must tend his sheep."

# Meeting: A Family

by Nancy Breitsprecher

ON THIS JANUARY NIGHT in southern Wisconsin a bit of rain has turned first to ice, and now snow flakes are falling. Eleven of us—eight from one family—from our small local meeting gather on this slippery Sunday night in our home for meeting for worship.

We are "convinced" Quakers, and the children remember their earlier strict religion. When we "hung loose" and finally left, most of them expressed relief. A few seemed to miss familiar routine and the new Quaker form was nebulous to them. We are too far from monthly meeting in Madison to attend First-day School. It meets before meeting for worship and it is a hassle to get everyone there on time. The children don't like the almost-an-hour drive, either. So we parents trust the Spirit to enlighten them about Quaker testimonies. It's a great lesson in humility to see what blossoms without parental preaching.

We gather in the livingroom. Three local friends arrive, two women and a 12-year-old girl. Our 14-year-old girl is apparently already "centered down," curled up on one end of a couch, with a stuffed lion. Her older sister, who is most aloof from Quakerism, is leafing through a magazine.

We adults greet each other and talk a few moments. Our 11-year-old daughter and our young guest come in giggling. They sit side by side, poking each other. Our 13-year-old son sits on the floor, leans against the couch, draws up his knees and puts his head down on folded arms. He stays this way most of meeting. His younger brother slides into the room and sits on a chair near the door. Our youngest, 7, snuggles up next to her father. The two cats look in.

The quality of silence deepens. The girls finally stop giggling. The 16-year-old puts down the magazine and seems part of our group.

After half an hour one girl gets up and goes to the kitchen. As dishes rattle, she sets out cups and saucers and a plate of cookies; she brews a pot of tea and covers it with a cozy until we are ready for it.

The seven-year-old, who has been writing shyly, approaches me and puts a paper into my hand. She doesn't want to read it aloud, so we pass it around the room.

"The war has no use. You don't have to fight for god's kingdom. We Quakers gather about to think of God and His kingdom. For God is are kind father."

She solemnly takes it to the kitchen, and I can hear her whisper: "Sue, you missed this going around. It's a message."

Later, we gather by candlelight for the tea and cookies. The boys are high-spirited and they prop the stuffed lion on a chair as one of us, then put a cookie in his paws and dress him in various hats. Our oldest gets a mug of tea and returns to her magazine. The rest of us talk and

*Nancy Breitsprecher is a "wife and mother." She is editor of the Madison Meeting newsletter and is "glad to be a Quaker; it is both a comfort and a challenge."*

share together. As we do, I think of tomorrow, when the house will be bedlam, the air filled with rock music, the floor with erector set nuts and bolts, and with mittens, books and boots scattered from door to door. But I also think that tonight we are more than a family. We are a meeting, and content.

## Poems by Nancy Breitsprecher

### ARTSPEAK

Brush wielding shadows spread shape to defy  
perspectives hid within the eye. Habit  
aligns above, under, beside, making  
objects of sense.

Sheer hereness  
brings a lullaby soothing as a nearness.  
Sprung tension vista unbidden will rear  
form laden facets jumbled unclear. Vision  
sifts sight in unceasing creation  
shattered by time.

Forever you  
shape me a self my life will renew.

### RESURRECTION

April is not cruel.

Do branches weep  
Green oval tear buds idly?  
Land housing lilacs is bursting to breed  
Celebrating winter's release with orgasmic clutch  
And stir, memories of desire becoming one  
Then, done and unfolded.

The roots awake  
From frost's compaction, freely stretching  
Tendrils strong firmgrasp through dampening earth.  
Mind drenching green comes lace floral laden.  
Wind scattered raindrops stand in for tears.  
It's life come again—

A true Springing this  
With muddled mixed weather to jar us to sense.  
Rock limned by skyline glints filtered through brush;  
Less stark are the tree beams that shade.

### SNOWFALL

High on the snow, not waist drift but  
Fast feather flash clingingly white  
Astir casting stars on the sidewalls of night  
For night is a wheel on the pavement of time  
Rolling straight on throughout season's stark rhyme  
Not forward, not back, but straight into now's  
Spread blue-red reflection

that changes to white snow  
To powder my being.

Cold tracings of frost  
Return me to mind, yet part of me knows  
The weight of a snowflake won't always pull down  
And the world in my head will not be outgrown.

# Reviews of Books

**Canada's Water: For Sale?** By RICHARD C. BOCKING. James Lewis and Samuel, Toronto.

THERE IS NO national stinginess in Dick Bocking's well-documented argument against vast engineering schemes to sell Canada's water and energy to American interests. Diversion of water and energy to the south would not only devastate huge areas in Canada but would actually worsen the crisis in the United States. It would encourage Americans to depend on the myth of endless Canadian resources instead of getting busy with the real solutions needed in both countries: conserve the water that is now being wasted and reduce the excessive consumption of energy and other natural resources.

As a CBC television producer, Bocking personally interviewed scores of water development experts. He concludes that "Total rejection of the current mania for damming and diverting almost every free flowing river in the nation would be . . . a vital move toward the creation of a nation that is prepared to live within the limits of nature before being forced to do so by an exhausted and polluted environment."

At James Bay in Quebec, a ten-billion-dollar power project threatens to destroy one-quarter of the province along with the entire way of life of 6,000 Cree Indians and Inuit Eskimos. No competent, impartial studies of environmental, social-cultural, or even economic consequences have been revealed. This manipulation of five major rivers is cited by Bocking as one of the most flagrant examples of a great many secretly planned developments undertaken during the past quarter century.

The successful defense of James Bay this spring could mark a turning point in our struggle against genocide and terricide on both sides of the border. Bocking's little book will help any reader discover what to do.

WALT TAYLOR

Summerland, British Columbia

**Sing Through the Seasons. Ninety-nine Songs for Children.** Compiled and edited by the SOCIETY OF BROTHERS. Musical Arrangements by MARLYS SWINGER. Illustrations by Moneli, Susanna, and Biene. The Plough Publishing House, Rifton, New York. \$6.50 THE DUST JACKET flap on this handsome book explains the collection of

songs in this way: "Some are old, some are new, some we found, some we made up ourselves to fit a special occasion or to express a special experience." The old songs are forty-seven translated European folksongs, and the new ones are thirty-nine composed melodies. Eight are American or Indian songs and three are of unknown authorship. All of the songs are suitable for lower elementary grades, or for families to sing together.

On the large, ivory-colored pages, the music is clearly printed, and accompanied by delightful illustrations. All of the settings are easy to play on the piano, and there are chord symbols for a guitar or autoharp. Hopefully, this might encourage an older child, or parent who plays such an instrument, to participate. Vocal register is realistic, and very few of the songs span more than an octave.

To be sure, the folk tunes, having survived the transmission of several generations in oral tradition, emerge as the better melodies. The translated words, as usual, suffer from awkward scansion and forced-sounding vocabulary. In this collection, the original words set to European melodies, often written by children in the Society of Brothers Community, fare much better. One wonders, however, how much they were "arranged" by their teachers when a song like "Where Are the Froggies?" appears. The inclusion of the Chippewa, Iroquois and Inca melodies is a delight, and it was a relief to find Southern and Black songs printed without the embarrassing "dialect" found in some of our school song books.

*Sing Through the Seasons* maintains a very quiet, gentle tone throughout, and is almost stubbornly old-fashioned in style. The illustrations, done by three young members of the community, are similar in style, and uncredited. They are soft, sketchy drawings, done originally in pencil, litho crayon, or pen and ink, and have a fresh quality, as if just finished. Myriad details abound, the kind that children like to look at many times. The book was designed by Gillian Barth, who deserves special credit for the clear, direct and elegant layout.

Children sometimes have an uncanny natural selectivity regarding songs they like to sing. They will request the good ones a hundred times, and casually forget those of contrived melody or spa-

cious text. Teachers of small children will quickly discover which of the songs in *Sing Through the Seasons* appeal to their particular group. A family that enjoys singing together around the piano (are there any left?) will find their own new favorites in this collection.

TOSSI AARON

**Narrative Papers of George Fox.** Unpublished and Uncollected. Edited by HENRY CADBURY. Friends United Press. 249 pages. \$6.95

THESE ARE THE MAJORITY of surviving writings of George Fox, largely longer than letter size, which have not been previously printed. In the introduction, Henry Cadbury gives us a welcome background, listing the many persons who aided George Fox, both when in prison and in his many journeys abroad in the ministry, in taking care of his voluminous correspondence and preparation of material for his journals and epistles to meetings.

As early as 1656 Ann Downer, later the wife of George Whitehead, "waited on" George Fox while in prison and wrote for him in characters (shorthand). Thomas Ellwood recorded sermons of George Fox. Two years before the latter's death, Thomas Ellwood was entrusted with the preparing of George Fox's *Journal*.

There are listed in this volume many of the early Friends, giving some of their experiences and dates of death. These details are gleaned from *First Publishers of Truth*, from John Whiting's *Persecution Expos'd*, initiated 1707, and from William Penn's *Progress of the People Called Quakers*. One chapter contains George Fox's testimonies regarding prominent public Friends.

A particularly delightful chapter reproduces the curiously unemotionally worded "love letters" to Margaret Fell (later Fox).

Throughout this volume we see the fine editing of Henry Cadbury. It should be on the shelves of all Friends Meetings school and college libraries, along with George Fox's *Journal*.

MARGARET L. MATTHEWS

**Luce and His Empire.** By W. A. SWANBERG. Charles Scribner's Sons. 485 pages. \$12.50.

IF THEY LIKED YOU at Time and Life you were invariably described as looking younger than your years, tall, lean, ruggedly handsome, a hard worker (12 hours a day), a devoted family man; if they didn't like you, you were short, balding, pot-bellied, aged beyond your



years (with a hint that certain habits might have contributed to the aging). This adjectival reporting was known as *Timestyle*. Also, in *Timestyle* was the slanting of the news to the point where any resemblance to actual news coverage became purely coincidental. But then, *Time*, Inc., editor-in-chief Henry Robinson Luce, who coined the term "newsmagazine," had never been interested in reporting the news in the first place. He had a greater mission in life—a mission to which he had been ordained by his Creator.

Winston Churchill had once counted him among the seven most powerful men in America. Luce was not impressed. "Who in hell were the other six?"

Born in China of Presbyterian missionaries, Calvinist, Bible-reading Henry Luce, who always prayed on his knees before retiring and in the private elevator that carried him to the 37th floor of the Time-Life building, had a mandate from God to save the world from Godless communism. Few men have had such awesome wherewithal for accomplishing their life's work, or in Luce's case, God's work. So awesome was the power of Luce that Lyndon Johnson, hardly an abject person, immediately upon becoming President,

telephoned Luce "to pay my respects."

Hitler's Dr. Goebbels was never as effective a propagandist as Luce, because he denigrated the truth. To Luce the truth was sacred—the truth as he saw it, the truth that he was ordained to interpret so that the fifty million readers of his "news" magazines would understand it in the light that God had given him to understand it.

Now there was another Calvinist man named John—John Foster Dulles—who had seen the light, and, despite some reservations Luce might have had regarding his astuteness, fully measured up to Luce's "againstness"-to-communism yardstick (everyone was measured according to his "againstness" stance). He was also an ardent supporter of the China Lobby and of Luce's patron saint, Chiang Kai-shek. With Luce's approval he became secretary of state and the impetuous exponent of brinkmanship diplomacy. "We walked to the brink and looked it in the face." His shibboleth was "massive retaliation." We had the capacity and we would use it. Communist aggression, wherever it surfaced on this planet, "would be met with massive retaliation." But for Eisenhower he would have chartered his own plane to drop atomic bombs on Russia and Red

China. In fact Eisenhower grew so weary of his demands for "massive retaliation" that he might have replaced him but for Luce. Even Douglas MacArthur could scarcely appreciate the secretary's belligerence and shortly before he died warned Lyndon Johnson against getting bogged down in a land war in Asia.

Compared with Luce, however, Dulles was a nonentity who could be dismissed by fiat, but no fiat could ever dismiss the bossman of *Time*, Inc., and the fifty million souls that read the truth in the light he gave them to read the truth.

The Indochina conflict has been called Kennedy's war, Johnson's war, Nixon's war. History will decide whether it was also Henry R. Luce's war.

JAMES R. BOLAND

**Luke Howard** (1772-1864). By GERTRUD LIEPE. Reprint from *Jahrbuch des freien deutschen Hochstifts* (1972). Max Niemeyer Verlag, Tübingen. 107 pages

THE READER will find a knowledge of German unnecessary to read Luke Howard's hitherto unpublished autobiographical sketch, written at the request of Johann Wolfgang von Goethe.



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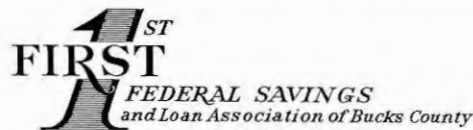
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—LAO TSU

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- May 25-27** *Awareness Workshop.*  
Bob Blood and Jean Feinberg.
- May 26** *Psychodrama Workshop.*  
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The brief autobiography is reproduced here in the original text. It so impressed Goethe when he received it, that he translated it forthwith into German, and this translation is juxtaposed in an adjoining column.

So the reader may choose which language he prefers to read it in. This is, however, not all that we are offered. Goethe's verses written in honor of Howard's work as a chemist and meteorologist are also included, their stanzas headed "Stratus," "Cumulus," "Cirrus" and "Nimbus" respectively. Goethe not only celebrated Howard's Latin nomenclature of clouds, which we still employ, but also added three introductory stanzas, one of which mentioned Howard by name, just to make sure that the purpose of his verses was clear to the German public.

Friends will find many informative passages in this scholarly monograph, but the main interest remains the deep impression that Luke Howard (through his autobiography) made on Goethe who, on June 11, 1822, confided to Chancellor F. von Müller that this man did not "pussyfoot around" (*duckmäuserig sprechen*) like a Moravian Brother but was open and free about and also lived his religion, so that "... one could almost wish to be able to have a similar belief; and indeed there is much truth in what he says."

For genealogists, a table of the Howard family (from 1585) is appended.

M. C. MORRIS

**The Universal Experience of Adolescence.** By NORMAN KIELL. Beacon Press. 942 pages. \$3.95

ADOLESCENCE is for the young as well as their elders the most turbulent period in human growth. It seems to have received more public attention in our time than formerly, yet in all phases of history the identical complaints have been made about adolescent behavior or rather, misbehavior and its disturbing influence on family and the community. Aristotle's description of the adolescent as fickle, vehement, and sanguine as well as valorous, charitable, and optimistic is still applicable to all ages and civilizations.

The present book is an extraordinary collection of documents about the various aspects of adolescent life as lived by men and women of distinction if not of genius. No other phase of adolescence has received more attention than the conflict of the generations. It is as universal as the trials of the sexual development of these years. We learn

from these pages about the troubles suffered or caused by men like St. Augustine and Sherwood Anderson as well as Theodore Dreiser and many others. The psychosexual characteristics during the period of sexual awakening are illustrated by passages from the writings or letters of Rousseau, Nehru, John C. Powys, Emma Goldman, and numerous others. They talk frankly about their adolescent crushes, about masturbation, and similar phases of this particular problem.

Adolescents are inclined to excesses, and we have here ample testimonies about the adolescent's compulsion to read, his dislike for schooling, the influence of teachers and the use and abuse of language. The religious development is frequently marked by guilt feelings, a sense of unworthiness, and fear of death and hell, irrespective of Oriental or Western upbringing. Our modern identity crisis can easily be found also in the experience of men and women in former ages, and—if this be a consolation — delinquency and suicidal impulses are freely registered also by former generations.

This is an unusually colorful book, and many pages read like chapters from a novel. It is rich in human testimonies and essentially will balance our outlook on modern youth.

WILLIAM HUBBEN

#### Jesus, "What Manner of Man is This?"

By RICHARD HANSLER. Simon and Schuster. 189 pages. \$4.95

THIS MOST READABLE book is written by a journalist, in journalistic style. He admits that its content is made up of myth, legends, facts and mystery. It helps us to understand not only what manner of man Jesus was, but what kind of people we are. One must ask why, at a time when for so many "God is dead," so many of our youth are finding comfort, satisfaction and peace from turning to "the greatest story ever told."

There is no generally acceptable answer to that question, but it may be because much of the recent literature (including this book) on the life and times of Jesus, portrays him not only in the mystical language of "God's Son" but also in the human and humane language of a great and good man, a man driven by a compassionate desire to serve, to teach, to comfort, to uplift, and to bring love to a troubled world. These are the qualities that our youth are hungering for today. In this story, still repeated, again and again,

after 2000 years, our young people find meaning for their own mixed-up lives.

BESS LANE

*Poems by Arthur O. Roberts*

### Your Silences

Sometimes your silence  
like steam rising from  
a freshly planted field  
after an April rain  
exhilarates, sun glowing.  
I feel warm, and growing!

At other times your silence  
loads the mind with sultry  
things, to be sweated at,  
my wilted spirit waiting  
dumbly for a gusty shower  
and then the crickets' hour.

Your silence often breaks  
abruptly, closing down our day's  
assemblage of half-framed ideas  
until tomorrow's crew arrives.  
Tomorrow . . . I swear  
you'll be pondering elsewhere.

Now and then your silence  
with cold hand  
pushes me away  
and though my hand begs  
close by, alone,  
my heart has turned to stone.

Sometimes your silence spans a gulf  
too wide for words:  
they could come later,  
but why bother?  
We touch each other.

Your silence sometimes  
hides your self too well,  
and then I don't know  
where to look or whether  
I should look at all  
unless you call,

Unless you call. . .

### Witch Doctors

They dangle bright  
dazzling tricks  
before our eyes  
magically  
medicating  
imagined malaise  
seducing us  
to swallow what  
they advertise.

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A Dayton, Ohio, medical group has recommended that Waynesville, Ohio, should have three or more doctors.

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# Letters to the Editor

*Friends Journal welcomes letters expressing readers' opinions. We suggest that letters be kept within 300 words, that facts be checked carefully since we cannot vouch for their accuracy, and that letters be typed, double-spaced, and on only one side of the paper.*

## Christ's True Mission

PETER FINGESTEN's "Dynamics of Faith" (FJ 1/15) expresses what, for many a year, I have thought on this matter of belief. Entirely too much emphasis, I feel, is placed on "God." Our opinion of a folk's value seems to depend on his belief in this supernatural personage, who as scholars tell us, is a result of the imagination.

"How strange if you don't believe in God! Can't be very religious." Whether I believe in one God, several gods, or no God at all, has little to do with one's character or spiritual nature. What is significant is our attitude and relationship towards our fellow beings. Wasn't this Christ's true mission and the real purpose of the Sermon on the Mount to be a treatise on attitudes?

ESTHER H. REED  
Great Falls, MT

## The Fundamental Sacrament

I RECOMMEND to Newton Garver (FJ 2/15) he read Pierre Lacout's *God is Silence*. The "role of silence is not subordinate to that of expressions"—and certainly it is not "the one fundamental sacrament" even though Whitehead says so!!

HULDAH W. RANDELL  
Sandy Springs, MD

## Prejudice or Misplaced Idealism?

I HAVE BEEN deeply moved by Felix Feraru's article "Are Friends Prejudiced?" (FJ 2/1) and feel constrained, I hope not too defensively, to express my own reaction to his concerns.

I am a Friend. When I define my identity beyond my family, the fact of my Quakerism is always the direction and usually the limit of my identification.

Thus it is awkward and sometimes impossible for me to relate as completely as I would like to those who maintain a strong ethnic, racial or national identity as part of their personality. I sometimes feel that when a certain Friend insists on his Jewishness, Blackness or American-ness, he may not always be inviting me to be sensitive to

those facts about him. He may even be daring me to stereotype him so that he can deny the anticipated slur and reassert his individual worth, at some psychological expense to me. In trying, for both our sakes, to avoid such traps, I may close off part of him, and he may come to see me as anti-Semitic, racist, or unpatriotic.

I have never met Felix Feraru, nor addressed myself publicly to the concerns which moved him to write his anguished article. Still I feel that he is in some way denying me my own freedom when he so vigorously asserts his ethnic identity and at the same time cautions me lest I speak of or to him as a member of his ethnic group.

I am also troubled when he reacts as he does to the attitude of many Friends towards the aggressive actions of the government of the State of Israel. Most of us who deplore Israeli nationalism and militarism do so for the same reasons and to the same degree that we deplore these institutions in our own government. To infer from this a tacit *ex post facto* apologia for Hitler, or for George III, is less than fair.

And if a Friend does not always grant "equal time" to deploring Arab violence or Viet Cong violence, I suspect that this should not be laid to prejudice but to misplaced idealism: we had hoped for better things from both Israel and the United States.

GEORGE ENGEMAN  
Flemington, NJ

## Are Friends Prejudiced?

IN HIS very important article (FJ 2/1), Friend Feraru tries to point out reasons why Friends are prejudiced. He gives many illustrations, each emphasizing different elements of prejudice. But they all go back to one basic principle, expressed in his quotation "the socialistic Jewish trade unions." There we have the roots of these prejudices—the fear of socialism, the fight between haves and have-nots. This fight is, of course, dividing humanity as a whole, and Quakers are no exception. But we should be an exception, just as we were when we took a stand on the question of slavery, long, long, ago. Maybe the Journal could start a discussion on "Are Quakers prejudiced about capitalism?" It would be very healthy.

EDWIN P. HILLPERN  
New York City

## A Reply

I THINK David Berkingoff (FJ 12/1) should reread my letter (FJ 8/1-15 1972). My concern was not at all directed toward the question of David Berkingoff's belief, "...if a Jew joins the Society he is religiously departing from Judaism." Rather, my concern is the dogma that would exempt those potentially valuable members from the Society if he or she did not accept the Christian faith and label—particularly, David Berkingoff stressed, those of Jewish background (the prerogative of whether or not to accept the Christian doctrine, allowed only those born into the Society, or already members—and there are many such who consider themselves good Quakers, but not necessarily obsessed with doctrine).

As my original letter of response indicates, I consider the implication a most intolerable point of view and I gave my reasons then. I will only repeat that the beauty of Quakerism—or at least, the beauty in part—is the acceptance of many points of view within a common humanity.

Indeed, contrary to the thinking in David Berkingoff's letter — "Judaism is no relative to Quakerism." This can only be foggy-minded polemics. Christianity is deeply rooted in Judaism, as most would not deny. Time merely limits presenting the most obvious and vast data—and that includes being "a relative."

For David Berkingoff to assume ignorance of George Fox from those that differ with him is not to respect another kind of spiritual seeking and finding. To exercise such contempt for a different point of view is un-Friendly, if not un-Quakerly.

One should guard against pretension.

ELAINE GALEN COLKER  
Downer's Grove, IL

## Encouraging Seekers

IT WAS A GREAT PLEASURE to read "A Look at Ourselves" (FJ1/1). While not believing in evangelizing or that Quakerism is the only answer, I feel that it is important for the seeker to be able to easily locate Friends. It is up to us to make information about the nature of Friends and where and when we hold meetings for worship readily available.

As far as the telephone book listings are concerned, the cross listing "Friends (meeting name) Quakers" and "Quakers" (meeting name) Friends" is definitely needed and is inexpensive (under \$10 a year). For those who advertise

in the yellow pages, a listing under Churches, Friends should be all that is necessary, provided the phone company includes another heading ("Churches, Quaker — see churches, Friends"). This should be at no cost to Friends as there already is a precedent in most yellow pages with Churches, Jewish, see Synagogs. If the local office refuses this cross listing, Friends should insist on contacting someone with greater authority. It may take time, but being persistent is well worth it, as success will ensure the listing automatically year in and year out.

It is very important that the seeker be warmly welcomed into meeting for worship. Each meeting should have something to present to the first-time attendee. Friends General Conference now has available "Stages of Worship," which in combination with their "Friends and Worship" should make the attendee feel more at home with Friends' way of worship.

Finally I want to ask Friends not to visit with each other after meeting for worship, but make a real effort to be with the new attenders. In a large meeting maybe there should be a dozen Friends assigned to visit with first and second time attenders, but in smaller meetings I hope all Friends will feel this responsibility.

PAT FOREMAN  
Los Angeles

### A Living Prophet and Teacher

IT TROUBLES ME that Elizabeth Watson (FJ 12/15) quotes only the underlined portions of the following paragraph from George Fox's *Journal*. I do not believe that these portions convey the whole meaning of George Fox.

"Now the Lord God opened to me by His invisible power that every man was enlightened by the divine Light of Christ, and I saw it shine through all; and that they that believed in it came out of condemnation to the Light of life, and became children of it; but they that hated it, and did not believe in it, were condemned by it though they made a profession of Christ. This I saw in the pure openings of the Light without the help of any man; neither did I then know where to find it in the Scriptures; though afterwards, searching the Scriptures, I found it. For I saw, in that Light and Spirit which was before the Scriptures were given forth, and which led the holy men of God to give them forth, that all, if they would know God

or Christ, or the Scriptures aright, must come to that Spirit by which they that gave them forth were led and taught." (*The Journal of George Fox*, Capricorn Books, New York, 1963, pp. 101-102)

Taken as a whole, the paragraph emphasizes Fox's Christocentricity. To him the Light is the Light of Christ, and the Spirit leads those who come to it to know God and Christ. There is no inconsistency in Fox's being Christocentric and at the same time believing that the "inner light" (by which he meant Christ) "existed before the historic Jesus." The opening verse of John states "Before the world was created, the Word already existed; he was with God, and he was the same as God." (John 1:1) Jesus was for Fox the incarnation of the Word of God, which had always existed and would never die.

I doubt that George Fox would rejoice, as Elizabeth Watson suggests, in the kinds of differences that exist within today's Society of Friends. Unity in a personal relationship to Christ, leading to and empowering corporate witness, was for him one of the signs of God's people. Of the nominal Christians of his day he wrote: ". . . they neither knew God, Christ, nor the Scriptures, aright; nor had they unity one with another, being out of the power and Spirit of God." (*The Journal of George Fox*, op. cit., p. 149) He wrote to Friends in Ireland: "And all my dear Friends, dwell in the life, and love, and power, and wisdom of God, in unity one with another, and with God." (*Ibid.*, p. 232)

George Fox would agree with Elizabeth Watson that it is more important to follow Christ than to "discuss the uniqueness of his birth and death." He said as much when he told a group in Derby that "they were not to dispute of God and Christ, but to obey Him." (*Ibid.*, p. 120) But we cannot obey Christ without his help, which we cannot accept unless we recognize with Fox that far from being an impossibly perfect example or a great man who said some fine things long ago, he is a living prophet and teacher, who speaks to us and empowers us to follow his teachings.

JENNIFER DUSKEY  
Wheaton, IL

### More on Theology and the AFSC

SOME TEN YEARS AGO I was on the staff of an AFSC regional office. When the time came to send out a flyer ad-

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vertising our summer institute, I objected to the statement, "Quakers believe in that of God in every man," which had appeared on similar flyers in previous years. By arguing vigorously that the statement just wasn't true, I was finally able to talk my fellow staff members into a compromise, which described Quakers as "answering that of God in every man." I doubt if our readers knew what on earth we meant!

Similar creedal statements have appeared in many pieces of AFSC literature: "At the base of all the Service Committee's programs is the *belief* that God lives in every person." "All the Committee's work is rooted in two fundamental Quaker principles: respect for the personality of the individual which springs from *faith* in the divine possibilities in man, and confidence in the creative power of love." (Italics added.) Despite such evidence, John A. Sullivan asserts (FJ 2/1) that AFSC is against "adhering to a doctrinal model."

A pamphlet by an AFSC working party states, in a chapter titled "A Reaffirmation of Faith" (!): "We believe in the fatherhood of God and the brotherhood of man. . . . And we subscribe to a Quaker faith in 'that of God in every man.'" Would the AFSC

Board of Directors accept for publication a working party report which affirmed, "We believe that God in Christ has redeemed the whole world . . . . And we subscribe to a Quaker faith in the Father, the Son and the Holy Spirit"? Yet the first statement is just as creedal, just as theological, just as doctrinal as the second!

"Early Quakerism spoke in the language of its time," writes John Sullivan. The latest scholarship in Quaker history has pretty well exploded the idea that this is a sufficient explanation of why Fox and his friends used the language they did. But never mind that. If we are going to follow the suggestion that we should speak the language of our time, why do we then keep on using the language of 17th-century George Fox ("that of God in every man")? Especially since we insist on tearing the phrase out of its original context and using it to express views that would make Fox turn over in his grave? In any case, the attempt to speak the language of our time is a pretty hopeless task. Any religious language, vague enough to satisfy the agonistic and the aspiring Zen Buddhist, will by that very vagueness turn off earnest young students at George Fox College.

Like many contemporary Friends—and AFSC staff members—John Sullivan simply begs the question at issue. "Revelation did not cease with the New Testament"—but what is revelation? Is it a sequence of events in one unfolding historical series, in which God encounters man in his particular, concrete social context? (As the early Friends, who invented or discovered the idea of continuing revelation, insisted.) Or is revelation a private experience that any individual may enjoy in his aloneness, and that in principle could never be definitively tied to specific occurrences in history and therefore never could be anything but "continuing"? (As John Sullivan seems to imply.)

And why *does* Quakerism reject creeds? Originally it was because we had recognized that God's revelation is through this series of events in history, events in which God encounters man and *changes* things. The traditional creeds were not rejected as *false*, but simply as *static*. They were not rejected because some tender-hearted souls might find them hard to swallow; they were rejected because God's emerging truth (in Christ!) was too big for even the tough-minded to digest. Friends today, on the other hand, usually reject

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creeds because we believe alternative statements to be equally true. But, as I tell my students in elementary logic, two contrary statements cannot both be true, and so if they are equally true, it can only be because both are false.

John Sullivan has unwittingly confirmed the charge which he was trying to refute: AFSC *does*, by and large, articulate a specific theology; and this theology *does* both negate the heart of the classical Quaker faith and affront many contemporary Friends.

T. VAIL PALMER, JR.  
Rio Grande, OH

### AFSC Defended

I WONDER WHY the people who get so concerned about theology seem generally to value an idea largely in terms of the number of other ideas it excludes. It's rather like demanding that the world exclude all colors of the spectrum but one. Now violet is, I read, of a higher vibration rate than red, but what a ghastly world it would be that had no colors but violet. Or red, either.

Friend Tucker finds many occasions to define and defend the purity of what he perceives as Quaker belief. His exposition of AFSC errors in using ideas that range, Rob Tucker says, from animism to zen, is but the latest of his protests over Quaker failure to exclude more. John Sullivan has answered that protest in more solid detail than I can muster. But I do want to add my recognition that a major reason Quaker service touches so many lives to enlarging awareness of human sanctities lies in the fact that AFSC does not find it necessary to use excluding language about that service.

Cannot we stand together on the simple reality that every human being has the right and the capacity to relate to other human beings in love? "Love vaunteth not itself."

MARGARET SNYDER  
Arlington, VA

### The Road to Peace

I AM GRATEFUL to Elizabeth S. Grey for her letter endorsing the idea of building a "peace system." And I am grateful to Wendal Bull for his letter attacking the idea. Blessed be critics who force us to clarify our ideas.

Wendal Bull makes a clear statement of two of the fallacies (as I see them) which make for war in the world: "An informed public . . . would petition the government to alter its policies and end the war."

I lived through the end of World

War I, and World War II, the Korean War, and the Vietnam War (I hope). Ending these wars brought only armed truce. It is not enough to end the war. If we want peace we must be willing to end war.

The other fallacy is that peace can be achieved by having "the government" alter its policies. If the peaceful relations that now exist between California, where I live, and North Carolina, where Wendal Bull lives, depended on the policies of the governments of California and North Carolina, he and I would be in mortal danger.

Fortunately we are not in any danger of war between our two states. Because our forefathers established a "peace system"—a federal government which affords our states a method other than war for settling disputes — neither Wendal Bull nor I have any fear that California and North Carolina are going to get into a war with each other. When the people of the world (starting with us—with you, dear reader) bring their nations together in a similar "peace system" we will know peace.

But if we refuse, or neglect to establish a "peace system," and rely instead on petitioning our government to alter its policies, sooner or later we will all die in a nuclear war.

The road to peace is clear. The reason we don't have peace is that we refuse to see it and to follow it.

MORGAN HARRIS  
Culver City, CA

### Building Up and Tearing Down

I WENT to a vocational high school to study printing. The first year we spent much of our time hand setting various type forms, only to tear them apart once we had finished. While building something only to tear it apart seemed ludicrous, the assumption was that you would learn something in the process. I feel we did.

The newspapers carried stories recently about the millions of dollars the United States has earmarked for rebuilding Vietnam after we spent billions of dollars and millions of lives tearing it apart. We did the same in Korea, Europe, and other places where we were involved in wars. It seems the reverse of the school experience, but perhaps less ludicrous if we learned something in the process. I wonder if we have?

JOHN F. HIMMELEIN  
Philadelphia

### Peace Seminar

AS ONE who started the Friends Meeting in New Haven, Conn., I want to invite your readers to join our Peace Seminar to Europe in July. We meet with the Peace Committees and Prime Ministers. I make nothing out of it, just donate my services and my money. Write Dr. Jerome Davis, Friends House, Apt. C-25, Sandy Spring, MD. 20860.

JEROME DAVIS  
Sandy Spring, MD

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### Farm Labor Problems

I HAVE READ with interest and concern "A Call to Justice and Corporate Responsibility," addressed to A & P Super Markets, which urges the purchase of only union-harvested lettuce, and was signed by four responsible and prominent Friends along with other church leaders.

There is little question as to the miserable and disgraceful standard of living of many of the farm workers of our nation. However, I note that no farmers signed this call, and I question the implication that the farmowners and operators are primarily to blame for the situation.

I would suggest that the farmers have, over the years, and in many ways, done more for the farmworker than has any other group. It is probable that the parents or grandparents of many of our farmers today were once hired farm laborers who were helped by their employers to farm ownership. Conditions on the farm change, but I believe that where the changes have been undesirable they have been the result of the actions and attitudes of our middle- and upper-class citizens as a whole, rather than the actions and attitudes of

the farmers. Now that all of the food in this country is produced by only 5 percent of the population, and the farmers have few votes in our legislatures, and because it is now fashionable to scream about farm prices even though we use less of our income to pay for food than does any other nation in the world, the farmers have become the goat, and have, I think, taken this very quietly.

The prices that farmers receive for their produce changed very little up until mid 1971, while farm expenses have risen with the general inflation, and the wages of farm labor have more than doubled in the past 25 years. Few are willing to pay more for their food so that the farmers could pay their help more, and those who object to higher prices are often those who have picketed the stores protesting the selling of lettuce or grapes.

If a constructive solution to the problems of farm labor is to be found it seems essential that the farmers be consulted instead of held up at gun point, and that the responsibility for every one of us be acknowledged and shared. I feel that all Friends should be working for a new approach instead of just adopting the program of unioniza-

tion. Many farmers resent the way in which some Friends are advocating the unionization of farm labor, but are really doing nothing to change the attitude of their communities toward poverty, or to help the farmer.

HENRY W. RIDGWAY  
Mickleton, N.J.

### The Facing Bench

To the very young,  
I was numbered among the old;  
to the old,  
I was a child.  
But seekers have no age  
and such was—such am I.  
Being new to the custom  
I was unaware of the  
privileged responsibility  
offered me when he  
directed us to the Facing Bench.  
Uncomfortable there, we moved.  
Others filled the vacancy.  
I did not know—  
but know now, had I known,  
I would have done the same.  
The blind need sighted guides.

POLLYANNA SEDZIOL

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# Friends Around the World

## Looking Toward Australia

by Edwin B. Bronner

SOMETHING LIKE one tenth of one per cent of the world family of Friends will gather in Sydney, Australia, in August of this year for the twelfth meeting of the Friends World Committee for Consultation. Is there anything that the other 99.9 per cent of the Society should do in preparation for this gathering? Does this meeting of some 200 Friends on the other side of the world have any meaning for the 200,000 Quakers who are not there? The writer must believe that the answer to this rhetorical question is "yes" or he would not have asked it.

Clearly one of the things we can do is to be aware of what is planned, to talk about the gathering with other Friends, to do some reading on our own, and to pray for those who are actual participants.

In addition to conducting the business of the Friends World Committee for Consultation, a conference on the theme, "Friends in the Changing and Challenging World of Asia," will be held. We expect Asian Friends to be well represented, beyond official quotas, in order to share their beliefs and experiences with one another, and to participate in discussions about the future of Quakers in Asia with representatives from the Western Hemisphere, from Africa, and from Europe. These plans not only provide an additional dimension for the occasion, but they will help to justify the enormous expense entailed in convening the FWCC in Australia.

Articles about Friends in Asia, as well as Quakers in Australia and New Zealand, have appeared in the publications of the Society, especially *Friends World News*, and additional articles will be published. Some individuals and meetings will wish to subscribe to the *Australian Friend*, or the *New Zealand Friends Newsletter*, in order to gain a better understanding of Quakers in that part of the world. Other publications such as the report of the 1972 Quaker visit to China, *Experiment Without Precedent* (available from the American Friends Service Committee for 75 cents), offer further background. The new publication of the FWCC, *International Work of the Religious Society of Friends* (50 cents), provides additional information about Quakers in

Asia. For example, how many know of the Friends on Taiwan? Do you know that there are more Quakers among the Chinese and Taiwanese on that island than in the rest of Asia put together? Most of us have much to learn from Asia and the Asians, and this is an opportunity to extend our knowledge and understanding.

If Friends wish to be more practical, more material about their interest in and support of the FWCC Meeting in Sydney, they may contribute toward the travel costs of representatives from Alaska, Cuba, Jamaica, Mexico, Africa and Asia. Most of the modest balance left over from the Fourth World Conference, held in North Carolina in 1967, will go toward the expenses of Third World delegates, but additional fundraising is essential in order to cover costs.

Many Friends felt it was sheer madness to hold the eighth meeting of the FWCC in Kaimosi in Kenya in 1961. It was said that few could attend, that it was a meaningless, quixotic gesture to meet in Africa, and that the committee would regret the decision. In fact, more persons gathered at Kaimosi than at any previous meeting of the Committee, and the heightened interest, good will, and personal involvement of Friends in East Africa Yearly Meeting and in Kenya has continued to this day.

Dare we hope that a similar burst of enthusiasm and involvement in Asia, and in Australia and New Zealand, will result from the meetings this summer—actually winter—in Sydney? If Friends everywhere, the 99.9 per cent as well as the 200 at the meetings, get caught up in the spirit of the endeavour, why not?

### "Good Death"

THE EUTHANASIA Educational Council (euthanasia derived from the Greek, meaning "good death") has prepared a form addressed "To my family, my physician, my clergyman, my lawyer," to be consulted, "if there is no reasonable expectation of my recovery from physical or mental disability." It asks that artificial means or heroic measures not be used to prolong the life of the testator and that painkilling drugs be administered even if they hasten the moment of death.

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Jan F. Klotz,

Farm and Wilderness Foundation,  
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## Australia Yearly Meeting

by Alastair Heron

THE MAIN EMPHASES of Australia Yearly Meeting held at John XXIII College, Australian National University, Canberra, January 8-12, were on aboriginal affairs, the continued war in Vietnam and the challenge from younger Friends to consider alternative lifestyles. In all these, the loss of Donald Groom made itself felt afresh. In the session

which accepted a Testimony to the grace of God in Donald's life, one Friend expressed the conviction that "the real testimony will be the continuing response over the years in the life of each of us."

The session on aboriginal affairs arose from the remarkably successful six weeks visit to Australia of Charlotte Meacham (AFSC), and it was enlivened by the presence and contributions of Charles Dixon, a leader among

Aborigines in New South Wales. Friends made clear their readiness to continue learning from aboriginal people and to assist their efforts to arrive at united decisions and action. Regional Meetings were asked to support financially and in other ways the proposed national gathering of aborigines in Alice Springs in May.

A delegation of eight Friends went from a deeply gathered meeting for worship to a meeting with a senior official at the United States Embassy in Canberra. He joined in a short period of silence with the delegation before entering into a serious and constructive discussion lasting half-an-hour. Telegrams were also sent to the Presidents of USA, North Vietnam and South Vietnam, urging the speedy signing of a peace treaty and the humane treatment of all prisoners.

About 100 Friends and invited attenders took part: among the visitors were Ruth Fawell, representing New Zealand Y.M.; Lucy Buscombe, Evanston, IL; Roy and Evelyn Hensley, Miami, FL.

From the Epistle may appropriately be quoted the words, "Young Friends communicated a feeling of urgency that our testimonies against war and military conscription must be made part of a wider commitment to prepare for a basic revolution, both within ourselves and society. They gave us a vision of joyful self-discipline and willingness to experiment creatively in putting our Quaker faith into practice."

## A Winner

EVEN the most non-competitive Quaker will be happy to hear that Friendsville Academy's basketball team broke a six-year losing streak in February to beat St. Camillus Academy of Corbin, KY, 62-43.

The Friends secondary school, located in Friendsville, TN, had lost 138 consecutive games. It was the 49th straight loss for St. Camillus.

Commented Friendsville coach Rick Little before the game, "I suppose somebody's record will be spoiled in this game. I hope it's ours."

## Hospital Trustees Appointed

NEW MEMBERS of the Jeanes Hospital Board of Trustees are: F. Preston Buckman, Abington, PA, Meeting; Laura Cadwallader Clappison, Yardley, PA, Meeting; and William B. K. Parry, Middletown Meeting, Langhorne, PA.

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## Clearness for Quaker Weddings

by Bob Blood

ONE OF the most frequent tasks of Friends meetings is to respond to requests for oversight of weddings. Crucial to discharging this responsibility adequately is the role of the Clearness Committee appointed to meet with the couple to explore their clearness for marriage and report back to the monthly meeting for business. In the "old days," clearness meant being sure that neither partner was still married to anyone else nor had any "offspring, legitimate or illegitimate, to whom there may be legal or financial obligations" that have not been properly discharged. According to a publication of Philadelphia Yearly Meeting, "It is a responsibility of the Committee to be sure there are no impediments [of this legal nature] to the forthcoming union."

Without discounting the significance of these impediments, I would like to suggest several other impediments that are more likely to be encountered and that deserve careful exploration with the couple.

A first set of criteria have to do with whether this particular couple are sufficiently well matched that their marriage has a reasonable likelihood of success. Mixed marriages of various sorts present potential problems that require investigation. Interfaith marriages are a major hazard unless the couple have agreed on conversion to a common faith. Marriages between partners with divergent education mean the less-educated partner perhaps will feel inferior. Interracial marriages in this prejudiced society will face special stresses. All such mixtures require special care by the committee to be sure the couple have the strengths to deal with the problems they will encounter both from within and from without their relationship.

Psychological compatibility is more subtle and more difficult to assess. Clues can be obtained by asking the couple about doubts and difficulties they have had during their relationship. The crucial question is not whether they had troubles (who hasn't?) but how well they dealt with them. Have they faced them without flinching and dealt with them openly, or has their communication broken down in sulks and obstinacy, fear and anxiety?

How well do the values of the two partners mesh? Married couples quarrel

more about money and child-rearing than any other topics, so these areas deserve special exploration. In the light of the population explosion, plans for limiting child-bearing to the zero-population-growth level of two children take on more than personal significance. To implement such plans, the couple need to have arranged for effective contraceptive procedures. In the light of the women's movement, questions need to be explored about ways of enabling the wife as well as the husband to find personal growth and fulfillment in vocations of their own and ways in which the partners can relate to each other with mutual respect. In these days of "open marriage" it is important to explore the couple's attitudes toward relationships

### Friends Meeting

Into the stillness  
A thought falls  
Like a pebble in a pond

Unspoken  
Concentric circles widen  
And contain us all

In silence  
We hold one another  
Without touching.

HELEN KRESSMANN TAYLOR

with persons outside of marriage. How much exclusiveness does each expect of the other?

Have the couple already experienced sexual intercourse? If so, do they feel comfortable with this aspect of their relationship? If they are inexperienced, do they feel adequately informed and ready?

The attitudes of both sets of parents toward the marriage is important. If any of the four parents has doubts or objections, they deserve careful exploration as clues to potential trouble spots between the partners and as sources of potential difficulty with the in-laws.

Finally there are a series of questions which have to do with the readiness of the couple for marriage at this time:

—Maturity. Have both partners lived long enough to be ready for marriage? Individuals under the age of 21 are far more likely to fail in marriage than those 21 or over. Applicants under age 21 should be questioned carefully to be sure that they are exceptionally mature. Those who are not, or those who seem relatively immature even over 21, are not ready for marriage.

—Independence. Individuals who have always lived at home and depended on their parents emotionally and financially are hardly ready for marriage. In this day of women's lib. it is especially important that the bride as well as the groom has lived away from home and been self-supporting. Otherwise there is a danger that one or both partners may depend too heavily on the other for emotional support and not achieve the mutual interdependence necessary for successful marriage.

—Experience with alternative partners. Individuals who are marrying the first person they have ever dated or come to know deeply are liable to be over-dependent since they have not chosen freely among alternative partners. Experience with a number of persons of the opposite sex is part of becoming ready to intelligently make a long-term commitment.

—Acquaintance. How long have the couple known each other and how well do they know each other? Quickie marriages after brief acquaintance are likely to be unstable. American couples typically go together for a year or two and then are engaged for six to nine months before getting married. Periods drastically shorter than this deserve examination to see whether intensity of getting acquainted has made up for brevity of duration.

More clearness committees err on the side of excessive tact than of excessive rigor. Thoroughness by the committee may have several values. (1) It provides the couple with a chance to check their readiness for marriage against the viewpoints of third parties who are more

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mature and experienced. This provides a limited measure of premarital counseling for the couple. (2) It gives the committee a solid basis for discovering whether they feel clear about the marriage at this time. If the couple seem ill-matched, the committee may simply report negatively to the meeting. More often, the committee may undertake a continuing program of premarital counseling working toward a possible eventual readiness for marriage and in the meantime advising an indefinite postponement of the wedding.

Members of clearness committees who do not feel qualified to serve in these capacities may find it helpful to read any of a number of books on the subject which summarize the information available about what it takes to be married successfully.

*(Bob Blood will be leaving the staff of Pendle Hill in June to return to Ann Arbor, Michigan, where he will resume his private practice of marriage counseling and, together with Margaret Blood, will conduct free-lance workshops for engaged couples and for married couples along with workshops of other types).*

#### REUPHOLSTERY and SLIPCOVERS

For more than twenty years I have worked for readers of Friends Journal—and they always get a discount. Please see my classified advertisement, classified section, under "Services Offered."

THOM SEREMBA

#### 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.

## A Challenge to Friends

by Ken Shirk

TODAY, we Quakers have a generation of seekers not unlike those of the 17th century—they are young. Fox was 23 when he had his first opening of God's truths; William Penn was 22; James Parnell, the first Quaker to die for his beliefs, was 19 at his death. They also had more in common with today's youth than age. Although they used no drugs, they practiced methods of worship and fasting that produced similar states of consciousness. Many, including Fox, were wanderers. They were ragged and barefoot. They lived communally.

A number of these groups were drawn into the Children of Light and Society of Friends. These early Quakers rejected the built-in hypocrisy of the society of their day. Fox rejected the sacred sacraments; he opposed the clergy and their steeplehouses. He held meetings in the streets. He would not bow down to authority by removing his hat and speaking in the singular rather than the common plural. He refused to serve in the Army. What impudence!

Other Quakers were just as bad. Even such an accepted form as civil marriage was rejected, and the young married Quakers were accused of living in sin. They were thought to be subversive because they refused to swear oaths of allegiance. The Puritans saw this as proof of their disloyalty. Time and again they were arrested for their insolence to officers of the military.

Many principles that the youth of today are fighting for, both peacefully and violently, are the same ones our spiritual forerunners stood for. Quaker testimonies, therefore, should have great appeal to young people and we should be experiencing rejuvenation and growth such as that of 300 years ago.

But instead, Quakerism seems to be dying. Is one of the reasons because our youth has been turned off by the sobriety, sophistication and respectability of modern religion? We have been training our young people to take our place in the church of tomorrow and see that the institution is kept up and the properties maintained. What our youth want, though, is to be the church of today. They are serious-minded, thinking adults. The spirit may move through them as surely as through weighty Friends, and the Light they receive, unfiltered by years of habits and patterns, may lead to new and unexpected insights and testimonies.



But in how many meetings are their insights heard, accepted, and encouraged? In how many meetings are there any provisions for them to be influential in determining policy? They are not often invited or allowed to participate in the substantive work of the meeting. Where we do have youth activities they are often bad attempts at entertainment. We need, rather, to challenge them with important responsibilities, to encourage them to plan and carry out their own activities.

In my meeting at Abington, PA, the young people are among the strongest contributors. They have manned a Draft Information Center. They have raised almost \$2,000 for area service organizations and in the process they provided the only community gathering place for young people. They plan, staff and manage a semimonthly rock and folk music concert that is attended by 175 to 250 young people from the Abington community.

Within the meeting, they serve responsibly on committees and attend meeting regularly. Although sometimes upsetting older members by their casual dress, they have made significant contributions to the meetings for worship and to the general atmosphere of the meeting. In the process the group has grown, until almost half of its regular attenders are not even members of meeting.

This process has naturally produced conflict and tension but it also has produced new life and new meaning in the meeting. We are being challenged to live our testimonies. The meeting has responded to the challenge by making its properties and its processes available to the young people. As a result, we have all learned and grown together and we have become rejuvenated as individuals and as a meeting.

Therefore, my call is for Friends to open ourselves to what the young are saying, to really listen to them intently, see them clearly, heed them carefully. Otherwise, we may find that they have boarded a modern-day Woodhouse—the ship early Friends sailed to America—and have left us forever.



## Jeanes Hospital

By Jennifer

LOCATED on a rambling campus in Fox Chase, northeast Philadelphia, is the Jeanes Hospital medical complex, including the Fox Chase Center for Cancer and Medical research, the American Oncologic Hospital and Friends Hall, a geriatric center. The buildings rest on land once a part of the Jeanes family country estate.

Jeanes Hospital, affiliated with the Society of Friends, was initially funded by a bequest from Anna T. Jeanes, 1822-1907, the last member of her prominent and wealthy family. Anna Jeanes, who was a member of Philadelphia Yearly Meeting, spent her life doing humanitarian works and, upon dying, willed her fortune to finance charitable and educational institutions. The hospital which bears her name opened on January 25, 1928. I came away after my recent visit with the feeling that Jeanes is very much a growing and progressive institution.

The hospital now contains 191 beds and employs approximately 600 persons. No plans for enlargement are anticipated as a high priority is placed on well-staffed, personalized treatment.

One aspect of Jeanes is its relatively inexpensive treatment. Semi-private rooms cost \$37 per day and private, \$45. This is approximately half of the outside rate. Reasons given for the low cost include the lack of charity patients and the low number of accidents in the area, keeping free care at a minimum. However, it results primarily from Jeanes policy of no training schools, which are usually large financial drains. Jeanes has no extensive fund drives and receives no city or state aid.

Relations between the Jeanes complex and the surrounding community are cited as excellent. Especially active are the auxiliary and the "Volunteer" programs. At least 30 neighborhood organizations participate in the annual fair. Jeanes provides a meeting place for the local weightwatchers club, conducts classes in natural childbirth, and distributes both pre- and post-natal information.

A special annual event at Jeanes Hospital is Violet Day, the April 7 celebration of Anna Jeanes' birthday. Auxiliary members distribute gifts of live African violet plants to all patients. Employees also receive corsages bearing that floral symbol for modesty and steadfastness. Jeanes received a National

Hospital Award in 1969 when this was voted the best patient relations project.

Although the vast majority of Jeanes' employees are not affiliated with the Society of Friends, the institution itself possesses that aura of warmth and personal concern that I associate with Friends.

JENNIFER TIFFANY

## Indochina Commissioner Appointed

THE AMERICAN Friends Service Committee has appointed David L. Elder the the newly-created position of Indochina Commissioner.

Stationed in Southeast Asia, he will keep in touch with both governments in South Vietnam and with the North Vietnamese, as well as all other governments in Indochina. He will also report on the continuing role of the U.S. in Vietnam, Laos, and Cambodia.

AFSC hopes to expand its existing aid—presently a prosthetics and rehabilitation center at Quang Ngai and the supplying of open heart surgical equipment to a hospital in Hanoi—to many more North and South Vietnamese civilians.

David Elder, a member of Germantown (Philadelphia) Meeting has had many AFSC assignments, the most recent of which was as director of the Overseas Refugee Program, covering at that time Vietnam, Algeria, and Hong Kong.

## Growth in the Southwest

AT ARIZONA Half-Yearly Meeting held February 3-4 in the Phoenix Meetinghouse, the Tempe, AZ, and Las Vegas, NV, worship groups were recognized as monthly meetings. Friends came to the gathering from Flagstaff, Bisbee, Tucson, Camp Verde and Prescott (all in AZ) and from Illinois and New York.

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## CREMATION

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

For information write or telephone

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MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m.

LONDON, "Kenyon," 23 Sutherland Avenue, London W. 9. Room and breakfast with private bath, \$7.50. Television room. Other meals if required. Convenient theaters and shops. Telephone 01-286-9665.

### Positions Vacant

POWELL HOUSE, New York Yearly Meeting's Conference Center in Old Chatham, New York (Southeast of Albany), invites applications for Acting Director to serve Sept. 1973 through May 1974 with possible appointment as Director in May 1974. Write: Harold Risler, Personnel Subcommittee, 281 Argonne, Kenmore, New York 14217. Phone: (716) 877-2653.

TWIN CITIES Friends Meeting seeks couple for position of Friends-in-Residence, to maintain meetinghouse and provide welcoming and informal presence. For details write Gloria Longbotham, 295 Summit Ave., St. Paul, MN 55102.

### Positions Wanted

HOUSING—B.A. with graduate work in architecture. Experience in regional planning administration and housing programs. Wants energetic, creative opportunity low income housing program. Box W-563, Friends Journal.

YOUNG, EXPERIENCED SCIENCE TEACHER looking for summer work of any sort and a permanent teaching job in the Twin Cities area. B.A. (biology), M.A.T. Write Bruce Jones, 234 Riverbank, Burlington, NJ 08016.

RESPONSIBLE 15-year-old female Friend, experienced babysitter, desires summer post as mother's helper. Available late June through August. Anne Robinson, 2480 Kenilworth, Cleveland, OH 44106.

### Services Offered

CALL 215-LU 6-7592 FOR REUPHOLSTERY AND SLIPCOVERS. Serving Delaware County, Chester County, Montgomery County, Main Line, Germantown, and Wilmington area. More than forty years' experience. Or, write Thom Seremba, Collingdale, Pennsylvania 19023.

### For Rent

1820 FARMHOUSE, 110 acres along Cold River, North Sandwich, NH. Quaker neighborhood, 5 bedrooms, full bath. Comfortable, sunny, fully-equipped. Mountain view. Available June 1-July 14; Sept. 1-Oct. 15. 2-week minimum rental. Reference: Lawrence McK. Miller, Jr., 215-345-1714. Charles Penrose, Jr., 203-655-9674.

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FATHER-SON-&-HOLY-GHOST townhouse in center city May thru August. 2 bedrooms, 1½ baths, central air conditioning. Rental rate and period of occupancy can be adjusted to circumstances. Write or call Daniel Test, 1704 Addison St. Phila. 19146 (215-545-7396).

## Schools

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

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

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

## 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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## 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.

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FOR THE FOLLOWING REASONS I would like to urge Friends to write a codicil into their wills that five percent (5%) of their gross estate be put into an irrevocable trust—the income only of which will go to help maintain our local monthly meetings; the monthly meeting to freely exercise its will and judgment as to how the income will be used:

- 1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;
- 2) Membership in the Society of Friends, and religion in general, should be a free institution, unencumbered by the continual reminder of the need for worldly possessions;
- 3) In fact, the per capita costs to each monthly meeting have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

FOR PEACE, health, a more beautiful soul, use this healing prayer for yourself and friends that has already helped many. 25-cent donation per copy. K. G. Emmons, 1720 S. King Ave., Lakeland, Fla. 33803.

## Travel

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.

## For Sale

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

SIX THOUGHT-PROVOKERS A YEAR. 1973 subscription to Pendle Hill Pamphlets includes: *The Living Witness of John Woolman* (Phillips P. Moulton), *Hunger for Community* (J. Diedrick Snook), *Simplicity — A Rich Quaker's View* (George Peck), and three others. Send \$4 to Elaine Bell, Pendle Hill Publications, Wallingford, PA 19086.

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## Cinema

by Robert Steele

THE REVEREND Eli Jenkins in the film *Under Milk Wood* steps outside of his church to recite his sunset poem.

Every morning when I wake  
Dear Lord, a little prayer I make,  
O please to keep Thy lovely eye  
On all poor creatures born to die.

I ask a blessing on the town,  
For whether we last the night or no  
I'm sure is always touch-and-go.

We are not wholly bad or good  
Who live our lives under Milk  
Wood . . .

And Thou, I know, wilt be the first  
To see our best side . . .

Eli Jenkins, played by Aubrey Richards, is the character in one of the little stories told in this film. His poem sings about two of the film's themes, religion and death, with Elizabeth Taylor and Richard Burton having a lot to do with the third theme, sex.

The prose poem, "Under Milk Wood," written as a radio drama and aired on March 4, 1954 by the B.B.C., has gone through many versions: as plays produced in Edinburgh and London, and then New York City in 1957. Community and university theaters across the country have used the radio play for choric-speech productions. For many years, Andrew Sinclair dreamed of the play's becoming a film. With some financing by the Welsh government, he finished the film in 1970. It opened the Venice film festival in 1971. Since then the film has been shelved because there was no distributor willing to handle it. Variety said in its review that the film would need a "special sell," meaning that despite the stellar cast of Taylor, Burton, Peter O'Toole, Glynis Johns, Vivien Merchant, and many other fine players of Britain, the film is no *Last Tango in Paris* or *Deep Throat*. Now it has gone into American distribution and has evoked controversy.

Sinclair, the writer-director, is anything but the typical movie-maker. He made his second feature, *Under Milkwood*, at the age of thirty-eight; he has a Ph.D. degree, has been a teacher of history, has studied in the States; he wrote a book about Warren G. Harding, he was a founding fellow of Churchill College at Cambridge University; he is

a novelist and publisher. His own publishing firm, Lorrimer, in 1972 brought out the screenplay of *Under Milkwood*. It is useful in checking what he has done and not done in making the film from the radio drama and play.

Also he is somewhat of a wonder. He prevailed upon his stars to join him in a work of love, which meant they would be paid only a percentage of the grosses. As of now the grosses might pay the costs of Elizabeth Taylor's makeup and costume. He has pulled off a most intricate, dramatic work involving a huge cast, many sets, and much location shooting. Dylan Thomas' mythical village, Llareggub, was found by Sinclair in a Welsh fishing village, Lower Fishguard, on the Pembrokeshire coast. Sinclair felt that this village combined most of what is to be found in the Welsh villages that the poet knew and loved.

Like the play, the film presents one day in the life of the village. Thomas wrote the first voice for himself and the second for Burton. Burton is now the first voice, and he is followed in his meanderings over the town by a bottle-toting, swigging companion, Ryan Davies. The voice-over-narration begins with the familiar opening of the play: "To begin at the beginning . . . It is spring, moonless night in the small town, starless and bible-black . . ." The First and Second Voices and that of Peter O'Toole, as the blind Captain Cat, link the seventy vignettes of the loves, philanderings, and eccentricities of the villagers.

The film can be put down for being too beautiful. The awesome land- and seascapes, stunningly photographed by Bob Huke, smack of a travelogue intended to woo tourists to Wales. The richness of the verbal language competes with the richness of the visual portraits. Seeing and hearing so much simultaneously is like being cannibalized. The trickiness and questionable-ness of illustrating a poetic drama may be as effectively handled as could be expected. Perhaps no one could have met this problem with more care and sensitivity than Sinclair. The conception of throwing cascades of poetry and pictures at a viewer may be the difficulty of the film. Poetry ought to move us, and film ought to move us; but one comes out of this double-drenching numbed instead of moved.

The film can be put up for being a mesmerizing experience. The intoxicating music of the language combined

with the Technicolor images works on the senses like an incantation. The excesses are a bit justified because the whole conception is a larger-than-life look at townspeople's ridiculous behavior, charm, and pathos. The film echoes the original in being a celebration of life and death by way of humorous looks at the foibles of human beings. Performances are all one could wish for. It is a pleasure to discover a film that oozes individuality and creativity.

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## Here and There

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### For Maine's Summer Visitors

MOST NEW ATTENDERS of Seacoast Meeting, Kuhnhouse, Cape Neddick Park, Neddick, Maine, discover its existence by word of mouth and advertisements in a local weekly. Seacoast Meeting, an allowed meeting of Dover, NH, Monthly Meeting, was founded in 1969 and is the first attempt ever made to hold meeting for worship on the southern Maine seacoast. Although now only a summer meeting, a seed is growing that could eventually develop into a year-round meeting for worship as more Friends move into the area—only 60 miles north of Boston—to make year-round homes. If you are planning to visit Maine this summer, write me at the meeting address given above (zip 03902) and I shall be glad to give you the schedule for this summer.

BRENDA KUHN

### Off to Quang Ngai

FOUR NEW STAFF MEMBERS have been appointed to serve in the American Friends Service Committee's rehabilitation program in Quang Ngai, South Vietnam. Keith Brinton and Claudia Krich will be co-directors. Keith Brinton worked with the Quang Ngai team from 1966 to 1970. He and Claudia, who were married last June, met in New Bedford, MA, where they co-directed an AFSC summer project. Keith is a member of Philadelphia Yearly Meeting.

Julia B. Forsythe, a member of Medford, NJ, Meeting and former staff person at Friends Peace Committee (Philadelphia Yearly Meeting), goes to Quang Ngai as a generalist.

The fourth appointee is Heidi K. Kuglin, a physical therapist from Kansas. She has been staff physical therapist at St. Luke's Hospital, Fargo, KS.



# 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.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

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

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

## California

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

**CLAREMONT**—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.

## Maine

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

**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. Call 457-8923.

**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, 752-7740.

**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.M.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.

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

## 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: 288-2359.

**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.

**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., New London Community Center, 303 New London Rd., 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.

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.M.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.M.C.A. Phone contact 389-4345.

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

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

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

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

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

**ST. PETERSBURG**—Meeting 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, 10:00 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 623-2014.

**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, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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

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

**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

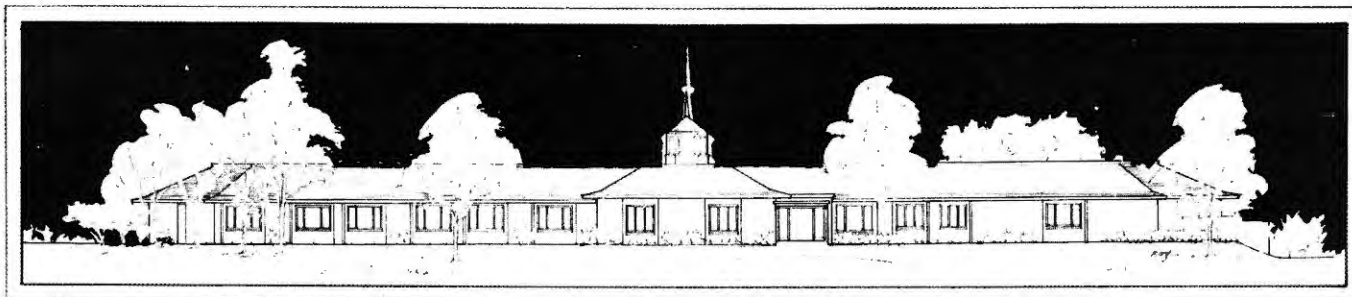
**LEXINGTON**—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

**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.



Chandler Hall, Bucks (PA) Quarter's new nursing home in Newtown.

## 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 a.m.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

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

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

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

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

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

## Massachusetts

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

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

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

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

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

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

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

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

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

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

## Michigan

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

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

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

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

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

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

## Minnesota

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

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed 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**—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 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 Willits, clerk. Phone: 868-2629 (Durham).

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

**MONADNOCK**—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough, Enter off parking lot.

## 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.

**SANTE 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.

**BINGHAMTON**—Meeting, 10 a.m. Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

**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 & Never-sink. 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.

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
Phone 212-777-8866 (Mon.-Fri. 9-5)  
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

### North Carolina

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

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

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

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

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. 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), 2086 Brookdale Rd. 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., Meeting-house Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

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

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANDSOWNE**—Landsowne 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 HAVERTOWN 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.

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

**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 Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

**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.

## South Dakota

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

## Tennessee

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

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

## Texas

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

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

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

**EL PASO**—Worship 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**—Unprogrammed 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.

**ROANOKE-BLACKSBURG**—Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

## Washington

**CHEYNEY**—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**—Unprogrammed worship every Sunday, 11 a.m., 1406 Custer or 1306 Kearney. Call 745-7596.

## Announcements

### Birth

**ZIMMERMAN**—On February 3, a daughter, KIRSTEN SCOTT ZIMMERMAN, to Paul and Barbara Jacobson Zimmerman of Newtown, PA. The mother and maternal grandfather, Sol Jacobson, are members of Wrightstown (PA) Meeting.

### Marriages

**DAVIS-JOHNSON**—On October 15, ALMA L. JOHNSON and LEIGH M. DAVIS. The groom is a member of Wrightstown (PA) Meeting.

**JACOBSON-SPROGELL**—On January 1, BARBARA S. SPROGELL and SOL JACOBSON, in a Quaker ceremony at Rose Valley, PA. The groom is a member of Wrightstown (PA) Meeting and the bride is a member of Gwynedd (PA) Meeting.

## Deaths

**DAVIS**—On February 2, MERLE L. DAVIS, aged 79, a member of West Richmond (IN) Meeting. He was founder and principal of Friends School, Holguin, Cuba, which was a model used by the government for its new public secondary schools. He served nineteen years as Administrative Secretary of the American Friends Board of Missions. He was a member of the Wilmington College Board of Trustees, and secretary of the Foreign Missions Conference of the United States and Canada. He is survived by his widow, Margaret; one son, Ray, of Indianapolis; and a daughter, Ruthanna Hadley, of Philadelphia. A memorial fund has been established for the Cuban Friends Meeting in Miami, FL. Contributions may be sent to Friends United Meeting, 101 Quaker Hill Dr., Richmond, IN, 47374.

**MONAGHAN**—On December 24, HANNA DARLINGTON MONAGHAN, a member of Swarthmore (PA) Meeting. She was active in the reopening of Old Friends Meeting House in Nantucket, MA, and is the author of *Dear George*, a biography of George Fox. Hanna Monaghan is survived by her sister, Mrs. Thatcher, of Nantucket and by her brother, Jay Monaghan, of Santa Barbara, CA.

**SCHROEDER**—On January 14, KATHARINE BERRY SCHROEDER, aged 93, the oldest active Friend in North Branch Friends Meeting, Wilkes-Barre, PA. She was born in Philadelphia but lived most of her life in Wilkes-Barre. She and her husband, the late Alfred Schroeder, attended meeting for worship from its start until his death in 1962. Since then she had continued her outgoing interest and loyal support even after she could no longer get out to meeting. She is survived by a daughter, Mrs. Charles C. Morgan, of Dallas, PA.

## Coming Events

### April

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

19-22—Southeastern Yearly Meeting, Central City, NB. For information write J. William Greenleaf, 1375 Talbot Ave., Jacksonville, FL 32205.

### May

*At Pendle Hill, Wallingford, PA 19086*  
5-June 4—Counseling Workshop. Bob Blood. Thursdays at 9:30 a.m.

13-15—Spiritual Retreat Weekend. Robert Scholz.

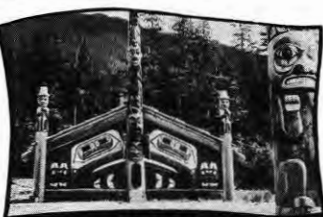
27-29—Growing Older — Threat and Blessing, Emily T. Wilson.

*At Powell House, Old Chatham, NY 12136*

25-27—Family: Focus for Growth and Love



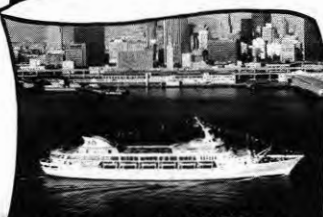
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