

May 1, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today



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I promise myself to take this body to make a torch, to enlighten ignorance; to wake up men;
to bring Peace for Viet Nam—Nhat Chi Mai, 1967



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On the Growing Edge

"COMMON SENSE" is the name of a storefront tax consulting service set up this spring by members of the Roxbury Alternative Fund. This group of Boston area tax resisters drew on the expertise of trained tax accountants to provide two services: counseling for tax resisters and aid to anyone in preparing tax forms. The project ran from February through April 16. Clients often were poor or working class people. Many were helped to avoid tax overpayments, and a large degree of friendly communication was established. Members of Cambridge Meeting started the Roxbury Fund, and several participated in Common Sense.

The news of the cease-fire and the release of POW's has brought much joy, but word of the suffering of resisters to war continues to reach us.

KEITH MILLER, from the Philadelphia Life Center and former attender of Florida Avenue Friends Meeting, Washington, DC, was sentenced March 9 to two years' imprisonment for refusing induction. He is in the federal prison at Danbury, Connecticut.

PETER MATUSEWITCH, on the staff of New York Yearly Meeting's Quaker Project on Community Conflict, was found guilty October 31, 1972 of refusing to register for the draft. He was sentenced December 19 to 5 years' probation under condition of registering within 30 days, or 3 years' imprisonment. He is appealing his sentence.

LYLE SNIDER, clerk of Durham Meeting and teacher at Carolina Friends School, was arraigned March 9 for "willfully filing a false and fraudulent withholding statement." He had filed a W-4 form in May, 1972 claiming 3 billion dependents—approximately one for every person on earth. Lyle's reasoning: "At least half of our tax money will be spent on the instruments of war. Every person on earth depends on someone in this country to say "no" to the military and to raise a voice to protest militarism." Both Durham Meeting and the school have passed minutes in support of Lyle's action. He faces up to one year of prison.

Sometimes the sufferings of those who resist participation in war carry a humorous twist. Franklin Zahn, a Southern California Quaker and secretary/treasurer of the Southern California Telephone War Tax Suit, was visited by IRS men with collection notices for \$6.58 in unpaid telephone taxes. Instead of levying Franklin's savings and loan account as previously, the men proceeded to attach a tow truck to his 1955 Dodge station wagon. Although contemplating lying in front of the car as a final protest before the towing, Franklin calmly removed his personal effects from the car and showed no agitation at this seizure of his property. At the last minute, however, the IRS men suddenly removed the chains, saying, "We just got new orders—we're calling off the dogs." The mood changed from one of tense formality to joviality as the men left. "It was as though," Franklin says, "they were glad the little bluff had failed."

Send material for this column to Ellen Deacon c/o the Journal.

A Call to Love Completely

WE HAVE WRITTEN several times in this space about Peggy and David Perry and Julie Forsythe who are with the American Friends Service Committee's team at the Quang Ngai rehabilitation center in Viet Nam. Now it is their turn to write about themselves . . . and someone else, too.

First, from Peggy and David:

"A lot of things have come clear to us here. Clearness about how various things tie together—and what our part entails. Cause and effect. Responsibility and history. We wonder what's going to transpire with the Society of Friends. We're so much a part of the problem.

"It's difficult sometimes not to be seduced by the Vietnamese: their lives are so intense, their liberation so beautiful and complete. And it is certainly impossible not to fall completely in love with them. They stand as examples to the world of the very best and the very worst of what men are capable of. And the experience of Viet Nam stands as a warning—a window into the back rooms of international business and politics and American methods.

"What may be called for is a new awakening, a new Quakerism in the developed world, a new willingness to suffer in the expression of love. The Third World can take care of itself. The problem is in America. And America can't change, people can't change, unless they are able to feel the love and the humility of those pushing for change. We can't ask others to sacrifice unless we are willing to sacrifice *everything*. We're not sure what this means, but we know it's true. Many people have shown us the way. Early Christians, early Friends, and uncounted numbers of individuals have lived as examples to us. We wonder what people are going to do. . . ."

And now from Peggy and David and Julie, and from Jocelyn Bowling and Luke Marsden-Smedley of Australia, William Cooper of Saigon, Geoffrey Gates of Twin Cities, Ellen Moxley and Myrtle Pollard of England, Helen Steven of Scotland, and Peter Watson of New Zealand — all Friends in Viet Nam—comes the following Epistle to All Friends Everywhere:

"On 16 May 1973 thousands of Vietnamese will observe the sixth anniversary of the self-immolation and appeal for peace of Nhat Chi Mai. In the life and death of this young Buddhist nun we find a vivid symbol of love and compassion in the midst of death, torture, and war. In a country where the mere mention of peace or loving of ones' enemies was—and continues to be—punished by the most horrible means, Nhat Chi Mai spoke to us in the only way she could: through the symbolism of accepting the utmost pain upon herself. These are her words:

Why does an American immolate himself?
Why does the world demonstrate?
Why is Viet Nam silent
And dares not ask for Peace?
I see myself, weak

And suffering very much.
In life we cannot speak.
Only by dying can I express my feelings.
Peace is criminal.
Peace is communism.
Because of my human feeling
I wish to speak of Peace.
With joined hands I kneel down
Endure the pain in my body
I wish to make this agonizing speech
Please hold back the fighting hand, O men
Please hold back the fighting hand, O men
It is more than twenty years now
Much blood has spilled
Do not exterminate my people.
I join hands and kneel down
I accept this utmost pain in the hope
That the words of my heart will be heard.
Please stop it, my fellowmen!

"Her message was clear. Before she died her words were without anger, hate or violence. She gave everything she had to express her great love. 'I cry because of the shedding of the blood of both innocent and wicked,' she wrote in one of her last poems. Chi Mai spoke of ambition and hatred in the same breath. To her both were equally responsible for suffering. To her, ambition, like hatred, was to be confronted and disarmed with loving sacrifice.

"I pray that the flame consuming my body will burn away all ambition and hatred which have been pushing many of us into the Hell of the Soul and creating so much suffering among human beings."

"At a time when hatred and confusion in Viet Nam are moving inexorably toward new convulsions of terror; at a time when the disenfranchised of the world are awakening to the unnecessary consolidating of their control over the people and resources of that world; at a time when men seem headed for protracted violent confrontation around the world: We call on all Friends everywhere to heed the words and example of Nhat Chi Mai, a radically personal expression of compassion and sacrifice.

"For it is *our* way of life in the developed world, *our* need for control of the vast majority of the world's resources, that is ultimately responsible for the suffering around the world. Friends speak of sharing, of simplicity in living. But most of us live in a manner that demands more than our share, and in a spirit that encourages ambition and the coveting of property. Steel and petroleum for our automobiles, copper for our electricity, and aluminum for our kitchen all require our governments to control their sources: lands lived on and loved by people other than ourselves—people who are denied control over their own lives and their own resources.

"In 1656 George Fox told us to be patterns . . . be examples in all countries, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people and to them; then you will come to walk cheerfully over the world, answering to that of God in everyone. Are we prepared to give, to share, and to sacrifice in our daily and spiritual lives in such a radically

humble way that the world will notice, respect, and take heed of our message?

"We call on Friends everywhere to set aside Sunday, 13 May 1973, as a day of prayer and searching—a special day of love for Nhat Chi Mai, three days before the anniversary of her death. We ask that Friends open themselves to the love and compassion of those who have struggled before us, that we may have the strength to succeed in the dark but joyful days of struggle ahead of us. We ask that Friends search for that concept of sacrifice that liberates, that spirit of giving that fulfills.

"In Viet Nam we have a symbol that speaks to our condition. The suffering here continues unabated beneath layers of official deception. The war has not ended. Wars elsewhere have just begun. Peace can only come if we can learn to love *completely*, if we are willing to give *everything*. There is no halfway.

"I promise myself to take this body to make a torch," wrote Chi Mai: 'to enlighten ignorance; to wake up men; to bring Peace for Viet Nam.

"I shall bow in prayer courageously, composing myself, and sitting down exactly amidst red flames.

"I shall kneel to join in making a lotus, and murmur—Viet Nam'."

The Real World

WE APPRECIATED what Friends in Mohawk Valley, NY, shared with their neighbors through a New Year's letter to the editor of their newspaper.

"... the Quakers of the Mohawk Valley speak truth to power and call their beloved country back to its religious and moral foundations. In both our private and public affairs, let all of us expect, teach and live,

Integrity, the basic virtue by which all must be measured;

Nonviolence, remembering that from Utica to Hanoi, violence creates violence, and poisons its user;

Justice, an indivisible promise of our democracy which must increasingly be brought to all of our fellow citizens—the poor, the old and the discriminated against;

The Life of the Spirit, listening and encouraging that which is of God in every person, building the cement which binds all of us, the world over, together as brothers.

There are no substitutes for these basics. True happiness comes from helping, not destroying, people. The spiritual world is real."

Oddments

MARY P. WELLS writes from San Francisco to tell us that T. H. White in his *And to England My Bones* makes a most surprising mention of Quakers, to wit:

"... I think of the Mad Hatter of Shireham, who lived first on bran, water and turnip tops (at a cost of ¾d. a week) and finally on a simple diet of dock leaves. ... He had a sackcloth suit, built his own hut, preached, meditated, saw 'visions of the Paradise of God' while digging his parsnips, was an astrologer, a doctor with 120 patients,

and a witch. He was imprisoned at Clerkenwell, without any food at all, until a dog, on a kind thought, brought him a bit of bread. He was a haberdasher of hats at Butterbury, but he would pray behind the counter. He sold everything he had to give to the poor, after he had been a soldier, a vegetarian, a Quaker, a hermit, an author, a haberdasher, a doctor, and a wise man. Eventually they called him The Mad Hatter: and he gave birth to a hero of Alice in Wonderland."

Mary Wells adds that along with the unflattering idea that Lewis Carroll's Mad Hatter might have been a Quaker "someone told me that hatters frequently became mad because of the mercury (I think) used in the making of beaver hats. It destroyed their brains."

IN COMMENTING on a textbook entitled *Land of the Free: A History of the United States*, the Human Rights Commission of San Francisco questioned this passage: "The Quakers had several unusual beliefs. They held that all persons were equal in the sight of God." The commission noted that the book's authors might have used "a more neutral term" than "unusual beliefs" since "Quakers were compassionate to Blacks." Thanks to Pegge Lacey for sending us this item. It's reassuring to know that the Human Rights Commission is at least neutral toward Quakers.

Miscellany

✓ MARGARET SNYDER has sent us from Arlington, Va., a portion of the writings of Sant Gulab Singhji, including a lovely essay entitled "Friend of a Friend" from which the following is taken:

"Trust in the Divine is trust in the best Friend. That trust begets divine trust. The sage says: Let not your belief crumble away like bad whitewash trickling down the wall under the beating of the rain. Let your belief be turned into faith that withstands rain and wind and thunderstorm. Then one can say: I have a Friend. I am no longer lonely—I can never feel lonely. That Friend is near me, in me always. My Friend is mine and I am His. My Friend loves me, I love Him. I am my Friend's, the Friend of my friend. We two are one. When once the Divine is felt in one's own self, then says Santji that person becomes beloved of God. And what is the sign of the beloved of God? 'Samdarshi' is the answer. Regarding equally every one and in every one seeing the Divine."

✓ "A person in marriage," Harold B. Winn writes in *Evangelical Friend*, "is never happy getting what he or she takes; we are happy only when it is given in love with a desire to help. When we lose our selfishness in marriage, we find real companionship and joy."

"THE MOST beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand in awe, is as good as dead; his eyes are closed. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their more primitive forms—this knowledge, this feeling is at the center of true religiousness."

ALBERT EINSTEIN

Time in Perspective

by William Hubben

Future/We like to think of the future as a compact of potential mysteries in a distant dominion. When optimistic, we impatiently decorate it with the joys of fulfillment. In our dark moments anxiety makes us turn away from it in fear. We think of the future as far away and vaguely permanent. But it does not stand still. It moves toward us swiftly, irresistibly. Then quickly it turns to become the past. Where did the future go?

Past/The past will not stay behind us either. It stirs our conscience to merciless self-appraisal; cheers our flagging courage when we remember happy endings of former predicaments; cradles childhood memories like precious treasure.

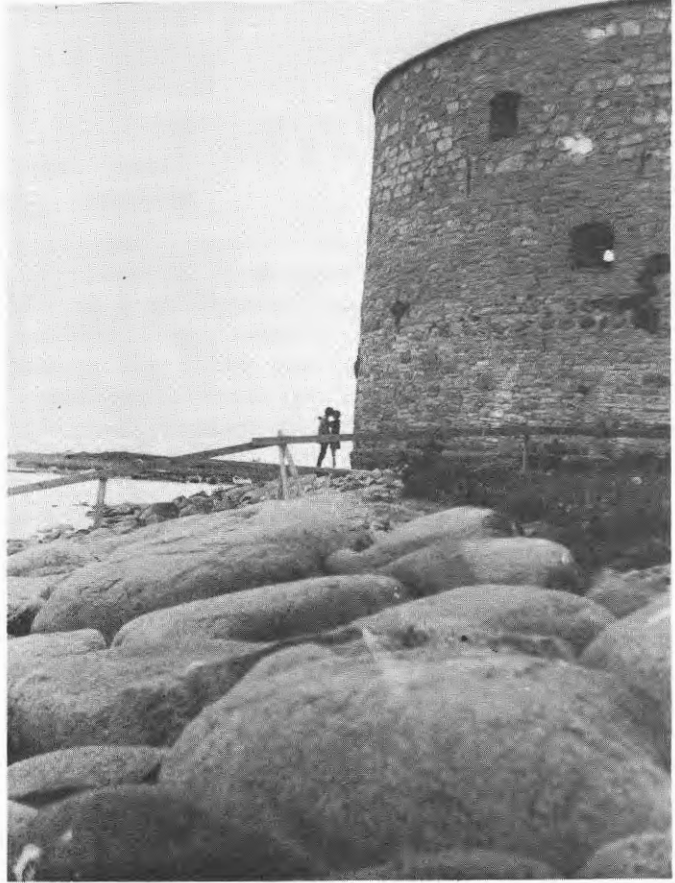
Present/Actually, we live in the present between the promises of the future and the admonitions of the past. It is not true that the future is the realm of hope and fear and that the past is only that of memory. Both belong to eternity. The past does not remain unchanged or unchangeable. We revise it when we know more about it than earlier when it was the present. We interpret past thoughts and events in the light of the present and rank it anew.

Eternity/All religions teach that we can know the "other world" that we call eternity only to the degree that we renounce much of the present world. Our impulse toward the eternal makes us rise above the now, and much of the Seeker's thinking floats between heaven and earth like Mahomet's coffin. But a good deal of our search for eternity is still as naive as is the illusion that we can sense in a vast cathedral the beginnings of eternity, as though we were in the outer court of heaven. Centuries ago some religious reformers had to warn us against the egotism that wants us to be assured of admission to a retirement home in eternity. Who knows where the stars are placed in God's design? Who will presume to make a reservation in heaven for himself? Yet some churches still favor the foolish savings-bank approach recommending good works for future registration by a heavenly computer. Not only do the wise lay their plans carefully, but many unwise do so, too.

Age/Youth is the time when we wish to be older, as though such change of identity might hasten the passage of time. Old people wish they could make an entirely new start. Time, meaning eternity, remains a formidable mystery in passing with us, through us, over us. There is a divine majesty in time when it permits us to sense a breath of eternity in that unrepeatable constellation we call our life span. But we cannot hasten time, nor can we turn it backward.

Patience/Times change, but men often derive identical experiences in different times, almost as though they were

William Hubben, a contributing editor of Friends Journal, teaches at the William Penn Charter School.



Photograph by Lyn Hutchinson

needed for our training in patience. "I harbor no more hope for the future of our nation as far as it will depend on the light-hearted youth of our time," so wrote the Greek philosopher Hesiod around 700 B.C.; adding, "this young generation is without doubt insufferable, reckless, and precocious." And Juvenal, the Roman satirist, wrote in A.D. 117 about the traffic in his city, "It is absolutely impossible to sleep anywhere in this city. The incessant rumblings of carriages in our narrow and winding streets is enough to awaken the dead from their graves."

Boredom/Boredom is the continuity of nothingness and becomes narcissistic. It is, like pessimism, the punishment for our having wasted irretrievable time. Both are the suburbs of insanity and suicide, and the bored ones in their despair demand pleasure-toned excesses to enable them to bear the vacant passage of time. They know neither the future nor eternity, which they will call mere endlessness. Many of those feeling insignificant are waiting for the great man to come who will change everything. But Chesterton told us long ago that the great man will only come when all of us feel great. He will rise at some splendid moment when we feel we could do without him.

Nourishment/The religious Seeker is, like George Fox, contemporaneous with eternity in spite of the dark problems of the moment. Past and present are sensed as part of the endless stream of time we call eternity and will lose their sting of momentary suffering. The vision of eternity nourishes our hunger. The rewards are love and patience.

Perspective/"Do not ignore this one fact, beloved, that with the Lord, one day is a thousand years, and a thousand years as one day" (2 Peter, 3:8).

Glimpses of Simplicity

by Martha Dart

SOON AFTER we landed in Boston on our way home from India, we rented a car and headed up the coast to Maine. Feeling in need of refreshment, we stopped at a roadside restaurant. There we found airconditioning; wall-to-wall carpeting; gleaming chandeliers; a booth with padded seats; the usual mechanical devices at the fountain area—electric mixers, coffee makers, blenders, toasters—all that is taken for granted in the United States but that we had momentarily forgotten about.

In memory we were catapulted back two months to a small town in South India. The car in which we were riding needed a new generator. The heat of the peak of summer in that area blazed around us. We were in need of refreshment, and there, close to the auto repair stand, was a small tea stall. The proprietor smiled as we came toward him and offered us the comforts he had—two stools far enough under the extra thatch that extended the roof in hot weather to be in the shade and comparatively cool.

It apparently was coffee-break time for the shopkeepers close by, and the proprietor of the tea stall worked steadily, but calmly and efficiently, to produce tea and coffee and lassi, a cool drink of sweetened curds. On one small charcoal burner a kettle of boiled milk kept hot; on another water boiled for tea; and nearby stood a container of the coffee concentrate used in South India. At intervals the proprietor put some of the concentrate into a large brass cup and poured it back and forth and in and out of another vessel partly filled with hot milk and sugar to make the frothy sweetened drink that is South Indian coffee. He handed us our glasses of tea and occasionally looked our way and smiled to show that we were welcome. It was restful and comfortable and simple, and we went away refreshed in body and spirit.

A westerner is apt to confuse Indian simplicity with poverty. Poverty there certainly is in India—real poverty. But there is also much that appears to be poverty to western eyes which is instead only the absence of those things which we in the west feel are necessary to our well-being—often just those extra comforts to which we have become accustomed over the years.

For example, V. R. Pandian, a college professor of physics, may invite us to his home for dinner. His is a cultured, happy home. We will be greeted at the door by the men in the family, clad in simple white veshti (cloth wound around the waist and hanging down like a long skirt) and shirts, spotlessly clean. When Professor Pandian teaches in class, he wears trousers instead, but at home he is comfortable. His feet are bare and soon ours will be, too, as we shed our sandals at the entryway to comply with the sanitary custom of South Indian homes.

Martha Dart, a member of the Claremont Monthly Meeting in California, is visiting India and Bangladesh with her husband, Leonard.

Then we will be ushered into a whitewashed room empty of all furniture and invited to sit on a straw mat on the floor. A picture or two of Hindu deities hang on the wall, and in one corner is a small cupboard in which is kept the shrine where the family worships each morning. Suspended from the ceiling at one end of the room are two little canvas hammocks where the babies are put to sleep and still kept within the family circle.

Soon the women of the family in their simple, colorful cotton saris and blouses will come in and lay a banana leaf on the floor in front of each one of us. Then they will come with kettles of food—cocoanut rice, vegetable curry, dahl, curds—and ladle out some of each on our banana leaves, and we will eat with our fingers. When the meal is over, the banana leaves will be cleared away and thrown out to return to the soil.

We will be invited to go up some stone steps to the flat roof where, seated again on mats, we shall drink sweet coffee from glasses as we watch the moon rise. The talk will turn to carnatic music (the classical music of South India) in all its complexities and nuances and its connection with Hindu epics. Professor Pandian's father, a Sanskrit scholar, will explain some of the epics to us. The evening will be a stimulating, enjoyable one. Poverty? Hardly. Simplicity? Yes.

When we have slipped into our sandals once again and gone back to our semi-western home on the college campus and retired to our innerspring mattresses, Professor Pandian and his family will stretch out under the stars on thin pads spread out on the roof and sleep well—cooler than we will be on our softer beds.

What is it that has made us need so much more in order to feel comfortable in the United States? An American living in India soon finds satisfaction in simple comforts—the cool shade of a thatched roof, the evening breeze on a flat roof, a place to stretch out, the comfort a thin mat can bring, the refreshment of drinking a glass of lime juice under a ceiling fan, a bucket of cold water and a dipper to cool one off on the hot plains, a bucket of hot water heated over a wood fire for a warming bath up in the hill country. With less energy expended on self-indulgence, the resulting serenity of spirit is one of the aspects of Indian life that one misses most on returning to the United States. The contrast is subtle—it is hard to express—but it is there.

Is this perhaps why simplicity has traditionally been a Friends testimony . . . its practice releases time and energy for the cultivation of the spirit?

WE MUST KNOW with absolute certainty that essentially we are spirit. This we can do by winning mastery over self, by rising above all pride and greed and fear, by knowing that worldly losses and physical death can take nothing away from the truth and greatness of our soul . . . Only he has attained the final truth who knows that the whole world is a creation of joy. The human soul is on its journey from the law to love, from discipline to liberation, from the moral plane to the spiritual. RABINDRANATH TAGORE, as quoted in *The Friend*



Photograph by Robert S. Johnson

Indian Shakers of the Pacific Northwest

by Robert S. Johnson

LITTLE IS KNOWN about the Indian Shaker Church, although it has adherents in most of the eleven western states and parts of Canada and Alaska. Accounts of this important Indian religion often conflict, but in one particular all agree—it is the most widespread and viable of Northwest Indian religions alive today.

Indians themselves are divided over it, and most of them will not discuss it openly with non-Indians. In western Washington State, the site of its origins, it is a strong conservative force in the social and personal lives of thousands of Indians.

Based on the death and resurrection of John Slocum, an event which occurred twice, and the reactions of his wife, Mary, who introduced "shaking" into the religion, Indian Shakerism persists. Its most notable historical effect was that it ended the reign of the shamans, Indian doctors, who were great oppressors of Indians prior to the 1880's.

Beginning in 1881 with the "death" and revival of Slocum at Skookum Chuck, twelve miles from Olympia, the Washington state capital, the religion was formally incorporated December 7, 1917. From its beginnings, it was opposed by missionaries and had an uphill struggle against opposition and other Indian interests and religions.

Robert S. Johnson is Director of Information for the American Friends Service Committee.

An Indian shaman was blamed for Slocum's original death, Slocum charging that he was "poisoned" by the shamanistic method of shooting a tamanawus (a guardian spirit) into him. The shaman in question allegedly was bitter over gambling losses and envious of Slocum's good luck.

The confrontation with the shamans came at the very beginning of Slocum's religious effort and probably involved some evangelical cunning. Slocum and his family had had long exposure to the entrepreneurial pressures of the shamans who charged for every service and exacted social advantages as well as monetary gains.

It is helpful to remember that Indian religions in the 1880's had been attacked by the missionaries, and the Bureau of Indian Affairs, founded by Lincoln appointee Carl Schurz, became an official agency of persecution with dominion over Indian souls as well as property. The Sun Dance of the Sioux and the Ghost Dance of Wovoka (which was designed to "dance back the buffalo") had met with official suppression so intense that they and most other Indian religions were driven underground.

Slocum's Indian Shaker Church combined Indian mythology and belief with the symbols of the Catholic, Methodist and Episcopal churches. These latter additions intensified missionary opposition to Indian Shakers. As a result of this amalgam, a Shaker Church today holds plaster figurines, paintings of Christ, crosses made into candle-holding sconces attached to the walls behind the altar (usually a table or high bench), and a belfry that usually has a bell from an old locomotive hanging in it, the pullrope coming down inside the building next to the altar.

There are no classroom-style pews or chairs. Along and

flush with each wall to the left and right facing the altar are attached plank benches, the women seated to the right, the men to the left. At the back near the door is usually a heating stove made of two large oil drums converted to stove purposes, or an old-fashioned potbellied Franklin.

Hanging from the ceiling are two or three large hoop-shaped chandeliers with candle holders around the hoop. These can be lowered by rope and pulley from the ceiling and candles replenished. Below them and between the facing benches is the large dancing area, covered with parafin drippings from the candlestudded hoops above and from candles held in the hands of worshipers as they dance before the altar.

The Dance

The dance itself is really a serpentine with men and women and columns alternating, the men usually ringing large dinner bells held in each hand, and the women holding candles with the wax dripping over their clasped hands. A drum is frequently beaten, and the music's patterns, rhythms and words are purely Indian. Together, the bells, chanting, drumbeating and sound of rhythmically falling feet constitute a unique sound, especially at a distance.

Some anthropologists theorize that the serpentine pattern of the dancers relates to the feather dance, the pom-pom or ghost dance of earlier days, but the casual observer sees no consistent dance pattern between churches.

All these accoutrements and rituals are based on Slocum's miraculous experience in 1881.

At that time, Slocum was about 40 years old, living at Shookum Chuck. Some say he was Squaxin, others say he was Skokomish. When Slocum died, his relatives sent by canoe to Olympia twelve miles away for a coffin. Before they returned, Slocum had revived at the isolated homestead where he lived with his wife, Mary, and where he had fathered 13 children.

He claimed he went to heaven, met some angels at the gates, and they had told him it wasn't time for him to die, that he had four more years, maybe more.

The miraculous happening to John Slocum had been prophesied by Big Bill, a Skokomish, the year before, who had said that "God would visit the Indian people with a great message" and that the Indian people should be watchful and ready to accept.

Slocum's Second Death

When Slocum a year later "died" the second time, his wife, Mary, had a seizure of shaking and trembling over his body. When Slocum recovered, Mary's shaking was credited with the cure, and from that point on the religion gripped the imaginations of the Indian people and began to spread rapidly. Slocum's first reaction to his wife's shaking was that it was "devil's work" when "the power fell on her," but later he acquiesced, and it became part of the teaching.

The missionaries immediately saw the Indian Shakers as a threat to their suzerainty. There were cases of persecution by agents of the BIA and other troubled white men, and some of the Indians sided with the old shamans

who also agitated against Indian Shakers.

When John Slocum died, he was succeeded as leader by Mud Bay Louis.

"Then the brethren of the faith," one anonymous source reported in a paper on file in the State Library at Olympia, "began to be persecuted, and leaders were put in chain and ball in prison; and through it all they remained faithful to their calling. They prayed and sang in prisons, and predicted that they would be delivered from the snare of the prison walls; which was accomplished in spite of the determination of their persecutors to hold them there."

Through the assistance of a white attorney, James Wickersham, the church was incorporated. Among the provisions—which stressed only that "good behavior" was necessary for admission—were arrangements to license preachers for \$1, "preacher's license to remain in force during good behavior."

Together with urging temperance, the original incorporation papers stated the objects of the church as "the elevation of the female Indian, they to be equal in government of the church, which shall teach honesty, virtue, economy and cleanliness, doing to others as others should do to you; the worship of God in our own way subject to the laws of the state and of God; the owning of all church property, charging no dues or salaries to preachers; accepting all donations the same being used for charity and improvement of church property."

Features of The Faith

Among the identifiable features of the faith are:

—*Direct revelation*, which recognizes that the individual can experience communication with God;

—*Shaking*, which is regarded by church members today as a "medicine" or "help" promised them by John Slocum;

—*Power*, which comes to a person throughout the "shake," giving them then extraordinary insight and ability;

—*Cures*, which derive from the virtue of *power*, the acquisition of which brings "mental and physical relief";

—*Visions*, which come while "under power" and give an Indian Shaker insight into the future, among other things;

—*Faith*, which depends on the fact that one cannot be cured unless he believes in the power of shaking;

—*Prayer*, in which spontaneity is stressed, and which takes place at home as often as at church in the form of curing ceremonies or purification rituals.

Along with the predominate rituals of bells, candles, singing and a form of dance, handshaking is a common gesture. It is said to derive from Slocum's comment when he revived after his first "death," "Anybody who wants me to live, come and shake hands with me."

Today, with the resurgence of ancient Indian impulses and the recognition of Red Power among the younger generation, there is an effort in some parts of the nation, including the northwest in Shaker communities, to revive old Indian religions. Young, educated Indians know that their ancestors had many religions and many languages and that the art of the American Indian was far superior

to that of the peasant settlers who engulfed them a hundred years ago. They resent the white-inflicted traditions they have been forced to swallow. Many of them consequently reject the Indian Shaker Church for its very obvious blending of Christian symbols and Indian identity.

There are still Indians in the northwest today who go to the mountain, Tahoma (named Rainier by the white settlers and now adorning a beer can label), to get their own song. They fast and bathe in cold streams as their ancestors did. They pray that the One Great Spirit recognize them and give them their own song.

They have novitiate periods when they are referred to as "babies" during which time older adherents of the native Indian religion babysit them. For six months they might back through doors as part of qualifying. They often wear wool bracelets and anklets, and change frequently as they watch their special diets.

Red Power

Followers in the Northwest wear black paint, and the modern shaman wears red. Heavy headbands woven out of cedar bark are tied with strands of red or black wool. Today they refer to an evil spirit as "zugwa" and a controlling spirit as "tumanos."

The movement is the first serious challenge of the Indian Shakers, because it is based in the ancient identities and involves ethnic pride.

The Red Power impulse forms a radical challenge to the conservative Shakers who for years have been the determining social force on many reservations in the Northwest. The old days when an Indian police force could be backed up by the Shaker Church in ostracizing unruly tribal members is now fading. Between state law and order and the rising challenge to the Shakers, the link between tribal government and the church is under great pressure.

The contribution of the Shakers to Indians, however, cannot be understated. At a time when alcohol and other destructive forces had nearly obliterated the Indian's pride and self-control, John Slocum helped restore them.

The Words of Mud Bay Louis

Mud Bay Louis, the much-persecuted follower of Slocum, summed it up before he died when he said:

"We was about the poorest tribe on earth. We was the only tribe now full blood and nothing else. We would not believe anything. Minister came here, but we laugh at him. We loved bad habits, stealing, and John Slocum died. He was not a religious man, knew nothing of God, all of us same. We heard there was a God from Slocum. We could see it. Some time we heard God, we believe it. I was worst of lot. I was drunkard, was half starving, spent every cent on whiskey. I gambled, raced horses, bet shirt, money, blankets. Did not know any better.

"John Slocum brought good to us. His words civilized us. We could see. We all felt blind in those times. We lost by drowning. Our friends drank whiskey, and the canoes turn over. We died out in the bay. Today who stopped us from those things?"

Feeling, Sharing

IT HAS BEEN my experience that feeling and sharing things of the spirit between Friends of different backgrounds and beliefs can lead to mutual understanding, while words often produce misunderstanding. Two recent events have confirmed this sense of a common spiritual bond.

Another "Silent Friend" and I recently participated in a Negro Methodist church service, very different in form from ours but similar in spiritual results. There was no silence, but we all felt a rhythm of words coming dramatically from the pulpit, counterpointed by words from the audience, while the choir supported the spoken sounds with music so spontaneous and moving that one sensed we were being visited and moved by the Holy Spirit.

We entered the experience as individuals and emerged feeling a part of each other, of God, and of suffering humanity.

Was not this experience close to what we anticipate from a Friends meeting for worship? We feel the warmth of being part of the group. We search ourselves and ask forgiveness for our separateness. We rededicate ourselves to work harder for the unity of mankind.

As I write and try to recall the experience, I remember the feelings, the closeness to each other and to the Holy Spirit. But I remember no words.

I do remember other words recently exchanged, though. In a friend's home I met a college student who had been caught up in what some call the "Jesus Movement." She quickly made her assumptions about me and started trying to convert me. She used the words in a little book that explained four steps to salvation. When I tried to share some of my spiritual experiences and my feelings about those experiences, she said firmly: "We cannot depend on feelings; God's Word is our only authority." I remember those words. But in that case there was no communication because words were divisive. And there was no shared experience, no unifying feeling.

Surely Friends, all Friends, can share in a religion of experience. George Fox said: "You will say Christ saith this and the apostles say this: but what canst thou say?" And what can we feel and share?

RACHEL DAVIS DUBOIS

Christianity for the Future

ALL LIVING THEOLOGY must stem from personal experience. If we take into account the immense amount of material in the writings of the early Christian fathers, both western and eastern, and the insights of the great mystical writers, we cannot fail to realize the poverty of much current theism. If we would have Christianity live and spread we must change that word "poverty" into "wealth"; we can only do this if we realize that "no doctrine of God can go forward unless it is clearly related to a spiritual discipline and discipleship which is experiential and experimental in relation to the tradition and to the current situation" (D. JENKINS—*Living with questions*). As quoted in Quaker Monthly

Amnesty Armistice

He brought
a dozen long-stemmed roses
"for my favorite pacifist"

closing thus our quarrel
over amnesty.

Because he loves me
because I love him
we could differ
yet be reconciled.

Were they to come home
offering roses,
would we be more willing
to forgive?

POLLYANNA SEDZIOL

Meditation

Spirit of love
Floating on the waters
Glimmering in the sunshine
Pirouetting on the sea foam
Drifting shoreward from the horizon,
Home of infinity,
Riding in on gull's wings—
Swoop down upon my friend who is
ailing.

Spirit of love
Moving on the mountain
Glowing in the forest darkness
Illuminating the timid toadstool
Quieting the skittish chipmunk
Calming the fluttering chickadee
Riding the gentle wind steed down
the mountain—
Descend upon my friend who is
lonely.

EDNA PULLINGER

No Hunting

Stop, silly, searching mind—
Quit trying to dissect the "whys"
Of mysteries divine.
Thoughts have lethal points to burst
Fragile bubbles such as these,
And I would die were they destroyed,
These priceless webs of glory
That knock me to my knees;
No, let them be—
To tantalize, and mystify, and
stimulate, and please.
Go find your targets elsewhere;
These morsels aren't your meat.
God created them, exclusively
For heart and soul to eat.

BETTY C. WALLACE

American Quakerism, by George!

by George H. Boobyer

A CERTAIN man went down from London to Los Angeles, and on September 6 fell among American Friends! They stripped him of most of his leisure, set upon him with a ten-week program of lectures, addresses, sermons, discussion groups and social occasions right across America, and finally parted from him in Boston (MA), leaving him—no, not half dead, but on the contrary greater in girth and more alive than before! This was an outcome of the wonderful hospitality and loving care with which he was nurtured throughout his journey.

My first reaction is therefore one of warm thankfulness for the generous and truly Friendlike welcome accorded me everywhere I went among the differing groups of American Friends; and in California, Kansas and Iowa a British Friend seemed a rare species, the soundness of whose Quakerism was not necessarily assumed.

The British visitor soon sees that there is more of it than in Britain in numbers, organization and institutions, including colleges and schools.

But a greater contrast with Quakerism in Britain is presented by the diversity of American Quakerism both institutionally and doctrinally. Compared with it, London Yearly Meeting for all its variety of belief seems a well-nigh solid compound of religious uniformity! Traveling more than three thousand miles across the country did, however, give me a firm impression of the part which distances between Quaker communities must once have played, and indeed still do, in making American Quakerism the diversified entity that it is.

... Across organizational demarcations [Friends General Conference, Friends United Meeting, etc.] run two deeper lines of division, the one institutional, between pastoral and non-pastoral Quaker communities, and the other doctrinal, between evangelical Friends and those of more liberal views. Of the two, the doctrinal cleavage seems the more divisive.

American Friends reminded me that pastoral Quaker churches with their programed worship arose as a method of coping with the many converts brought rapidly into Quakerism by the revivalist movement in the Middle West

(continued on page 268)

by George H. Gorman

AS THE BOEING that had carried me across the Atlantic was gradually losing height for landing, there floated into my mind the thought of the ease of travel by air. Immediately I wished I had not entertained the idea because such feelings of well-being generally seem to be the prelude to trouble. So I wasn't altogether surprised when the airport machine that spews out one's luggage only managed to produce one of my two bags. I had my clothes but not my books, notes and papers and my sponge bag. It was not much comfort to discover that lots of fellow passengers hadn't got their luggage either. The explanation by the airline's official, "I guess a cart was left behind in London," was adequate—but not helpful.

I finally passed through the exit gate in a somewhat deflated state. I was promptly reflat by the welcome of Colin and Elaine Bell who were waiting for me. Though British in origin, the Bells had lived so long in America that they have completely absorbed one of the nicest features of the new world. That is to make you feel that you are the one person in the world that they want to meet at that moment. This gets over to you because it is exactly what they do mean.

This welcome was reinforced by my encounter on reaching Pendle Hill with its new director. (In England he would be a warden but in America, "wardens" are governors of prisons). Bob Scholz is a huge man with a marvelous bushy beard, and a great warm heart to match. Within minutes I felt absolutely at home. In the next few hours, as I met more and more members of the Pendle Hill community, this sense of a "home away from home" grew in me. How can I describe it? American Quakers have this wonderful ability of conveying the sense that you are a person with lots of fascinating experience and useful insights to share with them. It's not a superficial attitude: they want you to be yourself and do your own thing in the conviction that in this way they can learn from you.

The inevitable result is a feeling of liberation and freedom, and the marvelous sensation of having the best drawn out of you. This happens to the people who come to Pendle Hill. The student

body was a good mix of ages and backgrounds: the reasons for their coming were equally wide. Some are Quakers; many are not but want to see what the Society of Friends is like.

One common ingredient was the desire to find themselves as real people. This reflects a splendid feature of Americans, who never seem to settle into the complacency of deciding that they finally have found themselves. Some of them obviously have discovered their place in life; but even they are on the lookout for fresh ways of expanding their experience.

Pendle Hill provides exactly the right atmosphere and environment to enable everyone to grow. At first glance its ways of helping people to achieve this end seems by British standards to be discursive and lacking in structure. Some American Friends themselves wondered whether Pendle Hill was not a bit strange and lacking in academic discipline. But the longer I stayed there the more certain I became that this was a superficial view.

The results fully justify the method. People who arrived edgy and aggressive blossomed like flowers in the spring. Further, they produced excellent work, some of an extremely high standard of scholarship. As an example I cite the paper written by a young man, which examined the thoughts of Heidegger on the poet Rilke: it was a discerning and perceptive essay. If this was the only piece of work to arise from the term's work, Pendle Hill could be justly proud of having provided the setting that prompted it. But it was one of many creative fruits of wide ranging interests, which included some excellent craftwork.

Unfortunately, owing to the demands of my own work I was only able to sample one of the several classes. This was a study of Fox's *Journal* led by Bob Scholz, who is a seventeenth-century historian. My impression of the rest of the extensive teaching program was gathered from the impact made on students who participated. Their interest had been aroused and their minds stretched in a wide range of subjects, which covered the gospels, poetry, art, social change and a study of community.

I was enormously impressed by the patience of the staff not only in the presentation of their wisdom but also by the manner in which they drew from the students their own insights. One exciting teaching method was the



A typical gathering at Pendle Hill

Photograph by Takao Akiyama

use of drama under the guidance of Jack Shepherd in his "Apocalypso" theatre. Students and staff shared in this. It is Pendle Hill's loss and Woodbrooke's gain that Jack and Janet Shepherd will be in England as Fellows of that College for a year from this autumn.

My particular reasons for being at Pendle Hill were to write my Swarthmore Lecture and to deliver ten Monday night lectures to the community and local Friends. American Quaker audiences are a speaker's dream. They listen closely with critical sympathy: they respond wholeheartedly to every nuance, and indicate their appreciation with enthusiastic warmth.

As far as the writing side of my assignment was concerned Pendle Hill is an ideal place in which to work. This is largely because of the sustained sense of support given by the whole community, a conviction that you can and must achieve what you set out to do. The relaxed atmosphere and the freedom from irritating rules and regulations, coupled with a sensitive alertness to one's comfort and need for uninterrupted peace, provide a writer's paradise.

Americans never do things by halves, and this can cause the British visitor some initial alarm. Each time I visit their country I find a new enthusiasm sweeping everyone. Two years ago it was "ecology": it popped up in every conversation. This time it was "women's lib." I found myself terrified of using the word "men" when referring to people in general. At one point I even

felt I should apologise for being heterosexual! Despite this I discovered a deeper understanding of the case for the complete emancipation of women.

The tendency to exaggerate whatever is the going cause seeps into Pendle Hill, which, while allowing tremendous freedom, neatly balances this with common sense so that people come to grips with the serious points at issue.

This freedom so strongly treasured by the student body was liable to express itself in dramatic ways. Some students, for example, wanted to brighten up the corridor walls of the building in which I lived. Suddenly upon these virgin surfaces quotations from favorite thinkers were beautifully painted. Brett White, the new administrator, raised a slightly quizzical eyebrow on his first encounter with this pop art but otherwise accepted it graciously. Any British administrator would have blown his top!

The way in which the whole community was administered, with the greatest efficiency and the maximum degree of participation, drew from me a growing admiration. This is not to say that there were no tense moments, but difficulties were honestly faced and resolved. The only criticism I have is of the food. It's so good I ate too much and put on weight!

Unfortunately, Pendle Hill has not escaped the curse of inflation and faces a large deficit. I hope American Friends will recognise the tremendous contribution the community makes to Quakerism by giving it the financial support it needs. They couldn't make a better investment in the future life of the

Society of Friends.

British reserve breaks down under the impact of the natural exuberance of Americans. Once I found myself sitting on the floor during a sort of "get to know your group." The object of the exercise was to massage the back of the person in front of you, while the person behind works on yours. I worked very hard on the back of the woman in front of me who told her husband that I was perceptive as I had found the knot in her shoulder! I didn't come off so well: the girl behind me was so relaxed by the efforts of the boy behind her that she fell asleep on my shoulder!

Writing about this now I find it difficult to believe I actually shared in such activities. It may sound strange and peculiar: but it wasn't. Why, I ask myself? My answer is that Pendle Hill takes a grand assortment of people and loves them into a warm extended family, in which they learn to love and accept one another as naturally as any ordinary family.

At the center of its life is the daily meeting for worship. I was a bit thrown at first by seeing some of the people sitting lotus fashion on the benches. But there was no doubt about the quality of the silence: it was deep and corporate—a splendid example of Quaker worship at its best. Despite the fact that it was held early in the morning, the numbers attending were sustained throughout the term.

I came back from Pendle Hill with the lectures delivered, plus a few addresses to groups of Friends in other places; my book written, but best of all with a wealth of new friends, whose love continues to warm me. Added to this is a renewed feeling of vigor, which I owe to a fresh recognition of the power of Quakerism. It not only provides a reasonable approach to religion, but is also an effective way of life. In this sense Pendle Hill can be seen as a continuous religious experiment that demonstrates in the quality of the life of the community that Quakerism works.

by George H. Boobyer (cont. from p. 266)

during the second half of the nineteenth century. An evangelist was sometimes invited to stay on for a while to help teach and shepherd the enlarged flock; and the practice grew into that of appointing more permanent pastors. Yet, if such pastors are regarded and used as Friends released for full-time service, is a pastoral Quaker meeting in principle unquakerly and in practice

inevitably unprofitable? I was inclined to agree with those American Friends who hold that it is not. Be that as it may, some two-thirds of American Quakerism is pastoral and will not revert to nonpastoral forms.

It remains to ask whether pastoral Quaker churches and their planned orders of worship as they exist now in the United States are likely to express the true substance of Quakerism as effectively as nonpastoral meetings worshipping in a context of silent waiting. That both types may be imperfect witnesses to genuine Quakerism whether in America or Britain does not lessen the necessity of pressing the question. An answer cannot be worked out here; the one given by the first Friends is common knowledge.

Further, for good or ill, pastoral Quakerism in America leads to an emphasis upon the importance of leadership. And is leadership a bad thing? The early Christian church prospered vigorously on it; though among British Friends it is said to be taboo. But is it? Or is its acceptance just hidden under another name? "What after all," I was asked, "do British Friends mean by 'weighty Friends'? Don't these ever lead?"

Yet if leadership is to be encouraged among Friends and in the form of pastoral churches, the pastor must be equal to his responsibilities. This necessitates education and that the root of the Quaker matter should be in him; otherwise the pastor will not lead on but hold back the religious growth of his flock. That this is sometimes happening in American pastoral churches is of deep concern to many American Friends. A further question which arose in my mind was whether significant differences exist between the faith and practice of some pastoral Quaker churches and those of other and stronger nonepiscopal denominations? The differences and thus the justification for the separate existence of pastoral Quakerism were not always easy to discern.

Differing institutional structures as between pastoral and nonpastoral meetings seemed, however, a lesser strain on Quaker unity than the doctrinal divergences which obtain between evangelical and liberal-thinking Friends. Having begun my visitation on the west coast, I was soon in the so-called "Bible belt" of the midwest region and therefore among Friends of a strongly evangelical persuasion. They received me lovingly and listened to me generously, while often no doubt assuming

and discovering that my views were not theirs. Splendid, dedicated people are among them; and so, too, some rigidity of belief.

The evangelical's Quaker faith is closely tied to biblical language and biblical categories of thought; the authority of the Scriptures is stressed as much or more than that of the Light of Christ Within. While not unconcerned about social wrongs, evangelicals say more of personal salvation wrought by the atoning death of Christ and the work of the Holy Spirit. They are apt to see themselves as the faithful custodians of the Christian gospel and other Friends as erring deviationists towards some of whom an attitude of exclusiveness is justifiable. Modernistically thinking Friends on their part, impatient of what they may deem to be antiquated doctrinal obduracy which is incapable of integration with a more enlightened Quakerism, may also exhibit exclusive attitudes towards evangelicals. The rift runs most deeply between members of the Evangelical Friends Alliance on the one hand and of Friends General Conference on the other. Among American Friends, in fact, doctrinal questions seem much more to the fore, to be more emotive and therefore more disruptive, than are the diverging lines of religious thought existing in London Yearly Meeting.

Then can American Friends hope to achieve more general unity? Much already exists, and in all the Quaker groupings many long and work devotedly for more; in October 1970, a conference in St. Louis sought to further it. A great deal seems to depend upon the attitude and policies of the evangelical Friends; and to other Friends, the recent formation of an Evangelical Friends Church (Eastern Region) [Ed. note: formerly Ohio Yearly Meeting (Damascus)] is an unfavorable portent.

If, however, Friends can be frustrated in a quest for closer unity among themselves, how much more togetherness are any Christians likely to achieve across the rest of the ecumenical field? Not much perhaps, save in so far as we all come to see the doctrinal aspects of Christian commitment in proper perspective; and, if we hold it important to consult the New Testament on this point, we should be discovering there that while a man's beliefs are important, of far greater consequence for his acceptability with God is whom or what he loves.

from *The Friend* (London)

Cinema— A Second Look

by Margret Hofmann

Editor's Note: After the review of the movie Slaughterhouse Five appeared in the November issue of the Journal we received another review of the same movie. This article is based on that second review.

BILLY PILGRIM, the movie's hero, said: "Dresden . . . I was there." So was Kurt Vonnegut, the author of *Slaughterhouse Five*. So was I.

And the memory of the bombing of Dresden has not left Mr. Vonnegut for these 27 years. Neither has it left me, nor probably anyone else who has lived through it.

I am especially grateful today, since bombing appears to have become fashionable again, that viewers of "Slaughterhouse Five" are made to realize that, though the bombers are far removed from the victims, the kill-

ing is just as real, the victims are just as human, and the actions just as personal as though the contact between the two sides had been much closer, as in the incident at My-Lai.

Vonnegut's memory is as clear as mine when it comes to the date and to the hour, and to the children's carnival masks. Surely he remembers also the people (women with babies and old people mostly—there were few men left toward the end of the war) sucked into the firestorm to perish in the 1800-degree heat, the victims who had become one solid mass with the melted asphalt, the streets strewn with bodies and parts of bodies as I saw them with my own eyes, basements filled with layers of bodies; others hanging, burnt, in the charcoaled trees, people suffocated, torn and crushed to death. I am sure that Vonnegut, too, cannot forget the stench.

Could the whistling of the bombs and the sound of approaching planes not have been reproduced more faithfully? Did the author forget that the

first raid was followed by a second one at 2 a.m. and a third one later in the morning, each lasting a horrible two hours and not just a couple of minutes? Perhaps it would have been too much for American viewers to learn that American Mustang fighters suddenly appeared low over the city and fired on everything that moved, machine-gunned down the treks of refugees fleeing the burning ruins, and the patients who had been carried from the burning hospitals to the cooler shores of the Elbe. But, since Vietnam, is there really anything that is still "too much"?

As correctly stated in the movie, when these attacks occurred, the city was not fortified, and it was a known fact that it contained very little industry. Dresden was one of Europe's most beautiful medieval baroque cities which had everywhere been known as the "Elb-Florence."

Almost half of its population of about one million was made up of refugees who had in the preceding days

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and weeks streamed in from the eastern sections of Germany, which were already overrun by Russian troops. In fact, the city had been considered so safe that, unlike all other German cities, it contained practically no air-raid shelters or any other kind of protection against bombs.

Then, why were 16,000 acres of downtown Dresden bombed or burned out, nearly three times the area of London destroyed during the whole war? Was it done to hasten Germany's surrender? The war was nearly over, anyway. To demoralize the people? The opposite was actually achieved: The raids helped convince them that the Allies were determined to destroy them completely, and that therefore Germans had much more reason for fighting to win the war. Now that bombing is once more in vogue, we would do well to realize that this kind of warfare serves only to promote the solidarity among the victims, and to decrease respect for the enemy.

Though *Slaughterhouse Five* does not concern itself with the "why?" of the raids, this question, because of the movie, now is increasingly asked. I therefore consider it appropriate to provide an answer here, which is largely based on *The Destruction of Dresden* by David Irving.

The actual reason apparently had to do with the Yalta Conference. The Russian troops were storming in from the East, whereas the Western Allies were only slowly progressing in the West. To put the latter into a better bargaining position with the former, at least the Western superiority of air power had to be proved. For this reason Dresden was picked nearly at random from a list of German cities, and all efforts were concentrated on "Thunderclap," code name for the proposed attack.

The ironical part of the story is that, because of poor weather conditions, the raids couldn't even be carried through in time for the Yalta Conference! But, the attacks were planned, the planes were loaded with bombs, the crews were getting restless with little to do, so the raids were executed, whether they still served their original purpose or not. To me, this bit of war psychology furnishes the saddest, the most ironical part of the whole picture.

In an age where we daily speak of megadeath and overkill, perhaps the violent death of a mere 135,000 people as the result of an act of war just may not seem very exciting. Yet, eyewitness

accounts, including my own, should not fail to deepen the sensitive person's awareness of the truth that death is death, whether caused by an act of war or whether it be a peacetime tragedy, that the horror is just as great whether it affects the enemy or one's own fellow citizens, that women and children—no matter what nationality or political persuasion—are alike everywhere in their affection and concern for their loved ones; and that those people actually responsible for starting the war are not likely to be the ones who ultimately pay the price.

The perceptive individual will once more understand how the atmosphere of war tends to deaden man's conscience and capacity for compassion and will render most otherwise sensitive persons callous to the suffering of a people who are far away, especially if these people belong to an enemy nation. He may feel less complacent, less relaxed about "only conventional weapons," less convinced that atrocities are committed only by "the other side." If the horrors of the concentration camps, of Dresden and Hiroshima, of Vietnam and the very many other manmade disasters have at least sharpened our awareness of our responsibility as free citizens to keep such catastrophes from happening again, the millions of victims will not have died completely in vain.

The burden of responsibility rests heavily on survivors, such as Kurt Vonnegut and myself. *Slaughterhouse Five* is one of his ways of coping with this burden. This essay (or evaluation) is one of mine.

Penn's Precept

RODERICK WHATLEY, writing in the New Zealand Friends Newsletter, suggests that instead of working to get the Treaty of Waitangi (based on conditions existing in the country in 1840) ratified, interested groups might prefer to use William Penn's Shackamaxon treaty with the Indians of 1681 as a model instead. He maintains that with a few minor changes and with the substitution of the terms "Polynesians" for "Indians" and "Europeans" for "Christians," such a treaty between two racial groups—even though it might not appeal to "militant racists," could well "strike a sympathetic chord not just for Quakers, who may be said to have a proprietary interest, but for others who look to the future with apprehension."

Reviews of Books

For the Reputation of Truth: Politics, Religion, and Conflict among the Pennsylvania Quakers 1750-1800.

By RICHARD BAUMAN. Johns Hopkins Press. XVIII and 258 pages. \$10.00

THIS BOOK, by an anthropologist who values historical perspective, presents 18th-century Pennsylvania Quakers as a social group whose members responded to wars and related political developments in varying ways. They became either: reformers, who renounced such direct political participation as office-holding; politiquers, who for a while tried to engage in politics and also maintain deep religious orientation; or politicians, for whom membership in the Society of Friends was only incidental.

The French and Indian War, with taxation for military purposes demanded and finally obtained from the Assembly after many Quaker members had resigned, sharpened this division. Then came the revolution, whose proponents were violent in word and deed, rejected the existing government, and demanded support of the war, all of which went contrary to Quaker principles. Finally the politicians were eliminated by disownment, and the politiquers joined the reformers. Predominantly, by the 1760s Friends insisted that "the Kingdom of Christ is not of this world," and consequently rejected political office-holding.

Richard Bauman, asserts, however, that the reformers were never nonpolitical, for even their nonparticipation in government was politically significant. But also there were positive efforts of Quakers by 1800 to affect what government did. They waged a campaign against public immorality, opposed slavery, and aided the Indians. Thus, according to Professor Bauman, by 1800 Friends were again closely united. Conflict had been eliminated and the Society could again have political influence.

Of course conflict has always been present among Friends. How to oppose slavery became a matter of strong disagreement, and the roots of the doctrinal split were growing before 1800. Friends interested in the response of the Society through history to wars and military preparations will profit by reading this new presentation.

One appendix describes the organization of the Society of Friends; unfortunately it speaks of men's and women's

meetings for business as if they still existed, and makes other serious errors. Another more useful appendix consists of capsule biographies of leading Quakers of the time discussed. Extensive use was made of meeting minutes, correspondence, and other documents.

RALPH H. PICKETT

The Black Muslims in America. By C. ERIC LINCOLN. Beacon Press. 279 pages. \$10

IN THIS UPDATING of a 1961 edition, the author presents an objective analysis, based on very extensive research, of this foremost Black nationalist movement. The Black Muslims, although a sect of the Moslem religion, are primarily a movement to overcome the domination of the white man. They preach that white men are devils, and they look forward to black domination. They are strongly anti-Christian, and they insist on absolute separation of the races. They reject organizations such as the N.A.A.C.P. and the Urban League, and they were strongly opposed to Martin Luther King, Jr., in view of his emphasis on love rather than hatred.

Their leader, Elijah Muhammad, talks of a separate nation for the blacks here in the United States, but he is careful not to be specific as to whether this means that the blacks should overthrow the government or should secede. Sometimes there is reference to two or three states being set aside for the blacks. Malcolm X, who was Elijah's strongest lieutenant, proposed massive reparations. Later a rift developed between the men; Malcolm X withdrew from the Black Muslims and formed a separate organization; and within a year he was assassinated. Although the movement is treated by public officials as a legitimate religion, it is kept under close surveillance by the F.B.I.

The Black Muslims are dedicated and disciplined; they do not gamble, smoke or drink; they are urged to hold steady jobs and contribute one-third of their earnings to the movement. Their temples are in the middle of black ghettos, and they proselytize at bars and pool halls and among prisoners. Perhaps 100,000 in number, the Black Muslims exert an influence out of proportion to their size, and they had much to do with the recent

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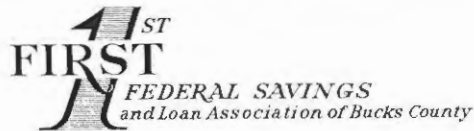
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development of black self-confidence and pride. Their appeal is not, however, to the middle class blacks, most of whom appear to favor cooperation with the white man and to disapprove the Black Muslim doctrine of violence and revenge. Nevertheless, the movement has strong impetus, and Friends who have pressed for years toward racial integration will find this book revealing and disturbing.

HENRY BEERITS

Wisdom Stories for the Planet Earth.

Compiled by IRA FRIEDLANDER. Harper and Row. 108 pages. \$4.95

THIS COLLECTION of short stories and sayings from many oriental and near eastern sources, both written and verbal, average about one-half page in length, and the author's fascination with the traditional wisdom of the East is evident on every page. He writes, "The oral tradition of relating esoteric knowledge is one of the most essential means in transferring a realization of completeness and breaking through the waking-sleep state in which we mostly dwell."

Overenthusiastic westerners, such as the compiler, consider esoteric (sruti) that which is common knowledge to every Hindu child (smriti). The Upanishads were esoteric at the time of the Buddha, 5th century B.C., as well as certain Tantric yoga doctrines and practices. Now nothing is esoteric; otherwise neither the compiler nor this reviewer would be familiar with them.

These stories illustrate as well as emphasize obedience to the guru (a particular Hindu Tradition), that every phenomenon is but a manifestation of either Rama, Vishnu, Krishna or Buddha, and the practices of renunciation and ahimsa (non-killing). Together with timeless universal wisdom we find culturally conditioned theories, such as karma and reincarnation, in them. The reaction of ancient Maharajas and Kings to yogis, while quaint and interesting, are neither relevant to our problems nor universal. These are not stories that leap from the page to convert us with their searing insights, but are of a more folksy kind, as the short story in which a squirrel helps Rama to build a bridge. In gratitude, Rama took it fondly, stroked its back, and blessed it. Ever since, the squirrel race (sic!) has three lines on its back as indication of gratitude and grace. (p. 45) He also quotes the "old chestnut" of the Chinese philosopher who dreamed he was a butterfly and wondered whether

he was a man dreaming he was a butterfly, or a butterfly dreaming he was a man. This book has charm, but it is not as significant as the compiler supposes.

PETER FINGESTEN

We Jews and Jesus. By SAMUEL SANDMEL. Oxford University Press. 162 pages. \$1.95 (paperback)

THIS STUDY touches upon a problem as ancient as it is relevant to our time. Events in the Hitler era, their subsequent literary echoes, and the mildly revisionist position which the Second Vatican Council adopted have kept this question more lastingly before the eyes of the public than perhaps in earlier generations. Movements such as "Jews for Jesus" and "Key 73" are reviving the old controversies.

Samuel Sandmel, a distinguished Hebrew and Greek scholar, deals with this sensitive material objectively and clearly. He is thoroughly familiar with the Christian literature about the New Testament and gives the reader a most informative survey of biblical scholarship during the past 160 years.

Questions concerning baptism, original sin, and, especially, the central problem of the messiahship of Jesus are dealt with in the lucid, convincing manner that is increasingly becoming the style also among Christian writers. A good many biblical incidents and passages appear nowadays in a light totally different from the biased, anti-Jewish evaluation they had received generations ago. Albert Schweitzer, whose *Quest for the Historical Jesus* sixty years ago pioneered in this field, said that the image of the Jesus of history is beyond recovery. Much of our contemporary literature about Jesus emerges from "intuition," dogmatic premises, and the kind of anachronisms that Henry J. Cadbury's *Peril of Modernizing Jesus* (1937) so vividly described.

Sandmel's sober and eminently fair study neither attempts, nor is it able, to solve the mysteries surrounding Jesus. But it clears the way in the reader's mind to search for himself in an unprejudiced manner that is rare even in our time.

WILLIAM HUBBEN

The Fourth World, Victims of Group Oppression. Edited by BEN WHITAKER. Shoken Books. 342 pages.

MOST OF US haven't mastered what the first three worlds are all about yet, and

here comes a fourth. It's not exactly good news that within the Fourth World there are still more human problems, about which we have been blissfully unaware.

Why the story of these particular victims of group oppression is reported and others omitted is not clear. Nevertheless, this is a selection by a number of authors about eight parts of the world with serious problems of group oppression. In some, the problems are going to get worse before things get better.

The chapters are separate subjects, enabling the reader to select problems of personal interest if one does not wish to tackle the whole thing. Three chapters deal with Africa, two with the Soviet Union, and one each with Brazil, Ireland and Japan.

This is subject matter where prejudices and feelings run high, making evaluation by outsiders not only difficult but hazardous. The Minority Rights Group, a British organization that got the book together, is a reputable group. Two African areas discussed, where I had four years of personal experience and try to keep informed about, are well reported. There is a good bit of documentation throughout.

Two of the eight chapters were all news to me, i.e., the problems of the Burakumin in Japan and of the blacks in Brazil, that widely heralded, successful multiracial society.

The treatment of religious minorities and two ethnic groups in the USSR is reported in such detail that I could see this book tagged as anticommunist by the political left. It does clarify the fact that it is the Jews in Russia who get the publicity as opposed to the proposition that the Jews receive special persecutions.

I particularly commend the treatment of problems in Ireland as one of the most lucid I've seen about that tragic situation.

This is a useful and readable book about some of the many unsolved complexities in human relationships.

LYLE TATUM

Gwen Catchpool (1891-1972). Friends Home Service Committee, Friends House, Euston Road, London NW1 2BJ. 8 pages. Five pence

THE REAL TITLE is inside the cover. It reads: "Testimony to the Grace of God as shown in the life of Gwendolen Southall Catchpool, 13 March 1891 - 1 February 1972." Reading this a year or so later, one is impelled to ask one-

self: What more needs to be said?

Between the photograph of Gwen Catchpool on the first page and her 80th-birthday photograph on the last page, a surprising amount of information about her full life, her wide travels, her devoted work, her myriad friendships and correspondence is compressed within this slim booklet. But little of this will be unknown to anyone who knew her at her Hampstead home where "The whole of their family life stood open; they lived simply and shared with anyone in need. The big house seemed always astir with visitors coming and going - and saying: it was 'holy chaos with calm at the centre'..." Nor will much of the information have gone unsurmised by anyone who ever met her—even fleetingly—whether at Quäkerhaus in Bad Pyrmont or when she was visiting Emma Cadbury in New Jersey.

This testimonial is really written for those who knew Gwen, but the Committee has wisely added that "Readers of this booklet may be interested in *Corder Catchpool* by Jean Greaves (FHSC 6p) and *Indomitable Friend: life of Corder Catchpool* by William R. Hughes (Housmans 25p), both obtainable from the Friends Book Centre, Friends House, Euston Road, London NW1."

M. C. MORRIS

A Track to the Water's Edge: The Olive Schreiner Reader. Edited by HOWARD THURMAN. Harper & Row. 198 pages. \$6.95

OLIVE SCHREINER, author of *The Story of An African Farm*, also wrote a half dozen other books, and Howard Thurman has lovingly chosen from all of them these moving selections.

Born in 1855 on a South African mission station, Olive Schreiner was way ahead of her times in her feminism, pacifism, humanitarianism, and as "a hater of all prejudice—colour, class, creed."

Why have so many great writers come out of South Africa? We might paraphrase Toynbee and say great challenges can result in great responses. So many of the contemporary world's challenges have been in existence for a century in South Africa—industrialization, urbanization, racism, violence, exploitation, resource sharing—that it is easy to understand the truth in the statement that in South Africa one can see human nature writ large and that we have much to learn about ourselves in that extraordinary land.

FRANK S. LOESCHER

Letters to the Editor

Friendly Tax Tips Un-Quakerly

I FIND that I am somewhat confused by "Friendly Tax Tips" (FJ, 3/1). Accepting the statement that "at least 60 percent of our current Federal Budget will still be war related," in order to avoid contributing to that area of governmental functioning, I should therefore pay only forty percent of my tax liability, or, in other words, forty cents of the dollar. But since no tag is put on my contribution, it is merged with all of the total governmental expenditures. Hence, logically, I should only pay forty percent of that forty cents, namely, sixteen cents. But that sixteen cents is also merged with total governmental expenditures, therefore I should send only forty percent of that sixteen cents, namely six and four-tenths cents. But—oh well, forget it, for the only way to avoid contributing to war related purposes is to send nothing at all.

Another thing that bothers me is the encouragement to resort to subterfuges, claiming that you are entitled

to certain deductions or allowances according to your particular religious or ideological scruples. That does not seem quite honest to me and, as a matter of fact, it is quite un-Quakerly. I would prefer to come out in the clear and say frankly that I am not paying what the law requires me to pay because I do not approve of either the way, the means, or the end of the payments. Frankly, I believe that the recommendations suggested, if followed to their logical conclusion, are pointing directly to anarchy and chaos. Government has to function, and for an individual to take upon himself the responsibility of determining what that functioning should include strikes me as being a bit of arrogance.

I respect the Quakerly concern in regard to war. But I would rather further it by complete simplicity of living, a renunciation of all unnecessary income (following the example of John Woolman), a discriminating selection of all I consume or the services I use, and a careful examination of all sources of my income.

Funds are completely fluid and unidentifiable. To think of them as specifically earmarked, is, in the total and overall world of finance and exchange, naive. To present an effective testimony to one's peace convictions is to live "that others may see your good works and glorify your Father who is in heaven." Also, one should avoid using any article or service upon which a Federal excise tax is levied. To do otherwise is to negate all one thinks one gains by withholding Federal taxes directly and raises the question of the sincerity of one's convictions.

ROBERT SCHULTZ
Hightstown, NJ

Created In The Image

STEFANO BARRAGATO's article, "An Iconoclast's View" (FJ 2/15), keeps on promoting the sham he opposes.

The concept of Christianity and Quakerism come out of the same background. Those outside of the fellowship are the ones both groups follow.

I consider myself to be neither a Christian, nor a Quaker; but I am a Friend.

The virginity of each one of us comes about only after we are born of the spirit, and then we are created in the Image—not before.

DONALD BADGLEY
Poughkeepsie, NY



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More About Minutes

"THE MINUTES of any meeting should be better than the meeting that produced them." (Hardin's Principle #7.)

Thus I would, in part anyway, disagree with Catharine Jones Gaskill's letter. (FJ, 1/15). For example, she feels that it is the duty of the recording clerk, or committee secretary, "to get every idea written down in its proper order with the name of the person who gave it," and that we should "avoid any judgment of the substance. . . ."

But let us explore some other ideas. I think a good clerk or secretary might generally:

1. Group related items and put things in logical order, rather than haphazardly as they may have happened.
2. Delineate between the important and the less-than-important, and between the relevant and the irrelevant—just as a woodcutter must choose between wood, little wood, and brush.
3. Knock out most tangentials and non-useful hair-splittings.
4. Know when, and when not, to de-personalize embarrassing issues and items, or the concerns of Friends

who initiate perhaps too many ideas. Minutes need not give a blow-by-blow description, like that of a boxing match announcer. But here are qualities I look for:

1. They should be a clear, accurate and interesting account of decisions and actions.
2. They should tell absentees what happened.
3. They often may give a bit of the flavor of the meeting.
4. They should be concise, precise and not misunderstandable.
5. And be fun to read.

GEORGE C. HARDIN
Philadelphia

A New Meeting

WE WOULD LIKE to invite Friends to visit our new meeting (now a little over a year old) at Friends World College, Huntington, NY. We gather Sundays at 11 for worship.

The Hamilton, NY, and the Lehigh Valley (Bethlehem, PA) meetings both started in our livingroom, and now we have shared in this new meeting's beginning.

MIRIAM LOCKE WILBUR
Huntington, NY

From a Mother-in-Law

I APPRECIATED very much Ralph Sloten's long and thoughtful comment (FJ 2/1) on my article in the Journal of 12/15/72.

It is gratifying to know that from our few brief contacts during his student days in Chicago, he remembers me as "loving."

If he had to "put me down" in favor of some weighty contemporary Friend, he picked my number one choice in John McCandless. Most of the people on my brief Christmas list received copies of John's moving book, *Yet Still We Kneel*, this year.

I wonder if Ralph Sloten knew that John McCandless and I are, in a manner of speaking, related, since for the past five years I have had the joy of being his son's mother-in-law.

ELIZABETH WATSON
Huntington, NY

Who Shall Be Saved?

"HAPPY JAMES" notwithstanding, many people see signs of individual commitment to our Lord, even though the ex-

perience does not seem to translate into the social action that so many of our religious leaders have adopted. I question the assumption that because the Jesus movement has spread like wildfire, it is only a pious individualism which will soon run its course. Perhaps it is another opening of the door into the Kingdom, through which many shall pass, but at which many others will balk, finally seeing the door close upon them. And whoever said that all shall be saved? The Unitarians, that's who! And their message is now inscribed on the headstone of their abandoned church in nearby Montgomery, Ohio, while the community takes pains to preserve the structure as a historic building.

Let's take another look at Isaiah 55, and see our zealous youth accepting the challenge written therein. The conclusion of this truly prophetic and logical treatise is that "my word shall not return unto me void." Nowhere are we directed to peek out of our bedroom windows awaiting the Lord appearing in glory, but we could become the remnant that scripture says will hold to the faith through thick and thin.

Jim Lawrence has served the Journal's readers well, for all of us need to recheck and recognize our prejudices and emotional experiences. If he would study Isaiah 55, he might write another article more hopeful of the value of individual commitment to the Lord, which really is all we should expect in these days of turmoil.

JAIROS J. DEISENROTH
Cincinnati

Exclusions

I WONDER WHY the people who get so concerned about ideology 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 (FJ, 1/15) 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

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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
Langley Hill Meeting

A Missing Lark

IN THE ARTICLE, "Two Poems," by Theron E. Coffin (FJ 11/15), Henley's poem, "Margaritae Sororis" is mutilated (for me) by the omission of about two lines in the middle stanza. There are not even any asterisks to indicate an omission. I quote the complete stanza below, with the omitted portion underlined:

"The smoke ascends
In a rosy-and golden haze. The spires
Shine and are changed. In the valley
Shadows rise. The lark sings on. The
sun, Closing his benediction,
Sinks, and the darkening air

Thrills with a sense of the triumphing
night—

Night with her train of stars
And her great gift of sleep."

I have loved this poem for long years and it is one that frequently sings in my thoughts—hence my distress at the mis-quotation.

Note that the lark's song plays a symbolic and significant part in this poem and appears in each of the three stanzas. Its omission in the second stanza is serious.

HELEN KARSTEN
Dunedin, FL

Ado About Jesus

"STRATEGY for Quaker Christians" (FJ 2/15) makes us realize that the idea of Christology is a controversial one in the Society of Friends. Our founders of two and three centuries ago were far more Christ-centered as they came under the influence of the evangelism and fundamentalism of that era. But this is a thinking age, and modern trends have had a strong influence on Quakerism.

I quote from one of our 20th-century Biblical scholars: "Jesus was not an educated man; he did not mingle with great cultivated minds, but with rough, country fishermen. Nor did he travel for study, probably never more than fifty miles from his isolated house."

To add from other authorities: "Our information about him is painfully incomplete. Practically no record of him

outside the gospels, and these are inaccurate, repetitious and anonymously written. Jesus is a person scarcely known to us."

So, why all this ado about him, making him the intellectual and moral colossus of the ages? I am strongly aware that the world would be very much as it is today, if he had never lived.

ESTHER H. REED
Great Falls, MT

Followers of the Light

I AGREE with James Townsend (FJ 2/15) that "The constant difficulty with support for and membership in the Society of Friends is cause for much concern." I also agree "we inherited some pretty sound philosophies," and I think our Friend might be well advised to read deeply in George Fox. Fox was a long-haired radical who disrupted church services and preferred prison to military "service." It seems to me that our Friend is criticizing precisely those in our Society who are most like Fox.

My concern is with the tendencies represented by people like Friend Townsend that make the Society unattractive to those who feel a unity with Fox. I have known several who would not be a part of a Society so comfortable and content with the evil ways of the larger society. They are not impressed with our "Quaker" President who grossly violates Quaker testimonies and has not once worshiped with Washington Friends.

Often, even worse than the meetings in complicity with evil, are the "social action" agencies, the prime example of which is the AFSC. My yearly meeting has seen the evil of investing in war, but not the AFSC. My monthly meeting refuses to pay the war tax on telephone service, but the AFSC even forbids regions that wish to follow such leadings from doing so. The AFSC stood in conspicuous de facto opposition to the tremendous Jan. 20 peaceful, orderly, legal March Against Death in Washington, D.C.

Unlike Friend Townsend, I am quite happy that some of the truest followers of the light often make Friends Journal headlines.

BILL SAMUEL
Washington, DC

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.

Friends Around the World

"This Little Light..."

Sung by Bobby Seale

by James H. Laird

CAN A LEOPARD change its spots? No, but perhaps the Black Panthers can change their hue. The Panthers were once the *bête noir* of urban police; they used violent rhetoric, they were addicted to guns (they first called themselves The Black Panther Party for Self-Defense) and they talked about using force to bring down the system. All that has changed.

Picture the chairman of the Black Panther Party standing on the steps of a City Hall, having just filed as a candidate for mayor, leading his supporters in singing his campaign theme song:

This little light of mine, I'm going to let it shine

This little light of mine, I'm going to let it shine

This little light of mine, I'm going to let it shine

Let it shine! Let it shine! Let it shine!

Impossible, you say? Well, it happened in Oakland, California, on the morning of January 18, 1973, when Bobby Seale was the first to file for the mayoralty campaign, and Black Panther Party member Elaine Brown filed to run for City Council. The theme song was explained as signifying that "each vote is a small light, adding up to a beacon of hope."

The Panthers now repudiate the inflammatory advice of their former leader, Eldridge Cleaver, and they regard him as a "hidden traitor." Cleaver's insistence on armed revolutionary struggle is seen in retrospect to have been a gross error. In an essay, "On the Defection of Eldridge Cleaver from the Black Panther Party from the Black Community," Huey P. Newton, co-founder of the Party, charges Cleaver with being responsible for alienating the Party from the black community through his call for liberation by military means.

Newton argues that reconciliation of party and community will come about only through service. As he sees it, the party "can only exist with the support of the people and it can only get its support through serving them." Hence the increased emphasis on free medical clinics, free breakfast programs, free

clothing programs, etc.

The change in attitude is reflected in No. 6 of the Panther ten-point program. Several years ago this read: "We want all black men exempt from military service"; it now reads: "We want completely free health care for all blacks and oppressed people." Also, the old numbers 8 and 9 dealing with criminal justice have been combined, and the new number 8 calls for an end to all wars of aggression.

It would be a mistake to see the altered stance of Panthers as some devious, fiendish shift in strategy. The Panther leaders are intelligent young men who want to transform the American system, but they also want to survive. The memory of Fred Hampton, Mark Clark, and other slain Panthers is still fresh. As Bobby Seale said in a speech at Columbus University a few months ago, "We don't want to play the game of being the aggressor. We can't kill 1,200,000 police in this country who are armed for overkill." The Panthers realize a violent confrontation with police could be disastrous. They would still use weapons to defend themselves, but they want to provoke no confrontation.

Early on, the Panthers in keeping with their Marxist ideology were highly critical of the church. More recently a rapprochement with the church has been attempted. Last fall in an interview in the Black Scholar, Bobby Seale observed, "Probably 40 percent of the whole black population in this country is sitting in church every Sunday morning, right? It's absurd to ignore all the black people sitting there." In the same interview, Seale points out parallels between church belief and Panther programs and quotes the Golden Rule whose application, he feels, would temper relations between police and Panthers. Numerous religious groups, including Friends, have provided hospitality for Panther programs. The Rev. Earl A. Neil, rector of St. Augustine's Episcopal Church in Oakland, CA, whose church has harbored a variety of Panther-sponsored clinics, food depositories and breakfast programs, contends that the Panther Party "has merely put into operation the survival program that the church should have been doing anyway."

But back to the Black Panther run-

CREMATION

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

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ning for mayor. Bobby Seale is not completely visionary in his wish to be mayor of Oakland although another black is among the candidates. He calls attention to the composition of the city's population—50 percent Black, 12 percent Chicano. He sees his candidacy as a consciousness-raising experience for those citizens and quotes Frantz Fanon, "Political education for black and oppressed people is a historical necessity." Seale is clear about his objective. In addition to providing political education for minorities, a victory for him would mean as mayor of the city he could "Expropriate it back from the oppressors."

That is to say, more city jobs would be made available to its black population, blacks would be placed in more strategic positions within the municipal government, and the resources of the city would be directed toward providing better services to minorities. A laudable concept, but Mayor Gibson in Newark and ex-Mayor Stokes of Cleveland would no doubt point out that the government of our urban cities is cumbersome and less tractable than one bent on reform might wish.

Still it is interesting to see a movement that once wanted to pull down the system try to work nonviolently within

that same system to bring about needed changes. One can only wish them well.

(James H. Laird is executive secretary of the Meeting for Social Concerns of Philadelphia Yearly Meeting.)

To Help Indians

AFTER SPENDING their fall session studying the Hopi people and their religion, and having presented a play at Christmas time that had Hopi history for its theme, the 1-5 grade class of Wilmington (DE) Meeting decided their Christmas giving would go to the Hopi Black Mesa Legal Defense Fund.

Defense against what? First, against the Peabody Coal Company's continued stripmining on Hopi and Navajo grazing lands. Second, to prevent seven generator plants from being built along the Colorado river, for this would destroy the water and air by which the Hopi people live, despoil their territory and disrupt their traditional way of life. As so often happens, a puppet "tribal council," not sanctioned by the Hopi traditional authorities, was employed to obtain the use of Hopi lands for these purposes and the agreements thus made do not have legal force. The Hopi plan to take the matter to the Supreme Court if necessary.

A Moneyraising Meal

A MEAL typical of Vietnam was cooked and served by a committee of four members of Swarthmore (PA) Meeting "as their personal and individual answer" to the needs of the American Friends Service Committee in forwarding their work in the war-torn area of Vietnam. The price was six dollars and all proceeds went to AFSC.

A Sabbatical

Headmaster of Abington Friends School, Adelbert Mason, has been awarded a sabbatical leave for the first semester of 1973-74. Edward W. Thode, Jr., assistant headmaster; Alice Conkey, dean, and Walter Engle, principal of the Lower School, will direct school affairs in his absence. He assumed leadership of the school in 1966.

New Nursing Home

CHANDLER HALL, the new Bucks County (PA) Quarter Nursing Home, held an open house on March 10. At the same time an appeal was made for Friends willing to act as volunteers in helping with long-term care and to add an extra personal dimension to the well-being of patients.

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By Jennifer

Friends Hall

RECENTLY I visited Friends Hall, a geriatrics center on the Jeanes Hospital campus. Friends Hall, in Fox Chase, is one of a group of centers for the aged directed by the Philadelphia Yearly Meeting Committee on Aging Friends.

Friends Hall is both a convalescent center and a permanent home. Most patients in the seventy-bed institution are terminal; many are also "slightly confused."

I was particularly impressed by the employees at Friends Hall. Although few of them are members of the Society of Friends, there is a wide scope of international representation. As intense screening is a part of the hiring procedure, the employees generally radiate a sense of dedication, high morale, and caring. Relationships between patients and workers are warm and amiable. Importantly, employees treat their charges with great respect and personal interest.

Friends Hall relies on Jeanes Hospital for many services—food, maintenance, nursing administration. This system keeps expenses lower than complete independence. The proximity of the hospital also makes medical treatment immediately available.

One unique aspect of this geriatrics unit is its deep affiliation with Friends, philosophically as well as financially and administratively. Meetings for worship are held on Sunday mornings and Wednesday evenings. Friends and non-Friends alike share in these times of silence, which are important in maintaining the warm, relaxed atmosphere of the center.

My overall and most lasting impression was that Friends Hall is a very bright, lively place, in contrast to the depressing aura of many such institutions.

JENNIFER TIFFANY

Say "Cheese"!

CAMBRIDGE (MA) Meeting, with the help of two photographers in its membership, has been taking pictures of members and regular attenders in order to create a "meeting book of pictures." Some members have contributed their own pictures. The purpose is to provide an answer to two questions: "Would you like to learn the names and faces of other members? Would you like them to be able to call you by name?"

Calling Virginia Friends

THE SEVENTH ANNUAL All-Virginia Friends Conference will take place October 13-14, 1973 at Massanetta Springs Conference Center near Harrisonburg, VA. The conferences will use the quotation, "There is an infinite ocean of light and love flowing over the ocean of darkness and death," to focus on their inner selves and try to become more aware of their own humanity. Small group discussions and introduction to games as a technique for self-knowledge will highlight the program.

Chairing the steering committee is Lucy Witt of Langley Hill Friends Meeting in McLean. The All-Virginia Friends Conference is supported by six Friends Meetings in Virginia to provide fellowship and a framework for united witness for Virginia Friends from different quarters and yearly meetings. Inquiries may be addressed to Evelyn Bradshaw, 4736 Kenmore Ave., Apt. 302, Alexandria, VA 22304.

Lions, Lambs and Prisoners

QUAKER ARTIST Fritz Eichenberg has painted a mural of his interpretation of The Peaceable Kingdom in the maximum security building of the Adult Correctional Institute in RI.

Shelly Estrin Killen, director of a project involving University of Rhode Island students and prison inmates writes:

"I invited Fritz to join us for two hours and paint any image he thought appropriate on one wall of the North Wing in the Maximum Security cell-block. As an inmate later informed me, 'the professor sat down, opened his book, looked at a picture, closed his book, and then proceeded to paint for an hour and half.' In this short time, Fritz brought to life the great image of Isaiah, one that he has done many times for both the Quakers and the Catholic Worker. In the prison image, Fritz created two children—a black child and a white child; rejuvenating the traditional picture with the freshness of contemporary awareness."

What's In a Name?

FROM PURCHASE (NY) Meeting Newsletter: "...attempts should not be made to advance political causes through the Meeting. This brings up the question of 'why was the name of this committee changed from Peace and Social Action to Legislative Action?' Does anyone know?"

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Vacation

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CAPE MAY, NJ. Newly-renovated luxury 1 and 2 bedroom apartments. Large, sunny livingroom; Modern kitchen and bath. Laundry. 4-minute walk to beach. \$1,750-\$2,000, June 15-Sept. 15 or \$175-\$200 per week. The Dormer House, 800 Columbia Ave., Cape May, NJ. 609-884-7446.

BUCK HILL FALLS. Cottage—centrally-located, comfortable. Tennis, golf, lawn bowling, swimming, riding, fishing. Five bedrooms, sleeping porch; two baths, two half-baths; modern kitchen, dishwasher, washer-dryer. Eight weeks, \$1500; four weeks, \$800. Time flexible. T. Sidney Cadwallader, 2202 Stackhouse Drive, Yardley, PA. 215-493-4556.

BRIDGESIDE INN, Penobscot Bay. Quiet, small, emphasizing fine food, island relaxation. Birding, nature walks, geology field trips. Information: Peter W. Goodwin, Bridgeside Inn, Vinalhaven, ME 04863.

Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theaters. British Museum, university, and excursions. Telephone 01-636 4718.

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.

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.

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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SINGLE BOOKLOVERS, with members in 42 states, enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE. Swarthmore, PA 19081.

For Sale

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

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 Nevada. Maximum, 65 students. 916-273-3183.

Position Wanted

HEALTHY 20-YEAR-OLD girl wants farm work for summer months. Room and board exchanged for work. North to northeast U.S. preferred. Experienced with farm animals and work. Ecologically inclined. Music student. Alice Wattell, 2771 Chanate Rd., Santa Rosa, CA 95404. 707-544-2259.

Positions Vacant

DIRECTOR OF NURSING. Large Quaker retirement community now under construction in Philadelphia suburbs seeks mature, skilled nursing administrator. Person will be in charge of Health Center with 30 beds for skilled care and outpatient facilities to serve over 300 residents of the community. Good salary and modern fringe benefits. Reply Box 193 Chadds Ford, PA 19317, with letter and résumé describing qualifications.

LIVE-IN HOUSEKEEPER. One adult. Cooking for diabetic. Occasional guests. Light house-keeping. Box T-565, Friends Journal.

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

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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Lenz

Die schönste Zeit beginnt zu tagen;
so lass auch uns noch einmal wagen,
mit einzutreten in das Werde
besonner, mütterlicher Erde

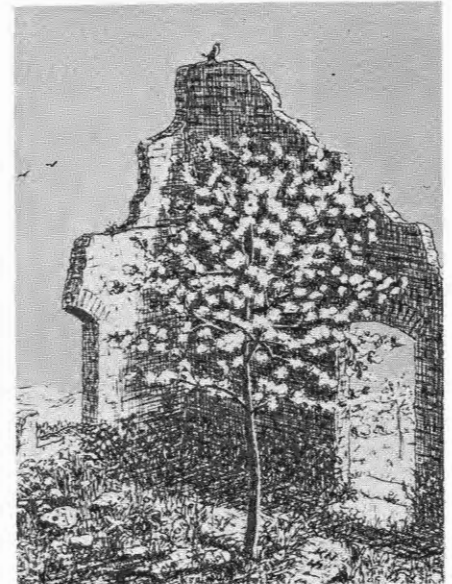
und Mut zu trinken von dem Licht,
das durch Gezweig und

Nebel bricht, —
von jeder Knospe, die da springt,
und jedem Vogel, der da singt.

Mag sich der Mensch auch
sinnverwirrt

zum Kampfe gegen alles rüsten, —
es ist, als ob sie lächelnd wüssten,
dass doch das Leben siegen wird.

KURT NOTH



Spring

The beauteous season dawns

once more;
should not we, too, with every spore
of life's renewal share the birth
irradiated, with Mother Earth,
inhale new courage from the light
which penetrates the forest's night;
from every shoot which upward
springs,
from every bird that to us sings?

Though man, his mind and
sense bemused,
make war on all he would defend,
they know, it seems, that in the end
life still will triumph, how'er abused.

KURT NOTH

(Reprinted from *Auf stillen Wegen*
through the courtesy of *Ars Sacra*,
Munich. Translation by M. C. Morris)



Good Advice

UNKNOWN AUTHOR on Methuselah:
Methuselah ate what he found on his plate
And never, as people do now,
Did he note the amount of the calorie count;
He ate it because it was chow.
He wasn't disturbed as at dinner he sat,
Devouring a roast or a pie,
To think it was lacking in granular fat
Or a couple of vitamins shy.
He cheerfully chewed each species of food,
Unmindful of troubles or fears
Lest his health might be hurt
By some fancy dessert;
And he lived over nine hundred years.
Thanks to Woodstown (NJ) Monthly Meeting Newsletter

Giving and Receiving

"I promise to accept you and be accepted by you,
To forgive you and receive forgiveness from you,
To give hope to you and receive hope from you,
To hold you and to be held by you,
To love you and to be loved by you."
Wedding vows, quoted by Xen W. Harvey in Quaker Life

Coming Events

May

4-6—104th annual meeting of the Associated Executive Committee of Friends on Indian Affairs. Council House, Wyandotte, OK.

6—Nine Partners Quarterly Meeting. Friends Meeting, Clintondale, NY.

18-20—Southern Appalachian Yearly Meeting, Warren Wilson College, Swannanoa, NC. For information write Nelson Fuson, 911-18 Ave., N., Nashville, TN 37208.

19—Friends World Committee, Consultation on Right Sharing of World Resources, Evanston Friends Meeting, Evanston, IL. Speaker, Lester R. Brown. Afternoon and evening sessions open to the public. Contact FWC, 152-A North Fifteenth St., Philadelphia, PA 19102.

19-20—New York Representative Meeting, Oakwood School, Poughkeepsie.

20—Annual Meeting of New Westgrove Meeting, State Road, one mile southwest of Westgrove, PA. Worship, 10:30 A.M. Picnic lunch (bring your own). Historical program, 1:30 P.M., Berniece Ball, speaker.

25-28—Survival in a Mad Society, Friends Conference on Religion and Psychology, Haverford College. For information write Christine Lynn, 5324 39th St. NW, Washington, DC 20015.

31-June 3—Nebraska Yearly Meeting. Central City, NB. Contact Don Reeves, R. 1, Box 61, Central City, NB 68826.

At Pendle Hill Wallingford, PA 19086
Mondays at 8 P.M., The Barn, "Live in the Life and Power That Takes Away The Occasions of War." Lawrence Scott, speaker.

7—Friends involvement in the economic system and how that extinguishes the Light.

14—What kind of economic system is desirable and what kind is possible.

21—Nonviolent action for change.

28—Living the nonviolent revolution.

June 4—Closing period for summary and expansion of faith and vision.

At Powell House, Old Chatham, NY 12136

25-27—Family: Focus for Growth and Love.

June

3—Middletown Day, Middletown Meeting, Rt. 352, Lima, PA. Meeting for worship, 11 A.M., followed by potluck meal. All welcome.

Announcements

Births

BEWLEY—On February 23, to Richard and Jo Bewley, members of Hampstead Meeting, a son, OWEN BEWLEY. The maternal grandparents, Rowland and Mary Jane Leonard, are members of Reading (PA) Meeting. The paternal grandparents, Alfred and Mary Bewley, are members of Dublin Meeting, Ireland.

MCCAFFREY—On March 19, in Watertown, MA, a son, ARTHUR JOSEPH McCAFFREY, to Judith Perry McCaffrey, a member of Haverford (PA) Meeting, and her husband, Arthur. The maternal grandparents, Elizabeth S. and J. Douglas Perry, are also member of Haverford Meeting.

RODEWALD—On March 19 in Charlottesville, VA, a daughter, SILKE MARIA RODEWALD, to Albert F. Rodewald, a member of Haverford (PA) Meeting, and his wife, Wiebke B. The grandparents, Elizabeth S. and J. Douglas Perry, are also members of Haverford Meeting.

Deaths

LAWRENCE—On February 22, HERMAN J. LAWRENCE, aged 68, a member of Lynn (MA) Meeting. Herman Lawrence had served as clerk of his meeting, of Ministry and Counsel, and of the overseers and trustees. In New England Yearly Meeting he was chairman of the Equaliza-

tion Fund and the Wider Ministries Committee and a member of the Finance Committee and the China Camp Committee. Herman Lawrence also served on the Finance Committee of the Associated Executive Committee on Indian Affairs and the Christian Education Committee of Friends General Conference. For the past three years he was Treasurer of Beacon Hill Friends House. Herman Lawrence was vice-president of the Greater Lynn Council of Churches and of the Residential Center half-way house for youth. He was chairman of the Greater Lynn Key 73 program and past chairman of the Greater Lynn Men's Fellowship Breakfast Committee. At the time of his death he was employed by the Lynn Council on Aging. He is survived by his wife, Gertrude, his mother, and a brother.

REAGAN—On March 16, SABINA HUTTON REAGAN, aged 82, a member of Moorestown (NJ) Meeting. A graduate of Earlham College, Sabina Reagan taught for several years in the Logansport, IN, public schools. She served her meeting as an Overseer. She was also active in community concerns, serving as a member of the Moorestown Visiting Nurse Association and as a "prime mover" in the formation of the Burlington County Visiting Nurse Association. She was the first president of that organization. Sabina Reagan also served on the board of the New Jersey Women's Club and as chairman of its legislative committee. Sabina Reagan was possessed of a keen, analytical mind, and as wife of the Headmaster of Moorestown Friends School made their home a warm and friendly place open to students, faculty, and school committee members, alike. Surviving are her husband, Chester L. Reagan; three daughters, Alta Mary R. Hull of Moorestown, Wilma R. Pray of Hanover, IN, and Ina R. Moore of Westfield, NJ; ten grandchildren; and three great-grandchildren.

RYAN—On September 23, EVA M. SMITH RYAN, aged 92, a member of Greenfield and Neversink Meeting, Grahamsville, NY. Eva Ryan served as clerk of her meeting for several years. She is survived by a son, Willis N. Ryan, Jr., of Dewitt, NY; five grandchildren and one great-granddaughter; two sisters, Harriet R. Smith of Grahamsville, NY, and Nancy Smith Comly of Horsham, PA; and three brothers, Walter E. Smith of Williston Park, NY, James B. Smith of Mineola, NY, and Arthur L. Smith of Baltimore, MD.

SMITH—On January 16, NELLIE CHILDS SMITH, aged 87, a member of Greenfield and Neversink Meeting, Grahamsville, NY. She was the first woman attorney in Sullivan County, NY, and practiced law for over 55 years. Nellie Smith was a member of the Sullivan County Bar Association, a life member of the New York Bar Association, served as attorney for the town of Neversink for 17 years and was president of the board of Monticello Library. She is survived by two sisters, Nancy Smith Comly of Horsham, PA, and Harriet R. Smith of Grahamsville, NY; three brothers, Walter E. Smith of Williston Park, NY, James B. Smith, Jr., of Mineola, NY, and Arthur L. Smith of Baltimore, MD; and nephews and nieces.

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. Worship, 10:45.

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

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

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

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

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

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

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

ORANGE COUNTY—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

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.

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.

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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.

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 Tel-fair 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: Quentin A. L. Jenkins; telephone: 343-0019.

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

Maine

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

PORTLAND — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

Maryland

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

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

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

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

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

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

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

Massachusetts

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

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

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

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

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

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

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

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

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

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

Michigan

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

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

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

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

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; 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.



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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.

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. Phone, 607-733-7972.

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, 1:30, Sundays, in Meeting house.

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

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

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

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

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

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

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

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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.

IF YOU'RE GOING TO BE IN RICHMOND, INDIANA, BETWEEN JUNE 23 AND JUNE 30 FOR THE 1973 SESSIONS OF THE FRIENDS GENERAL CONFERENCE,

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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.

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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.

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

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

LANCASTER — Off U.S. 462, back of

Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

NORRISTOWN — Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

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

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 4th & Arch Sts. Cheltenham, Jeanes Hospital Grounds. Fox Chase, 11:15 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, 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 Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

STROUDSBURG—Meeting for worship at the 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 on Walters Rd., Sumneytown. 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—North Branch Monthly 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.

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.

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

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.

OSHKOSH—Sunday, 1 p.m., meeting and First-day school, Neuman Center, UW-O campus, cor. Irving and Elmwood.

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.

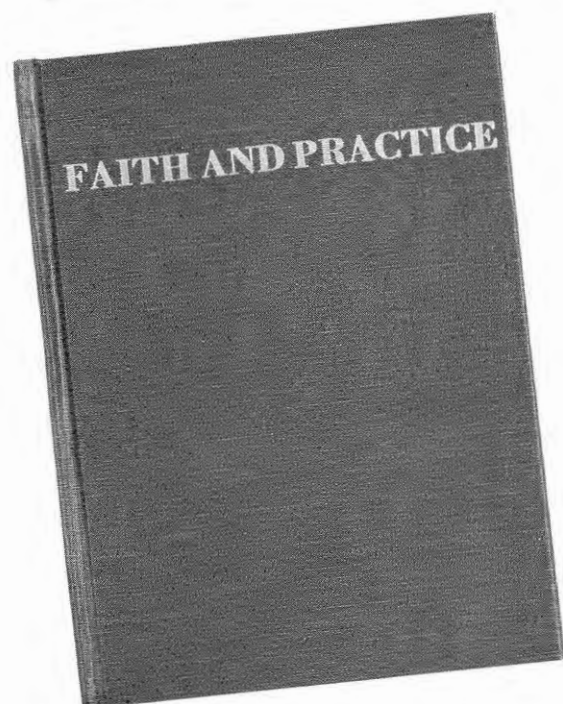
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