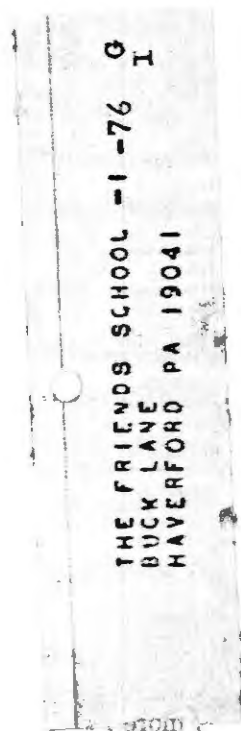


May 15, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today



Thou dost show me the path
of life; in thy presence there is
fullness of joy, in thy right hand
are pleasures for evermore.
Psalm 16



FRIENDS JOURNAL

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THE PHOTOGRAPH ON THE COVER is by Alissa Joy Crandall, a student at the College of Marin and a free-lance photographer, some of whose work will appear in *See How They Learn*, soon to be published. "The hand of man seems to lie heavy on nature," she writes in describing this photo, "and the conflict of the flowers with a brick wall behind them intrigued me." She is a member of Marin, CA, Meeting.

On the Growing Edge

HOW DO YOU AWAKEN children to the power of non-violence? This is a central question for two new programs by Quaker groups.

One of them, the Friends Peace Committee of Philadelphia Yearly Meeting, is working in three areas. One involves work with children in their classrooms. In a recently completed 10-session course with sixth graders at Haddonfield, NJ, Friends School, the students participated in roleplaying, brainstorming, and theatre exercises. The trainers hope to encourage a growing sense of self-worth as a first step toward a nonviolent lifestyle, and to help students find their own creative alternatives to conflict.

In developing the second area of adult-child relationships, two day-long family workshops on the interaction of adults and children were held this winter at Pendle Hill, with staff member Steve Stalonas. In a discussion following a "trust walk" (a child leading a blindfolded parent), parents realized how rarely they had allowed children to lead, make decisions, or be responsible.

In its third focus, the FPC program works with adults alone, using consciousness-raising techniques to uncover individual and societal patterns of violence and relate to them from personal experience.

The second group, the Quaker Project on Community Conflict in New York City, is getting a similar program started by working with children in the classroom. "We're trying to do nonviolence training in the worst possible circumstances—within the school curriculum," says staff member Peter Matusewitch, explaining how hard it is to use techniques based on voluntarism in a non-voluntary environment. Nonetheless, effective work is being done with second through sixth graders from mixed racial and ethnic backgrounds at inner-city parochial and public schools. If funding can be found, the program will be expanded to involve parents and teachers.

Young Friends of North America announces the availability of "Who Buys the Guns?" an "informational packet on Friends and War Taxes, including practical suggestions for the Friend troubled over taxation for war." Copies of this excellent resource are available for \$1.50 from YFNA Committee on War Taxes, c/o Richard Evans, 133 W. 14 St., 3d Fl., NY 10011.

Dr. Bruce Ashley, Member of Yellow Springs (OH) Meeting, was court-martialed April 1 at Wright-Patterson Air Force Base for refusing to obey two specific orders. Found guilty, he was sentenced to 18 months at hard labor, fined \$25,000, and discharged from the Air Force. An appeal is planned. Bruce's application for a CO discharge had been twice denied in spite of sufficient evidence of his sincerity. He decided he could no longer obey work orders during the December, 1972 bombing of Vietnam.

Draft resister William Eagles, attender of Raleigh, NC, Meeting, was released from Petersburg, VA, prison April 16.

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

Our Hypethral Temple

WHERE DOES spiritual inspiration come from? One of the most striking aspects of Quakerism is its answer to that question: Wherever you find it, Friend. Which, of course, leaves the matter entirely up to the individual and provides both ultimate freedom and ultimate possibility. We are free to seek it anywhere, to be open to it everywhere.

For example, I recently found inspiration from two very different sources: Last year's epistle of Canadian Yearly Meeting and a letter from a 90-year-old man.

Fresh Air from Canada

As a member of Philadelphia Yearly Meeting's Epistle Committee, I came across the Canadian message while reading the "To Friends Everywhere" greetings exchanged annually between meetings all over the world. Incidentally, the process of exchanging epistles may strike some as just another Quaker habit, but this Friend thinks it has great merit if done in and of and for the spirit of each Yearly Meeting.

Canadian Yearly Meeting said it "shares the world wide ferment in the spirit of man; the impact of new ways on old ways; new experimental processes on familiar forms; outward activist on inward quietist. However, we are coming to realize that these are not different groups within our meeting, East and West, young and old, but balancing factors within each one of us with which we have to come to terms and without which we are not whole."

A Hole in the Roof

With "without which we are not whole" fresh in my mind, a letter arrived from a good friend I have never met, Garth Cate. From Tryon, NC, Garth wrote of his "fine young physician" who was going to a seminar on, of all things, the "Medicine for the Whole Man" concept. Then, in one of the most descriptive series of sentences I have ever had the pleasure of reading, he went on, "The practice of medicine had become almost wholly materialistic, tri-dimensional, in the late 19th century. Then the mind was discovered by Freud, Jung, James and hundreds more. This gave men an upper floor, a second story above street level (or at times a dreadful cellar!) Now he has cut a hole in the roof, put up a ladder, climbed out into fresh air of the spirit—into what Emerson and Thoreau refer to as a hypethral temple—one without a roof."

So here we stand, potentially whole and free but frightened by the prospect as often as we are inspired. As we look upward from our now roofless temple the thunder and lightning of occasional storms disturb us and the rain sometimes strikes us full in the face. Yet the view of the stars and the draw of air into the lungs and the limitless vistas of mind and spirit unfolding before us combine to make the storms bearable and refreshing and, if we understand what's happening, even natural. JDL

Going Up!

The combined effect of inflation and increased costs of producing and mailing Friends Journal force us to raise subscription rates from \$6.00 to \$7.50 per year effective July 1. Rates for two years will go from \$11 to \$14 and for three years from \$15 to \$20.

Readers wishing to renew or extend their subscriptions under existing rates are encouraged to do so. Subscribers who cannot afford to continue receiving the Journal at the higher rates are asked to notify us of that fact, and every effort will be made to continue their subscription.

The current rates have been in effect since June, 1968. During those five years, the general cost of living has increased approximately 25 percent and postal rates have almost doubled.

Out There in Quakerland

WE SEE an enormous number and variety of newsletters here at the Journal and they serve as kind of a sign of what is happening out there in Quakerland, particularly in the monthly meetings where the action is. And believe me, judging from the newsletters, there is plenty of action!

For example, one recently arrived that had two legal-size sheets—and all four sides were printed, three of them completely. And among the news of activities, meetings, reports, income and expenditures, deadline for the next newsletter, schedules for get-togethers over the next month, committees, letters, changes of address and names of various people were six lines containing 80 words—by actual count—about Ministry and Worship. And would you believe, they described an upcoming meeting!

Granted, this is an extreme example. And certainly activity of any kind is better than none at all. Yet one wonders about activity for its own sake and recalls the comment by Indiana Yearly Meeting last summer that "We are called the Religious Society of Friends but religion seems to be slipping out of it and roots are not as strong as in earlier days. Friends should look to their roots." No newsletter can accurately reflect the real values and the true state of a meeting. Yet one wonders . . .

A Friend's Point of View

THE RELIGIOUS SOCIETY of Friends . . . is a group of people of good will, working together for mutual support, seeking a one world brotherhood, and making the God-element of life the commanding element. We never altogether succeed in doing this, but the effort is an essential part of our religion. It is only by squarely facing what *is* that man may hope to accomplish what *may be*. Thus, we welcome every extension of mental horizons and every new discovery as to the nature of the world in which we live.—CHRIS AHRENS, Elmira (NY) Meeting

Now Is the Time to Build Anew

by Robert K. Greenleaf

(Editor's note: The following is excerpted from a talk given in January at a Friends Council on Education seminar. The complete text is available from the Council, 112 S. 16th St., Phila. 19102.)

IF OUR PRESENT STYLE of education is viewed as counter-productive, as some critics are beginning to assert, we have no place to go because we have built a society on the assumption that it is best to keep people in school until age 18 to 22—and more—and at this point, we have no other way for them to fit in. This is one of the consequences of building a social structure based on a labyrinth of limited-liability institutions rather than on community. We have the kind of structure that needs the careful oversight of some agency whose sole function is to judge the worth of what we are doing, as a society, and advise us—and be heard. But we do not have that and we are left at the mercy of the crude sanctions which a huge and powerful, but a frustrated and leaderless, society, too, may impose. Our fragile educational institutions may have to bear the brunt of much of this in the next few years. This is the assumption with which I begin.

Where I want to conclude is to suggest a ray of hope for the Quaker schools, a role that could be crucial in rescuing much that is precious to us out of what I fear may be a pretty strenuous and confused time. But it will be much more than a saving action. It will begin with the struggle to survive. But if survival alone is the aim, it is not likely to succeed. It will include a conserving role; there is much that is good in what we now have that must be saved. And, most importantly, it will build anew (not renew; the connotations of that word are to refurbish, to restore the surface)—but *build anew, build something that may not yet be dreamed of*.

I hold with the preacher in Ecclesiastes that "For everything there is a season and a time for every matter under heaven." My sense of the present tells me that now is the time to *build anew*. Only by building anew will some of our independent schools be likely either to survive or to conserve.

Nikolai Frederik Severin Grundtvig, whose adult life was the first three-quarters of the nineteenth century, is known as the father of the Danish Folk High Schools. A chronicler of those times reports, "The Danish peasantry at the beginning of the nineteenth century was an underclass. It was without culture and technical skill, and it was seldom able to rise above the level of bare existence. The agricultural reforms of that time were carried through without the support of the peasants, who did not even understand the meaning of them . . . All the reforms were

made for the sake of the peasant, but not by him. In the course of the century this underclass has been changed into a well-to-do middle class which, politically and socially, now takes the lead among the Danish people."

Freedom—to own land and to vote—was not enough to bring about these changes. A new form of education was designed by Grundtvig explicitly to achieve this transformation. Grundtvig was a theologian, poet, and student of history. Although he himself was a scholar, he believed in the active, practical life and he conceptualized a school, the Folk High School, as a short, intensive residence course for young adults, dealing with the history, mythology, and poetry of the Danish people. He addressed himself to the masses rather than to the cultured. The "cultured" at the time thought him to be a confused visionary and they contemptuously turned their backs on him. But the peasants heard him, and their natural leaders responded to his call to start the Folk High Schools—with their own resources.

The result, a truly remarkable social, political, and economic transformation, stemmed from one man's conceptual leadership. Grundtvig himself did not found or operate a Folk High School, although he lectured widely in them. What he gave was his love for the peasants, his clear vision of what they must do for themselves, his long articulate dedication—some of it through very barren years, and his passionately communicated faith in the worth of these people and their strength to raise themselves—if only their spirit could be aroused. It is a great story of the supremacy of the spirit.

One might say offhand that there is little in common between mid-nineteenth-century Denmark and the U.S. in 1973. But there is one large common element: the need for rekindling the spirit of young people. The conditions of both societies have a great similarity: they are oppressive. The cause of the oppressiveness and the precise circumstances are very different. But the pervasive oppressiveness is very similar. And the remedy, I believe, is the same: raise the spirit of young people, help them build their confidence so that they can successfully contend with the condition, work with them to find the direction they need to go and the competencies they need to acquire, and send them on their way. This is the task that is right for secondary education—and the time is right.

How do we do this when our Quaker schools are overburdened with their present obligations and are struggling to survive? Their conditions are not as tough as those Grundtvig faced—they have *something* to begin with, and he had nothing—*nothing* but his own vision, and his spirit.

My suggestion is that at the outset they do nothing that seriously interferes with their present obligations or that jeopardizes their survival chances. But add something that is *voluntary*, something that *raises the human spirit*. These two: *make the added things voluntary and raise the spirit*. I hope they try it and see if they are not rewarded, *see if they are not overtaken by the urge to venture farther*.

In Elizabeth Vining's biography of Rufus Jones, *Friend of Life*, there are a few very special lines from a talk he

Robert K. Greenleaf, a member of Monadnock (NH) Meeting, was director of management research for the American Telephone and Telegraph Company before his retirement.



Photograph by Sam Nocella

On the mantel removed from Jones' home are the philosopher's clock and a class spoon marked "Eighty Five With Compliments of Eighty Four." Jones was a member of Haverford's class of 1885. Above the mantel is a portrait of Lowell Coutant Jones, the philosopher's son, who was born in 1892 and who died in 1903.

made in London in 1929. "I am not interested any more in just clinging to the Society of Friends and preserving it. We stand at a crisis and we can be bearers of the torch or we can carefully husband a little flame and keep it from going out a little longer." I wonder what Rufus, that great soul, would say to us here today—44 years later—in the face of a declining membership of Friends around the world and the kinds of questions that face our Quaker schools?

I am sure that Rufus would say something to us about *change*. And this would not be a new thought; all of us here are aware of the pressure for change. In our schools we have already changed—sometimes radically—and some of it may have been painful. We know we must change some more, and some of us may be wondering whether we will survive it, whether, even if we survive, in good conscience we can live with the consequences of the adaptations we make. I know it is a serious problem, and we need to give some thought to the preoccupation with change.

One of the oldest books in the world is of Chinese origin; it antedates Confucius. It is called the I Ching, the Book of Change. The I Ching is primarily concerned with the philosophy of change, with living with change as an organic part of one's nature rather than thinking of the good as static and change as threatening, as so many of my contemporaries seem to view it.

Back during World War II when Peking was occupied by the Japanese, there was a little colony of Germans

there. Among them was a Chinese scholar, Hellmut Wilhelm, who had done much to acquaint the world with the I Ching. In an effort to keep their intellectual lights burning during those dark days, they asked Wilhelm to talk to them about the I Ching. Here are a few lines from Wilhelm's comment on ancient Chinese thought about change.

"Reflection on the simple fundamental facts of our experience brings immediate recognition of constant change . . . it is in constant change and growth alone that life can be grasped at all. If it is interrupted, the result is not death, which is really only an aspect of life, but life's reversal, its perversion The opposite of change in Chinese thought is growth of what ought to decrease, the downfall of what ought to rule Change is natural movement, development that can only reverse itself by going against nature The concept of change is not an external, normative principle that imprints itself on phenomena; it is an inner tendency according to which development takes place naturally and spontaneously To stand in the stream of this development is a datum of nature; to recognize it and follow it is responsibility and free choice Safety is the clear knowledge of the right stand to be taken, security in the assurance that events are rolling in the right direction In this point of view, which accords the responsible person an influence on the course of things, change ceases to be an insidious, intangible snare and becomes an organic order corresponding to man's nature. No small role is thus assigned to man."

This may suggest our place as Friends today, to see ourselves as responsible people at the center of an organic process of change I have shared my feeling about Grundtvig and the Danish Folk High School because, as I see it, he was at home at the center of an organic process of change and believed that "no small role is thus assigned to man." And I have suggested two criteria to guide the next phase of change in Friends Schools: *it will be voluntary, and it will aim to raise the spirit.*

Silent Signals

Dawn and dusk, just being what they are,
Send very important signals from afar:

Dawn's slowly growing light and strength convey
A hope that stirs the soul in a wondrous way,
And unheard voices clearly say that God is there—
Inviting us to love him in a morning prayer.

At dusk, when trees form silhouettes against a
fading sky

And shadows deepen tenderly close by,
The restful silence breathes a plaintive cry
for weary men

To come to him in loving prayer once again.

—BETTY C. WALLACE

Thoughts on Meditation

by Francenia Towle

SINCE a Friend asked "What is the difference between prayer and meditation?" I have been sorting my thoughts on this question, and my feeling is that prayer is one particular form of meditation.

Meditation involves a change in consciousness, a going down to deeper levels of the mind for spiritual strength and guidance. This deepening or centering may be achieved through various techniques, of which prayer is one.

Some people use the technique of concentrating the mind on a candle or on a picture, perhaps a picture of Jesus, or on a leaf or a mountain or a star. Some may recite to themselves liturgy or Bible verses or favorite poetry, or they may listen to music. Others might follow Jesus in their imagination on a journey in his life or on the way to the cross.

Some people practice methods that have come to us from the east. In yoga, exercises and body positions are used to bring about a state of meditation. In Transcendental Meditation a Sanskrit mantra, a cherished phrase given personally to each individual, is repeated silently under the breath. In Subud, the worshiper moves or speaks spontaneously according to the inner promptings of his psyche, while in Tai Chi he follows with deep concentration a precise discipline of dance motions. All these, besides chanting and other forms of worship, can be paths to meditation.

Prayer, perhaps the most frequently used form of meditation in our culture, is associated with talking with God, in praise, thanksgiving, petition for oneself, or intercession for others. Prayer starts with this talking, spoken or silent, and it might remain on the surface level, but hopefully the words, or their sincere intent, take the person to a deeper level of consciousness where one may be in deep meditation. Here the words cease, and one may experience a sense of being at peace, of being in God's presence—perhaps intimations of unity with God.

What most of the techniques seem to have in common is a quieting of the body and the mind, which gradually brings about a slowing of the breath and the heartbeat. These appear to be the usual accompaniments to deep states of meditation. Scientific measurements actually show how deep one's meditation is—that is, whether the usual beta brain waves have been replaced by alpha or the deeper theta waves, thus affirming what spiritual people have known through the centuries, that meditation is real. Scientists, of course, can only measure what has happened in the person; they cannot produce the desire to meditate.

The way in which we interpret the depth experience, as being of God, or Jesus, or Buddha, for instance, is a matter of our cultural heritage. If a doubter asks me, "How do you know you are in God's presence?" I would say that this ineffable experience, this highest good in human

life, is what we have named God. A person could use another name if he prefers.

Where do Friends fit into this picture? What is Quaker meditation? What do Friends do in the silence at meeting for worship? To me, the Quaker silence is a form of meditation that involves a kind of waiting upon the Lord. It is as if we had allowed the path between us and God to become blocked with underbrush, and we are waiting for it to be cleared and open. It may take a few minutes, or a half hour, but gradually our consciousness drifts from the surface and deepens to the point that suddenly the path is clear and we feel ourselves to be in a different place, which we may describe as being in God's presence. When this happens, the meeting is a deeply healing experience, and our outlook on life is transformed.

Friends do not teach any technique of meditation, or of waiting upon the Lord, and worshipers are left to find their own way to the clear path to God. Individual Friends may use prayer or Bible verses or other techniques, but no one way is prescribed or even recommended. Some Friends, impatient with this fact, feel that Quakers should have guidance in how to meditate. Guiding, however, leads to saying or implying, "This is the right way," and Friends have felt that there is no one right way and that the person must be left to find the way that works for him. The winds of the spirit are so elusive that any limitation might dissipate them. A Friend needs to be free to let his spirit find its own way to God.

I have learned from Ira Progoff's Dialog House groups a way that is satisfying to me, a technique called Twilight Imaging, which involves sitting quietly and being open and receptive to whatever imagery comes to the mind. The images, whether mental pictures or sounds or words or inner sensings, will flow across the mind that is sufficiently relaxed and quiet and far enough away from surface thoughts. After a time, the images may serve to take one beneath images to the place of deep meditation.

At home, I find writing a great help in meditation, as writing one image encourages another one to come and facilitates the flow of my psyche. In meeting for worship, the presence of the other people is of very real assistance; I sense the depth of their meditation and am drawn deeper myself because of it. The experience of centering is contagious and can be transmitted from one to another through the atmosphere of the room, giving the worship increased inspiration and power.

These are my thoughts on how we meditate, but I have not spoken of why. I believe the why of meditation lies in a yearning for God's love, which we have received and want to receive again and again. It is our response to God's love. It is our longing for the joy we have tasted. We sense that God is always present but that we are often far away and out of focus. We need a method of meditation in order to reach the quiet place where we, too, are present with our whole being. Our busy, distracting world seems to require this; while in other times the quiet might come naturally and unsought, today most of us need deliberately to seek it. "Stand still and know that I am God."

Francenia Towle is a member of Scarsdale (NY) Meeting and the mother of grown children.



From the British Virgin Islands: Letter from the Past—265

THE LETTERS in this series have called attention from time to time to new postage stamps with some Quaker connection, but that connection was usually secondary. Now in March, 1973 a whole series was issued by one government for which the Quaker connection was primary. That was the British Virgin Islands. Two natives are represented, but William Penn is thrown in for good measure and even George Fox, at least on the "first day" cancellation, though neither Fox nor Penn have any connection with the islands.

Of the two natives, both were born on the tiny island of Little Jost Van Dyke. Dr. William Thornton as architect designed not only the capitol in Washington but also Library Hall of Philadelphia. The latter was recently torn down but rebuilt in the same design on the same location for the American Philosophical Society. The other Quaker islander is Dr. John Coakley Lettson who founded the Medical Society of London. The stamps supply their portraits and their dates and depict a building associated with them in Philadelphia, Washington or London. Their careers are interesting and they were alluded to some years ago by Charles F. Jenkins in his excellent monograph on *Tortola*, lately reprinted.—Now AND THEN

Patriotism in the Atomic Age

THE NATION STATE has for centuries been the most important political unit. Historically, it has protected its citizens from dangerous "foreigners" by being militarily strong, valiant in spirit and essentially independent of other states.

Part of tradition has been that every nation had enemies, that the national government provided its citizens with protection and with some degree of law and order, so that they could, most of the time, live in accord with a safe and familiar routine. In return for this protection, the nation state expected, and usually got, loyalty and patriotism.

Our changing world has created serious problems for the nation state. It should still fulfill its primary responsibility, namely to protect its citizens, but there is really little defense possible in an atomic war fought with intercontinental missiles. No national state *alone* can now really protect its citizens.

The nation state is still needed, but its basic function now is to cooperate with other nation states to protect its citi-

zens by *preventing* war, not engaging in it. But to fulfill this primary responsibility, the nation state must give up its most cherished tradition—complete independence, complete sovereignty. The nation state must be part of a mutual protection organization to work out ways to settle disputes *with* reasonable justice and *without* war.

The true patriot certainly wants his nation to have a long and prosperous future, which can be assured only if atomic war is prevented. He must demand that his government, to protect itself and its citizens, join with other nations to create an international organization with enough authority and power to settle disputes and maintain peace. This is true patriotism in the atomic age—"protective patriotism."

STEWART S. KURTZ, JR.

"If you do away with the yoke, the clenched fist, the wicked word, if you give your bread to the hungry, and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon."—Isaiah



(Photographs by Ted Hetzel)

Left to right: Russell Means, AIM; Oglala Sioux Chief Thomas Bad Coh; Ramon Roubideaux, Counsel, at the House hearings on Indian problems.

Beyond Wounded Knee

by Phil Buskirk

THE SOCIETY OF FRIENDS is looked to with greater expectation by many American Indians than is any other group. The expectations extend to those who are doing Friends work whether they are members or not. There is an affinity between traditional Indian ways of decision-making and Quaker ways; and there is a history of mutual respect between people who accept differences while finding common ground.

These expectations have been tested repeatedly since William Penn arrived on the continent but perhaps never more severely than now. The occupation and siege of Wounded Knee, South Dakota, speak to Friends not as unexpected and mysterious events but as a call that has been voiced before and that will be repeated in search of a just and adequate response.

As this is written, the outcome of events at Wounded Knee is not known. The issues have been obscured in various ways; but representatives of Friends groups who have become involved most closely agree that national and local Indian objectives are combined. The national perspective relates to the twenty-point position paper carried to Washington last fall by participants in the Trail of Broken Treaties. Locally, there is strong dissatisfaction with the practices of the Bureau of Indian Affairs, including belief that the BIA unduly interferes in the election and operations of the Oglala Sioux Tribal Council.

Phil Buskirk, National Representative, American Indian Program, American Friends Service Committee, is a member of College Park Meeting, San Jose, CA. He currently lives in Philadelphia.

It is, in short, an example of the conditions decried by the Trail of Broken Treaties.

U.S. government officials have tried to confine the issues to law and order as relating to occupation of the village of Wounded Knee. The tribal council chairman has defined the conflict in terms of outsiders attempting to oust him and some of the council members. Recognition of sovereignty under treaty provisions with the United States has been a continuing issue. Appeals have even been made to international bodies for help.

The first direct request made to the American Friends Service Committee by people from Wounded Knee was to ask the International Committee of the Red Cross in Geneva to bring in medical services and supplies because the local Red Cross chapter refused assistance. Although the request was passed along, no action was found necessary, partly because the AFSC North Central Regional Office was able to get a physician from Denver to drive to the scene on short notice. Procedures were worked out for health services and delivery of medicines.

Other AFSC activities have been devoted to supporting efforts by Native Americans to facilitate agreements among the Indian groups involved and to encourage government agencies to negotiate the basic issues and refrain from using force. Those closest to the scene foresee a long-term need for the relief of suffering and repair of damage.

The crisis at Wounded Knee, however, cannot be seen as an isolated incident. So long as the American people and their elected representatives refuse to open wide-ranging and decisive negotiations with representative Native Americans on treaties and their implementation, on Indian land and its management, on control over natural resources, on new structural relationships with Federal and State governments, on restoration of development resources—the list of grievances goes on and on—there will be other attempts by Indians to dramatize the need for change. Precedents for protest action exist in all history but they have sped up in recent years as the gap between promises and reality becomes both wider and more intolerable.

The number of articulate and educated Native Americans committed to changing their situations is on the increase. Individuals are making their mark in law, medicine, literature, the arts, and science. At the same time they are highly conscious of the needs of Indian people; the rights which have been ignored or violated; and the unique spiritual and human values that live in Indian tradition. By and large these younger people find their inspiration among the older traditionalist Native Americans. This is just as true of spokesmen who live in cities and towns as of those who live on reservations. They are also aware of the struggles of indigenous people throughout the world.

Because such a big part of this struggle is to avoid being overwhelmed by the surrounding culture, education has always been important to Native Americans. The earliest agreements with colonial powers and with the United States include provisions for education. Yet for

Ministry of Nonviolence

Why did no massacre occur at Wounded Knee this time? A repeat of the 1890 tragedy seemed imminent several times as members of the American Indian Movement confronted both the U.S. government and other Indians. But a group of clergy and lay people, including several Friends, was also at Wounded Knee. They came to facilitate negotiations and, if necessary, place their bodies between the warring sides. This "mediating ministry" team, organized by the National Council of Churches, had observers at AIM and government checkpoints whenever possible during the tense first ten days. According to people in the Justice Department, their neutral nonviolent presence "probably prevented some very hostile federal agents from provoking an attack."

most of the 400 years since Europeans came, Indian cultural education has had to be carried on outside of and in spite of the public, parochial and BIA schools. This is one reason the drop-out rate for Indian children has often been as high as 90 percent.

The last few years have seen development of the Indian Education Association on a national basis. The American Indian Historical Society has long tried to correct the accounts of Indian history in textbooks. Now the Coalition of Indian Controlled School Boards is actively helping a number of organizations that have policy-making power over public and private schools as well as advising groups of parents how to exercise more influence on the schools their children attend.

Public schools that enroll Indian students receive Federal funds channeled through the states. More and more parents are realizing that these are supposed to be supplemental moneys for the education of Indian children only. They are beginning to hold schools and state education departments accountable. Resistance of their efforts and widespread misapplication of the funds add to Indian feelings of frustration and the urge for action. In Hammon, Oklahoma, for example, some Cheyenne parents and children have established their own freedom school because of conditions and attitudes in the public school.

The clash with other forces in the United States is more than just cultural and political. Powerful economic organizations want to seize or exploit land occupied or claimed by Indians for the water, timber, oil and minerals as well as space for speculative development. For Native Americans land is life: as the mother to all living creatures, as the basis for preserving their freedom to be themselves, as home.

The Bureau of Indian Affairs is a part of the Department of Interior, and acts as trustee for Indian land and resources. The Department of Interior has other functions that often oppose the best interests of Indian groups. His-

tory indicates that interests other than Indians have influenced the discharge of this trusteeship so that there has been a vast diminution of land and the leasing away of rights for ridiculously low returns to the Native American owners. Sometimes these deals have been facilitated by manipulation of tribal governments by BIA officials without the knowledge of the tribe as a whole.

The significant continuing increase in Indian population adds to the critical importance of land. At the same time, the increasing scarcity of natural resources makes big business want to move in. Finding no protection from their official protector, some of the most aware and action-oriented American Indians have moved on their own in direct and dramatic ways. Alcatraz was the first well-publicized example of an attempt to retake land. There have been many others. Some actions have brought results: the Deganawidah-Quetzalcoatl University in California and 16 acres for a cultural center in Seattle.

One of the most sustained efforts has been the series of fish-ins in western Washington. These consist of exercising treaty rights granted to Indians specifying where, when and in what manner they could catch fish. Opposed, sometimes violently, by State officials and fishermen, the Indians have persisted—in court as well as on the rivers and lakes.

At the same time, opposing interests have been taking action, too. In the Southwest a huge scheme for constructing power plants has been launched. It involves strip-mining Black Mesa—a mountain sacred to both the Hopi and Navaho nations—and the withdrawal of huge quantities of underground water. In addition, the first of four planned plants pollutes the air far more than would be tolerated in Los Angeles or Phoenix where the power is sent. Developers have leased parcels of land belonging to Indians in Arizona and New Mexico for retirement and resort communities—to the detriment of Indian settlements.

Recently, however, the Tribal Council of the Northern Cheyenne in Montana repudiated a lease with one of the

Indians in Fort McDowell, AZ, live like this.



FT. McDOWELL, ARIZONA

big coal companies for a stripmining operation. It remains to be seen whether the BIA will try to counter the repudiation. Other coal deposits in Wyoming, Montana and the Dakotas, partly lying under Indian reservations, are being sought for stripmining. The demand for timber has grown tremendously the last few months.

Last fall a number of groups of Native Americans supported by the American Indian Movement worked out a plan to draw up a statement of the most vital issues and carry them by caravan to Washington, DC, where they would be aired just before the Presidential election. The caravans followed different routes, picking up participants as they moved. Stops were made at places where particularly flagrant treaty violations had taken place. The intent was to place their twenty-point position paper in the hands of the highest possible officials and seek to set up a process whereby these vital matters could be settled.

Through what seems to have been a misjudgment of the seriousness of purpose of participants in the Trail of Broken Treaties and mishandling of discussions about living accommodations, the Trail ended up with Native Americans barricaded in the BIA building. Instead of negotiating issues, the Indian representatives had to negotiate terms for leaving the building and returning home. By the time these negotiations were completed, considerable damage had been done in the building, and many papers had been taken from the files. All the publicity seemed to focus on what resulted rather than what caused the caravan. During the final negotiations the government agreed that a task force would be appointed to review the twenty-point position paper and to discuss steps toward resolving the issues. Not too long after the election, the Administration announced that its policies and programs were already meeting the points made by the Trail of Broken Treaties so there was no need for a task force. Furthermore, the Administration promised strong prosecution of all participants in the Trail of Broken Treaties who were found to have destroyed or taken property.

Could the people turn back now and submit passively to a fate decided by others?

Wounded Knee as a place to make a stand was highly symbolic because of the massacre there of Indian families by American soldiers less than a hundred years ago. More recently, many white people who have killed American Indians have received light treatment by law enforcement officers.

So the people who took over Wounded Knee are speaking a strong message to us: that this is a time of life or death for American Indians; and that there are those who prefer quick death to creeping oblivion.

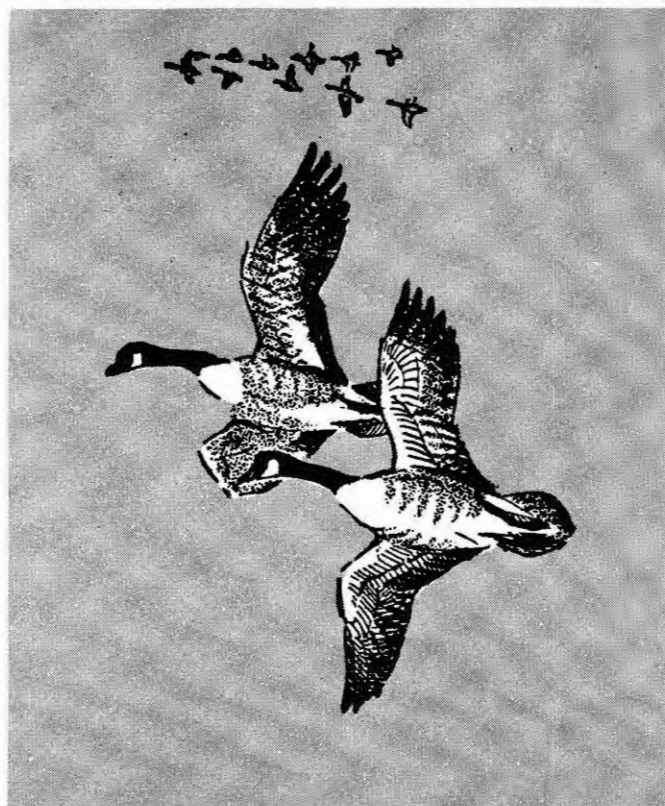
If Wounded Knee ends in a stalemate, we will hear the message again. If there are hearings and investigations, the Native Americans will also speak.

They know we have in our hands the instruments to deal death, yet they continue to hope that we might also have in our hearts the will to seek justice and peace with them.

The waters of spring showers
Had washed the refuse from the grimy city street,
Yet not all; a film of oil coated an asphalt hollow.
The sun winked through the clouds
Reflecting glory in the fresh washed air.
A child who lived in filth and squalor,
Yet innocent, and blossoming like
A flower in the muck,
Ran out, and seeing sun and oil and water
All three reflected in the pool,
Cried rapturously,

"O mother, come see a rainbow gone to smash!"

BLISS FORBUSH



Now at the year's unfolding, waking at night
Just before dawn and feeling the soft hush
Over the world, I ask, wondering,
Will it be this morning I shall hear them?
Then slumber again, only to be summoned
In the first light by that strange distant cry
Unique among all sounds. The Earth's voice,
Wayward yet docile, speaks within that choir;
Obedience to a dark primeval call
Has sent the wild geese on their faithful flight.
Their perfect form burns black against the sky
Now turning primrose pale. I tell my heart,
Be constant, as these winging brothers are.

WINIFRED RAWLINS

Reviews of Books

The Conscientious Objector, By YITKA R. KOZAK, Exposition Press, Inc. 80 pages. \$3.50

WE BADLY NEED a good novel about Vietnam-era draft resistance. Equally, we need a good, realistic, and sympathetic account of the dilemma of exiles who fled the draft. Unfortunately, *The Conscientious Objector* is not that novel. Indeed, it strikes me as a very bad novel, whatever its relevance to the amnesty issue. (The publisher calls it, misleadingly, "a stirring, timely story of draft evasion and the amnesty issue.")

There is a great story in Vietnam war resistance, but this is not it. Ms. Kozak is clearly unfamiliar with her subject, both legal and human, and this vitiates the book. It is unfortunate that the publisher has chosen to advertise *The Conscientious Objector* as an important book relevant to amnesty, for a reading of it may do the cause of amnesty more harm than good. It is, in any case, neither a good novel nor a useful dramatization of conscientious objection.

BOB SEELEY

Psychics—a book of in-depth interviews. By the Editors of Psychics Magazine. Harper and Row. 148 pages. \$4.95

PARAPSYCHOLOGY, the catchall name by which the study of extrasensory perception, telepathy, precognition, etc. is categorized, has now been accepted as a participating discipline by the American Association for the Advancement of Science.

This book is devoted to seven different interviews with leading professional psychics or sensitives. There is also an interview with Bishop Pike on this subject.

Anyone who has not kept up with the new developments in this interesting field will find this small book valuable as it presents biographies of professional sensitives, some of their significant achievements and a little of their failures.

JOSEPH W. MYERS

Personal and Controversial. An autobiography by PAUL BLANSHARD. Beacon Press. 308 pages. \$7.95 (\$2.95 paper) PAUL BLANSHARD, in the first two-thirds of this biography, reveals himself as a very attractive person indeed. He is a protean character: Congrega-

tionalist pastor, labor agitator, civic reformer, public official, good husband and father. The names of the famous and merely celebrated, from Bertrand Russell to Jimmy Walker, with whom he has been closely associated, would easily fill the space allotted to this review. He presents particularly vivid accounts of Norman Thomas and Fiorello La Guardia. The writing is competent, but a bit hurried and bleak in spots.

It is in the final third of his work, devoted almost exclusively to his campaign of muckraking (his term) against the Roman Catholic church, that Paul Blanshard shows a serious weakness. True, there are quite possibly Catholics who would admit that Mr. Blanshard, in his attacks upon certain points of dogma, has performed a service, if only by obliging them to become better acquainted with their own faith in order to answer his strictures. In his last chapter, however, Paul Blanshard attacks the concept of revealed religion itself and in so doing descends (or rises) to the level of hysteria and scholarship that one finds in the worst of Mark Twain. One reads his speculative reconstruction of the career of Jesus and thinks of Robert Graves's *King Jesus*, that pattern for nonbelieving scholars.

EDWIN W. OWRID

The Chilean Road to Socialism. EDITED AND WITH INTRODUCTION BY DALE L. JOHNSON. Anchor Press. 546 pages. \$2.95

CHILE is the first nation in the world to have elected a practicing Marxist president and to be advancing slowly but steadily towards socialism without war or marked violence.

Dale Johnson, a professor of sociology at Rutgers University, has edited 63 papers arranged under 30 topical headings, which describe in depth the first two years of this notable achievement. Most of the papers are subdivided to facilitate selective reading and are preceded by short introductions. Social and economic forces are examined from various viewpoints by noted writers, both Chilean and American. The result is a scholarly source book combined with a brilliant political-historical analysis.

It is possible that Chile's unique road to socialism may set a new precedent

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for social change, with minimum bloodshed and maximum democracy. Thus it merits our present attention.

RICHARD POST
Learn to Grow Old. By Paul Tournier, Harper & Row. 240 pages. \$4.95
AMONG the growing literature on aging this book might be of interest to Friends because the author explicitly addresses himself to "you who are privileged"—privileged to have had more education, more opportunities in life, to have developed more resources and have experienced more caring than the average person.

This reviewer has the uneasy feeling,

however, that Paul Tournier, a Swiss psychologist and medical doctor, could have used only 50 pages were it not for the 187 quotations of books he read and famous men he talked to on the subject. Between quotations his text is mostly chatty and autobiographical.

The author's salient recommendations are: slow down well before retirement age and prepare for alternatives to the business of life in our competitive society; plan a second career by developing minor skills into truly useful ones; keep involved with the affairs of the world and with your friends; develop your inner resources, intellectually

and spiritually; step down from the position of giving orders in your relationships and let younger ones take over; give advice when asked, using your life's experiences; retain your Christian faith or equivalent thereof; think and talk about death as a natural part of life that will not end with physical death.

The author reveals himself in this book as a warm, serene, concerned person who has lived a sheltered life. He has little but generalities to say to those who learned to be young in a troubled world that did not bestow unto them the rich options that Paul Tournier's experience has provided.

RUTH DROSS

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Pamphlets

by M. C. Morris

Meeting House and Farm House. By HOWARD H. BRINTON. Pendle Hill Pamphlet 185. Pendle Hill Publications, Wallingford, Pennsylvania 19086. 34 pages. 70¢

HOWARD BRINTON has here assembled an impressive number of quotations from late 17th and early 18th century minutes of Friends meetings in Chester County, Pennsylvania. Around these he has built a thesis about city (meeting-house) Friends and country (farmhouse) Friends. If the selections from these early minutes are interesting in themselves and often characterized by an unconscious quaint humor, the nine-line "Conclusion" comes as something of a surprise. One is hardly prepared for the suddenness with which it brings the pamphlet to a close.

This pamphlet is in two parts. Part I lists the Queries (as of 1775) and discusses the moral principles by which the newcomers to William Penn's colony sought to govern their lives and conduct. Almost apologetically, Howard Brinton draws upon his own family genealogy for illustrative material. He need have had no hesitation, for, as he himself states, his own ancestors are the ones he knows most about.

Part II seeks to examine—at least on the basis of the material supplied by the passages selected from the early meeting minutes—the extent to which the farmhouse Friends in Penn's colony lived up to the principles enunciated in Part I. Whether the thesis summed up in Howard Brinton's brief conclusion is adequately supported by the evidence he offers in this pamphlet is something the reader must decide for himself.

An 1849 Edward Hicks painting of the farm and stock of the David Leedom family in Newtown, Pennsylvania, decorates the cover.

Friends and Other Faiths. By OTTO B. VAN DER SPENKEL. Australia Yearly Meeting, Friends House, 631 Orrong Rd., Toorak, Melbourne, Victoria 3142. 32 pages. 90 cents Australian.

LIKE MANY ANOTHER such periodic disquisition, this exceedingly well-documented (ninth) James Backhouse Lecture (delivered in Canberra, January 7, 1973) is concerned with examining the function, the particular calling, the potential role of international Quakerism in the world.

Readers will benefit from the author's oriental studies and long experience in

Asian affairs, as well as his training in economics, journalism, adult education, and oriental history and civilization. Even his nonreligious upbringing and introduction to Quakerism only after he went to China (where, incidentally, he experienced the revolution) help qualify him for writing on this subject.

Otto van der Sprenkel takes spiritual experience and the Inner Light as his point of departure rather than evangelical Christocentrism. "For while the evangelical position relates those who accept it, formally and in a rather defined way, to the theological stance of most of the churches of the Christian communion, the experiential position favours a much more flexible relationship to other Christian bodies, and, in addition, throws out bridges to the non-Christian religions." He considers those bridges as he leads the reader via "Quaker humanism" to the teachings of Confucius and Mencius.

These and many other considerations preface the author's final discussion of the task confronting Friends and other faiths, how they should approach it, and who some of their allies along the way may turn out to be.

Meditations on the Advices and Queries of the New York Yearly Meeting of the Religious Society of Friends. By EDMUND P. HILLPERN. N.Y.Y.M. Office, 15 Rutherford Place, New York 10003. 30 pages. 25¢ donation suggested.

"A GROUP OF FRIENDS" published this booklet and presented it to New York Yearly Meeting on the occasion of the author's 80th birthday. In a foreword, he compares meditation to Catholic "exercitium" and Oriental "yoga," stressing its difficulty and the necessity of practicing it daily.

Until the reader has done this, meditation *per se* will probably not be found of great help. Edmund Hillpern's *Meditations* may help us answer the Queries and Advices and in turn, help us meditate, if and when the reader runs across something in these few pages that strikes fire.

Each Advice or Query is divided into several parts, each followed briefly by the results of a Meditation. The style, for the most part, is simple enough; only occasionally does a bit of psychological jargon obtrude, revealing the clinician.

If the booklet inspires the reader to take the time and make the effort to do what the author has done with both Advices and Queries, the latter's effort will have been well worth while.

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Cinema

by Robert Steele

PAUL NEWMAN'S DECISION to buy Paul Zindell's play, *The Effect of Gamma Rays on Man-in-the-Moon Marigolds*, as a starring vehicle for his wife, Joanne Woodward, was a fortuitous commitment. Two days after he signed the contract, giving him the movie rights to the play, it won the 1971 Pulitzer Prize for drama. For years Joanne Woodward has been one of the most accomplished actresses in pictures. The role in *Gamma Rays* gave her the opportunity to bring a memorable character to the screen.

Some have said that the film is de-

pressing and even morose and ugly. It has humor and is gripping, but the slice of life it presents is painful, and we would like to get away from it. It is painful, even agonizing, because it has the aroma of truth. On every block, there are mothers who are slob. They ought not to be mothers because they are childish, indolent, self-centered, and use their children to give substance to empty lives. This kind of mother is created by Joanne Woodward's playing Beatrice Hunsdorfer.

Beatrice's husband is dead and she is still angry with him; of all places there are to die, he died in a Holiday Inn. Her years in high school are the most memorable of her life. She was alive then. Some persons said she was crazy, but that was because they didn't

appreciate her sense of humor. She was a cheerleader and prides herself on the good cheesecake she could make. Her most poignant observation about herself is that she has half a life. We see her as half a person.

A part of the pain and ugliness is our seeing what she is doing to her daughters. Ruth, played by Roberta Wallach, the daughter of Anne Jackson and Eli Wallach, is learning to be a cheerleader. She combs her hair so much her mother tells her she is likely to electrocute herself. Matilda, played by Nell Potts, which is a pet name the Newmans gave their daughter, has a self-contained quality that lets her rise above her mother's abuse. School is her salvation. She wins in a science-class competition for her experiment in exposing marigolds to gamma rays which results in a mutation's making them even more beautiful. One knows that both girls are doomed to months if not years of costly psychoanalyses. They will need professional help to recover from the domination of a frowzy, crude, and embarrassing mother.

Newman, producer and director, succeeds in getting well rounded characterizations from his actors. The small cast is from the theater. Judith Lowry, playing Nannie Annie, a boarder with the family, never says a word, yet dominates the screen. Paul Newman extolled this eighty-three-year-old actress who was in the original stage cast. He was astonished at her stamina. He may be responsible for having "discovered" her for the movies. Also he has "discovered" or made a new Maurice Jarre. Rather than his usual showy music, he has written a quiet and affecting score for *Gamma Rays*.

The Newmans are atypical movie stars. Neither is awed by fame. Joanne Woodward said, "I'm planning to give up acting for a while. I've enrolled in Sarah Lawrence to study philosophy." Paul Newman is disinclined to talk about his past roles which made him a sex symbol. Their home in Connecticut and family life mean a great deal to them. When they are not in front of a camera, they are not performers. They seem most alive when they talk about civil rights, organic gardening, the need for peace, and the corruption in our government. When they make a film together over which they have control, as was also the case in *Rachel, Rachel*, the first film Newman directed starring his wife, the result is a humane document.



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Letters to the Editor

The Artistically-arrested Quaker

I MEANT my closing statement (in the review of *The Power of Silence* FJ 1/1 and described as an "extra kick" in Letters to the Editor FJ 2/15) to be an indictment. ("This film is especially sad because it is one more example of Friends trying to get into film and the arts which is a bust.")

The history of Quakers and arts is on my side. A few minds have been creeping open, but the cracks are too tremulous for doors to have opened. (This is not so to such an extent among persons of other faiths.) I can't figure out why in this century a Quaker background and way of life seem to block artistic expression. The exception has been in literature. From the beginning of Quakerism, all kinds of writing and publishing have been a part of Quaker life. But in recent times, one would expect that a few artistically sensitive Quakers would have perceived that art may achieve goals that literature may not. Gandhi said, "A hungry man perceives God as a loaf of bread." Today most Quakers do not lack bread, so one wishes they might also embrace the thought: "A soul-hungry man may perceive God in an art object."

It could be that a misunderstanding of the relationship of morality and art is what can be depended upon to nullify just about everything Quakers try to do in art. This makes art propaganda and preachment. Quakers may not think deeply enough about the subject to perceive that their esthetic is similar to that which was the foundation of the Third Reich in the thirties. (If this object furthers the cause of the Nazi Party, it is good art. A similar esthetic permeates the thinking in the government of the Soviet Union today.)

Quakers got technicians rather than an artist to make the film that I reviewed. The film was defended because Quakers don't have Madison Avenue and the public communications behind them. The film in question is Madison Avenue and it communicates information. There is nothing objectionable about it except that it is all carcass and no soul.

What is sad about the artistically arrested Quaker is that he has little inkling of what has gone on and is going on in art that expresses his values and spirit. Most Quakers have no

awareness of who their friends in art are. And these friends are given no support and little appreciation or even recognition.

The question needs investigation: Why have Quakers made so little contribution to the arts? Why are they esthetic invalids? Is a Quaker child's development impaired by his home and meeting? Is there something in the Quaker adult that gets stymied with good works to such an extent that celebration and thrill of meeting beauty and artistic truth are bypassed? Consider the size of the Quaker community: have we nurtured our share of originators in the arts?

ROBERT STEELE
Boston

Production and Consumption

HOWARD KERSHNER (FJ 3/1) asserted that profit makers help all of us as they use power machines to produce everything from harvesters to pens. It seems to me that Friend Kershner has not identified the problem. Of course, accumulation of capital and use of power machinery in production are valuable. The problem is overconcentration of ownership. It is ownership that provides the source of spending for new production facilities and jobs and spending for consumption. When power machines are doing the earning for a few owners, comparatively, those owners cannot eat or wear or otherwise consume as much as can be produced and even though money is loaned to workers to buy, production easily outruns buying power. So more is saved than can be profitably invested in the U.S., and much capital is sent overseas for investment, depriving U.S. workers of jobs.

Widespread ownership is needed to keep production and consumption in balance, with enough for all. Some have advocated giving each worker shares in the stock market via his paycheck. But the stock market is at the mercy of speculators, and workers cannot afford to speculate. In the Scandinavian countries the workers have acquired ownership shares in production facilities through co-ops. The only co-ops that have been widely successful in the U.S. are credit unions.

Power machines are really a social heritage. Management is very important in creating wealth, but some way needs to be found to provide widespread

ownership of power machines without government control and dictatorship. Now, corporations hire inventors, but most key inventions basic to our economy have benefited the wealthy more than the inventor or the public.

LAVERNE MORRIS
Fallbrook, CA

No Corner on the Golden Rule

JIM LAWRENCE (FJ 2/15) hit the nail on the head with his analysis of the Jesus movement. We have known quite a few members and they have one thing in common. They are on cloud nine, doing a lot of talking and praying—and saving—but as one of my neighbors put it: "They care a lot about my spiritual well-being but where were they when I was so sick? . . . calling me and urging me to come to their prayer meetings . . ."

And there was the leader of one of the area groups that wouldn't let her daughter invite a black friend, and member of her gang, to a Saturday night party. However, the black girl

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could be, and was, invited to Sunday supper—a prayerful family time. And the mother told me not long afterwards that she was worried about us Quakers. Were we really saved?

I don't know what being saved really is; nor do I know what being a Christian is. According to the dictionary, "Christian" means: "A person professing belief in Jesus as the Christ, or in the religion based on the teachings of Jesus." and (colloq.) "a decent, re-

spectable person." That definition intrigues and bothers me. But perhaps it's more honest than we'd like to admit. Churches and meetings are filled with people who profess belief, but how many of us would get up and follow Jesus Christ if he came into our midst today? I'm sure I wouldn't and I'm not even sure I should. I admire him for consistently practicing what he preached (not for his birth or for his resurrection) and for really caring

about his fellow man.

And the assumption that a decent, respectable person is ipso facto a follower of Christ bothers me. We've all heard the reaction: "That was the Christian thing to do." Sure, but it was also the Jewish and Hindu thing to do. The Christians have no corner on the Golden Rule.

Maybe someday we can all belong to a society of friends (not Friends). We need our various forms of worship because we do have different needs and different ways of expressing ourselves, but it would really be great to have a Brotherhood of Man.

Meanwhile I hope the Journal continues to challenge our thinking and to prick our consciences.

HELEN HAMMARSTROM
Coopersburg, PA

A Never-Ending Resource

THE SAGE ADVICE offered by Thomas F. Johnson (FJ 3/1) in his article, "Helping with Human Problems," should be of great value to members of Ministry and Counsel, Overseers, and all Friends and friends to whom people in distress turn for help. I wish that I had had the benefit of this kind of guidance long ago.

I was touched by the warm and loving tribute to Betty Furnas Jones in the same issue. However, I take exception to the title "A Lovely Flame Was Extinguished," and the sentence in the concluding paragraph, "Now that that lovely flame is extinguished, will God find it in his heart to send us another?" In my view as a Friend, the glow and vitality of the human spirit continues and even grows long after the physical body has ceased to exist. I would prefer the title to read "A Lovely Flame Burns Brightly," with the above quoted sentence replaced with one suggesting that the glow of Betty Furnas Jones' spirit will continue to warm the hearts of her friends and family and will pass down into succeeding generations in many ways. God seems to have a knack for supplying us with a succession of very special people. That resource never runs out.

AGNES HOLE
Madison, WI

Thanks

IT WAS a special joy to see the beautiful face of Betty Furnas Jones with the tribute, "A Lovely Flame Was Extinguished," by Terry Schuckman (FJ 4/1). Many knew Betty in her variety of wider Quaker interests and so have paid



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tribute to her. How good it is to have this loving remembrance which speaks for us who knew her as a neighbor, friend and fellow-member of Clear Creek Meeting. Our thanks to thee, "Terrydear."

VIRGIE S. MENDENHALL

Political Prisoners

SEVERAL MONTHS have gone by now since the signing of the cease-fire agreement. Yet in Saigon, the vast majority of the Thieu regime's political prisoners, numbering over 200,000 including many children, remain imprisoned . . . Observers in South Vietnam tell of prisoners being crammed into "tiger cages," of frequent beatings, torture, and outright killings, of widespread undernourishment, malnutrition, and refusal to treat diseases . . .

The cease-fire calls for discussion of the plight of these political and religious objectors to Thieu's policies. The success of the discussions appears to depend greatly upon world opinion and concern, *expressed in visible ways.*

Friends should write to Senators and Representatives and encourage others to do so. More information is available from the American Friends Service Committee.

TIM ATWATER
Wilmingon, OH

A Change of Values

AFTER READING Stewart Kurtz's article on "World Government Needed for Peace" (FJ 3/15), I could not help but turn back to a question in Kenneth Thompson's article: "And how is one to compare the reactions of the rest of the world to American actions in Korea undertaken within the United Nations framework to those in Vietnam pursued outside the United Nations, and what lessons can we learn?" One lesson to learn is that world organization is *not* the answer to the problem of war. The answer to the problem of war lives in the hearts and minds of men. Without a prior fundamental change in human values, world government could be a rather frightening all-pervading power imposing its will by force of arms. Surely this is not what Friends want.

The Truth that peace comes from the Spirit and not from organizational forms is well reflected in this caution contained in the Book of Discipline of the Friends Meeting of Washington (D.C.), of which I am a member: "Friends have a responsibility not only

to put their peace testimony to work but also to use it as a measure in their thinking about national and international political and economic problems. Some schemes of world organization, projected in the name of peace, are based on a purely materialistic or mechanistic view of human relations. Friends should study all proposals for the abolition of war in the light of their own peace testimony."

BILL SAMUEL
Washington, DC

My Faith

THE ARTICLES by Stefano Barragato and Lisa Bieberman (FJ 2/15), raising questions about the place of Jesus in Quakerism, apply more to General Conference Friends than to Friends affiliated with other bodies here and abroad. These other Friends, who greatly outnumber those affiliated with Friends General Conference, are more likely to be "Christ centered" in their beliefs.

I regard myself as a General Conference Friend, although my Yearly Meeting (New York) is affiliated with Friends United Meeting as well. Nevertheless, Jesus holds a very central and important place in my faith. A prevalent philosophy among General Conference Friends is that every Friend is free to develop and hold his own theological beliefs, as long as they can be accommodated within two basic Quaker principles: that there is "that of God in every man" and that we are guided by the inner light. This philosophy is very realistic because it limits our group belief to the deep experiences which most of the group shares in silent worship, while leaving the individual free to develop those further hypotheses upon which others may differ because they result from personal interpretation, investigation or leading. The group belief, based on the love, peace and tenderness toward others which is sensed in a gathered meeting, is all one needs to sustain a Christ-like life.

I believe that the healings ascribed to Jesus did occur, simply because similar spiritual healings have been duplicated in almost every generation since his crucifixion. They are recorded in the *Acts of the Apostles* and the history of the church. George Fox was a channel for 150 recorded healings. Such healings (highly documented by medical observation before, during and after the event) have occurred at Lourdes and other shrines and are occurring today through a number of spiritual healers, including Harry Edwards in Eng-

land, Agnes Sanford and Katherine Kuhlman in this country. There is a very active healing fellowship in London Yearly Meeting and another in New York Yearly Meeting.

I also believe in the resurrection of Jesus because an intense personal investigation of psychic phenomena has convinced me that we all survive bodily death.

Despite all this, I reject many of the following church dogmas because they

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are not in accordance with my understanding of natural law: the virgin birth, predestination, infant damnation, that Jesus is God's "only begotten son" and that to "accept him as Lord and Saviour" is all that is needed to be "saved."

Whether or not I am considered a "Christ-centered" Friend, I am most happy and privileged to be joined with other Friends in trying to live my belief in that of God in every person and the leading of the inner light. I feel equally happy and privileged to be permitted to entertain my own peculiar beliefs in other matters of theology.

LAWRENCE S. APSEY
New York

Are Friends Prejudiced?

THE ANSWER to the question "Are Friends prejudiced?" (FJ 2/1) is that some Friends definitely are, but not in the sense that Mr. Felix Feraru implies.

In considering international disputes some Friends automatically oppose whatever side our government is for.

Some Friends do not like Israel simply because the U.S. government helps Israel and is opposed to the Palestinians. The U.S. government helped South Vietnam, therefore kind words for North Vietnam. There is no need to multiply examples.

History, I think, shows that this kind of reflex thinking, without concern for facts or truth, can lead to serious errors. Our government does make a lot of mistakes. We should try to correct them, but on the basis of facts and truth.

All Friends are rightly concerned about what appear to be irreconcilable antagonisms, as between Palestinians and Zionists, or as between the religious and economic groups in Northern Ireland, or India and Pakistan in relation to Kashmir. Irreconcilable strife is bad for all concerned. One of the worst aspects of irreconcilability is that it discourages friends who might help if a reasonable solution seemed possible.

STEWART S. KURTZ, JR.
Merion Station, PA

Jesus' Teachings

LIKE ROBERT SCHUTZ (FJ 3/1), many Friends see no merit in what seems to them "baseless belief." Someone has said, "Friends tend to believe in the teachings of Jesus, but not necessarily in those about him."

Because some of the teachings about Jesus turn out to be a "stumbling block" for many, it seemed useful to make Jesus' teachings plain and available to everyone, including children and others of often limited vocabulary. So New Jersey Friends Council has put many of Jesus' parables and sayings into language that is simple, but not childish. *By Jesus, 48 Stories and Sayings of Jesus of Nazareth*, is available from Friends General Conference at 75¢ each, or from me at 2/\$1. We hope every Friends First-day school will try it then send us their comments. Also we need money to fill requests from prison chaplains for free copies.

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Friends Around the World

A Haven in Costa Rica

THE QUAKER COMMUNITY in Monteverde, Costa Rica, is seeking funds to hire a person to patrol the 1500 acres of virgin highland forest preserved by the group as a watershed. In the two decades of the community's existence, the forest has become a wildlife preserve, as birds and animals flee surrounding areas where the forests are being destroyed.

George Powell of the Monteverde group, in a letter to Harriet Durham of Wilmington, DE, mentioned the following species, now rare elsewhere, that remain plentiful in the protected forest: tapirs, ocelots, umbrellabirds, black guanans, quetzals and the golden toad.

The forest is in danger of being despoiled by hunters and poachers, and since the residents of the community—21 families—are occupied with making a living, they need outside help to protect the forest. The Organization for Tropical Studies, the International Committee for Bird Protection and the Explorers Club are interested in this project, which will be overseen by the Tropical Science Center, a Costa Rica-based organization.

The Final Vigil

Part 1

WHEN the vigilers for peace took their stand for the last time in front of the Old State House in Hartford, CT, it was the coldest day of the winter. "Let's have no more Vietnams!" read some of the signs. Several hundred leaflets were distributed, pointing out that 10,000 Americans are being left as advisors, that hope for democracy under Thieu is scant, and that the establishment of peace in Laos, Cambodia and Thailand is being delayed. A collection for Bach Mai Hospital was taken. The Hartford Monthly Meeting Bulletin concludes its report of this occasion: "News photographers came, and space was given in both Hartford papers mentioning the more than six years we had gathered weekly to witness to our distress about this cruel and destructive war. (If only they might have allowed space for the continuing need of public support for a just peace, rebuilding of the ravaged lands, reunification of our own country!) It is a time for new priorities . . . to make a better world that can settle problems without guns. We need,

at all levels, to learn to settle differences with loving nonviolence.

Part 2

"[The Flushing, NY, peace vigilers] have terminated their almost-7-year vigil. But in a very real sense, the vigil lives on . . . The vigilers are far from sure that their work is finished. . . . Together with hundreds of vigils across the land, punctuated by occasional massive gatherings, they have imperceptibly wrought a miraculous change in attitudes toward our fighting in that unhappy land. Where before they were met by icy stares if not vicious epithets, they found the hostility thawing through the years until at length there was more agreement than rejection. The patient, peaceable plea, repeated quietly and persistently week after week, had worn down the adamant resistance, and who can say that the realization of the iniquity of such wars will wane with the vigil's end? . . ."—CHARLES JACKSON, in Flushing Monthly Meeting Newsletter.

Part 3

THE END in January of the peace vigil organized by Albany (NY) Meeting Friends in March, 1967 was written up in detail in the Albany-Knickerbocker News and Union-Star. A cartoon appeared the Sunday following in the Albany Times-Union that depicted, in the words of Jack Daniels, master of the vigil, "Wendy Holt, Jack Daniels, Jack Hotchkiss and Peace Dove. (First three are Albany Friends: the fourth—a member of the Wider Quaker Fellowship!)"

International Seminar on Environment, Development, and Peace

AN INTERNATIONAL SEMINAR will be held at Vasterhaninge folkhogskola, an adult educational center just south of Stockholm, August 1-18, under the sponsorship of the Swedish U.N. Association and the Society of Friends in Sweden.

Participants from East and West, from developed and developing countries, will study the U.N. Conference reports and discuss their implementation. Information and application forms can be had from Vasterhaninge folkhogskola, 13701 Vasterhaninge, Sweden.

Ruins Here and There

YEARS AFTER the riots following the murder of Dr. Martin Luther King, Jr., the burned out stores . . . the charred tenements . . . the lots filled with rubble are still visible in many cities. One wonders whether these ruins will still be there long after Hanoi and Haiphong are made whole, new cities again.—SIMEON BOOKER on Group W radio

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

An excellent 58-bed modern nursing home has just been completed and was filled to capacity in nine weeks. There is a clear need to expand it to its full potential of 90 beds as soon as possible.

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Joe Taylor and a young Friend.



Richard Wood and Henry Cadbury.



Roleplay during FCNL's session.

(Photographs by Ted Hetzel)

Listening to God and to One Another

by Ann W. Blair

CARING was the thought to which Philadelphia Yearly Meeting returned repeatedly in its week-long sessions from March 23 to March 31, 1973.

Beginning at the evening session of the opening day with the theme, "How can we make *caring* a larger part of our process of living?" we realized throughout the week that caring for each other embraces being human, being sensitive to God, listening deeply to one another, not being judgmental or blocking change blindly.

Along with attention to the anatomy of caring (Do we *care*? Do we *really* care? How do we *know* we care?), there was less of the misunderstanding and polarization of more recent Yearly Meeting sessions. If the reason is that a number of younger members have stopped trying to save us, then the price is too high. But if attitudes have softened as ideas and concerns have been exchanged, then one can hope that there has been in fact a process of reconciliation and healing that will liberate the Yearly Meeting to go forward to a clearer vision of what the Lord requires of us.

In this spirit, general principles were accepted for the reorganization of Yearly Meeting's committee structure, as recommended after a year of study by four task groups. Interim planning groups will continue to study existing committee structures and to make specific recommendations.

After searching discussion, guidelines (not rigid rules) for investment were recommended for Friends Fiduciary Corporation and for Trustees of Philadelphia Yearly Meeting. The guidelines also may be helpful for other Quaker organizations and for individuals concerned about the relationship between investments and Friends testimonies.

For the first time at these sessions, concern for environmental problems was raised. We recognized the need to discipline ourselves in our demands on the world's resources—a response to our testimony on simplicity.

Bearing out the increasing willingness of Friends to discuss their differences, a panel considered developments since the 1970 St. Louis Conference on the Future of Friends. Panelists were Lorton G. Heusel, General

Secretary of Friends United Meeting; Russell Myers, President of the Evangelical Friends Alliance; William P. Taber for Conservative Friends; and Dorothea Morse for Friends General Conference. During worship which followed the presentations, appreciation was expressed for the newly opening channels for dialog and insight made possible by such exchange.

A minute was adopted similar to New York Yearly Meeting's of last year advocating the same legal status for homosexual persons as now exists for the activities of heterosexuals. The minute, sent to appropriate governing bodies, recognizes that serious discrimination in employment, housing, and the right to worship is suffered by homosexuals.

Another minute urged the President and the Congress to bring about general and unconditional amnesty for all who disobeyed laws or orders which, if obeyed, would have involved them in the war system. A letter supported the President's proposal for the reconstruction of war-devastated Indo-China and suggested multinational cooperation in this reconstruction as well as participation by individuals and organizations at home.

After an evening devoted to the Peace Testimony, we were reminded that caring is the outward manifestation of the growth of the soul, or what early Friends sometimes called the Seed of God. To symbolize this Seed, real sunflower seeds were distributed prior to closing worship.

Minutes of appreciation were approved for three retiring Yearly Meeting staff members: David S. Richie for his extraordinary service in the work-camp movement; Mary Chapple, the able Secretary of the Committee on Education; and George Hardin for long and devoted service to the Peace Committee. The life and service of Richmond Miller also was remembered with gratitude.

Passing the torch: Former clerk, "Charlie" Brown; new clerk, Allen White



Yearly Meeting Was Neat, Meaning Profoundly Satisfying

by Angela Fitzgerald

I WAS CHOSEN to go (and I'm glad I was) as a "young Friend." I'm not sure I was properly rebellious to be so chosen. While I have been sometimes bored by Friends when aged 8-20, I never felt *oppressed*.

I was looking for a body with continuity. I had no specific grievances to air. I found this continuity, with great pleasure, in the generally worshipful way of conducting business.

I was amazed at Quakers during Yearly Meeting: so energetic, so vigorous for the business at hand, whether it be eating, disagreeing, or paying attention within or without.

I found Quakerism more ethnic than I had imagined—a style of humor, a general manner.

I approve the move to maintain Quaker terminology—to continue to use "a sense of the meeting," instead of "consensus." I feel such Quaker phrases have a deeper meaning than more modern, near-equivalents.

I would like to bring back to you several things:

One, from a period for worship, from Isaiah: "Seek the Lord when he is near you, and call upon the Lord while he can be found."

Secondly, from Nan Brown's talk on caring: "Concentrate on the good, for what you concentrate on, grows." And Lorton G. Heusel reminded us that despite occasional bitterness and anger, the fellowship of a "family" (which I take to mean family in any sense)

enables us to accomplish more, in achievements and in human growth, than we would alone.

Also let me note I feel the sense of the young Friends panel discussion was "we have ideas, too," not simply "get out of the way," this last being a phrase too easily overemphasized when you consider young people often have only the beginnings of a diplomacy to aid them.

Thirdly, a personal reaction: Quakerism has a power to encourage the development of individuality because we feel (and are encouraged to do so) that each of us speaks as we are led to speak.

Fourth: I found a very good bookstore. Fifth, I found the clerks of the immediate past and present displaying a fine combination of experience and ability, intelligence, knowledge of Quaker history, humor and faith.

Perhaps I should here note a stirring example of Quakerism in action—a clerk, having heard much discussion, saying "I feel there is a strong sense of acceptance for this minute; may we adopt it?" and those friends who disagree can yet find unity to allow the proposal to go forward.

In summary, then, I found Yearly Meeting had a strong sense of flow, not failure. This was a year, not of challenge but of response to challenge. Challenge can freshen our complacency as air does a stuffy room. And like a draft of air, it can produce sniffles of bewilderment, or it can lead to continued growth.

The health of yearly meeting is good, I would say, with a strong, vigorous balance. Keep right on, Philadelphia!

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Who, What, Why, How Of Quaker Writing

by Patricia McBee Sheeks

IS BEING A QUAKER and a writer enough, or must one be a Quaker-writer?

This question provided the focus for the third annual Quaker Writers Conference held at Pendle Hill March 30-April 1. It was the best attended and most effective gathering of this young group, and the first that I had attended.

Who is a Quaker writer anyway? I expected to find sturdy middle aged housewives who write poetry, short stories and inspirational articles for *Friends Journal*. Indeed, the first person I saw fitted the expectation perfectly. But before long, young and old, black and white, well dressed businesspeople and bearded, longhaired hippie types had joined our housewife. They write children's books, science fiction, drama reviews, aviation articles, politician's speeches, you name it. One young man announced he was a "pre-poet."

The work of the weekend was to take a long steady look at the role of

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the writer.

How can one say what has to be said and say it in a way that will reach people, not just get it off his/her chest? In search of the answer, everyone took part in vigorous discussions of the present state of magazine or book publishing, public relations and Quaker outreach, and poetry writing. Some gave thought to establishing a Quaker writing community.

In the business session attention turned toward the hoped-for establishment of a unified Quaker publishing house and a Quaker literary periodical. Plans were made to make the periodical a reality.

The conference has become more effective as more and more writers have gathered to share their experiences. It is hoped that even more will come together at the next gathering in April 1974 at the Quaker Hill conference center in Richmond, Indiana.

Tribute to David S. Richie

DAVID S. RICHIE, who is retiring after 33 years of administering the Weekend Workcamp Program of Philadelphia Yearly Meeting (formerly sponsored by the Social Order Committee, of which he was executive secretary), was honored at a dinner arranged and catered by neighbors of the Mantua Community in West Philadelphia, where workcamps have been situated since 1965.

Gratitude was also expressed to his wife, Mary, for her loving support of David and for her practical help with the workcamps. They are members of Moorestown, NJ, Meeting.

David Richie also has been instrumental in a housing rehabilitation effort in Mantua, carried out by Friends Housing, Inc., which has enabled residents of the area to live in greatly improved quarters at reasonable cost.

Stephen Kaufman, of Unami Meeting, Sumneytown, PA, will be executive director of the Weekend Workcamp Program for 1973-74.

A New Headmaster

VIRGINIA BEACH Friends School Committee has appointed Richard E. Lawson Headmaster. A native of Norfolk and a member of Virginia Beach Meeting, he is a doctoral candidate at the University of Virginia.

Richard Lawson taught two years at Rosemont Junior High School and was School Community Coordinator with Norfolk Inner City Program for two years.

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STOCKHOLM, SWEDEN: Meetinghouse, Kvargården, Varvsgatan 15, 117 29 Stockholm (tel. 68 68 16). Two small rooms, shower available, no meals, June, July, August. Single person, Sw. Cr. 15 per night, two persons, 20.

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.

PLAN YOUR VACATIONS, RETIREMENT in our developing liberal cooperative community in North-Central Arkansas. Beautiful lots, large lake nearby. Tumbling Shoals Estates, P.O. Drawer 268, Naperville, IL 60540.

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

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

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.

Positions 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.

BOON YI KWAK, Quaker woman, 30, Seoul Meeting, Pendle Hill student, wants summer job. Could be companion to children, sick, elderly. Needs money toward cost of Earlham School of Religion. Pendle Hill, Wallingford, PA 19086. 215-565-3156.

YOUNG FRIEND seeks experience working in Friends (or likeminded) secondary or elementary school. Subsistence salary or room and board needed. Write Noreen Winkler, 515 West End Avenue, New York 10024.

SUMMER JOB for Earlham student, 19-year-old Friend. Experience on farm and ranch. Interested in all sorts of possibilities. Paul Angell, Box E 232, Earlham College, Richmond, IN 47374.

Positions Vacant

DIRECTOR OF NURSING. A 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 housekeeping. Box T-565, Friends Journal.

HOSPITALITY HOUSE for friends and families visiting prisoners in Petersburg, VA, reformatory needs staff person(s). Room, board and about \$150/month salary. Write Jean Conway, 12024 Tulip Grove Drive, Bowie, MD 20715 (301-262-0223).

Vacation

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

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.

CONTEMPORARY LAKEFRONT COTTAGE in the Poconos. Four bedrooms, two baths, washer, dryer, sailboat, two canoes. Available July. Box B 566, Friends Journal.

WOOLMAN HILL EDUCATIONAL WORK-CAMP—July 7—August 4, 1973. Experience in carpentry, organic farming, animal husbandry and crafts on a 110-acre farm. Teach your hands something cooperatively. Write: Summer Program, Woolman Hill, Deerfield, MA 01342.

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.

MARTELL'S OFFERS YOU friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

I PAY HANDSOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired, Rhea Goodman Quilt Gallery, 55 East 86 Street, New York 10028.

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

IDENTIFY YOURSELF as a citizen of the world. Carry a global passport when you travel this summer. Box H 567, Friends Journal.

For Sale

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

Help FCNL; Help Yourself

FRIENDS IN SWARTHMORE are coordinating a magazine subscription project that will provide 45 per cent of the cost of all new or renewed subscriptions to Friends Committee on National Legislation.

For more information and a full list of magazines write FCNL Magazine Project, Swarthmore Meeting, Whittier Place, Swarthmore, PA 19081.

TO DISCOVER God's will in a crisis we must first of all discover God's will in the daily.—ROBERT HALE

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Coming Events

May

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.

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, RI, Box 61, Central City, NB 68826.

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

21—Nonviolent action for change.

28—Living the nonviolent revolution.

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

Also at Pendle Hill:

18-20—Exploring Nature with Euell Gibbons.

25-27 — Awareness Workshop. Bob Blood and Jean Feinberg.

26 — Psychodrama Workshop. John Walsh.

June 1-3—Friends and Racial Justice. Marion D. Fuson, Chairperson.

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.

3—McCutchen Open House-Tea, 2:30-4:30 P.M. Visit New York Yearly Meeting's Boarding and Nursing Homes, 21 Rockview Ave., North Plainfield, NJ.

Announcements

Adoption

COATES—On December 14, IN-JA LYNN COATES was adopted by William and Carolyn Coates, members of Manhattan (KS) Meeting. In-Ja, then four and a half years old, first joined the family on her arrival from Korea, November 16, 1971, as Go In Ja.

Marriages

DIAMOND-MILLER — On March 18, VALERIE FRANCES DIAMOND, daughter of Bernard J. and Mary Adele Diamond, and PETER ROBERT MILLER, son of Mrs. Robert J. Miller and the late Mr. Miller. The bride and her parents are members of Sandy Spring (MD) Meeting.

KELLER-BATEMAN—On March 31, MIMI S. BATEMAN, daughter of Mrs. Dwight H. Bateman and the late Mr. Bateman, and DAVID M. KELLER, son of Mr. and Mrs. Robert M. Keller. The groom and his parents are members of Birmingham Monthly Meeting.

Deaths

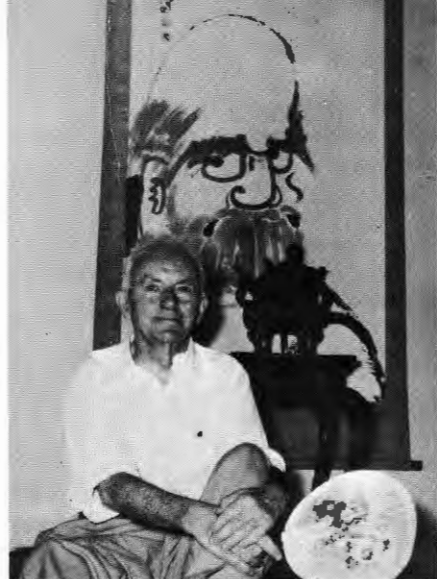
ANDERS—On March 30, TYLER WOODS ANDERS, a member of Minneapolis Friends Meeting. A high school senior, he was active in school bands, Boy Scouts, and many outdoor activities. He is survived by his parents, Arnold and Rusk Anderson, and five brothers and four sisters: Renner, Jeffrey, Kimball, Lucinda, Susanna, Whitney, Colin, Amy, and Martha.

BRINTON—On April 9, in Riddle Memorial Hospital, Lima, PA, HOWARD HAINES BRINTON, aged 88. Director Emeritus of Pendle Hill and distinguished interpreter of American Quakerism, he had lived on the Pendle Hill campus for many years.

Howard Brinton occupied a unique position in the Society of Friends. There was scarcely a facet of American Quaker life that he had not touched. In addition to his connection with Pendle Hill and with the American Friends Service Committee, he lectured at Haverford, Bryn Mawr, Guilford, and Earlham. He was a familiar figure in the speakers' galleries of Yearly Meetings throughout the country, and probably no one since the death of Rufus Jones was so well qualified to comment on the religious phenomenon of Quakerism, a subject on which he wrote much, and with great vision and perception.

Born in West Chester, PA, July 24, 1884, the son of Edward and Ruthanna Haines Brinton, he came of a long line of Quaker forebears who claimed descent from the pioneer, William Brinton, who entered the Brandywine Valley in 1684. After graduating from Haverford College (1904), and acquiring his Master's Degree from Harvard (1909), he taught at Pickering College in Ontario, Canada, and at Guilford College, North Carolina, where he served as acting president.

His academic career was interrupted by overseas work with the American Friends Service Committee in Poland, where he was Director of Child Feeding in the plebiscite area of Upper Silesia 1920-21. It was during the course of this work that he met his future wife, Anna Shipley Cox, then on leave from Mills College. They were married in 1921 and spent the following six years at Earlham College, where Howard Brinton taught physics, and Anna, the classics. The couple then spent approximately eight years at Mills College in California, where Howard Brinton extended his teaching to include Bible and History of Re-



ligion.

His doctorate, acquired from the University of California in 1925, had combined the subjects of Philosophy and Physics. Now the center of his interest turned decisively to religion, and it was not surprising that the Board of Pendle Hill approached the Brintons on serving as Co-Directors of the recently formed center for religious and social study, he as Director of Studies, his wife as Director of Administration. They moved East in 1936 with their four children, and for the following sixteen years directed the destinies of the study center, formulating policies which were to set the pattern for subsequent Pendle Hill life.

Desire for a broader range of service took the Brintons to Japan from 1952-54, under the aegis of the American Friends Service Committee, in an effort to heal the wounds of World War II. They returned to the Pendle Hill campus, but without administrative duties. Howard Brinton, however, resumed his courses on philosophy and Quakerism.

After the death of Anna Brinton in 1969, Howard Brinton continued to lecture and write, although handicapped by increasing blindness. He was greatly assisted in his work by Yuki Takahashi, a co-worker during the Brintons' stay in Japan and the translator of Howard Brinton's book, *Friends for 300 Years*. They were married in May, 1972.

Dr. Brinton was the author of many books, and of a series of pamphlets that brilliantly defined the position of Quakerism among world religions. In addition to *Friends for 300 Years* (1962), his works include *The Mystic Will: A Study of the Philosophy of Jacob Boehme* (1930), *Creative Worship and Other Essays* (1963), and *Quaker Journals* (1972). His latest work, *The Religious Philosophy of Quakerism* (1972), was in process of publication at the time of his death.

A birthright member of the Society of Friends, he belonged to Philadelphia Monthly Meeting.

He is survived by his second wife and by three daughters, Mrs. Lydia Brinton Forbes, Mrs. Catharine Brinton Cary, and Mrs. Joan Brinton Erickson; by a son, Edward; and by 16 grandchildren.

A memorial service was held Sunday, April 15 at the Friends Meeting House at Fourth and Arch Streets, Philadelphia.

ELEANORE PRICE MATHER

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. Phone: 697-6910; 697-6642.

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.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Michigan

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

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

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

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

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

MONTCLAIR—Park Street and Gordon-hurst 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 Univ.

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

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

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

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

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

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

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

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

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

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downis 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.

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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.

Oio

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.

LANDSOWNE — 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.

319

Under ASSAULT: Programs for the Poor



The cutbacks on human services and the housing moratorium of the present administration have dealt a heavy blow to programs for the poor. For years AFSC has helped poor people in all parts of the country to make federal programs more responsive to their needs:

- In Alabama, a federation of community-controlled day care centers has been developed with the help of some federal funds and the anticipation of more.
- In Ponca City, Oklahoma, federal food programs have been tailored to Indian needs, under the leadership of Indian leader, Martha Grass.
- In California, federal housing programs for the poor, many of them Chicanos, have been monitored by the Tulare County Tenants Union.

Now funding for these and many other federal programs is in jeopardy, and the community groups with which AFSC works are just beginning to assess their losses. With limited resources, AFSC is trying to help by: (1) developing new models for federal programs, (2) staying close to the jeopardized groups, (3) sharing information between such groups, (4) eking out federal funds at critical points, (5) dramatizing the impact of the federal cutbacks, and (6) working with national coalitions.

We need to make good our commitment to the poor and the excluded.



Won't you help us help them?

American Friends Service Committee



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