May 15, 1974

# FRIENDS JOURNAL

Quaker Thought and Life Today

He who knows the Presence knows peace; and he who knows peace knows power and walks in complete faith that the objective Power and Love which has overtaken him will overcome the world.—THOMAS KELLY



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# Growing Edge

WHILE GATHERING material for recent columns, we raised some basic questions about the relationship between religion and social change. In the process of trying to provide a few answers for ourselves, we realized that it might be good to share some of them with our readers.

What is the importance of our religion anyway? Why do we go to meeting, try to find time during the day to pray, strive to be centered, struggle to make our actions in the world consistent with our beliefs? The answers that seem most true don't fit easily into words. There is something about a love which pushes out into our life from the very center of our being, something about wonder at the spirit alive in us which needs to find forms of expression.

But why aren't love and spirit and religion so integral to our lives that we have no need to set them apart and give them names? Is it because through our religion we find ourselves in fundamental conflict with the world around us which is also part of our daily life-a world in which social and economic systems produce exploitation and poverty, greed and alienation?

Some of us can find ways to blunt the edge of that conflict. The more material resources we have, the more effectively we can cushion ourselves against the evils that surround us. And there are bottomless wells of goodness and courage and wisdom to be tapped in each of us even in the face of those evils. But we cannot find grace in isolation from the world around us.

The resolution of the conflict between our most deeply treasured beliefs and the forces of evil constantly opposing them will not be found in cultivating our religion like a hot-house plant in a hostile world, trying to insulate it from the natural environment. Nor can it be found in building larger greenhouses and congratulating ourselves on our growth.

Rather, as we nurture each other, we must also be learning about and struggling against the poisons that stunt the growth and mar the beauty of so many and so much of the world. We also need to see that John Woolman's advice about war encourages us to discover what seeds of other misery also "have nourishment in these our possessions." And we must strive to make our lives so centered that love and spirit can grow so freely within and be reflected so clearly and consistently through us that our religion need not have a name.

In posing these questions for ourselves we have come to see that at their best, religion and social change are one and the same. It is in that spirit that we share with you the activities of some Friends on the growing edge of their religious witness in daily life.

(Send material for this column to Ellen Deacon or Pam Haines c/o the Journal.)

#### The First Word

# Memorial Day, 1974

When I was a youngster the spring holidays of Easter and Memorial Day ranked just a short notch below Christmas on my scale of values.

Easter in those days was not a religious occasion for me, but a time of jelly beans and colored eggs and new clothes and a promise of warmer weather and before too much longer, summer vacation.

And in the small western Pennsylvania town of my boyhood Memorial Day meant that school was almost over, swimming pools were ready to open, and everyone was about to have another splendid holiday.

On May 30 virtually all the 3,000 persons in the town turned out for the big parade and the ceremonies. The volunteer fire department, the high school band and we school kids, each of us clutching and waving small American flags, marched down Main Street past the Manos Theater and Ambrose's Drug Store and turned left onto Church Street. Large flags and lots of people lined the route, and most of the stores and houses were decorated with flags and red, white and blue paper.

The parade ended at the cemetery. The ceremonies would begin with the band playing "The Stars and Stripes Forever" or "America, the Beautiful" or "God Bless America." Then the mayor or some other distinguished personage would praise the "brave men who were fighting and dying in Europe and in the Pacific in defense of freedom and democracy and the American way."

The speech always was boring but everyone stayed for the climax. That came when three or four men from the American Legion would raise their guns and fire three times into the air. I remember wondering where the bullets would fall. After the shots a lone bugler would step forward from the band—it was a great honor to be chosen —and play Taps. And in the sunshine, with those hundreds of flags gently waving in the breeze and the notes from the bugle the only sound in the stillness, I was very proud to be an American.

I recalled those days this past week as I received two apparently unrelated pieces of writing that described events which took place during the week before Easter—a time some call Holy Week. The activities seem to put Memorial Day, 1974 into perspective and to raise some interesting questions about true patriotism in modern America.

One of them was a report from Bob Johnson, director of Information Services for the American Friends Service Committee, on how the Pentagon had sent more than two hundred men and women to the American Personnel and Guidance Association convention held in New Orleans during Holy Week. The mission of the two hundred was to convey the message to the twelve thousand counselors, educators and molders of young America at the convention that the best future for many high school and college graduates lay in the training and personal development available in America's armed forces.

In contrast and to provide at least a small voice to speak Truth to power, the American Friends Service Committee, the Fellowship of Reconciliation and the Interfaith Committee on Draft and Military Information also sent representatives—six, to be exact—to the convention.

Bob Johnson reported that many of the Pentagon men with whom he spoke "equate their work with the deepest kind of patriotism and invoke God and His creation of their brand of conscience as their charter."

It was that way back home, too. At the graveyard a minister always asked the invocation and a priest gave the benediction. Or vice versa. There were not enough Jews in town to invite a rabbi. The prayers weren't very memorable, but I do recall that all of them asked God to end the war quickly and bring peace to all the world. There never seemed to be any question about whose side He was on.

Today, the Pentagon and the public relations agencies, which also are staffed with patriotic and religious people, obviously believe that God helps those who help themselves—they are spending more than \$100 million per year to advertise the military.

Millions of additional dollars will be used in what Bob describes as a "major new recruitment effort" made necessary in the words of one naval commander because "Now that the draft is out, we are in a real sense of the word on the free open market for manpower."

The Pentagon has decided that the first and perhaps the best approach to that "free" market is through the public schools. Efforts in New Orleans will be followed with armed forces displays, booths, personal appearances, etc. at many state conventions of all the student counselor and other educational organizations, including school administrator associations.

At the same time, all the military branches will continue to advertise in great quantity *and* quality not only in the public media, but in such publications as the newsletter of the National Vocational Guidance Association and the official magazine of the National Association for the Advancement of Colored People. The advertisement reproduced here is from one of those publications.

While increasing its advertising and promotion efforts, the Pentagon also will maintain its expanded Junior Reserve Officers Training Corps program that has now invaded more than 1,500 high schools. And it will, of course, go right on with its plans for the B-1 bomber, more and better missiles, and other offensive and defensive armaments.

Admiral Zumwalt was on hand in New Orleans to tell the educators why all this was necessary. On hand with him was a Navy band that played nine marches as introduction, beginning with the "Washington Post March" and ending with "Anchors Aweigh." To launch the program they played "God Bless America" before the admiral told everyone that America has "to spend over twice as much as the Russians just to start out with."

When I saw the names of some of those songs and mentally compared the scene in New Orleans to what I had known and felt as a boy, I realized that somehow in the years between 1944 and 1974 the path of development in the United States has taken me and the entire country from parades and harmless smalltown ceremonies to a gigantic military-industrial establishment that may be out of control and whose practices and programs for many patriotic Americans have come to represent the very antithesis of freedom.

This was borne out in the second piece of writing that I received. It came from Jack Cady, a college professor in Galesburg, Illinois, and an occasional contributor to this magazine. On April 10, one day after Admiral Zumwalt's talk in New Orleans, Jack mailed a letter to the Internal Revenue Service. This is part of what he wrote:

"For twenty, or perhaps twenty-two years, I have timely filed my tax return and paid what the government said I owed. I did this all through the Korean War, and God help me, I also did it through the Viet Nam War. In the past few years I have felt worse and worse at tax time, but not because of the money. Those who know me will attest that I give a lot, or even most of it, away. The reason I felt bad is because it seemed an exact endorsement of the actions of this nation's government.

"Now I have to refuse those actions. I have no idea what that means... it may be that you will have to try to strip me of property, harass me from one year to the next, or eventually put me in prison—for I will *not* pay this tax ... in the current state of U.S. affairs it may be that the only honorable place for a man is prison.

"The problem, as I understand it, is this: This nation, which once believed itself a nation under God, has somehow come to the point where it advertises that it has the capacity to kill everyone in the world seven times. The proposed military budget is now the highest money budget in our history. This in a so-called peaceful year. I can only understand that what the military is saying is that it wants the capacity to kill everyone in the world eight times. Either that, or there is another possibility. My study of history shows me that it is usually dying governments that arm themselves to the teeth . . . and large standing armies have traditionally gotten their training abroad only to come back and use it on the home population.

"I feel that the U.S. is better than that. In all of the great days of our history we have been concerned with life and living, not preoccupied with avoiding or inflicting death. We kill the best part of ourselves by arranging to kill others.

"Part of the reason is that for the last six years I have been writing and teaching about the origins of America. I have spoken in too many classes about the Pilgrim spirit,

# Would some of your seniors get more out of college 2 years from now?

Some young men and women are ready to take full advantage of college right out of high school.

Some would be better off postponing it. For reasons of interest, maturity, affordability, whatever. For the latter, today's Army represents a rewarding pre-college

For the latter, today's Army represents a rewarding pre-college alternative. More rewarding in many ways than pumping gas, bagging groceries, being a supermarket checkout girl or a waitress.

Today's Army is more than a place to mark time. It's a place where young people can learn and have responsible jobs. Make new friends, travel, and find themselves in the process.

The starting salary and benefits are also attractive. Along with the \$326.10 a month to start, there are free meals, free housing, free clothing, free medical and dental care, and 30 days paid vacation a year.

Then, for the young person who successfully completes a twoyear enlistment, there's 36 months of financial assistance at the college of their choice.

Next time you're talking with a senior who doesn't know what they really want to do after graduation, why not suggest that they consider what today's Army has to offer?



Today's Army it could be their best move.

the Puritan spirit and the dissenting Quaker spirit. I have read George Fox, Jonathan Edwards, John Woolman, Rufus Jones, Thomas Jefferson, Ralph Emerson and the myriad other voices of our history who said that life was good and true and finally, honorable. I still believe in the basic truth of America because of those people; and people like Anne Hutchinson and William Bradford, Martin King and Clarence Darrow, Ephraim McDowell and the thousands of others who have believed in a higher cause than murder. You can surely understand, since I have been thinking and talking about these folks, how I must believe that the American people are still not so weak that they must invest in more and more weapons. I think you can understand why I must refuse this tax as the truest gesture of love for my country."

In the years between 1944 and 1974 I have learned that patriotism and loyalty to one's government are justified only so long as the actions of that government are consistent with the principles of God's law on which the entire Judaeo-Christian tradition and the resultant American system of democratic self-government are based. In my childhood days I did not realize there might be a difference; today I am convinced that there not only might be, but in fact is, a great difference. I am also convinced that the parade the Pentagon is leading sooner or later may take all of us back to the place where the Memorial Day parades of my boyhood days ended—the cemetery. During those same years, however, I also have learned that there is another way. Friends have helped me find it, as they helped Jack Cady. As Memorial Day again approaches, I am reminded that this other way requires me to test my love of country against my love of humanity and my devotion to my government against my devotion to God. To help me prepare for the test, I have a teacher who set the supreme example of love and devotion. What would Jesus say if he were writing in a religious magazine published in a country willing to spend \$92 billion for military purposes in 1974? How would he demonstrate his service to humanity and his devotion to God?

As I pondered those questions a third piece of writing arrived at the Journal office that had to be added to this column. It follows.

"The Light within the Federal Courthouse in the small northwestern North Carolina town of Wilkesboro glowed with such intensity during the three-day trial of Bruce Baechler, who had refused to register for military service, that the U.S. attorney prosecuting the case was moved to tell the defendant's mother (after court was adjourned on the first day) that he had deep respect for Quakers and admired Bruce even if he could not agree with him. She assured Mr. Tilley that 'We can love you, too, even if we cannot agree with you.'

"What was considered to be an 'open and shut case' which would take but a brief time to complete (according to the prosecutor's opening remarks to the jury) lasted for two and a half days, included an evening session, and kept the jury in deliberation for seven and a half hours before they could reach a verdict. The verdict was GUILTY.

"After the panel was dismissed one juror returned to the courtroom and sat with the defendant's friends for the sentencing. He was visibly upset and later told Bruce and the press that he had held out for acquittal from the beginning and had only changed his mind after reading a statement by former Supreme Court Justice Felix Frankfurter that if one man were to be able to determine for himself what is law then chaos and tyranny would follow. The jury had not been allowed to hear much of the evidence which Bruce's witnesses provided to attest to the depth of his belief in a higher law; however, on motion of Bruce's attorney, these statements are contained in the records on which an appeal will be based.

"It would be difficult to interpret such a peace witness as Bruce's trial to those who are not familiar with Quakers; indeed, the verdict of guilty proves that point. Our concept of creating a caring community for one whose concern is so deeply held that he will not be deterred by the possibility of imprisonment must be experienced to be understood. We created such a community during our three days in Wilkesboro, N.C. From the eldest Friend present, Florence Young Carpenter, a member of Hartford, Conn., Monthly Meeting, who is 81, we gained a sense of spiritual steadfastness that flowed through all of us to Bruce, probably the youngest one present. From Ruth Wojan, officially representing Hartford Friends, we learned how valuable it is to have group support. From Bruce's mother, who stated under cross examination, 'I am proud of my son who is in every way a man and who considers all of mankind equal in the eyes of God,' we learned that loving our children includes letting them develop and experience their individual concerns.

"From Bruce's friends—Bill, Smokey, Bob, Richard, Liz, Bruce, Betsy, Chuck, C. J., Emily and Raleigh, who were present in the courthouse (although some had been evicted from the courtroom for contempt when they joined the defendant in not standing for the judge), we sensed the real meaning of that brotherly love which sustained early Quakers as they defended their faith.

"From attorney Deborah Mailman and her assistant, Earl Beshears, we felt the complete dedication and rapport with Bruce that should exist between every attorney and client.

"From Mike Schwartz, correspondent from the Charlotte Observer, we were provided with news coverage which was complete and accurate and we trusted him. From those who contributed in other ways, such as Paul at whose farm the 'Celebration of Life' was held, and the many who wrote to Bruce or contributed to his defense fund, we have learned how blessed it is to receive gifts of love. From Bruce's father, brothers and sister we learned how hard it is to patiently stand by and wait when one must be physically absent from the scene.

"From Bruce, who was 'taking the rap' for all of us, we were convinced beyond the shadow of a doubt that he is walking cheerfully over the earth answering to that of God in every man. When his attorney went to the county jail on Tuesday morning expecting to find him depressed after his night of confinement on the contempt of court charge, she met a happy, confident client who had shared his food and his good spirits with the other prisoners and his jailers.

"Bruce was sentenced by Judge Eugene Gordon to twenty-six months' imprisonment, with the two 30-day contempt sentences to be concurrent. Judge Gordon remarked that the 'mental and physical strength of the defendant makes it apparent he should be sentenced as an adult since rehabilitation in a youthful offender facility would obviously not change his determination.' Bruce, prior to being sentenced, stated to the court: 'I only wish to say that it seems my convictions and the rules of the state tend to differ on this matter. I can only follow God's path."

"The motion for an appeal is approved and Bruce is free on bond. He has returned to Washington, D.C., to continue his peace activities, expecting to visit several yearly meetings this summer. He continues to walk cheerfully, quoting William Penn: 'A religion not worth suffering for is not worth much'."

After all of these words have been written and printed what remains most vivid in my mind is the contrast between Bruce Baechler's words and actions and what a U.S. Navy officer told Bob Johnson in New Orleans. "There's a difference between killing and murder," he said. "I don't see anything wrong with killing."

The fact that Bruce is facing prison and the officer is being paid by me and other law abiding citizens makes me wonder if I can now, in 1974, be both a "good" American and a Quaker. JDL

# To Turn Again

#### by Nancy Breitsprecher

THEOLOGIANS have studied and expressed the reasons civilizations move through history in wave-like patterns. There is a crest, a trough, and yet, despite the gulf between peaks, movement remains. A new crest is seen to be building.

Someone riding the waves, however, may be temporarily submerged and despair of forces beyond control. Injury comes and there is no recourse. Suffering that strengthens one depletes another.

After an early period of persecution Friends withdrew, acknowledged as a "peculiar" people. They found shelter in their very Quakerness. Individual units were absorbed under black suits, gray dresses, prim bonnets. Centuries before, the Jews had found strength in group solidarity as a response to suffering.

Martin Buber explains that after the Jewish ghetto ceased to be a focal reality in society, Jews—not Judaism —appeared upon the open scene. So it seems to be for us today.

We lose our protective coloration as our leavening flows through society. Quakers now cover all sides of the street and many chairs in committees. Disownment for eccentric reasons have vanished.

Let's go to the natural world for an analogy. A tree rises, stiffens. Once vital growth becomes support for fresh outer layers. Finally, though, it overbalances. The top outweighs the root structure. Yet in log-once-tree toppled by the wind, life remains. Some clings to the form, some burrows for home, and seedlings of the original tree become saplings. What is lacking, however, is the essential unity that existed when the tree itself was a container for this now dispersed energy.

Is this not an analogy for what early Friends found as Christianity—a stiffened ritual from which they coaxed with labor a new life form? Now we have seen the 17th Century seedling grow, split in storm, some wounds healing partially with time.

Not only Quakerism but the full surrounding forest of society is now caught in a whirlwind. Over-rigid forms are falling all around us. The ground is stirring with new creation.

Creation is the voice of God telling what is ripe for our now-time. To know what and how to nurture is our hardest task. The only guide is love, for love is the link between God and humanity, between thee and me. We must deepen ourselves to find this channel.

When I become one with the seed of God in me, I can more fully recognize the seed of God in thee. I shall never become one with myself by hating or displacing

Nancy Breitsprecher, a member of Madison, WI, Meeting, is a frequent contributor to these pages. separated parts of me; now at-onement has become synonymous with atonement, penitential guilt. Alas for that. At-onement is recognition and acceptance. It is peace. Guilt can be an impetus for change; redemption can only come through love.

This love which reaches me to theeward does not depend on institutional support. It exists wherever we are. It creates its own structure through experiential relationship and is responsive to need.

As Friends across America grapple with political institutions, economic structures, a split-off academia, we sense new creation all around. The still, small voice in the trash heap of society speaks to our once preoccupied ears.

There is no attic to fill with old "toys" anymore; technology has ceased giving parties and started inviting us to wakes. Corporate brain storms have distracted us long enough. No amount of mimeographed words will replace face-to-face interaction. Our vocal link, the telephone, is also a linkage to war.

If we ask with the psalmist "O Lord why dost Thou cast me off? Why dost Thou hide Thy face from me?" we know the answer in our hearts. That giant wheel, iniquity, crushes as it turns. The heavier the iniquity the greater the sorrow. It rains not only on the just and the unjust, but on the loved and the unloved. It rains on each of us from generation unto generation. We can only channel the rain with great effort into reservoirs that serve human needs for a short time.

# Sonnet for a Child Born May 17, 1954

Just at the ignorant moment of your birth Capable hands caressed and cleaned and warmed you As the umbilicus was cut, and lonely earth Became your home replacing flesh that formed you, Then at that hour grave justices were found Quite elsewhere, who with verbal scalpel's arc Cut through the cord that cruelly had bound Your yet untinted skin's potential dark. What then had changed? Like ancestors enchained You grew to learn what each black child is taught: Color alone, God's gift irreparably stained, Still separates your freedom's is from ought. Now sharper pain you feel from custom's scorn Knowing its laws had died when you were born.

B. MANON

# George Fox and King Henry VI

Letter from the Past – No. 273

THOUGH THESE LETTERS have reported doubts about the exact day of Fox's birth or death (Letter 206), the years are unquestionably 1624 and 1691. So we now are living in the year of his 350th birthday. Not one of the six Quaker periodicals published in 1874 noted that anniversary, but the year 1924 was observed widely. Articles were written, speeches given about him. American Friends promoted the very useful publication of several small original journals of Fox's life "in commemoration of the tercentenary of his birth." I notice that the bibliography of one rather prolific writer on Quakerism begins with articles printed precisely in 1924 and about George Fox. How are Friends celebrating 1974?

Certainly many suitable subjects remain for our atten-



George Fox on Pendle Hill in a Westtown School painting Photograph by Jay Weber

tion this year. His personality still remains somewhat inscrutable; aspects of it may be re-examined with profit in the perspective of our generation. Here I satisfy myself by calling attention to the opportunities. And I will speak at more length about one parallel that I have long deferred.

It has been known that another autobiographical writing was collected by George Fox in a "book of miracles." He mentions it in his Journal. The text is not extant, but an index to it is, and was used to recover a good deal of the lost manuscript. This was published in 1948 by the Cambridge University Press and soon going out of print has been reprinted in 1973 by Octagon Books. It was a record of patients cured, giving often their names and their diseases. It is a most tantalizing contribution to a study of the founder of Quakerism.

Some time ago I picked up another book of miracles, the *Miracles of King Henry VI*, published likewise by the Cambridge University Press, but in 1923 and edited by Father Ronald Knox. It is a Latin manuscript in the British Museum (with English translation). That was apparently compiled on the basis of records made at the tomb of the former British king at Windsor. There is also a more recent Latin edition from Brussels. The stories were collected more than thirty years after Henry's death in 1471. They give instances of sufferers restored by prayers addressed to Henry by the sufferers and others, with promises to visit the shrine.

Obviously, there is a difference between these books. Henry's cures were akin to others reported by Roman Catholics. Endorsements show that several years later many of these were investigated locally and some of them verified. Compared with Fox's cases many of them were children, and accidents rather than diseases. A larger proportion of Fox's cases were women. The total number of Henry's cases given is 174. I had already decided that Fox's book contained 175 paragraphs, though perhaps not every paragraph was a separate cure. There are, of course, some similarities in diagnosis in the two books, but 'King's' Evil (scrofula) was more numerous with Fox than with the King. In both lists are several references to crutches apparently abandoned by those cured.

Both books remind us of the extent to which our present perspective differs from the past, whether of the Fifteenth or of the Seventeenth Century, and yet how much the past had in common. To define the significance of George Fox for the present may require from us considerable adjustment. Both compilations assume what we may call "Divine Interposition," although for Friends it was Fox's immediate presence with the patient, but for the devotees of Henry it was by prayer addressed to him from a distance, often with the promise, marked by a bent coin, of a visit to his tomb.

Now AND THEN

# Chile in Upheaval

#### by Kay Camp

"How DO YOU like Chile?" the salesgirl smilingly asked the tourist. "Isn't it nice and quiet here? People are so happy now."

"Well,—I was here before. I've heard that people are hungry...."

The change was instant and complete. "Oh!" she whispered hoarsely. "I hate this military government! I can't make a living. I can survive, but my brother who has three kids... Allende was a president for all the people. I could buy a stove and a TV. They came and took five of our employees to the National Stadium and killed them! Sometimes I wish there had been a civil war and all of us had been killed rather than trying to live under this junta! We have no unions, nothing to protect us. This is a government for the rich. They are crushing us...." The torrent ended as she ground her heel into the floor.

Tranquil on the surface but seething underneath is Chile today. Despite the atmosphere of terror, many people from all walks of life talked with us, some at great personal risk.

As vehement as the salesgirl were government ministers and supporters. Whatever injustices occurred were fully justified by the excesses of the Allende regime, they insisted. At a cocktail party arranged for us by government. wives, the prevailing mood was one of gaiety, for "tonic is back!" But the government and U.S. Embassy wives present were heated in their declarations that conditions were indeed intolerable under Allende, fraught with chaos and confusion and shortages and fears of terror. "We were afraid they would take our children!", said one. "Take? You mean afraid the children might join the leftists?" "Yes!"

The well-to-do had indeed panicked when Dr. Salvadore Allende was elected on the Socialist ticket in September, 1970. Thousands fled the country. Propaganda warned that children would be sent to Cuba for their education. Instead, the program of the Popular Unity coalition provided free milk for all children, other food subsidies for the poor, citizen participation on community boards for food distribution and health clinics, a step-up in the apportioning of large unproductive land holdings to campesinos, and the

Kay Camp, who is a member of Norristown (Pa.) Monthly Meeting, conducted a fact-finding mission to Chile with five others from the Women's International League for Peace and Freedom between January 29 and February 10, 1974. Three were fluent in Spanish, three had lived in Chile previously. The delegation has been invited to report to the United Nations Commission on Human Rights, a U.S. Congressional Conference on Chile, and the International Commission of Enquiry into the Crimes of the Military Junta in Chile. continued "Chileanization" of mines and other key industries upon which the economy was dependent.

This program of the democratically-elected government was aimed at relieving the plight of the poverty-ridden, illhoused and malnourished masses. But it was sabotaged from without and within. The Nixon administration took the lead in cutting off economic assistance, food and machine parts vital to Chile's economy, and influenced the major national and international lending institutions to do likewise. At the same time, the administration substantially increased military aid to Chile's generals and admirals. The expropriated corporations sought revenge in foreign courts to boycott Chilean products, or conspired with the CIA as revealed in the ITT memos. The price of copper fell drastically.

Allende believed in nonviolence and legality, but some of his supporters would not wait and moved in on farms and factories. Inflation, shortages, and persistent strikes by Chile's white collar workers, professional organizations and truck-owners paralyzed the country. On September 11, 1973, the military staged a violent coup, killed or seized members and supporters of the government, proclaimed themselves in power and declared a State of War. The junta, comprising the chiefs of the four armed "services," dissolved the Congress, banned or suspended political parties and union activity, instituted control of the press, and placed the military in control over universities, municipalities and public sector industries.

During our visit we went to the Chief of Prisons whose office now fills much of the stately National Congress building. Perhaps 12,000 political prisoners, most held without charges, overflow Chile's prisons and jails. Torture under interrogation has been frequent as we learned from some of the victims. Although the junta decreed an end to summary executions in November after thousands had been killed, people are still disappearing.

We were denied permission to visit Dawson Island near the Antarctic Circle where nearly 400 are said to be imprisoned, including most of the leaders of the Popular Unity government who have escaped death or not escaped the country. We did meet some of the Dawson wives and heard of their unsuccessful efforts to obtain information about their husbands from Colonel Espinoza, the volatile Prisons Chief. Dawson prisoners are hungry; some are ill. All are cold, and winter is coming. At another prison, Chacabuco in the parched north, the nearly 900 political prisoners held in the former mine site receive enough to eat but it is mostly starch. The Colonel told us 250 prisoners there would be released shortly.

Finally we were permitted to visit the Women's House of Correction where about ninety women are held. Though not beaten here, many had undergone torture and some had been raped in previous detention centers. One young girl fell crying into our arms. Another, a physician, had been hidden in an isolation cell for our visit. Nearly all needed lawyers. Most were incommunicado. Here too, the menu consists mostly of noodles at noon.

Eventually the political prisoners will be interrogated by a military prosecutor, then either freed or brought to trial before a secret military tribunal. These "councils of war" had compiled a conviction record of 100 percent. Sentences were often excessive and were sometimes announced before the "trials" actually took place.

The junta has restored a free market economy which means that inflation is out of control and many working class people may face starvation. Wages are five times higher, but prices have advanced ten times since September. Unemployment is near 25 percent. General Pinochet, junta president, declared that 100,000 persons have been fired from their jobs and 20,000 university students expelled. Starvation could be a potent weapon in this war declared by the military against the working people, in which all but the rich suffer.

The junta is trying to win the minds if not the hearts of the people. We saw war books featured in a bookstore window. Martial music replaces Chilean folksingers in the record shops. Posters and billboards proclaim "In every Chilean there is a soldier." The draft has been extended and the armed forces are being enlarged. On the road to Talca were several military checkpoints; all that was needed was my U.S. passport.

We talked with Catholics and Protestants working to help refugees, prisoners and families of victims of the junta. But the Church is divided on support for the junta, and some leaders are being persecuted by their church bodies who fear the junta.

The torture scars I saw on the young political prisoners in Santiago were the same as those I had seen in Saigon. It is probable that the torturers were trained in the same schools, paid for by our American tax dollars. We Quakers who believe in nonviolence and democracy have reason to be appalled at what has happened in Chile and at our government's complicity in the process. Chile is a small country, its population numbering around ten million. But the tragedy of its upheaval in human terms is immeasurable. I cannot believe that so politically sophisticated a people will long submit to the new tyranny. That little salesgirl and her compatriots must well be wondering what alternatives there are to armed revolution. The most effective alternative would be the denial of aid to the junta by other governments until democratic rights are restored. Unfortunately, however, the United States government has moved quickly to grant the junta new credits and loans. Should Friends be silent or should they lead in the public outcry?



# Chile's Grim Future

#### by Edwin Duckles

WHY DID THIS beautiful country, with a long tradition of political democracy and respect for constitutional guarantees, take such a tragic turn? It is only when the visitor has a chance to talk with Chileans that he grasps the extent and depth of political polarization, its accompanying hatreds and fears.

Salvador Allende was a dedicated career politician who had run as a Socialist for the presidency in a number of elections. He demonstrated consistently his thorough commitment to the Chilean Constitution and to its guarantees of freedom of expression and assembly. This commitment, shared by a majority of Chileans, was not held by extremist groups of either the right or the left. President Allende very early was confronted by militants of the left who wanted to move the country toward socialism more rapidly than the Constitution allowed. Some of their opponents on the far right resorted to violence and terrorism in attempts to block Chile's move toward socialism.

Chile has one of the largest middle classes in Latin America. This group is balanced by a large bloc of citizens with leftist sympathies (43 percent voted for the Allende coalition in the congressional elections of 1972.) The groups are deeply polarized. Now the military, acting in the name of the middle class, is pursuing a stated policy of "eliminating" every vestige of Marxist thought and action from Chilean society. Many people, swept along by their hatreds and fears, commit inhuman acts towards their fellow human beings. In this situation a growing number of Chileans, including some of those who welcomed the overthrow of Allende, are beginning to wish for a return to civilian rule and the reestablishment of Constitutional guarantees, but the Junta has given no indication that it is planning to relinquish its power.

Thus, once again, actions based on the view that the end justifies any means, however violent, are reaping their tragic harvest in Chile. The end result may well be an extended and bloody period of civil strife in which each side will be putting all of its efforts into the destruction of the other.



Are there alternatives for Chile? The prospects are not hopeful at this moment. Some observers feel that a change may come from within the military itself led by officers who have been deeply troubled by the destruction of constitutional democracy in Chile. While some such officers resigned before the coup, others undoubtedly remain. It is doubtful, however, that any change the military might bring about would be enough to satisfy the followers of Allende.

From this observer's point of view it seems clear that what is most needed in Chile is a return to the processes of peaceful change under a civilian government, to give the people some hope for progress toward social justice without violence. Considering the profound political polarization that has taken place both during and after the Allende regime, however, it is equally clear that the difficulties of achieving this will be enormous.

In any case it is the people of Chile who will have to find their way back to democratic guarantees and to institutions which respect human rights and dignity. An essential requirement will be strict adherence to the two principles of self-determination and non-intervention on the part of other countries, capitalist, socialist, or neutral.

Judging from the history of foreign intervention in Chile's affairs, on the part of governments and of private corporations, it seems likely that similar interventions will be made in the future. It would undoubtedly help if world public opinion were mobilized to insist that self-determination and non-intervention be respected.

Public opinion needs also to focus (not only in Chile but in all of the nations of the world) in support of basic human rights—the right to a fair trial and to equal protection under the law; freedom from torture and inhuman treatment; freedom from arbitrary arrest and from punishment for acts which were not considered crimes at the time they were committed; and freedom to seek political asylum for those threatened with persecution. It is significant that the violation of these rights most often occurs in situations where groups within human societies have assumed excessive power over others.

A little more than two hundred years ago, John Woolman based his opposition to slavery on the conviction that no human being is wise or good enough to have absolute power over any other. This is a conviction which much of the world still has to gain; and judging from the faith which many adherents of both the left and the right place in the centralized-militarized State, the future looks grim for the people of Chile—and for all the rest of us.

Edwin Duckles is Field Commissioner for Latin America for the American Friends Service Committee.

# Friendship

#### Friendship is free . . .

- It cannot be bought or solicited—it is a gift like a butterfly, delicate, lovely.
- It offers, clarifies, and is patiently available like the breeze at a spring dawn.
- It plays, creates, explores and shares—its beauty is a random orderliness; it gives birth to community of disciplined variety.

#### Friendship is benign . . .

- Its eye is quick to see good and beauty, and slow to offend or take offense.
- It desires what is good for its friend, and allows him to grow.
- It does what it does openly-the eye, the hand, the word have no subterranean contradictions.

#### Friendship is simple . . .

- It does not hide its reasonings or meanings from itself, and it turns its back on pretense.
- It beholds unafraid its yet unfinished virtues, and its unrecallable mistakes do not cause it to despair.
- It forgives, forgets, and corrects itself with love and peaceful trust.
- Its expectations are small, its thankfulness is warm, deep and quiet.

#### Friendship is careful . . .

- It does not court unwitting injury, nor give a free hand to weakness.
- It sets limits where they are needed, that each soul may regard the other without fear of threat.
- It speaks carefully—the words to give clear form to the relationship of the spirits.
- The trust it offers is tempered by both hope and the fruits of experience.
- It allows no touch, imagination or expression to needlessly threaten its friend's sanctuary.
- It distributes its own treasures, knowing when and where to plant and what to sow, and what to guard safe and secretly.

#### Friendship is strong . . .

- The smoky, sultry winds of lust do not move it.
- It beholds and appreciates the uniqueness of the friend without desiring to bend it for its own uses.
- It can belong without needing to possess.
- It loves deeply enough to allow the friend his freedom.
- It does not fly from truth or trial, but endures what is hard without fainting.

#### Friendship is wise . . .

- It knows its own heart, and the secrets of its friend it does not seek out.
- It awaits in peace the unfolding of life and spirit.

gray has med active with our world duct air at bolice

It reaches out to learn and to receive, as well as to teach and give.

Friendship is gentle . . .

- It beholds the friend as a spring sun beholds a hopeful seedling.
- It nurtures, encourages, shares; it does not hunt, but cultivates.
- It guides only to facilitate natural growth; it seeks wisdom that itself may grow.
- It does not extinguish a soul's flickering flame.

Friendship is a friend unto itself . . .

- It lifts its arms at sunset to rejoice in the great spirit of creation.
- Its spirit embraces its other-formed brothers of water, sky and forest.
- Its soul reaches its roots deep into the soul of earth and into the memories of its own people.
- It extends its gifts to itself, and once having done that, it receives the world in love.
- It builds its own assets firmly and with sure craftsmanship, neglecting not the necessary.

Its wings soar toward the Sun of love and truth.

Friendship renews the earth ...

It restores lost beauty, and heals the wounds of time.

- It raises its owner to the summit of the mountain called joy and greatness.
- It turns pain and trial to assets for the building of love and wholeness.
- It participates in greatness for which no words are adequate.
- It loves and hopes, and is loved, forever.

It is born in the arms of God.

MARIA W. GARCIA

### Countermand

Our age lives by violence giving as recompense evil for evil rejecting severance of the umbilical cord reaching back to Cain, refusing the new reverence offered in Christ's Name;

All who would live in peace must come to this release: must put self's life upon His cross renouncing self-righteous gloss, and go forth into the world to emulate God's care implementing His love to ease the violence found there.

POLLYANNA SEDZIOL

# The Runaway () from Nevermind

by Lara E. Creviston-Cox

MARGARET JENNIFER Elizabeth Jugg, it's time to come in!" her mother said. But Margaret did not hear a single word.

She was off on a journey through worlds strange and eery—one might even say SCAREY! As she played on her swing that was strung from a tree, she could think up anything—anything at all. To her right, there were noises rasping and gasping, choking and snarling. To her left, there were faces as small as bright pennies peeping out from the grass. Off in the distance, a castle stood proudly with clouds on its spires and dark-colored turrets. The sky could be black and wicked in places or the bluest of blues, depending on what kind of mood was in Margaret Jennifer Elizabeth Jugg. Wherever her head would turn, another strange sight or sound would await her!

"So where will I start?" asked Margaret Jennifer Elizabeth Jugg, for she had the need for adventure fixed in her heart. "Perhaps if I swing just a little bit higher, it will come to me before too long," and she started to swing to the tune of her own made-up song.

Off she kicked. Higher and higher and higher she went. Her toes slapped the ground and kicked up the dust. Her back hit the air and sleeked down her dress. Up went her legs and her stomach was left behind! Her toes touched the branches before she went down. Margaret Jennifer Elizabeth Jugg laughed right out loud, not caring who heard. The harder she would push, the faster she would swing. It was really a very tummy-tickling thing!

Just as she was in the middle of space, the grumbling noises below began to increase.

"Margaret Jennifer Elizabeth Jugg," growled something in a growl that would not cease. Margaret Jennifer Elizabeth Jugg stopped her swing quite suddenly dead. She walked to the bush where the noise came from and wriggled her forehead in a deep, puzzled frown. She peered into the bush and shook her blonde head. She could not believe she had heard what she heard.

Lara Creviston-Cox, an Indiana Friend, makes her debut to Journal readers in this issue. An active Quaker, she is responsible for the artwork as well as the article. Her husband, Thomas D, drew the work on the next page. "You heard what I said, Margaret Jennifer Elizabeth Jugg! I live in this bush and I watch you each day. I see you run and laugh and tease and play. But most of all, I see you swing, and I think that is a terrible, terrible thing!" Two big black eyes glared out from the stems of the bush and the leaves which were green.

"Now listen, you grumpy Thing! I like to swing and I like to daydream!"

"But THAT is what is awful about you, my dear." He almost looked kindly and came close to a tear. "You come out here all by yourself and you THINK!!!! That is dangerous, you know. You will not grow up right, if you carry on so!"

Margaret Jennifer Elizabeth Jugg thought the thing in the bush was the one who was strange!

"Why don't you watch television or go play in a group?" It shuddered and shrugged and shook the whole bush. "It is dangerous; it is dangerous—the way you play-think!"

Margaret Jennifer Elizabeth Jugg decided to make a friend of this Thing in the shrub.

"You sound like Aunt Kathy!" she quietly moaned. "She thinks I spend too much time alone." Margaret Jennifer Elizabeth Jugg remembered the roomful of toys in her home—the dolls and the trucks and the games and the play-phone and even toys that play with other toys for days.

"I like adventures I make up by myself" and Margaret Jennifer Elizabeth Jugg told of the daydreams of elves and make-believe bears and wee houses so small they could barely be seen by a human eyeball! She remembered the friends she invented one day who helped her bake a whiteiced cake and drink jazmine tea out by the lake. Oh, and then there were times she would go visit her Grannie whenever she was scared or lonely.

"That's right!" shouted she at the top of her lungs!

"What are you yelling about, you very strange child!" The eyes in the bush looked angry and wild.

"My Grannie once told me that she 'went inside' to play in her head, too. She made up stories when there was nothing else to do when she was little like me. And when she was big, too! She wrote them on paper and sent them away for others to read. She said she was very famous, indeed!" Margaret Jennifer Elizabeth Jugg picked up a reddotted round little bug. "When Grannie was old and had white in her hair, the two of us would rock in her chair. I would curl up in her lap just like her cat and she'd make up stories as easy as that!" And she snapped her fingers with a crack! "Grannie would rock and think just as I do when I swing in the swing. I think that is a beautiful thing!"

At that, the bush shook and out came a rumble. The Thing in the bush nearly fell in a tumble. It chattered and mumbled and screamed and groaned. It hollered and hissed and cried and moaned.

"My word! What is your problem?" Margaret asked with care. "Did I say something to hurt you?" She touched the dark branches of Its bushy lair.

"Why are you upset and sad and so troubled?" asked Margaret again, sounding much like her mother. "And what are you doing inside of that bush? Why don't you come out? You can do as you wish!"

"AAAARRGH!" bellowed the Thing with the most frightful of sounds. He scared off the clouds and shook up the ground!

"I think you are scared! As scared as can be! I think

you'd like to be free just like me!" Margaret Jennifer Elizabeth Jugg just rocked back on her heels in the smuggest of smugs. She knew somehow deep down inside that the Thing in the bush wasn't as bad as he sounds!

Then after a time of long, scarey silence, the Thing in the bush must have lost balance. It fell. THUD! Right into the dust—all hairy and sad and covered with muss. It looked to the left and then to the right. Its weird little face was covered with fright.

"NeverMind, NeverMind!" it shrieked out in fear. "I'll be in trouble if they see me out here!" It turned upside down to hide under Its tail. "If they see me in the Light, they'll put me in jail!"

"You poor little Thing," Margaret said as she held It up close. "What you need is some make-believe tea and brown toast!"

"You don't understand!" he groaned as he jumped. "I do not mean to be unkind or a grump. I come from a land of NeverMind! This make-believe tea and toast just will not do! What must I do to show this to you?" He rolled up his tail and gave off with a push, trying to make it back into the bush.



Margaret Jennifer Elizabeth Jugg stopped Its rolling with her hand. "Tell me more of this NeverMind land!" she demanded to know or she would not let go.

"You are wicked for hanging on to me!", snapped out the Thing, and she knew it was so.

"NeverMind reading and NeverMind Travel," It slowly explained as Its meanness unravelled. "NeverMind asking questions and NeverMind walks, NeverMind mud-pies or nonsensical talks, NeverMind laughing for no reason at all and NeverMind playing in leaves in the fall." It kicked at a root with Its little grey foot.

"I look like Them and They look like Me. We are all just the same as we can be." The Thing looked down at Its toes and then wriggled Its nose. Out of one eye trickled a tear. It splashed right by one of Its ears. "Sometimes I would just like to runaway and go with you when you think-play."

"Oh, do, do stay!" shouted Margaret with glee. "Stay and we'll daydream together and be friends. There is so much to do and so much to see. Please come along and venture with me!"

Margaret Jennifer Elizabeth Jugg's friendship met no resistance. When last seen, they were running off towards the castle a way in the distance.





June is the month of mountain laurel, when great clouds of bloom adorn the landscape. It is the time of soft evenings when one can hear incomparable thrush music or the exquisite flight song of an ovenbird. And days are filled with wonder, as one forgets one's car and finds one's feet.

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# Friends Around the World

### The Old School at Yealand Conyers

"IF WE HAVEN'T any use for the place, we had better pull it down," said a wise Yealand Friend, some time after the second World War.

There was method in his apparent madness. Yealand Friends rose to the challenge. They not only found a use for their Old School building but reconditioned it, with the help of Friends from all over London Yearly Meeting and overseas. Ever since then, the old place has hummed with activity-classes and lectures throughout the winter, and "hostellers" during the spring and summer months. The hostel is a simple, doit-yourself affair and it is used by Quaker "pilgrims," monthly meeting children's groups, Young Friends, school parties, both Quaker and non-Quaker, including groups of "backward" children from poor areas with their teachers, families with children, and Brownie packs.

While the use of the Old School as a centre for exploring the "1652 Country" has been growing, sanitary accommodations have been inadequate; only outdoor sanitation is available and there are no showers or footbaths. A small piece of land adjoining the building has now become available and an extension has been planned to provide indoor toilet and washing accommodation, with hot showers and footbaths. A local builder is undertaking the work, but the necessary expenditure, estimated at about 9,000 pounds, is far beyond the means of local Friends. Yealand meeting is therefore appealing for help to Friends over a wider area, and especially to those, both in Britain and overseas, who know and love Yealand and whose repeated visits give us such joy.

ELFRIDA VIPONT FOULDS

### 1974's Wise Men from the East

THE WISE MEN from the East no longer make a present of gold. They have learned from the western wisdom of those who continue to worship the Golden Calf. These Wise Men present us with heavy bills for black gold.

The Wise Men no longer offer the frankincense of admiration but demand genuflecting compliments for themselves and the novelty of obeisance by the West.

Uses of the biblical myrrh ranged from healing and perfuming to embalming the dead. The Wise Men from the East no longer offer myrrh. They demand the healing of their past wounds. They enjoy the balsam of their lavish income. And they gladly bury past inequities with a smile.

In so doing, are they truly wise?

Or is their worldly wisdom only the reply to our own failure to emulate the



TRAIL'S END KEENE VALLEY, NEW YORK 12943 A SMALL FAMILY INN IN THE HEART OF THE ADIRONDACKS The joys of nature, the comforts of home. Hiking, bird-watching, skiing, snow shoeing, in season. Children welcomed and cared for—Send for folder ELIZABETH G. LEHMANN, Owner devotion of the biblical Wise Men? Haven't many of us considered the biblical narrative chiefly a decorative episode that was just a bit odd—at least from a spiritual point of view?

WILLIAM HUBBEN

### Peace Be With Me

Thoughts not spoken ". . . or what I should have said in Meeting for Worship. When one of our members expressed thankfulness for the Middle East cease-fire, the words lept (sic) to my mind-'Men cry peace, peace, but there is no peace.' Certainly the cessation of hostilities between nations is peace of a sort. But when historic enmities persist-can there be a lasting peace until hatred and mistrust are overcome in the hearts and minds of combatants and those who support them? We hear talk of 'secure boundaries.' But is not lasting security the establishment of right relationships among nations-and among ourselves? I remember the United Nations Children's Choir singing one Christmas, 'Let there be peace on earth-and let it be-gin with me.' "-PC in Stamford-Greenwich (Connecticut) Friends Meeting Newsletter.

### Richard B. Gregg, In Memoriam

RICHARD B. GREGG died on January 27 after years of almost total infirmity, except of mind. In 1932, my husband and I attended an FOR conference where the question of Gandhian practice of nonviolent resistance came up and had been bandied about for a bit, when there rose up a slight man who spoke with a hesitancy that verged on a stutter, and we instantly recognized the voice of one speaking with authority. All his life, as he did that day, Richard Gregg would say the most positive things in the most diffident manner.

Two years later, when the first American workcamp was being planned, we knew that we had to have Richard Gregg for part of the educational program. We did not know where to look for him but it was easy to find out because just then J. B. Lippincott had his book The Power of Non-Violence in the press. The manuscript had gone the rounds of several publishers before Rufus Jones saw it and pleaded its cause with Lippincott. We read the galleys at that first workcamp and then Richard came for a few days. He did not make a great hit with the majority in that 60-person camp, but a few could hear him, and I doubt that anyone ever forgot him entirely.

I do not know much about his early life. In the 1920's, he had been a lawyer practicing in labor relations, and had become interested in Gandhi's methods. In 1925 he went to India and there he became Gandhi's personal friend, and for several years worked with him.

In the fall of 1935, Richard Gregg came to Pendle Hill as acting director. It was not his metier and for Pendle Hill it was not a particularly good year -by spring the Brintons had been engaged as codirectors and it was indeed their metier-but for us, who lived fifteen miles away, Richard's being there that year was decisive. We were growing very sure that we should leave teaching and take up some work with the poor, of whom there was no scarcity as we were in the midst of the Great Depression. The way seemed most open for us to work with tenant farmers in the south, and we needed a great deal of the kinds of instruction Richard could give us.

His conception of non-violence penetrated every area of life. He believed that health had great relevance to it and that whatever diet, mode of dress, housing etc. contributed most to health prepared one best to practice non-violence.

He was deeply concerned with any system of nutrition that could be available to the very poor. He knew that the methods by which crops were grown affected their nutritive value. He believed deeply in Gandhi's rule of "bread labor," that every able-bodied person should do at least the equivalent of the physical work that he caused. He was deeply committed to the view that only by being poor ourselves, amid the poor, could we gain the right to urge nonviolent methods upon others in their efforts to free themselves of oppression.

We did not find that all of his ideas worked. Before The Power of Non-Violence, he had published The Economics of Khaddar, which explained Gandhi's philosophy about handspinning and handweaving as part of the Indian resistance to the British raj. He felt sure this was also appropriate for oppressed cottonworkers in our south. So we learned to weave plain cloth and were planning to learn spinning too. And we even bought two spinning wheels. But before we had been long in Mississippi, we saw that handweaving was not an answer there. No doubt our white and black share croppers would have been just as well off in dhotis as Indian peasants are, but those super-modest people would have died rather than appear in less than their denim overalls. They were deeply shocked when workcampers took off their shirts. We found that the only thing more sacred than clothing habits is food habits, and Richard would not have thought, any more than we did, that trying to break through those mores was truly non-violent.

One of his great points was that an infinite number of infinitesimal pressures would accomplish change that crash measures and hard pressures would not. He adduced from nature many illustrations of this principle.

His literary style was far from brilliant, as he was the first to deplore, and his speaking style was slow and overdetailed, but what he said was revolutionary, and he meant revolution by it.

He did not leave big footprints, or make any big splashes, but he is the real father of the movement toward nonviolent resistance in this country. Rufus Jones wrote the introduction to the first edition of The Power of Non-Violence and Martin Luther King the introduction to the 1959 edition. One of the quietest radicals in history, Richard Gregg found his own level.

MILDRED B. YOUNG



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### **R. LESLIE CHRISMER** Pharmacy

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There is a famous pun with an in-famous truth that when many Euro-pean settlers reached these shores they got down upon their knees and prayed—and then got up and preyed upon the aborigines! In 1755, Gov. William Shirley, Esq., offered 20 pounds for each Indian scalp, "male or female." All that our ancestors took from the natives was not wrong, such as their

natives was not wrong, such as their knowledge of plants used for food and medicines.

For example, Indians had their own For example, Indians had their own uses for the wild flower now bloom-ing in this area, commonly called May Apple or Mandrake, which bot-anists call Podophyllum peltatum, a member of the Barberry family. Its rhizome and roots are the source of an official drug in the current U.S. Pharmacopoeia, one used in the treat-ment of chronic constipation and two types of warts. The English Mandrake differs from

types of warts. The English Mandrake differs from ours being Mandragora autumnalis, a member of the Solanacea family. It was known to Shakespeare who was right in saying it had narcotic power but wrong in repeating that it pro-moted fecundity.

A pharmacy of integrity ... one of the oldest in the country ... now in its eighth decade of service. . . one of

# Hat Honor in the Courts

by David R. Morrison

WHEREUPON, in the middle of the cry of the Court:

#### THE COURT:

Take your hat off.

#### THE DEFENDANT:

I think that is an honor reserved only for the Lord.

#### THE COURT:

Take him out. Confine him.

The preceding is from a certified transcript of a court action that took place not in 1673 but 1973. On Twelfth Month 21, 1973 Joseph P. Kinneary, senior federal judge for the southern district of Ohio, ordered Grant D. Kaufmann, aged 19, of Barnesville, Ohio, to the baildock for contempt in refusing to observe hat honor.

Grant, like many Friends, publicly refused to register with Selective Service. The FBI arrested Grant last autumn while he was perched in an apple tree harvesting the year's crop.

Grant, in characteristic Christian fashion, offered the agent an apple, but he declined because he was "on duty." The agent turned out to be a Baptist which led to much discussion on the duties of a Christian. When Grant was turned over to the U.S. Marshal, the agent finally accepted an apple because he was no longer "on duty." At the sentencing he spoke up to mention Grant's letter of nonregistration to the draft board to show the judge that Grant did not evade detection for violating the Selective Service law, but publicly refused to register for reasons of conscience.

In order that the judge would be prepared for meeting a plain Friend in his courtroom, Grant wrote to Joseph Kinneary:

As to the use of titles (such as "your honor), rising, removing the hat, &c.: believing all people to be equal before God and children of the same Heavenly Father, regardless of their station in this world, we have felt it required of us to refrain from the use of "titles of respect" as well as from bowing, kneeling, rising, removing the hat or similar gestures of deference to our fellow human beings. We feel that it cheapens these gestures when they are offered to mortals like ourselves and believe it far better to reserve all such acts of submission for Almighty God to whom we owe all the glory and all the honor. -Letter of 6th of 11th Month, 1973

The judge, however, did not accept this viewpoint. He was quite willing to tolerate failure to rise and plain clothes, but not the failure to observe hat honor.

The judge then asked me as Grant's attorney to persuade Grant to observe hat honor. A plain Friend myself, I agreed to explain the Court's position to the defendant. However, a Friend's later remark, that if Quakers have not been able to change their minds on this testimony in 300 years, how could there be a change in twenty minutes, reflected my own feelings. One of the clerks happened to be a Gurneyite Quaker, and he was overheard to remark that Grant would never come down from the baildock.

A temporary compromise was reached. Grant would leave his hat in the baildock in order to proceed with the arraignment. He would be given an opportunity to discuss the reasons for failure to observe hat honor with the judge. A not guilty plea was entered.

After the arraignment, Grant met with a clearness committee comprised of elders from Stillwater Meeting in Barnesville. Grant gained from this the strength to follow Friends testimonies and a sense of clarity with regard to his witness.



## Meditation Western Style

#### by Dana Raphael

Approximately 40 Friends, many in plain dress, assembled on Second Month 6th, 1974 in the Columbus federal courthouse for sentencing. Grant had decided to plead guilty, rather than go to trial. Since another confrontation was quite possible, I prepared a full brief for the judge on the tradition of Friends refusing hat honor, and its relation to direct contempt of court (copies available from FJ). The Court Administrator kindly provided Friends gathered with a hall in which to meet.

While the meeting for worship was in progress, I met with the judge in chambers to discuss the hat honor question. The judge then called Grant and others into his chambers, and quickly sentenced him to a three-year suspended sentence conditioned upon completion of eighteen months unsupervised probation, with no work requirement. No reporters or Friends were allowed to be present. Grant called no character witnesses on his behalf.

Friends who came to support Grant were disappointed, but the meeting for worship was an inspiring one. The gathered Meeting, clerked by Peter Blood, prepared for the judge a minute expressing their concerns and appreciation (also available from FJ).

The following is also from the official court transcript.

#### THE COURT:

Grant Duncan Kaufmann, do you wish to make a statement in your own behalf and present any information in mitigation of punishment; and/or do you have anything to say why judgment should not be pronounced at this time?

#### THE DEFENDANT:

I believe that it's very clear that the reason that the Selective Service System exists is for the raising of an army, and that clearly the reason, or the primary reason, why a nation raises an army is that it might fight wars.

I think we were shown very clearly, both in the Scriptures and also by the immediate Revelation of God to people in this day, that that is a practice totally inconsistent with his will for mankind, and therefore as a Christian and a follower of Our Lord, I believe it's inconsistent with that religion to cooperate with the Selective Service System. MORE THAN A YEAR ago we had a workshop on meditation at Pendle Hill. Luckily meditation doesn't go out of date. The interim time was useful to digest and practice.

This workshop on "our inner landscape" as Helen Hole, the moderator, so aptly put it, consisted of "ways of reaching a dialog with various and different sides of ourselves." It was a method of probing inside ourselves. Several assumptions were presented as implicit in the practice of meditation. First, there had to be a conviction that there is an ultimate reality, an experience bigger than the individual which can be sought. Then there had to be agreement that the meditative "art" is a route to the union with this reality and that this unity to some degree can be attained by everyone. And finally, the acceptance, the understanding that meditation unites one not with what appears to be real but with what really is real.

One must train one's "spiritual muscles," Helen Hole suggested, by practicing a conscious subjugation of our attention to "the will." She used the analogy that meditation was the orientation to God of all the attention of which the soul is capable: "If only we could have gymnasiums for the training of the mind, we would be able to use our human spirits to a much greater degree." Helen Hole warned us that St. Teresa, a great contributor to the Catholic form of meditation, took fourteen years to learn how.

It is far from easy to achieve this state described as a "halfway line between thinking and contemplating." Yet the effort is certainly worth it for, as Helen Hole suggested, if meditation was "achieved," we would reach an altered perception, a new growth. And from the depths of meditation, meaningful action can emerge. We must return again and again to the center of our inner selves, in a disciplined way. Only then can we make our lives conform to the insights we gained from this "centering." It is but halfway once we get the revelation.

The group tried different "forms" of meditation. Unfamiliar ones to some were usual for others. Just meditating in a group led to new insights for everyone as we shared our reactions and our degrees of success. Success? I see in my notes the entry, "Sometimes the inner light is a drag!" I especially remember how hard it was to be read to while I was eating. I could eat or listen, but I could not change gears in the middle of a mouthful, manage to keep my mind on inspirational messages while trying not to rattle a coffee cup, or silently consider the value of fasting while eating!

Methods, however, were merely aids which were to be used only until a point was reached where we no longer were "looking at ourselves meditating." Then we could drop our methods and wrap ourselves in our spirit.

We sat around a lovely fire cooking in a crooked fireplace. We struggled with the inefficiency of the human mind. People were generous, courteous to each other. It was a weekend of loving.

But there was struggle. The human psyche is universal but the method of learning and the manner in which the mind works varies from culture to culture. We must accommodate a Western education and habit of thought to an Eastern way of life. The body is structurally the same, but few can learn in adulthood to sit or move in a way that contradicts the movements and muscle development of a lifetime.

Perhaps our Western needs could lead to inventions in meditative development we can call upon quickly for short spans, to relieve the tensions of everyday life, to use for mental creativity as well as for mental health. If these are the pressing needs of our culture, why not move toward using this mind controlling method to help solve them?

We began to dialog on the question of whether or not effective meditation could be used with *no* religious involvement. For example, could one use meditation for specific utilitarian purposes for problem solving of nonspiritual subjects. Is the primary function of meditation necessarily the reaching of a metaphysical or religious state? And, if it is not, is the practice of it and the state of mind required for these ends different?

We tabled many of these and other aspects of this exploration for another time, including the question of how we could expand this exquisite human experience from the province of a privileged few to the whole of our society ... to children, blacks, even senators.

### Classified Advertisements

#### Accommodations Abroad

MEXICO CITY FRIENDS CENTER, Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m. Phone 535-27-52.

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

LONDON "Kenyon" 23 Sutherland Avenue, London W.9. Room and breakfast \$7.50. With private bath \$10.00. Other meals if required. Pleasant garden, TV room. Convenient theatres and shops. Tel: 01 286 9665.

#### **Books and Publications**

EXTRA CRANKS FREE—Quakerana in Pictures, by Candida Palmer. "... this little picture book ... pokes gentle fun at our Quaker foibles, beliefs and practices by transforming them into Rube Goldberg type devices...." Friends Journal review. \$1.50 each, 4 for \$5.00 ppd., from Quaker Independent Publishing, P.O. Box 176, Rio Grande, Ohio 45674; also from Friends Book Stores.

QUAKER UNDERSTANDING OF CHRIST AND OF AUTHORITY. Essays by members of the Faith and Life Panel. Edited by T. Canby Jones. Increase your own understanding of Quaker Faith, along with 100 representative Friends preparing for the Faith and Life Conference in October. Essays and Queries, helpfully arranged for study groups. \$1.00 at Friends Bookstores. Also from office of Friends World Committee, 152-A North 15th Street, Philadelphia, PA 19102.

FRIENDS FELLOWSHIPS INTERNATION-AL: A new direction in Quakerism. Order training manual from International Friends, P.O. Box 7166, Richmond, VA 23221. Donation \$3.

#### For Rent

NEW HOUSE ON ST. JOHN, U.S. Virgin Islands, at very modest off-season rates till November 15. Adjacent to National Park, secluded, atop island with magnificent vlew. Fifteen minutes to the most beautiful beaches in the Caribbean. Phone 215-KI4-7839.

HOUSE IN CANADA'S CAPITAL, 4 bedrooms, 6 years old, available during July for minimal rent in exchange for care of premises and cats. 15 minutes from city centre and Meeting House. Write Elizabeth Hopkins, 8 Briarcliffe, Ottawa K1J 6E4. Phone 613-745-3121.

SMALL, TWO-BEDROOM HOUSE, Maryland's Eastern shore, Chesapeake Bay. Available to mature couple or individual willing to help independent 76 year old woman living in separate house on same 5-acre property with occasional driving, shopping, etc. Water view, birds, garden. Reasonable rent. References required. Box A-611, Friends Journal.

MAINE COTTAGE RETREAT, Penobscot Bay. Six rooms, baths, walk to store, sailing, swimming, golf. Utilities included. Box H-590, Friends Journal.

TWO POCONO MOUNTAIN vacation homes. Nearby lakes for sailing, swimming, fishing. Nearby golf courses. Perfect anytime of the year. For information write: Frank Weed, 6 Orchard Way, Yardley, PA 19067.

#### For Sale

NON-COMPETITIVE games for children and adults. Play together, not against each other. Free catalog. Family Pastimes, Boissevain, Manitoba, Canada, ROK OEO.

#### Personal

SINGLE BOOKLOVERS gets the mature, cultured, marriage oriented acquainted. NA-TIONWIDE. Box AE, Swarthmore, PA 19081.

MARTELL'S OFFERS YOU friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplacesidewalk 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."

THE 57th STREET MEETING, Chicago, asks help in locating current addresses for the following persons: Victor Bell, Nancy Saunders, Kevin Jans, Paul Jans, Terry Jans, Thaddeus Malinowski, Address all responses to Meeting Secretary, 5615 Woodlawn, Chicago, IL 60637.

IDEAS gratefully accepted for maximum use of several properties, all having feature of natural beauty. Do NOT wish to relinguish them. Comments welcomed from serious minded persons who wish to live out their lives in peaceful surroundings. Do write. Box S-605, Friends Journal.

NEEDED: Friends who give a hoot about Quakerism and the witness for justice. If you are concerned about the Friends statement on civil rights for Black, Hispanic-Americans and Native Americans, contact Friends for Human Justice, Box 481, Marion IN 46952.

#### **Positions Vacant**

TEACHERS WANTED for new Quaker school for 3-7 year olds. School Committee, Miami Friends Meeting, 1185 Sunset, Coral Gables, FL 33146.

HOUSEKEEPER/MOTHER'S HELPER for widowed woman physician with three schoolage children. Live in or out. Walking distance of Moorestown, NJ, Friends meetinghouse. Write: Box G-599, Friends Journal.

YOUTH LEADER, for eight weeks to work with youth in Western Quarter, Philadelphia Yearly Meeting. If interested contact Sally Rickerman, Landenberg, PA 19350.

LIVE-IN HOMEMAKER NEEDED for family-father and three fine boys, 9, 11, 13near West Knoxville Meeting, Tennessee. Box V-609, Friends Journal.

ASSISTANT SUPERINTENDENT for the Barclay Home; live in. Call 696-0522 or write 535 North Church St., West Chester, PA 19380

#### **Positions Wanted**

YOUNG MAN, SINGLE, B.A. Haverford, M.A. University of Pennsylvania, School of International Relations, with completed academic requirements for Ph.D., desires teaching position in secondary school or college in Russian, German, political science, history, Soviet affairs. Can coach some sports. Box Z-596, Friends Journal.

QUAKER, MALE, 25, B.A. Earlham, working for Masters at Yale Divinity School, needs summer employment—religious education, youth or church work—in Seattle area. Will consider any new and worthwhile experience. Salary negotiable. Have experience teaching in Quaker school and summer youth programs. Box D-601, Friends Journal.

HIGH SCHOOL GIRL will work for room and board, summer 1974, to learn organic farming or ranching. Mid-west area preferred. Telephone 312-968-5162. MATURE PACIFIST COUPLE seeks position (preferably live-in) in useful creative environment. She is experienced teacher, homemaker; loves library work, arts, crafts. He is good organizer, manager, experienced as handyman, gardner; household administration. School or guesthouse situation would suit. Box B-610, Friends Journal.

RELIABLE teenage girl desires live-in baby sitting job with family at shore for August. Healthy, able swimmer, experienced in child care. For reference contact Mrs. Albert L. Anderson, R.D. 4, Coatesville. 384-0866.

QUAKER COUPLE seeks position in Quaker school; wife, M.A., teaches dance, creative drama, has experience at Bank Street, New Trier, Evanston and university level. Husband, M.A., teaches English, certified, has experience at New Trier and university level, experienced film maker and teacher in film. Contact Tom and Diane Tucker, 45 Lorene St., Athens, OH 45701.

YOUNG ENGLISH WOMAN, with adopted son, wants position as housekeeper or governess. Would prefer widower with young family. Fifteen years experience with children. Miss Roskilly, Box 72, Cornwall Bridge, CT 06754.

#### Schools

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

SIXTY STUDENTS and twenty faculty are striving to live as Friends in a college preparatory, coed boarding high school. Experience based learning through classes, farm work program, ceramics, weaving, photography, fine arts, drama, 1974-75 tuition \$1650. Inquiries and applications now accepted. SCATTERGOOD SCHOOL, founded 1890, Charles Mullendore, Director, West Branch, IA 52358.

JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Grades 9-12. Located in the foothills of the Sierra Nevadas. Maximum, 65 students. Accredited by WASC. 916-273-3183.

I AM—I CAN—A farm life educational alternative for girls 10-15. Wisconsin farm is the real-life classroom. Opening September 15, 1974. For information write: Springer, 3218 Baker St., Berkeley, CA 94702. 415-658-5789.

#### Services Offered

RE-UPHOLSTERY—SLIPCOVERS Serving Delaware County (PA), Westchester area, Germantown-Main Line, Norther section Delaware state. Telephone 215-586-7592. More than forty years' experience. Thom Seremba.

#### Vacations

CAPE MAY, N.J. Most comfortable and attractive 2 and 3 room apartments. Four minute walk beach or town. Laundry. \$185-\$205 per week. The Dormer House, 800 Columbia Avenue. (609) 884-7446 or (215) 253-7050.

BRIDGESIDE INN, Vinalhaven Island, Maine. Quiet, small, on the water. Emphasizing fine food, island relaxation. Birding, nature walks. Information: Peter Goodwin, 410 W. Chelten Ave., Philadelphia, PA 19144.

LAKEFRONT. Charming house, lawn, sailboat. Quiet deadend road, secluded and peaceful; near Cornwall, NY, meeting. Available June 24-August 19. \$150 per week. References required. Phone 212-622-8319 or 914-496-4171 or write Box 0-606, Friends Journal.

JULY RENTAL. Contemporary cottage on small Pennsylvania lake. Sleeps ten, all conveniences. Sailing, swimming, canoeing, tennis. Write Box B-612, Friends Journal. SOUTHERN VERMONT. Restored 1845 farm house; quiet valley view; 4 bedrooms, 1½ baths, fireplace. Near lake, high mountains, golf, music. Reasonable. June 15-October, minimum two weeks. Box S-608, Friends Journal.

ENJOY THE WHITE MOUNTAINS in a secluded cabin with electricity, running water and swimming. Mary S. Oliver, 800 W. Market St., West Chester, PA 19380.

RUSTIC COTTAGE, completely finished and furnished, Mount Holly, Vermont. Large living room, fieldstone fireplace, bedroom, kitchen, gas/wood stove, bathroom, hot/cold water, no electricity. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Accommodates family of six. Available all or part mid-June - September. \$60 weekly for couple, \$7 each additional person. Box D-607, Friends Journal.

VACATIONING. Reducing. Healthful environment. Country air. Vegetarian meals. Organic gardens. Recreation. Reasonable rates. Cooperative plan. Retirement. OR-GANIC GROVES, Route 4, Box 316, Arcadia, FL 33821.

#### Wanted

FRIENDS HOUSE RESIDENT COUPLE in Des Moines. Basic light housekeeping for AFSC office/Friends Meeting House complex, including care of yard, lock up responsibilities, minor repair and maintenance work. Variety of possible supplemental assignments. Lodging provided: additional remuneration based on final definition of responsibilities. Contact: Lou Kubicka, AFSC, 4211 Grand Avenue, Des Moines, IA 50312. Phone 515-274-0453.

RELIABLE, sober, retired gentleman to oversee small farms, north and south. Appreciation of Nature and wild life a must. Box S-604, Friends Journal.

JEAN TOOMER INFORMATION. Currently researching the life and works of Jean Toomer, novelist, member, Society of Friends. Any articles, speeches, photographs, tapes, pamphlets, letters or other related material by or about Toomer would be greatly appreciated. Contact James G. Spady, P.O. Box 15057, Philadelphia, PA 19130.

HOUSEPARENTS: Single or married couple without children—for ecumenical therapeutic community. Contact: Director, Gould Farm, Monterey, MA 01245. Phone: (413) 528-1804.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in geometry and algebra. Contact The Meeting School, Rindge, N.H. 03461.

RESPONSIBLE GIRL to live with family this summer, Boulder, Colorado near mountains. Supervise children 10 years and up in exchange for room and board. Write: Mrs. Menkick, Box 2388, Boulder, CO 80302.

COMPANION/HOUSEKEEPER for elderly widow in Maine. Quiet household for two. Light housekeeping. Modest wages. Good for retired person or couple seeking pleasant home in country surroundings. Write: Miss Anne C. Booth, P.O. Box, Newcastle, ME 04553. Telephone, person to person, 207-563-3464.

HOUSEKEEPER/COMPANION, full-time or part-time, in the home of Henry and Lydia Cadbury in Haverford, PA. No cleaning. Phone Maurine Parker, 215-MI2-1739.

#### The Best Things In Life Are

often found on the Journal classified page

### Announcements

#### Birth

LARSON—On February 25, DANA LYNN LARSON, born to Kenneth and Ann Vaught Larson, of Woodridge, Illinois. The mother is a member of Homewood Friends Meeting of Baltimore, Maryland.

#### Deaths

FURNAS—On January 16, SETH E. FURNAS, SR., aged 84, a resident of Quaker Heights Health Center Waynesville, Ohio, passed away at Clinton Co. Memorial Hospital, Wilmington, Ohio. A birthright member of Miami Monthly Meeting of Waynesville he gave many years of service as a teacher, a leader in Advancement work, and in Ministry and Counsel not only in the local meeting but in the Quarterly and Yearly Meetings as well. He was also active in community work. He will be sadly missed by a host of relatives and friends.

GRAY—On December 21, NAOMI GRAY, aged 73, at Kettering Memorial Hospital, Dayton, Ohio. In her youth

### Coming Events May

24-27—Friends Conference on Religion and Psychology Annual Spring Meeting, Haverford College, Haverford. At Pendle Hill, Wallingford, PA 19086

17-19—Awareness Weekend, Bob Blood and Jean Feinberg.

17-19—On Moving and Being Moved, Margaret Blood.

24-26—In the Power of the Lord, Jack Kirk.

#### June

2—The McCutchen Open House Tea, New York Yearly Meeting Boarding and Nursing Homes, 21 Rockview Ave., North Plainfield, NJ.

#### WORKING PARTNER

sought by young Friends who manufacture line of superb quality wooden toys. Must be committed to ethical practices, hard work, and have \$10,000 to \$20,000 for rewarding investment. Communal living possible.

Write: Barry Laing, % Heartwood Toys, Ltd., Box 9008, Vancouver 6, B.C. Canada. V6B 4G3 Phone: (604) 581-0828 she had attended Friends Meeting but had been out of touch until in recent years she became a member of Miami Monthly Meeting of Friends in Waynesville, Ohio, attending whenever she was able.

HARTSOCK—On January 17, Ross H. HARTSOCK aged 81, suddenly at Tucson, Arizona. A descendant of one of the oldest pioneer families of Waynesville and vicinity and a birthright member of Miami Monthly Meeting he gave years of service to the community and to the Meeting, holding many responsible positions. He will be greatly missed by a host of relatives and friends.

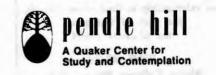
#### THE CANADIAN FRIENDS SERVICE COMMITTEE

Canadian Yearly Meeting invites applications for position of General Secretary

Duties will include executive and administrative responsibilities; working with CFSC and its executive board; coordination of current and development of new programs in international service, international affairs, relief, peace and social concerns. Work to commence January 1, 1975 in Toronto.

Further details from:

Canadian Yearly Meeting Personnel Committee 966 Finch Avenue Pickering, Ont. LIV 1J5 Canada

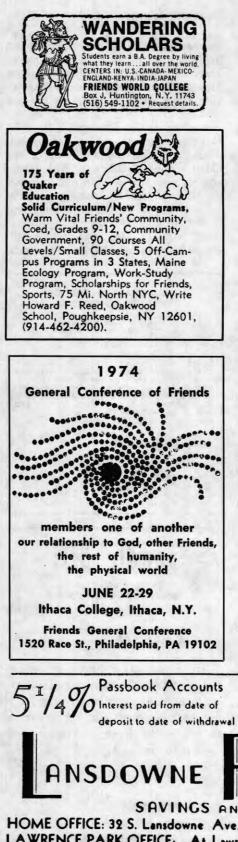


#### PENDLE HILL TAPES -

The Extension Program at Pendle Hill announces a new service: Cassette tapes of significant value from our lecture series and other events to enrich the lives of Friends and their meetings.

For details write:

Pendle Hill Tapes Wallingford, PA 19086



## **Reviews of Books**

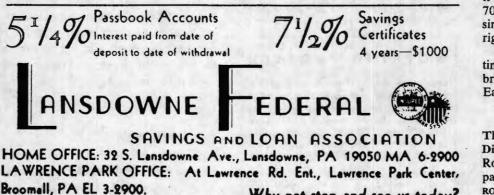
The Story of Honey Hollow By P. ALSTON WARING. Illustrations by Charles Child. Honey Hollow Watershed Association, New Hope, Pa. 93 pages. Available at Friends Book Store, Phila. \$3

JOHN MUIR, the Quaker naturalist, wrote, "If one but comes to know the natural world around him, Nature's peace will flow into him, as sunshine flows into trees." P. Alston Waring quotes these words in "The Story of Honey Hollow"—an apt illustration of John Muir's wisdom. The book is subtitled "Origin of the Conservation Movement in Pennsylvania."

Honey Hollow is an area of 700 acres in Bucks County, farmed continuously for 200 years since it was acquired in three grants from William Penn. The land became six farms which were well farmed and handed down from fathers to sons. When the technological revolution of the 1920s came, bringing mechanized agriculture, it changed the soil as much as it did the lives of those who lived and worked on it.

The six farmers, losing their soil through flooding and erosion, realized they must have help to survive. Joining together, and with help from the newly formed Soil Conservation Service, they learned to work with nature instead of against it. They learned about soil restoration, flood control, contour strips and even to plant wildlife hedges, since birds can be such an asset in producing crops.

Today, as a result, the Honey Hollow Watershed is a National Historic Landmark, the first area in America to be treated by farmers as a watershed unit in establishing soil, water and wildlife conservation practices. All this has been entertainingly described, including some



3-2900. Why not stop and see us today? FRED A. WERNER, Chairman of the Board tense episodes in battling eroded fields and flooded creeks, the hard struggle for better conservation laws, and the incursion of a power line and expressway.

Now Honey Hollow has a new future as a Center for Outdoor Education. For the past two years elementary and high school students as well as adults have learned about plant and animal life, soil and water in classes conducted in Honey Hollow. There are plans for expanding this program. Alston Waring says, "Honey Hollow offers its valley, its woods and stream, its quiet ponds and hills to students of nature and those who want to discover more about the out-of-doors. For them this heritage of ours can serve a precious and useful purpose and help many people experience the world about them that is often never seen or comprehended."

The book has been handsomely designed and printed by Charles Ingerman at the Quixote Press.

LAURA LOU BROOKMAN

A Book of Heaven and the Earth. Stories from the Confucian Analects. By KOJIN SHIMOMURA. Translated by Nobuyoshi Okamura. University of Tokyo Press. 191 pages. 1800 yen

CONFUSIUS has much of value to say to us, and through dramatic action and dialog these stories bring him and his followers to life and make his teachings relevant to the twentieth century.

Since Confucius served as minister of works and judicial affairs in a Chinese province, he speaks with authority on the problems of government, the need for wisdom based on virtue, for achieving harmony with one's environment, and for following the path of righteousness.

Confucius' culminating achievement, it seems to me, was that at the age of 70 he could "follow what my heart desired, without transgressing what was right."

Although some stories seem less pertinent to our time than others, most bring valuable insights from the ancient East to the adolescent West.

ROSALIE REGEN

The Captain America Complex: The Dilemma of Zealous Nationalism. By ROBERT JEVETT. Westminster Press. 286 pages. \$10

ROBERT JEWETT, Professor of Religious Studies at Morningside College, has interpreted parts of the Old Testament, the Book of Revelations, and the history of Israel in terms of two dominant idealogies called "Zealous Nationalism" and "Prophetic Realism." His account of the crusading spirit of the zealous nationalists and the violence engendered by their doctrines has obvious parallels in many parts of the world today.

As suggested by his title, Jewett has focussed largely on the role of the crusading spirit of zealous nationalism in the American Colonies and the United States. According to Jewett, the crusaders' aim of redeeming the world by violently destroying the wicked was and is largely responsible for entry of the United States into several wars and also for subsequent conduct of these wars. Although the author has oversimplified history by neglect of economic and other motives, he has made a good case that biblical zeal played an important role in the national actions of the United States as late as Dulles' tenure as Secretary of State. He also shows how a secularized version of zealous nationalism has been fostered and exploited by more recent leaders.

Several sweeping generalizations and long leaps to conclusions about causes and effects in complex human affairs are surely debatable and probably mistaken in several respects. Although Jewett deplores the tendency of zealous nationalists toward violence, there is a notable absence of discussion of nonviolence or pacifism. In one of the few mentions of pacifism in the United States, Jewett distinguishes between realists and pacifists.

This book contains many passages that are well worth reading more than once, and some well selected quotations. The absence of an index makes it difficult to find these gems.

LOREN HEPLER

Liberal Christianity at the Crossroads. By JOHN B. COBB, JR. The Westminster Press. 125 pages. \$4.95

CHRISTIAN LIBERALISM requires a new understanding of itself if it is to survive as a viable way of life, states Prof. John Cobb, who is Professor of Theology at the School of Theology in Claremont, California. It is his purpose in this book to provide the new pattern, which he does in ways that are interesting, at places intriguing, and sometimes confusing.

Cobb believes that Christianity is unable to contain the whole of truth and that a new world religion will incorporate in itself the best of all the religions. He claims that we know very little about the life and teaching of Jesus, but we live in a Christian culture which represents for us what Jesus was and did. In terms of the influence of Jesus upon the world, he was the greatest man who ever lived.

Cobb finds in history a movement toward "transcendence," a "tender, terrifying Cry" which draws men on toward higher forms of being and forms the ground of our concern for truth and justice. This he understands to be the result of God's operation in the world. In individual life God's power is experienced as a force which is "empowering, healing, directing, and enlivening." To believe this is true is to have trust in God. The Christian quest is not, for Cobb, primarily for salvation as customarily understood but is for redemption from slavery to rules, from guilt and self-rejection. This redemption becomes actual for us as we know ourselves accepted by a power beyond man. It is God's grace which so accepts us, as we are, and allows us to act in freedom. Nothing, such as prayer and religious practices, need be done by us to justify ourselves before God. And when we know Ourselves justified the Christian virtues of faith, hope, love, and joy come into being in us.

Particular ideas presented will appeal to Friends, yet the reader may feel that liberalism Cobb's position may be, but it is an emaciated form of Christianity. The greatest of all human problems, that of death, is also not treated.

There are several historical inaccuracies, one of which is the statement that Quakers quaked for joy. It was out of the wrenching experience of the living God that they quaked, and this was not joyful. FOR BOYS 8-13 and GIRLS 8-12 Fifty-second Year of Camping Complete Camp Program TWO WEEK SESSIONS— FIRST SESSION starts JUNE 30th SPECIAL RATES FOR QUAKERS For Brochure Write or Call— CAMP ONAS, 96 Cobalt Cross Road, Levittown, Pennsylvania 19057, 945-8292 after 6:00 p.m.

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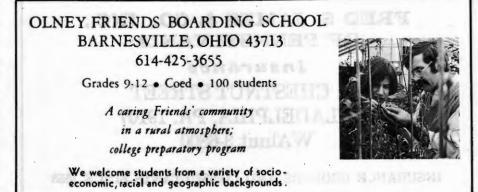
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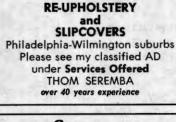
> A Coeducational Country Day School

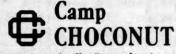
Five-year kindergarten through 12th Grade; College Preparatory Curriculum Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

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Friendsville, Pennsylvania

Fifty Boys, 9-14. For the active boy who is not so much interested in organized competitive team sports as he is in his own camp interests. For the boy who wants to be self-reliant, and who enjoys rustic living with the accent on out-door activities and learning new skills; camp-craft, natural science, carpentry, care of farm animals and many good games. High counselor ratio, good food, a private natural lake for swimming, canoeing and fishing, a variety of projects to choose from, and eight hundred acres of camp land in Pennsylvania's Endless Mountains near the New York border. ACA accredited. S. HAMILL HORNE

S. HAMILL HORNE BOX 33F, GLADWYNE, PENNSYLVANIA 19035 Telephone 215-LA5-4140

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Brochure: John F. Hunter

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# Letters to the Editor

#### **Historic Error**

MARGARET BACON repeats a common error when she writes (FJ, 2/1) that "Friends can be rightfully proud that Germantown Meeting in 1688 made the first formal protest against slavery in this country . . ." etc.

The Meeting in Germantown between 1683 and 1690 was an ecumenical Quaker-Anabaptist Meeting, including Mennonites as well as Friends. It was a Friends Meeting in that it reported in the ordinary way to superior Friends Meetings. It was equally and no less a Mennonite Meeting. The table on which the Germantown protest of 1688 was signed may be seen today in the Mennonite Meeting House in Germantown.

Friends did not, as is commonly stated, simply reject the Germantown petition. It was kicked upstairs, essentially with endorsements, through Monthly and Quarterly Meetings, until it reached Yearly Meeting, then convening in Burlington, N.J. The Yearly Meeting scheduled two members of the Germantown Meeting to present it and argue for it. It then in effect "tabled" the document. It did not reject it.

The reason it tabled the document is that in 1688 there was a revolution in England, William Penn had to go into hiding, there were serious doubts as to whether he would be permitted to keep Pennsylvania, and Friends felt this was an imprudent and inexpedient time to start a brand new social concern. It is unlikely that there was very much slaveholding among Friends in the Delaware Valley at that early date.

In its origins, the Germantown petition is most easily understood not as a Quaker document nor yet as a Mennonite document, but simply as a German document. The Friends, Mennonites, and proto-Brethren who wrote it and endorsed it were all German immigrants who saw slavery with a fresh eye and were appalled by it. A major argument in the document is one that says, in effect, "How are we going to explain black chattel slavery to people back home, who know all about the way 'Turks' enslave Christians? And who are watching the experiment in Pennsylvania with so much hope?"

In 1690, the Mennonites withdrew in Germantown and formed a separatist Meeting. While there were several reasons for this unfortunate schism, I am persuaded that the tabling of the 1688 petition on slavery was one of the major reasons. It was and is basic Anabaptist doctrine that Christians are always a minority and may not consistently be magistrates or hold public office since magistracy depends on potential use of force. The expedient thinking of the Yearly Meeting of 1688 gave them every excuse to say, "See, we told you so"; the Germantown schism was accompanied by refusal of Mennonites to hold public office in Germantown. It is interesting to note that when Friends finally did come to a firm anti-slavery position about 70 years later, they did so as part of an overall reform movement which involved making formal membership lists, expelling one-quarter to two-thirds of the people who thought of themselves as Friends-and adopting the Mennonite position of not holding public office. These things happened in conjunction and the same reformers pushed for all of them.

So if credit is to be given out here, let it go to Mennonites.

> R. W. TUCKER Philadelphia, Pa.

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#### **Emigrant Sponsor**

I AM A SOCIAL WELFARE worker interested in finding any Friends willing to sponsor half a dozen or fewer families who want to emigrate to the United States. I can provide excellent references from Friends and others who know about my work. Can you help me?

M. W. DAYA 69 Sistova Road London SW 12

#### Dare to Dump?

IN THE MARCH 25 number of Newsweek Colman McCarthy, an editorial writer for the Washington Post, tells of breaking his family's addiction to television by "dumping" their set. After a year without it he writes, "The decision we made was one of the wisest of our married life. . . . During this year of setlessness such common acts as talking with one's children, sharing ideas with one's wife, walking to the neighborhood library on a Saturday morning, quiet evenings of reading books and magazines aloud to each other, or eating supper as a family offer more intellectual and emotional stimulation than anything on television. . . . We eat dinner in leisure and peace now. . . . Occasionally my wife and I have the exotic experience of spending an evening in relaxed conversation. . . . "

The writer feels that children's programs such as "Sesame Street" are much overrated and actually are "a quick-action lariat that ropes in" rather than liberates "the child's most precious resource, his creativity."

I feel that Colman McCarthy's estimate of television is a challenge to every Friend's family to "dump" the set and fill the void with such family occupations as reading together such good books as our Religious Education committees are happy to recommend and Friends Book Store is glad to supply, playing "Quakers" and "Skittles" or even reading and discussing articles from Friends Journal! Perhaps occasionally some passages from the Bible might be slipped in.

I would appreciate getting the names and addresses of any families who join us in unplugging their sets and putting them in storage until, as Colman McCarthy suggests, "the stranger in the house" improves his manners. If there are a considerable number of such families, I might report it to the networks. GEORGE E. HAYNES

#### Newtown, Pa.

#### Wanted: Friends

THE GRAND Rapids Friends Meeting is a small meeting whose members are scattered over a wide area. We would welcome members of other meetings who are temporarily in southwestern Michigan. Because we do not meet every Sunday and do not have a permanent meeting place, we ask for names and addresses of people in this area and will make an effort to communicate with them. PETER WENCK Clerk A Matter of Identity

NOT TO BURDEN an already overdiscussed subject—I did run across the following quotation (my translation from French) in the current issue of La Vie Protestante, given by an unidentified theologian on the subject of homosexuality.

"The experience of the homosexual sheds a valuable light on the evolution of the human being as such, and on the human drama which is life itself. . . . The drive which makes us human beings is profoundly ambiguous. It pushes us toward another human being not only to encounter him or her, but also to capture in that other person the reflection or image of ourselves. . . . I am drawn toward him or her by that in them which is different from myself-but at the same moment recalls my own identity. I want him or her to be different but not to the extent that I feel threatened in my own identity. . . . In this context homosexuality may possibly be an accentuation of self to be found in the other. Without having chosen consciously to do so, the homosexual lives so deeply within himself that he experiences the nostalgias of life profoundly. One of those is to be reassured of his or her own identity.

"In this sense homosexuality exists in all of us. Each day our life is in effect made up of the confrontation of ourselves with others. We all have difficulty in identifying ourselves in order to confront others. We all seek similarities in others to bolster our own identity, so fragile it is. . . . Is it not possible that our natural difficulty in admitting differences . . . stops us from loving fully that which

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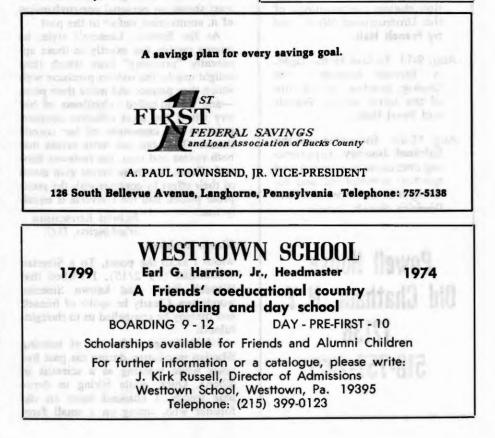
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- July 11-14 Living in Present Time Reality. A Re-evaluation Counseling Special with Marge Larrabee as leader.
- July 16-21 Venture in Quaker Living. An experience of the Quaker Way and exploration into living it today. Lawrence Apsey, Jennifer Haines, Jack Daniels, Powell House staff.
- Aug. 3-11 Unstructured Friendly Living. A time to do your own thing in a Friendly environment—resting, reading, writing, painting, worshiping, etc.

The Intensive Journal. An option during the mornings of the Unstructured Week, led by Francis Hall.

- Aug. 9-11 To Live in the Light. A Retreat exploring the Quaker practice of the life of the spirit, led by Francis and Pearl Hall.
- Aug. 18-25 Encounter and the Spiritual Journey. Experiencing encounter in a loving and spiritual atmosphere and relating it to the inner journey. Diedrich Snoek, leader.

Powell House, Old Chatham, N.Y. 12136 518-757-2021 we cannot fully understand. . . ? It is impossible for a man or woman to live without being accepted by others. But it is impossible as well for a man or woman to accept himself or herself alone."

"On the basis of these two impossibilities, religious people postulate another Being offering us acceptance upon which we have no right to insist. . . . It is God who loved you first! He who allows himself or herself to find peace in his or her search for identity by accepting the essence of the above quotation, finds in practice that the agony of admitting differences or accepting similarities is made livable. . . . I don't ask for tolerance on the part of Christians but understanding. . . ."

ROBERT LEACH

Geneva, Switzerland

#### **Review Reviewed**

RE THE review (FJ 3/1) of Erminie Huntress Lantero's collection of poems; *The Fact That Thou Art Joy:* I have been greatly disappointed by the lack of understanding and appreciation of the reviewer. Personally, I think the substance of her poems is so profound and so important in the context of present-day thought—religious, psychological, feminist, pacifist, ecological that a review that ignores all that or at least shows no personal comprehension of it, seems most unfair to the poet.

As for Erminie Lantero's style, its unique quality lies exactly in those apparently "rambling" lines which then delight one by the sudden precision with which they pounce and make their point —and the so-called "chattiness of her wry wit is the most effective counterpoint to the immensity of her cosmic themes. That she *can* write verses that both rhyme and scan, the reviewer himself affirms, but those verses gain much of their effect by contrast with the semiprose pieces, and the converse is equally true.

ELINED KOTSCHNIG Washington, D.C.

#### Siberia Revisited

WHEN I READ the poem, To a Siberian Woodsman (FJ 2/15), I wished that Wendell Berry had known Siberian woodsmen. Clearly he spoke of himself and thereby he compelled us to thoughtfulness.

I had the good fortune of meeting Siberian woodsmen during the past five years while working as a scientist in Siberia. Once, while hiking in dense pine woods, I chanced upon an old forester who, sitting on a small farm cart drawn by one horse, was inspecting the fire lanes. Our conversation was brief and on the surface without any deeper significance, but I shall never forget the impression which this man made upon me, particularly his quiet, concentrated, weighing, searching gaze which one finds with people who have acquired responsibility for their community and whose world is whole.

I had been a guest in this community, a large village of log houses that was located some 50 miles by country road from the nearest paved highway. Farmers and carpenters whose cooperative supplied the region with log houses lived in this closely knit community. Each family was known by name and each was adding to the village's unbroken tradition of many generations. This was the setting in which the personality of this leading citizen had grown and where his mature wisdom and his sense of responsibility for the community had come to fruition.

As we talked and later as I pondered about it all, it became clear to me that we should preserve not only the ecology of nature but also the values within the human family, some of them indigenous to a virgin land like Siberia, which are essential to all of us but that we, in our advanced technological civilization, have all but lost....

> JOHN WESKE Sandy Spring, Md.

#### **Choice Questioned**

REFERRING to Harriet M. Harris' letter in your issue of 3/15/74, perhaps Jonah Fitzwhale could explain it, but I find it difficult to reconcile the choice of such advisers and colleagues as M. M. Haldeman, Ehrlichman, et al, let alone Murray Chotiner earlier, with the promptings of the Inner Light.

> GRACE H. POST Haverford, Pa.

#### Growth Questioned, Too

WE SUBMIT the following in response to the "Growing Edge" (FJ 3/1) which reported a prison visitation and retreat.

We see a "growing edge" in eliminating prisons as we know them today, both before trial and after conviction. We look for "growing edges" among the following:

1) Prisoners' Rights: We seek to limit the discretionary powers of correctional authorities, and we work for the release of prisoners into a community which promotes peaceful, constructive pursuits such as meaningful employment and the development of family relations. 2) We promote and try to work with cultural groups in which the personal lives of the prisoners are rooted and to secure for them an appropriately prominent role in decisionmaking processes.

3) We see "self-determination" as critical to the problem of prisons.

Finally, thousands of individuals are "called" to have religious experiences with prisoners. We believe that much of this experience strengthens the prison system. Therefore, it represents the wrong kind of growth because it helps make self-determination more difficult for prisoners to achieve.

MORT LECOTE ARTHUR W. CLARKE Philadelphia, Pa.

#### Fair Housing in Fact

ONE OF the major problems of our metropolitan areas is the difficulty black families have in finding housing in the subtly, but nonetheless firmly, restricted upper-class suburbs. Perhaps some Friends do not know, or have forgotten, that Suburban Fair Housing, an agency started by Friends and still under Friends leadership, has as its purpose the opening of the suburbs in the Philadelphia area to anyone who wishes to live there and can pay for it.

Recently, our family had to sell my mother's house in Gladwyne. We gave an exclusive listing of the house to SFH, having learned that they have a multiple-listing arrangement with all the principal realtors on the Main Line. This means that if SFH sells a house itself, it gets the entire 6 percent commission; if the house is sold through another broker, SFH gets half the commission. We found that this exclusive listing in no way reduced the enthusiasm of other brokers to make the sale (despite suggestions to the contrary by some of them before we listed with SFH): Hoards of brokers and prospects were shown through the house and finally it was sold, at a top price, to a buyer brought in by another broker. Unfortunately, there were no black purchasers available for mother's house, so interracial housing was not directly promoted by the sale, but SFH did get half the commission and thus, at no cost to us, a major boost was given to an effort that all Friends and like-minded people should support.

As a result of this personal experience, I highly recommend SFH and its staff and I urge any Friend who has real estate to sell on the Main Line or Delaware County to use SFH—for their own interest as well as that of fair housing and Friends principles.

#### ERIC W. JOHNSON Philadelphia

To Be ... Passive

I READ thy editorial "To Be or not To Be" (FJ 3/15) with interest. As a professional linguist . . . I have become suspicious of moral points based on word play. "What," I ask myself, "would someone think of this article whose native language—like many languages has no verb 'to be'?" Why contend that this essentially passive verb constitutes any kind of action? Would not, indeed, the several advices read better without the copula? Let us try:

Alert yourself to give help and ready yourself to receive it.

Attend meetings with diligence and so inwardly prepare for them.

- Ready yourself to speak under the leading of the Light.
- Alert yourself to the personalities and the needs of others.
- Attend to Pure Wisdom and accept teaching.
- Maintain faithfully our testimony against all war. . .
- Serve your Lord and give Him allegiance faithfully and steadfastly, and the God of Peace accompany you.

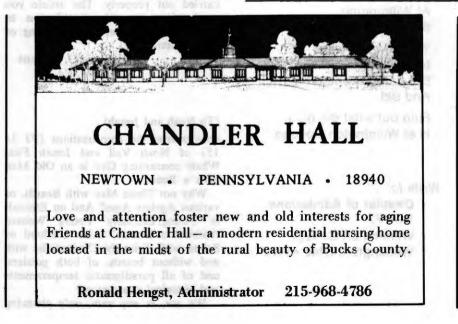
I have eschewed all use of the verb 'be' partly to show off but more to make the point that avoidance of the copula in its several forms enhances the activeness of prose. In fact the main point of thy editorial depends upon a rare use of the verb 'be' in the sense 'exist.' God exists-with the spiritual validity of the point made by that sentence let us not quibble. I merely point out that every other use of 'be' in English has some other word—some adjective or participle—coming after it so

Inspirational Reading for the Quaker who wants to know more about his faith. Understandable, yet profound. BARCLAY'S APOLOGY IN MODERN ENGLISH Edited by Dean Freiday \$3.50 paper \$7.50 cloth At Friends bookstores.

**Counseling Service Family Relations Committee** of Philadelphia Yearly Meeting For appointment call counselors between 8 and 10 P.M. Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076. Helen H. McKoy, M.Ed., Germantown, GE 8-4822 Annemargret L. Osterkamp, A.C. S.W., Center City, GE 8-2329 Holland McSwain, Jr., A.C.S.W., West Chester, 436-4901 Ruth M. Scheibner, Ph.D., Ambler, 643-7770 Josephine W. Johns, M.A., Media, Pa., LO 6-7238 Valerie G. Gladfelter, A.C.S.W., Willingboro, N. J., 609-871-3397 (May call her 9 a.m. to 10 p.m.)

David Harley, A.C.S.W., Bethlehem Area, 215-437-1396

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







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#### Write to:

Director of Admissions Box F, Wilmington College Wilmington, Ohio 45177 that the verb serves no purpose other than an equals sign. Such a mark of an equation does not exist in many languages which yet permit their speakers to worship God in spirit and in truth. And why should not such a phrase as *Godly Living* contrast with *Doing Good*, for life holds more than existence and God expects more of us than mere "being"?

> Sincerely, LLOYD B. SWIFT

#### **Reprint Reprinted**

I READ "Torture 1974-Style" (FJ 3/15) with interest, as it contains a number of allegations about the U.S. government AID police program in Uruguay, and about Dan Mitrione, the former chief of the AID police project there, who was kidnapped and murdered by the Tupamaros when I was the Director of the AID Mission in Uruguay in 1970-73. The charges against Mitrione and AID are completely false. I kept close control over the program, and I know that AID advisors refused even to discuss torture and other bad activities with local officials. Because of this refusal. I cannot claim to be well informed on Uruguayan activities, but to the best of my knowledge, the specific charges against the Uruguayans in your article are also false.

Police torture and other irregular practices are a serious problem all over the world. The AID public safety program has tried to stop these practices by teaching and showing the effectiveness of normal police practices when carried out properly. The article you reprinted makes no contribution to truth, or to a better understanding of the problem.

WILLIAM G. RHOADS Arlington, Va.

#### (To Noah and Jonah)

CONCERNING the conversations (FJ 3/ 15) of Noah Vail and Jonah Fitz-Whale concerning God is an Old Man with a Beard:

Why not Three Men with Beards, of various Ageless Ages? And an Eternally Young/Eternally Young Woman (without a Beard)? Also a Cloud of Saints with Friendly Credentials, with and without beards, of both genders, and of all paradigmatic temperaments and historical experiences?

We are, in any case, only picturing

the Unpicturable, and it strikes me that the Boss in the Sky image of our wonderfully irascible neo-Foxite Friends Noah and Jonah is more Old Testament than New, more Jewish than Christian (which doesn't make it wrong, only somewhat lacking in delicacy of nuance). Whatever one may think of the traditional Christian doctrine of the Trinity, the cult of the Virgin Mary/ Mother Church/St. Sophia (see Proverbs 8:22-31 and George Fox's allusions to Jerusalem as our Mother from on High), and the traditional understanding of the Communion of the Saintswhatever, I say, one may think or not think of all such hocus-pocus, the total package of images has the impact of balancing transcendentalism with immanentism, unity with plurality, and perhaps even personalism with transpersonalism (since the image of Community is at once personal and transpersonal).

But then, my mathematics was always bad, and I have studied too much Indian and Eastern Orthodox Christian logic! The formula 1 = 3, or even 4, or The Many, or that Opposites Coincide in God's Eternity, accords with my fuzzy (multivalently hirsute) sense of reality (? unreality ?)

The virtue of rediscovering the Old Man with the Beard, it seems to me, is that it might conceivably lead to the rediscovering of a more richly nuanced, more paradox-appreciating, Christian theology/mythology. But now I have raised another hornet's, or perhaps mare's, nest by implicating theology (a Quaker naughty word) with mythology (a Christian naughty word)!

Dear Old (that is, Awesome) One-in-Three (and hence -in-Many) and Threein-One (and hence the Duality-in-Nonduality), come to the rescue of this nonheavenly bearded head (heads?) Sincerely,

Athanasius Paganus Neofoxiticus (from Way-Out-There-in-Carlisle) RALPH SLOTTEN

#### **Concerning Adoption**

JUST READ the article (FJ 12/1) by Nancy Tompkins concerning adoption, and thought it was awfully good, just the type of thing more Friends should be aware of. A series of articles of this sort, with a picture of a couple of kids each month, plus description of them would probably interest many Friends.

JEAN C. FUSCHILLO Ocean City, N.J.

# **Meeting Announcements**

#### Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sunday, unprogrammed worship. Phone: 344-3208 or 688-2498.

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: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont. Phoenix, Telephone 944-8923.

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. Pastor, Kenneth Jones, 886-6011.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th St., Worship, 10 a.m. Violet Broadribb, Clerk. Ph. 298-8933.

### California

BERKELEY—Unprogrammed meeting. Firstdays 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont, CA 9-1711.

DAVIS—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

FRESNO-10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 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 459-9800 or 459-6856. LONG BEACH-Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

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.

RIVERSIDE—Unprogrammed worship, 1stday school, 10:30. 682-5364 or 683-4698.

SACRAMENTO-YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Clerk: Laura Magnani, 2323 F St. Ph. 916-442-8768.

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, 10 a.m.; children's and adults' classes, 11 a.m.; 1041 Morse Street.

SANTA BARBARA-591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10:30 a.m.

SANTA CRUZ-Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 336-8333.

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 728-9408.

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.

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### Canada

VICTORIA, B. C.—Meeting for worship (unprogrammed), 11 a.m. 1831 Fern St.

#### 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. Telephone: 203-775-1861.

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 Firstday School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

#### Delaware

CAMDEN-2 miles south of Dover. Meeting and First-day School 11 a.m. 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—Worship 10 a.m. 5 Pine Reach Rd. Phone 227-2888.

WILMINGTON—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

### 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. Darden Asbury Pyron, clerk, 665-0630; AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Market Street, Orlando 32803. Phone: 843-2631.

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

SARASOTA—Music Room, College Hall, New College. Adult discussion, 10 a.m. Worship, 11 a.m. Mary Margaret McAdoo, clerk. 355-2592.

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. Sue Kenworthy, Clerk. Phone: 288-1490. Quaker House. Telephone: 373-7986.

AUGUSTA-Meeting for worship and Firstday School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

#### Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing: 10, worship and First-day School. Overnight inquiries welcomed. 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 664-1923.

CRETE-Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

**DECATUR**—Worship 10 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: 968-3661 or 852-9561.

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, 724-3975. McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 815-882-2381.

PEORIA-GALESBURG-Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Friends Hill Meeting, Unprogrammed worship, 10 a.m. Randall J. Mc-Clelland, Clerk. Phone 223-3902 or 222-6704.

ROCKFORD—June-July, Meeting in homes on Sunday. Phone: 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

URBANA-CHAMPAIGN-Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

#### Indiana

**BLOOMINGTON**—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond, Ind.; between 1-70, US 40; 1-70 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, Howard Alexander, 966-5453. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

#### lowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 6th St. Sara Berquist, Correspondent. Phone 643-5639. Much love and sometimes coffee.

#### Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Floyd Pope, clerk. 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 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

#### Maine

CAPE NEDDICK—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

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

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day School, 10 a.m. Phone: 773-6964 or 839-5551.

#### 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. Donald Sillars, clerk, (301) 262-3581.

**BALTIMORE**—Worship 11 a.m.; Stony Run 5116 N.Charles St., 435-3773; 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 Firstday School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

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

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

#### Massachusetts

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

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

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

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

FRAMINGHAM-841 Edmands Rd. (2 mi. W of Nobscot) Worship 10:30 a.m. First Day School 10:45 a.m. Visitors welcome. Ph. 877-0481.

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.

MARION-Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

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: 237-0268.

WEST FALMOUTH, CAPE COD-Rt. 28A, 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, Li-vonia, 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. 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) 868-8667.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FL 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, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

ROLLA-Meeting 6:30 p.m., 7th & Pine Sts. Phone: 341-3754.

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 Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 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 Cen-ter, 19 N. Fruit St. Phone 783-6382.

DOVER—Dover Preparative Meeting—Wor-ship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

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

PETERBOROUGH — Monadnock Meeting. Worship 10:30 a.m. 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.

MANASOUAN-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. Meeting for Worship 10:45 a.m. Summer months-Union St.

MICKLETON-Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J. Phone 609-423-3356 or 0300.

MONTCLAIR-Park Street and Gordonhurst Ave. Meeting and First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. 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.

MULLICA HILL-First Day school, 10 a.m.; meeting for worship, 11 a.m. Main St., Mul-lica Hill, N.J.

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.

OUAKERTOWN-Meeting for worship and First-day School, 11 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone 1-201-782-0256.

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.

SALEM-Meeting for worship 11 a.m. First Day school 9:45 a.m. East Broadway, Salem.

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 a.m. (July, August, 10 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

ALBUQUEROUE-Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Ham Brown, clerk. Phone 256-9345.

GALLUP-Sunday, 10 a.m., worship at 1715 Helena Dr. Sylvia Abeyta, clerk. 863-4697 or 863-6725.

SANTA 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.

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

CHAPPAOUA—Quaker Road (Route 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.

FARMINGDALE, LONG ISLAND-Bethpage Preparative Meeting. Worship 11 a.m. Sun-days, Meeting House Rd. opposite Bethpage State Park Clubhouse.

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

GRAHAMSVILLE-Greenfield & Neversink. Worship, 11 a.m. Sundays at Meeting House.

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

HUDSON-Meeting for worship, 10 a.m. Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. 518-943-4105.

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.

LLOYD HARBOR, LONG ISLAND-Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

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.

MT. KISCO-Meeting for worship and First-day School 11 a.m. Meetinghouse Road, Mt. Kisco.

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

NEW YORK-First-day meetings for wor-

(15th St.), Manhattan. Others 11 a.m. only. 2 Washington St. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri, 9-5) about Firstday Schools, Monthly Meetings, suppers, etc. ONEONTA-Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 433-2367.

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

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

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.; wor-ship, 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. Ju-nior 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: Edwin L. Brown, phone 967-6010.

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. 273-0436.

GUILFORD COLLEGE, GREENSBORG-NEW GARDEN FRIENDS' MEETING: Un-programmed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, Clerk, David W. Bills, Pastor.

RALEIGH-Meeting 10:00 a.m., 120 Wood-burn Road. Clerk, Steve Routh, 834-2223.

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

#### Ohio

CINCINNATI-Community Meeting (United) FGC & FUM-Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (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, 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. Call Cophine Cros-man, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO-BOWLING GREEN AREA\_AL lowed 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 (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

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.

YELLOW SPRINGS—Unprogrammed wor-ship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

#### 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-Meetinghouse Rd./Greenwood Ave, (east of York Rd.) Jenkintown. First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

CARLISLE-Dickinson campus. Worship 7:00 p.m., First and Fourth Days. 243-2853.

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. except summer. 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, ½ 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.

EXETER-Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

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

GETTYSBURG-First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005. GWYNEDD-Sumneytown Pike and Route 202. First-day School, 10 a.m., except sum-

mer. Meeting for worship 9 a.m., and 11:15 a.m.

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

HAVERFORD-Buck Lane, between Lancas-ter 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 meeitng, 11 a.m.

LANCASTER-Off U.S. 462, back of Wheatland Shopping Center, 11/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSDOWNE-Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:30 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-Vaughn Literature Bldg. Li-brary, Bucknell U. Worship, 10 a.m. Sun-days, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

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

MEDIA-Providence Meeting, Providence Road, Media. 15 miles west of Phila., 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. Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

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.

HAVERTOWN-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., un-less specified; telephone LO 8-4111 for infor-mation about First-day Schools.

Byberry, one mile east of Roosevelt Boule-vard at Southampton Road, 11 a.m.

Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Germantown Meeting, Coulter Street and

Germantown Avenue. Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

SUMNEYTOWN-PENNSBURG AREA-Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th Firstdays at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone 679-7942.

SWARTHMORE—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

UNIONTOWN-R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. Firstday School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

WEST GROVE-Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

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

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

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

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

#### Rhode Island

**PROVIDENCE**—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

WESTERLY-57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

#### South Carolina

COLUMBIA—Meeting and First-day School, 11 a.m., 3203 Bratton St. Phone 254-2034.

#### South Dakota

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

#### Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Betty Johnson. Phone: (615)-255-0332.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 693-8540.

#### Texas

AMARILLO—High Plains Worship Group, Sundays, 10:30 a.m. For information write 3401 W. 10th St., Amarillo, TX 79106 or call 806-374-7639.

AUSTIN-Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

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

**EL PASO**—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Ruth W. Marsh, 729-3756.

LUBBOCK-For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

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

#### Utah

LOGAN-Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

#### Vermont

BENNINGTON-Worship, Sunday 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449. MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

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

### Virginia

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

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

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

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

ROANOKE-BLACKSBURG-Leslie Nieves, clerk, 905 Preston, Blacksburg 24060. Phone 703-552-2131.

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

#### Washington

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

#### West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone. 342-3774 for information.

#### Wisconsin

BELOIT-See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and Firstday School, 12 noon. Phone Sheila Thomas, 437-4298.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

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

OSHKOSH—Sunday 11 a.m., meeting and First-day school, 502 N. Main St.

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

#### **Do-It-Yourself**

This is a do-it-youself space. And as you do it, you'll be helping yourself, your Meeting, another Friend or Friends Journal. Here's what you can do:

In this space write out a classified ad and send it to us. You'll be amazed at the high response and low cost.

Or in this space give us the name of someone who might want to receive the Journal. We'll send a sample copy and see what happens.

Or if you are changing your name or address, remove the mailing label from the magazine, attach it in this space, make the changes and send it to us. It will help us help the computer.

# (Space)

Thanks, Friend

# Imagine that you are a whale

You are huge. You weigh more than three thousand people, but the water makes you light and cradles you. Thick fat warms you. You sing whale songs over hundreds of miles. You live in big, friendly families. (Whale babies grow on mother's milk; and whales breathe air.) You easily swim thousands of miles to follow your food. You are so big that you have no real enemies except one: people.



A long time ago, people saw you as a devil fish.



and the

Worst of all, they began to see you only as a product.

You grew lonely. Your parents, brothers, sisters, and friends were gone. You swam, calling your songs over long distances. Whales have lived in the oceans for millions of years. But in the time it took for your grandparents to grow up and grow older, people have killed two million whales.

Russia and Japan kill most of the whales today. Russian people kill sperm whales for rocket oil and animal feed. Japanese people have eaten whale meat for hundreds of years, but if they kill off the whales, there will be no more to eat. Many kinds of whales are almost extinct. Extinct means that there are no more and can never be any more. Extinct is forever.

Please help save the whales before they are all gone. Thousands of children all over the world are helping. Write a letter, draw a picture, make a poem or story that tells how you feel. Address it to Mr. Tanaka of Japan and Mr. Kosygin of Russia. Next spring a few children from around the world will take your messages to Japan's and Russia's leaders and plead for the whales. Send your messages to Save the Whales, Project JONAH, Box 476, Bolinas, California 94924.

An hour's worth of your time can mean a lifetime for the whales!