FRIENDS JOURNAL

THIS OCCURRED TO ME IN MEETING TODAY.

AS SIMPLE AS THAT

ONE DAY IN THE MIDDLE OF A HALF-FELT PRAYER
A MOMENT'S DOUBT, "WAS HE REALLY THERE?"

A MOMENT'S DOUBT AND HE WAS GONE.
THE NIGHT WAS DARK. THERE WAS NO DAWN.
FROM MY DESPAIR I WAS RELIEVED,
FOR HE RETURNED WHEN I BELIEVED.

DEDICATED TO EMMA TINSMAN, SOLEBURY MEETING
(WHO SAT IN FRONT OF ME)

JOHN FISHER
11.7.76
Centering Down...

ODD THAT we insist that "simple" people, poor people do not feel deep continuous emotion. We allow them animal explosions of rage or passion or illogical exuberance and then dismiss them as too insensitive to suffer from the more subtle miseries, the psychological peals that we, princes and princesses of a more intellectual world, must endure. We have a lot of time for rambles through our psyches. We tell each other about them—in excruciating detail—or we pretend we would not give ourselves away for the world, while we long for the relief of boring someone. In the end, I suspect it is not a matter of our feeling more, but rather that we have more verbal facility and more time to kill, for we have less to do to stay alive. Frustration is a nagging presence in a human life almost beyond explanation to another person. It has no beginning and no foreseeable end. Action does not necessarily cure it: inaction leaves it sitting there in your head like a large blob of dough that slowly grows with the yeast of events, until the mind is numbed by a dull, aching desperation. We meet it in our own separate ways.

Ann Cornelisen in Women of the Shadows

NOW AND THEN at our deck feeder, a male cardinal will exchange seeds with a female in an ancient ritual as delicate as it is formal, as graceful as it is natural. There are some personal moments like that for me, with child, spouse or friend, when the eyes of my heart are knowing and being known.

The Ridgeleaf

...And Witnessing

"SOME PEOPLE want to forget Attica," said lawyer Malcolm H. Bell in a talk to Stamford-Greenwich Friends Meeting on the cover-up of the state's investigation of the 1971 Attica prison riot. "It is old hat," he continued. "Who likes to contemplate police gunning people out of anger, hate or fear? Yet as the riot recedes into history the full story remains hidden. Brotherhood failed at Attica. The failure reached bottom when officers shot and beat inmates as well as the rest of us from being wantonly shot or bludgeoned. Moreover, almost all inmates get out. How we treat them in prison affects how they treat the rest of us afterward. Humanity, the Constitution and common sense all require equal justice."
The First Word

The Quality of Love

Some three hundred and twenty-five years ago in England a young person had an experience that changed his life—and ours. That person was George Fox and what he experienced was the reality of the same Presence within himself that another person sixteen hundred years earlier had also experienced. That earlier person was, of course, Jesus.

As we begin a new year it seems appropriate to consider the potential for each of us also to experience that same Presence here and now and to be aware of it as an ongoing, never-ending reality.

What are some ways we might prepare for such an experience? One could be to ponder this: Do we, in fact, believe that there actually is within each of us something of that same essence, that elemental spark of spirit, which is of the same nature as the spiritual reality which George Fox and Jesus Christ and countless others came to know?

That question goes to the very heart of our faith. The process of trying to answer it often involves something which can be as essential to the breath and life of the spirit as the unconscious movement of our lungs is to our own physical breath and life. That something is prayer.

Yet prayer can produce skepticism as well as spiritual sustenance. If so, what might be done is to take the skepticism and let it become the prayer. Similarly, illness, troubles or problems of all types can become channels if we use them as ways to open ourselves.

Open ourselves to what? Thomas Kelly answered that question with these words:

"The experience of the Presence of God is not something plastered onto our nature; it is the fulfillment of ourselves. The last deeps of humanity go down into the life of God. The stabilizing of our lives, so that we live in God and in time, in fruitful interplay, is the task of maturing religious life."

But there are times when faith and prayer together are still not enough to enable us to experience the Presence within ourselves. What then? There is only one more possibility: love.

Evelyn Underhill in *The Spiritual Life* describes the relationship between prayer and love in these words:

"Our deepest life consists in a willed correspondence with the world of Spirit, and this willed correspondence, which is prayer, is destined to fulfill itself along two main channels; in love towards God and in love towards humanity—two loves which at last and at their highest become one love.

"My life shall be a real life, being wholly full of thee." And as that real life, that interior union with God grows, so too does the self-identification with humanity grow. They do not stand aside wrapped in delightful prayers and feeling pure and agreeable to God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him.

But even love makes some requirements of us before we can fully experience it as the essence of ourselves and of others. First, it must have an element of self-acceptance within it. Then it must have gone beyond to self-forgetfulness, which turns it inside out. Finally, love must transcend the personal and become impersonal.

During this process, we receive glimpses of new relationships, new priorities, new awarenesses. They encourage us to move ever closer to the place—indeed the quality of love—where we will "know one another in that which is eternal."

You who read these words and who have experienced love at any level know how pale descriptions are in comparison to the experience. In the same way, the nature of the Presence that is potentially available to us shines brighter than any words can begin to describe.

So what is it that keeps us from such an experience, such a knowledge of "that which is eternal"? Is it not a lack of faith, an incompleteness of prayer, an inability to love?

And what is it that can help us find faith and prayer and love as ways of life? The answers seem to be stronger faith, steadier prayer, greater love.

The true answer—indeed the miracle—is that faith and prayer and love can begin to be experienced here and now, wherever, however, and in whatever condition we are. All that we need to do is to quiet ourselves, open the inner gates as widely as we can, and accept what comes.

For what we will receive comes from a never-ending, always-available, ever-sufficient Source.

And the greatest miracle of all is that the source is within ourselves.

*That* was the realization which changed George Fox. *That* was the expanded consciousness into which Jesus surrendered his life and spirit. And *that* is the Reality which beckons us to experience and practice the Presence today, tomorrow and forever.

Having said all that, let me add that these words are offered because they reflect my own experience. Part of that experience includes relating very strongly to what Evelyn Underhill expressed this way:

"You are face to face with a living, growing, individual spirit; not a lump of wax on which to stamp the Christian seal. And you are responsible to God, not for giving that soul a bit of orthodox information, which it probably won't understand, but for helping it to see its own whereabouts, actualise in its own way its particular spiritual capacities, that it may gradually become more real, and fulfill its latent genius for sanctity."

JDL
Freedom Through Friendship

John Macmurray:

In Memoriam (1891-1976)

by Philip Mooney

A crisp, careful, quiet voice that spoke of human freedom was coming over the BBC wireless. It was the summer of 1930—long before the same network broadcast the historic calls to liberty of Churchill and DeGaulle. In this earlier time, the Scottish Maxwellton accents belonged to a Cameron Highlander wearing the Military Cross of World War I. The veteran was John Macmurray, former Balliol fellow at Oxford—and now professor of philosophy in the University of London. He was finishing a series of radio-talks on the subject of freedom in the modern world. Professor Macmurray's cumulative intent was unmistakable:

A real person cannot be free in the face of unreal persons. He may be free in himself, but he cannot express his freedom freely. So I conclude with a point which I have mentioned before, but have not yet had time to develop. Human freedom demands not merely free people, but the relationship of free people. Its final basis lies in real friendship. All reality, that is to say, all significance converges upon friendship, upon the real relationship of one person with another independently real person.

This past June 20 in Edinburgh, the voice of John Macmurray went still. We keenly miss the presence of this real person. Our toothy video-tape world has all too few of his kind whose only ulterior motive in communicating is to do the truth, textured with seasoned experience, expert research, and the wisdom born of wide-ranging, unhurried and unflinching reflection. We treasure in a grateful corner of our heart his countless personal gestures of kind thoughtfulness: the long, overhill walk to the crossroads and goodbye after our first meeting—a conversation graced with his ever-in-tune listening and almost prayerful insights of response; his distinctive hand-script atop the tins of Scottish shortbread, wrapped and sent overseas to the Christmas delight of my students; the playful glint in his Celtic blue eyes paying radiant compliment to the latest witticism of his beloved wife. We will not say that we have lost our friend: John has well taught us that deeply committed personal relationship, for being beyond biology, can survive our individual obits.

Friendship had been the underlying theme in all of John Macmurray's major academic addresses: the Terry lectures at Yale in 1932; the Lord Dunning Trust lectures at Queens University (Kingston, Ontario) in 1949; the back-to-back Gifford lectures at the University of Glasgow in 1953 and 1954; the Forwood lectures at the University of Liverpool in 1960. But, it is in the preface of the printed edition of the Gifford series, dedicated to his dear wife, that we find fitting epithet for the personal and professional spirit of John Macmurray: “All meaningful knowledge is for the sake of action, and all meaningful action for the sake of friendship.”

John's unwavering conviction was that the union of two friends in endearing and enduring personal friendship is the one ultimate value that can fully engage the human power of free choice. His reason is quite simple: friendship is the only worthwhile value that holds no threat.

However, John was too much the realist not to be sensitive to the various enterprises humans must heed in the process of providing for friend and family. Such endeavors have to do with keeping order in society through observance of law, doing a good job for the corporation and the K. of C., and gathering cash to meet the bills. Still, John could not be blind to the subtle pressures against one's freedom in transferring the prerogative and responsibility of individual choice to authority, in curtailing personal priorities for the good of the organization, and in stripping away the creativity of labor for impersonal common tender. Inevitably, these pursuits do take their toll in time and energy. Yet, none
can become the identifying action of one’s life, much as they may appear to—even to oneself. John detects the embedded deterrent, for his BBC audience:

Again, even if we know what we want to do, we may be afraid to do it, and our fear may be a constraint within us. So long as the fear is there, we can’t act freely. Even if we do what we want to do, we shall have to force ourselves to do it, and then we shall not be doing what we want to do, since our fear is in itself the indication that we don’t altogether want to do it.

_Bona Fide_ friendship, however, is not cluttered with such misgivings. The glowing beauty of friendship is that a person can be wholly himself or herself in the relaxed presence of the friend. So, John insists that friendship is both the condition and focus of freedom:

If we want an example of what it means to be free, what it feels like in experience, as it were, we must think of the occasions on which we have found ourselves completely spontaneous and unconstrained in the company of a friend. If you think of that kind of experience, you will understand, I think, whether you agree or not, what I mean by saying that our freedom realizes itself in and through friendship. It is only in friendship that we ever find ourselves completely ourselves and so completely free. We can say what we please and do what we please without restraint in ourselves or outside ourselves. And you will also understand the connexion between reality and freedom. For in such a flowering of friendship we find the two things indissolubly joined. We are completely ourselves and completely free; and our reality and our freedom are two sides of the same penny.

Union in this relationship is personal realization or, as John puts it with his characteristic Scottish neatness: “To be a friend is to be yourself for another person.”

Friendship as _the_ quintessential human quest poses no hazard to freedom. But, it can collapse under the luggage of cautious fear that either or both parties may haul into the relationship. Since a person’s basic thrust is _to belong_ the correlative fear of eventual isolation is always in tow. Now, if this latent anxiety should harden into steely self-protectiveness in the wake of bitter disappointments, it can undermine the mutual trust that is the core context of friendship. The reciprocal revelation and communication that is the heart of personal relationship cannot transpire if either person is encrusted with this impenetrable casing of defensiveness.

In his subsequent broadcast series of 1932, John referred to this sort as “fear-determined” people. Significantly, John was calling attention to this radical malady in contemporary humanity at the very time Hitler was beginning to exploit it in a prostrate Germany. Directly, with the approach, cataclysm, and aftermath of World War II, his able diagnosis was grimly verified, even as the symptoms of the darksome malaise became glaringly clear. Sadly, the world of Kafka and, later, of Camus had strewed the cities of Europe with _“l’etranger,”_ the alienated person who could expect nothing but apathy from others. Add to this dismal file the incredible atrocities visited upon innocent victims by both protagonists in the armed conflict and the ensuing _angst_ of those marked guilty and under the searching and excluding judgment of the populace. In the end came the senseless spectre of marauding death gone berserk above _blitzkrieg_, saturation and atomic bombing, and below in the horrendous chambers and ditches of Dachau. Never in the history of humanity had so many families been shorn of loved ones. In the lethal dust of Coventry, Dresden, Katyn Forest, and Buchenwald, nihilism crept across Western Europe. The elbow-distant prospect of the abrupt death of those near and dear had benumbed the capability of permanent commitment. This three-fold dread of indifference from a friend, condemnation by a neighbor, and separation from the beloved in untoward death, John had discerned to be the firmly entrenched roots of that oppressive self-protectiveness that closes down the full-hearted leap and love that is human freedom.
During his entire professional life, both before the Second War as tutor at Oxford and philosophy teacher variously in the University of Manchester, the University of Witwatersrand, and the University of London and after the peace as professor of moral philosophy in the University of Edinburgh, John sought the effective antidote for this self-defeating disposition. He was well aware that the smothering cloud of isolation evaporates in the warming regard of sincere affection from another. Still, the haunting question recurs: will not this "sun," too, go dark?

The crux of solution lies in instilling the settled and serene trust that the belonging so longed for will, indeed, endure. The "alienated," so often left in the lurch under the guise of camaraderie, ache for the real assurance of constant concern from another. The guilty seek permanent relief from the burden of their broken past in the reconciliation of unconditional forgiveness. The bereaved in their lonely desolation look for a ray of solid hope for reunion with the deceased loved one. In his BBC talks of the thirties, John acknowledged that he lacked ready answer to the problem of overriding fear. On the other hand, he had no doubt as to humanity's last best chance to surmount it: "The solution of our dilemma is to be found, I am convinced, in Christianity and only there. But—it is not to be found in pseudo-Christianity."

What John meant by authentic Christianity he developed in two books wrought with much care and deliberation in the mid-thirties: Creative Society (1935) and The Clue to History (1938). The underlying motif in both works is that Jesus's primary mission was to free humanity from all-pervasive fear. Symbolically, this is the theme John returned to for his final BBC broadcast series during Lent of 1964.

Under title of "To Save from Fear," John clearly states his definitive word of response to the primordial human problem he had raised on the same network over three decades earlier. The constant care, the unconditional forgiveness, and the steady hope of reunion beyond death that alone can banish humanity's most elemental fears have already been tendered to humankind in the "perfect love" of Jesus. The needed salvation is the divine love of the Father communicated to even the most derelict through Jesus and his ecclesia:

Jesus linked the love which he manifested, and which was to bind his disciples in a society of mutual affection, with the hidden reality of the world; with the creative centre of all things. "As the Father hath loved me," he told his disciples, "so have I loved you." ... The love which he manifests, which binds them to him and to one another, is thus an expression of the power that created and that sustains the world. So they knew that in sharing his mission they were not just following another religious leader, but entering into the final truth about themselves and about the human race and about the whole world. They were anchored in reality.

Consequently, an authentic Christianity calls no one stranger and brings the Father's provident concern to anyone in need. In this regard, John's interpretation, in Creative Society, of Jesus's parable of the Good Samaritan is itself a reflection of John's own gentle spirit:

The story is an answer to the question: "Who is my neighbor?" The question was asked to define the limits of community within which the commandment "Thou shalt love thy neighbor as thyself" was to apply. Jesus answered the question by defining the nature of community in a fashion which excluded any limits.... The conclusion of the parable is that the Jew who fell among thieves and the Samaritan who helped him, are in community, while the Jew and his own compatriots are not. This conclusion is based upon the fact that the Samaritan shared his material possessions with the Jew in his need, while the priest and the Levite made their natural community as members of the same nation and the same faith an ideal matter which did not express itself in action.

In the same book, John catches a spark of the ire of Jesus in inveighing against a pseudo-Christianity that would deny the healing grace of forgiveness to any real penitent:

A great deal of Christianity has actually so perverted the plain teaching of Jesus as to conceive that its first duty was to arouse and deepen in men, by all the means in its power, the sense of guilt. This is, of course, one of the subtlest means of destroying the spontaneity in any individual and making him amenable to the control of others. The whole problem for religion, as Jesus clearly saw, was to reverse the process; and so to create the kind of men who could not be imposed upon by authority through their own sense of guilt, but would spontaneously create from a sense of equality and freedom. His method was to assert the falsity of the sense of guilt, without denying the reality of the occasions which give rise to it.... So Jesus said to the woman taken in adultery, "Neither do I condemn thee; go and sin no more." So he taught his disciples to pray, "forgive us our trespasses as we forgive them that trespass against us." ... So at the end Jesus prayed for those who crucified him, saying, "Father forgive them, for they know not what they do."

Authentic Christianity restores the bond of community through the reconciling love of the Father, totally
manifest in Jesus's death on the cross.
Finally, the reunion of his friends with Jesus in the resurrection radically removes the threat of biological death as the last barrier to belonging. How uplifting a Lenten message the Britain of the Beatles received from John:

What had happened to transform these men? Their own account of the matter was that after his crucifixion and burial Jesus had appeared to them and talked with them, not once but several times, until one day when he left the earth before them and disappeared from their sight. . . . That was what they said; and that they firmly believed; there can be no doubt of this. Something had happened to them which transformed them; this also, it seems to me, cannot be doubted. What happened they could only describe in terms of the resurrection of Jesus and the coming of the Holy Spirit . . . . I leave it there with you. I can find no other explanation.

When asked in private conversation whether he believed in a life beyond this one, John remarked that it was difficult for him to imagine human existence without the element of struggle. Then came one of those pensive Macmurray pauses. His white-bearded chin lowered to the widening smile that beamed across his Kirkcudbright countenance: "But if the good Lord should wish to bless me with another life, that would be fine. If not, then I am very grateful to Him for the life He has given me here."

This utterly peaceful reply of a summer ago reminds of the Suscipe of St. Ignatius Loyola and its fulsome gratitude to God who loves and works for us in all things. Our visit, in fact, took place on the Jesuit founder's feast. This priest's ever fresh and fond memory of that day is the celebration of a home liturgy with the Macmurrays. John gave the first reading, infusing special meaning into the passage from the first letter of the Apostle John that down through the years had been the key-signature of his writing, teaching, and living: "God is love; he who dwells in love is dwelling in God and God in him . . . . There is no room for fear in love; perfect love banishes fear . . . . We love because He loved us first." His gracious wife prayed Psalm 131 that exquisitely hymned John and Betty's lifetime of trust in the Lord and in one another.

This past feast of Loyola, John's bride of sixty years accompanied his remains to his final resting place in the Quaker village of Jordans in Buckinghamshire. May this great and good man rest forever in the friendship of the risen Jesus with whose kindness, peace and joy he has specially touched us.

Philip Mooney is a Jesuit priest who teaches theology at St. Peter's College in Jersey City, New Jersey. In addition to being a close personal friend of John Macmurray, Philip Mooney also did his Ph. D. dissertation on what he describes as "John Macmurray's notion of religion."

Fauna Taylor
The Voice of One

The New Life

by Evan Howe

A Sequence, for Steve,
who wanted to know.

First Day

You never know till you try.

I left behind the Old Life,
and, driving into the New
there was a dividing line,
and a voice in my heart, saying,
"I am here, now."
The other places I wanted to be
vanished into a dream.
I am here, this moment,
and for the first time
I see the blue Florida sky
hazy in the heat;
the softness of palms,
the gentleness of meadows
where cows graze.
—And then there was a village,
friendliness, a place to stay,
the warm sea beckoning through the haze,
and the words came,
"It took so long, with scars,
pain and heaviness.
These are gone,
and I am here, now!"

Retirement, My Foot!

Retirement is a horrible word
bespeaking gumless gaffers with canes,
shuffleboard courts, a bench in the sun,
a stumbling into a grayness.
It is not so!
This is my life, born anew,
that I have earned every step of the way
by the sweat of my body.
Each single beauty belongs to me,
and there are gratitude and thankfulness
that each hoarded jewel
can now be brought, intact,
to sparkle in the sun.
They are here, in my hands.
I owe no man. I love the ones I love.
I go where beauty calls.
Retirement is not the end of the road,
but an entry into new reaches.

I must find a better word:
"Transfiguration" is the closest.

Baptism

I walked to the edge of the surf
upright, on my own two feet.
Behind me was the working life:
I had earned my wages,
worked where I was needed,
met challenges head-on.
If I made mistakes, I tried to correct them.
Where there was error,
I sought to bring truth. I bore love
as I wear this cross around my neck.

The waves now embrace me:
I am made new, but in the old mould.
Over this sea lie Africa, Gibraltar,
the English Channel.
I was there, but separated from them
by a ship. Now I am one with them,
and one with the sea and its peoples.
As I had walked upright,
in that degree I am rewarded.
The key word here is
"freedom."
Reflection

I have never seen myself as I am.
Now, with the soft breeze on my shoulder,
and music softly calling on Bach's Jesu,
I look at what I am in the mirror.

I see wrinkles, marks of aging,
and mostly strain
which held me back,
but is now breaking up
as I enter the world
of the joy of man's desiring.

The reflection in the mirror
is of no importance.
These have meaning:
the softly breaking wave,
color and warmth,
the music.

Little Boy Sailor,
Come Back To The Sea

You think,
little boy,
as you walk on the sands of the sea,
your mother holding your hand,
that this is the road:
the sea-road is the only road
for a growing boy and a man.
This road will lead over breaker and shoal
to the line where the sea meets the sky,
into the deep, with surge and billow—and
never so bright the sun will shine
as over the sea; never so sweet is air
as washed in the salt and the spray;
and the moon is never so loving
as shining out of a squall.
You believe, little boy,
your mother holding your hand,
in wonder and love
of the sea and the sky and the sand
with strange lands far away.
Little boy, little boy,
if you leave the sea and are broken,
come back, little sailor,
come back to the sea.

Solidarity

The coal miner from Paducah
and the retired merchant seaman
meet in the surf.
There is instant recognition
of kindred spirits.
They talk of life in the mines,
the coolness of the sea and depths of the earth,
families and far away places,
unions, wages, and working conditions.
With every other sentence,
a breaker pounds them, sends them sprawling,
arms and legs flailing—to return and face each other, eyes shining,
resuming the talk of jobs and places.
Each pounding wave
hammers the friendship more solidly,
until, "So long! See you again."
This is called comradeship,
the unity of the working class.

In Extremis

I have heard Johann Sebastian Bach,
possessor of all knowledge,
sing a hymn of praise to death:
  Komm', susse Tod!
  Come, sweet death!
I now understand. Death is our friend.
What we fear is not death,
but the frustrations of life.
At the extreme hour,
death floods the soul with healing
and relief. Death says,
  "Oh friend, do not fear.
I am always here, waiting.
You will pass through my gate
to fulfillment."

There's a paradox here:
acceptance of death renews life.
This I know, so
  "Komm', susse Tod!
anytime."
What I Feel

by Susan M.

This article, written by a nine year old child, is reprinted courtesy of The Phoenix, "a radical humanitarian literary quarterly" published by Morning Star Press, West Whately, R.F.D. Haydenville, MA 01039. James Cooney, editor of The Phoenix, suggests that this essay be shared widely among Friends and others, then sent with an appropriate note to the new President.

Not that I can do anything about this. But I am greatly against Capital punishment. Though I am only a child nine years old I think this opinion is right, but maybe my opinion doesn't count. My parents have always told me that no matter how old you are you still have your right of what you think. When I get older I will some day do something or at least try to do something about Capital punishment. But by that time it will be a late time. Over hundreds of people would have been executed. What I could do would maybe save the lives of people. But still not soon enough.

One of the ten commandments says, Thou shalt not Kill. These men have done wrong yes but then right after they have the government puts them in an electric chair and kills them. By executing them with a chair. Some people probably laugh. They would like to see a man being killed by electricity. But a person who has committed a crime, it almost kills them enough when they come into their senses to see what they have done. If a person has killed or done some kind of crime and gets out of prison the town he lived at then hates him. Maybe in a case like this it drives the person back to criminality. Then just stop to think who is really to blame.

The people should remember that this person deep inside is terribly hurt, without people reminding him of his damage. Instead of being executed they should let a mental Dr. do research. Like when a child is depressed because of his troubles in the home. Maybe this man or person has had trouble as a child in his home or maybe when a teenager his parents let him do as he wanted even though it was not right. Then maybe he thought the world loved him. But as he grew older he thought his parents hated him. Maybe as a child when he had a problem he couldn't freely go to his mother and father and tell them his troubles. Maybe this person needed more attention than other people.

Maybe he had younger brothers or sisters who, well who to his parents seemed needed more attention. Maybe he felt neglected. Maybe he was having trouble at school in college. Maybe he was shy. Maybe his gang was no good. They tried to make him do mean things. Parents, well some parents think these are just ordinary little problems. But maybe this boy needed more than a shrug of the shoulder from his parents. Maybe this man had trouble with a wife, or a divorced wife. Maybe as a child or teenager or college boy or man he was less fortunate than other boys. Maybe he was small or punky. Maybe he did very well in school. Maybe girls loved the sight of him. And so these other teenager boys shoved him around. Maybe his mother or father were never home. Maybe his father or mother loved to drink. Maybe every night his parents were arguing over silly little things. Maybe he came from a broken home. Maybe he thought no one ever believed him or cared about him. Probably as a teenager he had quitted school. Or maybe his parents didn't even let him have an imagination. Maybe the first time he had heard of the good fairy his parents shut all his child dreams out of his heart. In most cases, his parents didn't bring out their religion. If the child, teenager or college student should know nothing of his religion what
is there to believe? Maybe he had not even been to church or his temple or synagogue in his whole life. Maybe he didn't even know what God is. Maybe his mother or father had not shown any affection toward him. Maybe it was always a goodnight push after he had eaten his hard piece of stale bread. Maybe not once had he had a real talk with his parents. Maybe if his mother and father were divorced and which ever parent he lived with didn't explain to him or her. Maybe children made fun of him because he had some handicap. So to show them something he would fight with his fist. Maybe because he wasn't rich in money and love as other children he was depressed as a child. Maybe this depressed child got depressed because of some death in his family. Maybe his mother and father were always talked about in the town. Maybe the town was in a depression. Maybe his family had hardly enough food to eat. Maybe he hadn't really lived in a home but in an orphanage.

Maybe he had to help get money to put food on the table. Maybe the bank wouldn't loan his family any more money. Maybe his father didn't care. Maybe he was allowed to drink. Maybe his girl friends were little lovey dovey.

Maybe if he tried to show his love his parents would ask him how much money he needed. Maybe another child in the family was sick and his parents cared only about this other child. Maybe this child's home was not sanitary. Maybe some nights he went to bed without any food in his stomach. Maybe he lived in an old shabby hut. It wouldn't really be a shabby hut if there was love in this run down place.

If this child is a boy maybe in his home his father had not given him the attention that he needed. Maybe from his earliest age his mother had worked. Maybe his father didn't come home until the late hours of the night, and maybe sometimes he didn't come home until two or three days. Maybe as a child this criminal had been skinny or frail. Maybe his birthdays and Christmas or Hanukka or other holy days were never remembered in his household.

Maybe his town looked upon his family as the town raggamuffins. Maybe this child was very exceptionally dumb. Or maybe in some time or other he had been in trouble with the police. Maybe his best friend had cheated him. Maybe his hero had been a failure. So why when they get ready to execute why don't they think of the people who caused this man to be a criminal. Think of his parents, his friends, his gang.

Really its the town people who really caused this person to commit a crime. The parents have led this person to it. Almost everything I have named goes into a criminal. If I was president I would put an end to Capital punishment. It does no good in the end to execute a person. Some people say it is Negroes who go to prison and get executed mostly. But if this is true it's because white people think

they're different just because the color of their skin. A Negro is a man, he has feelings. He has his right. White people give the Negroes a nasty little place at the edge of town to live. Negroes can't get the same good jobs as white men. Why? Maybe because their color is different.

People these days are selfish and prejudiced. If the world could be joined together without wars probably there would be no more people executed. Maybe one day this will truly happen. I hope so and I'm sure a lot of people feel the same way.

QUAKERS HAVE traditionally preached the obligation of individual conscience. When their religious beliefs have conflicted with the laws or the political policies of the localities in which they lived they have been imprisoned or even executed.

Friends believe in the sanctity of human life. Each individual is endowed with a divine spark which provides communication with the Creator. Whether or not he is using this channel constructively, it is the duty of the rest of us to insure its existence. Until death actually occurs there is potential for constructive use of this resource.

Friends believe that as an individual passes through time and experience there is inevitable change. Similarly, a lawbreaker may, as he matures, become a responsible and contributing member of the society which he once threatened. We cannot deny him this right to a full life because of the mistakes of his youth.

We believe that a criminal is a part of our society, just as is any other member of it. We create that society and it provides our interpersonal environment. It is possible for a person to cure an infected finger by cutting off that finger, but much more intelligent would be the diagnosis and treatment of the condition. Illness of one member affects the whole body. So it is with our social structure. Cutting off fingers is no cure for a generalized malaise.

Because of the nature of our man-made institutions and of our legal structure, capital punishment is, in actual practice, selectively applied. Money and position make the difference. This capricious application of our laws is offensive to Friends.

The concept of capital punishment as a deterrent is not agreeable to Friends. We believe that it is based on false assumptions. Furthermore, those who endorse the taking of a life for a life cling to an immature value.

There is a popular tendency to confuse punishment with discipline; the latter most Friends can support; the former we believe to be an emotional release which is destructive to the wrongdoer as well as to the civilization in which he lives.
A Christian Perspective on Capital Punishment

by Charles T. Smit

In recent days I have been working on behalf of a young Irish couple, Noel and Marie Murray, who were sentenced to hang in Dublin by Special Criminal Court Judge Pringle on June 9th of this year. Many people have questioned my working to save two people who have been condemned to hang after their conviction for a bank robbery and the murder of a police officer, Garda Michael Reynolds. The reason that I have given is my opposition as a Christian to capital punishment. The deeper that I have become involved in the situation, the more certain I have become that my position goes to the roots of my faith. This has caused me to do some theological reflection on the position a Christian must take in response to the premeditated murder capital punishment always is.

As I have reread the Bible passages so familiar to me, I have been aware of the intimacy between the question of capital punishment and the man Jesus. He was nailed to a Roman sanctioned cross to pacify the discontent of the Scribes (professors) and Pharisees (lawyers) of his country. Certainly here we have the lesson par excellence of the story which is the center of the Christian faith.

The movement from an Old Testament “eye for an eye” mentality to the love of Jesus Christ, which is unconditional, is a quantum leap in consciousness that still is not comprehended in many circles today. In fact, many people who would call themselves Christian use the Old Testament to justify their own impulses to violence, as if there never were a New Covenant between God and His people. The fact is, since the crucifixion, we all have been presented with an alternative to the one for one ratio of revenge seeking, if we would only open our hearts to the essence of the Christ witness.

In forgiving his tormentors from the cross, Jesus set the new standard for non-violent direct action (Gospel love) in human community. Now, there are those who have said that Jesus was simply a masochist, that he dug on the pain, and got off on being crowned with thorns, being whipped along the struggling journey to Calvary carrying the implement of his death, having spikes driven through his palms and his feet, and hanging for many hours while his life blood slowly drained from his body. Can anyone say in all honesty that they believe that these are the kinds of experiences anyone would willingly accede to? Yet here we have a man who told his armed disciple to lay down his weapon when the forces of “law and order” came to arrest him. Here we have a man who would not speak up in his own defense. Here we have a man whose judge found no wrong in him, and still gave him up to an angry mob. Here we have a man whose only crime was associating with the poor, sharing their lot, and calling for justice for the down-trodden while insisting on a non-violent course of love of enemies for those who would follow him.

So we find that the relation between the issue of capital punishment and the message of the Christian Gospel is very closely associated. For we are speaking of a man who was executed by the state of his own people. Every time we contemplate the issue of capital punishment, therefore, we must remember the witness of the man from Galilee. This teacher made it clear that when we presume to act as someone else’s judge, we play god and arrogate to ourselves the power over life and death. We pretend that we have enough knowledge of the plan of life to be able to erase those portions of reality which don’t agree with our own way of being.

The man who hung on the cross at Calvary, however, made no such allegations about the people who judged him. He made no charges. He offered no defense. In doing so, he was fulfilling the promise of the New Covenant that he had enunciated. For how could he have defended himself without accusing others of wrong doing? And how would that have squared with his teaching: “Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get.” (Matthew 7:1&2). He would not and could not defend himself against those who were going to kill him because to do so would have been to give up on their humanity. He could not believe evil intentions motivated them even as he hung on the cross, for he claimed that they didn’t know what they were doing, and shouldn’t be held accountable for the actions that they took from a lower level of consciousness than that which he himself occupied.

Thus, we face the possibility that the Irish Supreme Court will uphold the sentence of Noel and Marie Murray...
to die by hanging, and that the state of Utah will tolerate the firing squad as a means of dealing with the criminal behavior attributed to Gary Mark Gilmore, and that the states of Texas and Georgia will proceed with the electrocutions of Robert Excel White and Wilburn Wiley Dobbs, and the execution of the several hundred other men and women who now inhabit death row cells in the United States of America. Yet, if we permit capital punishment to proceed in our names, as members of the human race who have paid lip service to the gift of New Testament love, we will be in the position of those who sat idle while Jesus was taken to the cross. We will have betrayed Noel and Marie and Gary and Robert and Wilburn every bit as much as the disciples betrayed Jesus when the authorities came to take him away ("...as you did it to one of the least of these my brethren, you did it to me." Matthew 25:40). If we say that we don't know them, we will be assuming the role of Peter, who denied knowing Jesus when he was a prisoner in danger of execution by the state. Now we have heard about these imminent executions of our brothers and sisters by the Republic of Ireland and the various states of the United States. We must act now as those born and bred in the womb of a culture claiming Christianity as its basis. If this culture has done no more for us than to bring us to the point of maturity where 592 people live in daily threat of capital punishment in the United States and we do nothing to alleviate their plight, then where is our Christian witness? Where is our Christian forgiveness? Where is our blessed community? If these people remain on death row, tortured day by day with the insecurity of a "reserved judgment," and we do not raise our voices in opposition to such cruelty, we will have forsaken the faith of our fathers and mothers, who preserved the story of Jesus' birth, growth, death, and resurrection for us with a purpose in mind. We must immediately perceive that purpose, and act to end the Cain/Abel pattern which has become institutionalized in our society in the form of the death penalty. As the Jewish elders and the Roman Empire learned, crucifixion of the leaders of a people seeking justice through peaceful and non-violent means does not stop the development of the consciousness that is antithetical to the greed and lust for power that motivates imperial megalomaniacs to accumulate and hoard wealth while the masses of the people are starving. Revenge seeking does not stop the cycle of violence. It feeds more lives to it in an ever building spiral of carnage. To stop it from taking more lives, we need only stand up and be counted. We must call out for an end to the insanity of state terrorism in the form of the institutionalized violence of executions, be they hangings, firing squads, electric chairs, or the threat of nuclear annihilation.

Such a stand has profound ramifications for our current social system, however. If we renounce capital punishment, then we will be obliged to disarm our police force, so that they do not take life in our names. The same would be true for the military of our country. We will have to shift our priority from the institutionalized killing organized by the Department of Defense with a budget of $110 billion this year to spending that much more to feed the starving people of the world, to clothe those who are in need of warmer apparel, to house those who need shelter, to heal the sick and care for the aged as well as the young, to free the prisoners. We would, in short, have to complete the revolutions of love that Jesus Christ began with the Sermon on the Mount. Now we know what evil our institutions are doing, and we can no longer hide behind the excuse of ignorance that Jesus offered us. Now if we let these executions proceed and do nothing to stop them, we will be as guilty of premeditated murder as the people who pull the triggers, throw the switches, or spring the trap doors on the gallows.

The Old Testament, in the passage of Proverbs 24:11 & 12, tells us the course we must take as men and women of faith. It reads as follows: "Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, 'Behold, we did not know this,' does not he who weighs the heart perceive it?"
When in Rome...

From Friend George B. Mohlenhoff in Harrisburg comes word that a meeting for worship is held regularly in Rome, Italy, at 11 a.m. each First-day in the home of Philip and Winifred Thormorde, via Cassia 701, Apartment G-1. Telephone 36-60-912. Visitors are cordially welcomed.

Three Among Many

Among the recent appeals and communications crossing our desks, the three which follow stood out for one reason or another:

From Powell House, New York Yearly Meeting's conference and retreat center, Matt and Lynn Drake, the directors, wrote that “Powell House is a special place. A unique combination of the beauty of the Taconic Hills, the comfortable atmosphere of the houses, the quality of the programs/staff/participants, the quiet times, the opportunity of 'being away,' the sense of ongoing prayer/worship/celebration—all these are here.” Information can be received and contributions sent to Powell House, RD 1, Box 101, Old Chatham, New York 12136. And the Drakes added a personal postscript that they became parents of Rebecca Margaret, who arrived on October 12.

Also from New York came the fall appeal of The Catholic Worker Movement. Written as always by Dorothy Day, the letter reminds readers of the ministry and service given to—and received from—the poor, and of the spirit in which the work is done. “There is a lot of praying done around here,” Dorothy Day writes, “and a lot of suffering. This letter, I am sure, goes to homes where there is the same suffering of body, mind and soul. And yet, the good mother keeps cheerful. Rejoice! And again I say, Rejoice!” The address of the Catholic Worker is 36 East First Street, New York 10003.

AFSC Appointments

Back here in Philadelphia, the American Friends Service Committee has announced new staff appointments of Anthony R. Henry, who will be national representative for AFSC's Administration of Justice Programs, and of Robert J. and Eleanor Price Ledogar, who are heading a project to improve living conditions in a large urban settlement in Lusaka, Zambia.

A Question of Attitude?

Related to these and many other needs of modern society is the movement toward “The New International Economic Order.” Donald O. Mills, ambassador to the United States from Jamaica and featured speaker at the American Friends Service Committee's annual meeting in November, spoke of the need to learn that “development must entail a direct attack upon poverty itself. It cannot come merely by way of a process which involves the establishment of structures and activities, and the gradual trickling-down of benefits to the poor.”

Pointing to the need for individual self-examination as well as understanding for and support of self-development efforts, Mills said that “perhaps the most enduring and serious obstacle in the way of that final realization that poverty and injustice and inequality in the world constitute a threat to all people, and is an unacceptable condition, is the persistence of some of those attitudes, born of a previous era, which rate the different people of the world... in such matters as social and economic justices, depending on their culture, their country and their race.”

Other speakers at the annual meeting, including Ed Nakawatase of AFSC's Native American program, also urged “support (of) various communities such as Native Americans and Blacks in their efforts toward self-determination” so that democracy in the United States can enter the economic sphere.

Several hundred persons attended the meeting held at the Arch Street Meeting House in Philadelphia on November 6. In addition to afternoon speakers, the
program included eighteen interest groups which met in the morning to explore various interests and concerns.

Mary Middleton Retires

A familiar face and presence at the Friends Center here in Philadelphia and behind the registration desk at Friends General Conference will be missing now that Mary Middleton has retired as administrative assistant of FGC. For thirty years, as FGC’s Central Committee noted in a minute of appreciation, Mary “has been perceptive in her advice, friendly in her relationships, generous with her time.” She has been succeeded, but not replaced, by Lila Cornell.

Support Group Forming

Friends are asked to help provide information for a Quaker Center for Prisoner Support Activities now being established with the support of Friends World Committee for Consultation, Section of the Americas. Anyone who has been involved in any aspect of prisoner visitation or support work, or is interested in becoming involved, should provide his or her name, address, meeting and specific involvement/interest to Quaker Center for Prisoner Support Activities, 2024 Tulip Grove Drive, Bowie, MD 20715. A widely representative group of Friends will meet January 23 and thereafter for a year to plan how to meet the following goals:

1. Initiation and sustenance of Friends worship services in prisons.
2. Education and consciousness-raising of Friends concerning prison matters.
3. Development of community support groups for returning prisoners.
4. Development of other support activities.

Friends and the IRS

As one year again ends and another begins, the ongoing struggle of some Friends with the Internal Revenue Service over the payment of taxes has appeared in several ways.

Friends in Illinois and Massachusetts, for example, have shared letters to the IRS, to their elected representatives, to newspapers and to the meetings in which they have expressed the wrongness of militarism and their conscientious refusal to support governmental expenditures for military purposes.

In Philadelphia, members of Central Philadelphia Monthly Meeting found a way to support one of their tax resisters when the IRS seized a car owned by Margaret (Meg) Bowman. Jim Best reports that Meg “has long had a ‘friendly adversary’ relationship with the IRS. In April of this year she hauled them into tax court to ask for exemption for her charitable and educational gifts heretofore denied her.” In a most interesting hearing conducted by Meg herself, peace organization workers, the clerk of her meeting and a Quaker historian offered testimony to the effect that Quakers have a long tradition of refusing assent to and support for governments that spend their revenues for war. She lost her case.

But the attempt to get the revenue from Meg by seizure of her car was met by many members of the meeting and other supporters who went down to the garage where the auction was held. A bouquet of bittersweet was placed on the car’s hood, cranberry juice and cookies were passed out to everyone (and graciously accepted by the police and the IRS representatives), and meeting members formed a special support corporation and bought the car so that Meg and others may use it in their travels in and about the city.

Another Friend involved in legal proceedings against the IRS is Robert L. Anthony of Moylan, PA. In a petition filed in U.S. Tax Court, he argues, among seven specific points, that “the guarantee of freedom to practice one’s religion under the First Amendment comes into conflict with (the government’s undisputed) right to levy taxes and to spend them on war preparation when Quakers are taxed against their will to pay for war preparation.”

Robert Anthony further argues that “if the Quaker peace testimony admonishes Quakers not to take part in war, and if it is essential to the practice of their religion that they refuse such participation, compelling the payment of that part of the income tax that is used for war or war preparation makes it impossible for a Quaker to practice his religion.”

Almost as if to underline the need for Friends and others to become aware of just how pervasive and sophisticated the military presence and the preparation for war are becoming in the United States, two brochures recently caught the attention of some Friends. One of them shows a young woman looking off into the distance and reflecting on the quotation by Ralph Waldo Emerson printed below the photograph: “It is easy in the world to live after the world’s opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.” The second brochure showed a picture of a blue sky, clouds and lines of type about “Gentle breezes, blowing . . . Bringin’ lazy days for dreamin’ . . . nights too sweet to last; listen close, tomorrow’s callin’ while today becomes your past.”

Behind these attractive, appealing covers, both brochures invited high school graduates to join the “whole new world” within the U.S. Air Force.

Preservation Appeal

Conscious of the valuable heritage that is their meetinghouse, Flushing (NY) Friends are making every effort to preserve it “as a testimony to what human strength of conviction and perseverance can accomplish.”

Built in 1694, the meetinghouse was enlarged in 1717 and no structural changes have been made since that time. However, posts and foundation boards need strengthening and the heavy beams which tie the outside walls together need to be braced and re-secured. Also, the 28 foot long cedar shakes which cover the outside wall must be replaced and have to be imported from Canada, since they are no longer made commercially in this country. It is estimated that this necessary work of preservation will cost between twenty and twenty-five thousand dollars.

This “oldest house of worship in the New York metropolitan area” is located at 137-16 Northern Boulevard, Flushing, Long Island, 11354. Thanks to one of the early settlers, John Bowne, who was banished from the Colony for holding Quaker meetings in his home in Flushing and who pleaded the cause of religious freedom before the Dutch West India Company in Holland, Governor Stuyvesant was instructed in a letter dated 1663 to end the severe persecution.
of Quakers and others.

Further information about this historic building may be obtained from the head of the building committee, Dr. Irene Garrow-Werne, 82-53 164 Street, Jamaica, NY 11432 or the clerk of Flushing Meeting, Greta C. Lake, 139-39 86 Avenue, Jamaica, NY 11435. Since members of the Flushing Friends Meeting find it “far beyond our capacity” to raise amounts of the magnitude necessary for the proper preservation of the building, their treasurer, William Mitchell, 420 E. 70th Street, Apt. 9-B, New York, NY 10021, will welcome checks made out to “Flushing Quaker Meeting House Fund” as tax deductible contributions.

New Jersey Friends Council, a loosely organized but strongly committed gathering of Friends who live in New Jersey but belong to either New York or Philadelphia Yearly Meetings, rushed a newsletter dealing with state and national issues to readers on the eve of election day. Information about the Council can be obtained through John Howell, RD 1, Hopewell, NJ 08525.

As reported in both the Montclair (NJ) Friends Meeting and the Summit Monthly Meeting Newsletters, their quarterly meeting included a new and well-received feature: attendees were divided into six groups (five or six people each), each group being given a hymn tune from Friends Hymnal and a query from Faith and Practice. They were to write a new stanza based on the query. Here is one sample of the results (Query #11: brotherhood of mankind; Hymn tune 65: “O Worship the King, All-Glorious Above”):

Oh do we believe all people are one, And give of our love, withholding from none? The Light shines the same in each nation and race; Let hate disappear and love take its place.

Oh do we believe, as did early Friends, All people are equal, both women and men? Our light ever shining, reflecting the good, Together and equal in true peoplehood.

Oh do we work hard these ideals to see And join Friendly hand, concerned Friends to be? We hold hands in service, we join hearts in prayer, To foster the spirit of love everywhere.

The AFSC, the PSAP, The FCNL, FWC, The FUM and the FGC Are working to make this a reality.

Reminiscing to West Lake Quarterly Meeting (Ontario) about the past, Arthur Dorland recalled how strange it had seemed to him as a city child who had lost his father early to go live with his mother and grandmother in the country. “It was all very curious indeed. The first thing that struck me as being different was on First-day when mother harnessed up the horse, left grandmother at her meetinghouse in Bloomfield, and then drove on to her meetinghouse where the Orthodox Friends met. But that was not all. At the west end of the village of Bloomfield there was another group of Friends called Hicksite Friends which some of my father’s relatives attended. After a while it struck me as rather curious that all these people called themselves Friends. They were relatives, good neighbors, visited back and forth, but on First-day, they all went to different places to worship…”

Later, as a university student, he found out about the separation of 1828 and the subsequent separation of Conservative and Orthodox Friends in 1831. Still later, in gathering material which included the Canadian records of Conservative, Orthodox and Hicksite Friends, he found that “some record books had been lost, while some had been turned into scrapbooks.” Then, at the University of Western Ontario, he made a serious business of gathering the records and after seven years of work published his History of Friends in Canada.

In a little book, Former Days and Quaker Ways, he had described how attending meeting had affected him as a child; how curious he had been about the Hicksite Friends. “My elders occasionally dropped remarks such as ‘The Hicksite Friends are unsound,’ and that greatly intrigued me; I wondered why they were unsound. I discovered that the Hicksite Friends represented what you might call the left wing of the Quaker movement in America, the Conservative (Wilburite) Friends represented what might be called the right wing, and the Orthodox or Gurneyite Friends were more or less in the middle.’”

Making “a long story short,” he “achieved such a rapport with the Hicksite Friends, in spite of their alleged ‘unsoundness,’ that I became a member of the Genesee Yearly Meeting. I was at that time also the Clerk of Canada Yearly Meeting, which was Orthodox. I suppose it was a ‘sin’ to have dual membership but I felt that being both a Hicksite and an Orthodox Friend, I was bridging at least one gap.”

How he helped bring Friends together is “a long story” but his history has certainly helped them “see with proper historical perspective what had actually happened at the separation, and [realize] that the issues which had separated them years ago were now practically dead, and that the things on which they differed were unimportant in comparison with the things which they had in common.”

The final item (for now) related to taxes, militarism and Friends testimonies was shared by Thomas L. Carter of Santa Barbara, California. Quoting Peter J. Ediger, he wrote:

Temptation

“The devil took the Quakers to a very high mountain, the mountain of academic-socio-economic success and showed them all the kingdoms of the world, and the glory of them; and he said to the Quakers all this will I give you…

—financial security
—acceptance in your society
—many opportunities for doing good
—tax exemption for your worship centers and your service programs
—many other benefits too numerous to mention

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if you will fall down and worship me...
—bless the armies which protect your privileges
—pay taxes without question for my armies around the world
(a few words of dissent to support your moral image are OK as long as you refrain from any form of civil disobedience)

And the Quakers said (multiple choice—check one):

_ we want to keep our service program going, so...
_ we’re uneasy with your terms, but we like the benefits...
_ would you serve as one of our Trustees? We need more practical minds like yours...
_ as children of God and members of the Religious Society of Friends we are under obligation to free ourselves from this complicity.

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**Sixty-Forty!**

Some years ago a non-Friend who was in the process of becoming a convinced Friend was attending Haverford Friends Meeting regularly. One First-day in the after-meeting socializing, he commented with two other members of the meeting that he felt some confusion regarding Friends' theology. When the Friends asked him what this was, he stated that having listened to a fair number of Friends meetings, he was confused as to whether or not Friends believed in Christ as Lord and Saviour and therefore could be regarded as Christians.

He stated it was his impression that some Friends did not regard Christ as Lord and Saviour and therefore had to be regarded as non-Christians. Indeed, he thought some Friends did not even believe in the Bible. Accordingly, he asked the two Friends: Were Friends Christians? Or were they not?

The younger of the two Friends responded by saying that it was his impression that Friends were a mixed group of Christians and non-Christians, whereupon the attender asked what is the percentage in the meeting? The older Friend replied that he felt the percentage was sixty percent to forty percent. The attender then inquired which way do the percentages run? Whereupon, both Friends responded spontaneously by saying, "I'm not sure!" All three of them chuckled at this uncertainty over Friends' theology, which seems to be a certainty in most Friends meetings.

The attender at the meeting was myself, and as I realized from my attendance at Haverford Meeting that Friends were indeed a very mixed group theologically, I felt much more comfortable among them. I soon found that some Friends believed Jesus, some Friends believed in Jesus, some Friends believed in the Bible, some Friends believed the Bible and some Friends did not believe the Bible, but certainly all Friends believed in themselves, or Themselves—that is, the God within, the Light within or the Christ within, depending on their semantic framework.

Today, as we move among Friends, we recognize this tremendous theological diversity. Friends certainly have agreed to disagree. There is no doubt that their major concern remains with action more than belief.

(Statement prepared by George Nicklin for Friends General Conference Central Committee, Subcommittee on Advancement.)
Reviews of Books


Rare, indeed, is it to find so much valuable information packaged within so small a volume. In their well written paperback, a scant 106 pages, Levitan, Johnston and Taggart do a masterly job of presenting a status report on the current situation of four large American minority blocks, blacks, Puerto Ricans, Mexican-Americans, and American Indians. Those of us who are seriously concerned with the problems, progress, and prospects of these and other American minorities will welcome their handy fact book, especially since we are subjected to a barrage of semi-as well as mis-information not only from the popular media but from the world of scholarship as well.

Well meaning, and many not so well meaning, social critics and public figures have provided us with a welter of testimony, often conflicting, on where these minority groups now stand and in what directions they are heading. This is an area in which few people are dispassionate and rhetoric tends to outrun reason, and Levitan, Johnston and Taggart are also not without a bias. However, they state it categorically: The United States, they believe, has not made good on its commitment to equal opportunity. As they state it, "The question is whether in our third century an affluent and compassionate majority will be willing to end the injustices and inequalities based on race and color."

In helping us to predict that answer, the evidence they offer, culled from federal and other public and private documents, is itself conflicting, and they often point out the fact that it is. Good news/bad news stories, however balanced, are always unsettling and theirs is no exception. What recommends it is that the good and bad news are not only clearly demarcated, but each is given the space and emphasis the evidence appears to call for. The authors use statistics well. They don't overload us with them nor is their selection misleading. More often than not, they let the figures speak for themselves; they leave it up to the readers, given their experience and disposition, to see the glass as being half-full or half-empty.

If we contrast conditions today with those of 1960, we see that blacks have made tremendous gains in the areas of income, work status, education, health, housing, and politics. However, this progress, the authors point out, has leveled off and even reversed since the recent depression. For example, the relative black unemployment rate, which had improved to about 80% above the white rate is once again more than double the rising white rate. White flight from the cities has left blacks more isolated, the high school dropout rate has turned up again, the proportion of one-parent families has risen and crime among blacks has reached an all time high. Apparently, the increasing number and proportion of middle-class blacks has not yet been able to swing the black community into the mainstream of American life, and it is still doubtful whether even the gains which have been made will be sustained. This downturn in the economy has obviously hurt, government welfare programs have declined, busing and affirmative action have raised strong counter currents, and where integration and compensatory programs have taken place, the results have not been uniformly good. Whether white America is really ready to accept racial equality is, therefore, still an open question.

On Mexican-Americans, who are our second largest minority, there are fewer reliable figures. What is eminently clear, however, is their economic deprivation. During the 60's, they did narrow the gap between themselves and whites though nowhere near as dramatically as blacks did, and now in the 70's, there appears to be a reversal of that hopeful trend. Contrasting with a ratio of one in four Puerto Ricans, one in five Indians and one in six blacks, only one in nine Chicanos is on welfare. The Chicanos' low income results not from dependency or avoiding the labor market; it stems simply from their low paying jobs. Though they started far in arrears, since 1960 they have outstripped blacks, Puerto Ricans, and Indians in educational gains. In contrast to blacks, Chicanos have never had a problem of family stability, and with their movement to urban areas, they have capitalized on their cultural strengths and have upgraded their socio-economic position dramatically and consistently enough to suggest the very real possibility of their integration with the mainstream of U.S. life.

Puerto Rican gains have also been great, and the authors see reason to prognosticate that this group, too, may achieve a standing equal to that of the majority within the foreseeable future. However, the authors warn that the gains they are making in reducing family size, acquiring education and improving income may be dissipated by the fact that the Puerto Rican family is beginning to deteriorate and their dependency is on the rise.

Among American Indians, those who have left the reservations fare better than members of the other three minority groups (though obviously far less well than whites). However, those who remain on their tribal lands face abysmal conditions despite some government help, which appears to be too little, too late, and probably too culturally biased. Indian values do not mesh with our competitive capitalistic variety, making the problem of providing them with the kind of economic independence they need a particularly thorny one.

In sum, the hard data compiled by the authors indicate that minorities in recent years have made gains as well as suffered losses. In the last fifteen years, their real income has increased appreciably, narrowing the gap slightly between their income and that of whites. They have made rapid educational strides, moved up in the labor market and gained a fairer share of civil rights. They are better organized, their difficulties are more widely aired, and the courts and governmental bodies are taking
more and more action against discriminatory practices. On the other hand, the book notes that minorities have become more isolated in inner cities and in rural areas and are suffering from the flight of whites and economic resources. Encouraged by the welfare system, the husband-wife led family is breaking down in some minorities and the social consequences are likely to be increasingly deleterious. And finally, the economic recession promises to erode, if not erase, many of the gains made during the sixties by all groups.

In view of these sets of countervailing trends, this reviewer agrees with the authors that the most one can say is that the future for minorities in America is indeed uncertain.

Richard O. Ulin


Elizabeth Verdesi, here adapting her Ed. D. dissertation, has effectively analyzed two instances wherein women had power in her Presbyterian Church and did not hold onto it. To readers who are 1) familiar with Protestant Church structures and 2) those interested in the ever-widening implications of the women's movement this book will prove most stimulating. To those primarily interested in illuminating human institutions through social science, it will often be intriguing, occasionally incomplete.

Janet Hannigan


It is very good that these two short papers have been published, together with the biographical introduction, both for their intrinsic merit and also for the sake of revealing another side of Stan Zielinski to those who knew him during the last twenty years primarily as a master weaver and teacher of weaving at Pendle Hill.

The title may be slightly misleading, for it is drawn from the separate titles of the two short papers which make up the pamphlet: "The Role of Psychology in Religious Mysticism," and "Silent Meeting." Obviously, however, it would have been unwieldy to give the pamphlet both full titles. Although there are a few points of significant and helpful overlap, the two papers were written independently, and each can well stand alone.

Each paper admirably combines description, analysis, and recommendation in approximately a dozen pages. The first paper, after regretting the antipathy between psychology and religion (which was much more prevalent in the 1950's when these papers were written), moves to the ways in which psychology can be helpful to the religious seeker. The author discusses three such ways, giving most attention to the first and third: psychology can help show that science and religion are not incompatible, it can explain why we tend to depend so exclusively on the intellect, and it can help remove some of the psychological and emotional hindrances to religious development. The first discussion is based largely on Jung's depth psychology, with some interesting parallels to Patanjali's classical Yoga brought out along the way. The brief catalog of personal shortcomings that can be helped by psychology (pride, hostility, arrogance, and many forms of self-deception) is impressive for its condensed insightfulness.

The second paper, on "Silent Meeting," is of particular interest to Friends, both those who are well used to silent meeting—perhaps too used to it—and to beginners. Stan Zielinski is well aware of the difficulties either of explaining or of "producing" a genuinely gathered silent meeting. After a brief and enlightening discussion of the traditional role of silence in individual mysticism, both psychologically and religiously, the paper presents a short but fascinating history of various precursors to the silent Quaker meeting, particularly the Seekers. One cannot but be impressed at the breadth and depth of historical learning here so well and clearly condensed, with very apt use of quotations. The closing two or three pages are more analytic, speaking of the silent meeting in terms of three fundamentals: the silence as such, communion or spiritual unity, and the message itself. There is even a short discussion of the problem of distinguishing between a genuine and a "false" message, as well as the difficulty of handling the abuse of the right to speak in meeting. The writing is both so clear and so condensed that one who reads too rapidly might easily miss sentences or even phrases that are well worth hours of pondering.

The closing quotation is a very appropriate line from Lao Tzu, which not only contains perennial truth but perhaps also helps explain Stan's own modesty in not wishing these papers to be published during his own lifetime: "He who knows does not speak; he who speaks does not know." In this reviewer's judgment, Stan Zielinski did know, and it is a great loss both to scholarship and to the enrichment of Friends worship that he did not write at greater length on the topics contained in this small pamphlet.

Scott Crom


This is an unusual and important account of the several paths over which a Quaker doctor, conventionally trained in medicine and surgery, has been led by his lifelong concern for the healing of the "whole" person. The intelligent lay person who, like John Woolman, would know the whys as well as the hows of illnesses, will find this book discussing them in the context of the whole human ecology and relating us to each other, to our Creator and to the earth on which we live.

After attending Haverford and Cornell, Loomis put in his residency at Newark City Hospital before going to Labrador with Grenfell and to China with a Friends Ambulance Unit. Currently he is director of a non-profit foundation, the Friendly Hills Fellowship, which operates a novel center, Meadowlark, in Hemet, California, where people with many kinds of physical, mental and emotional problems come for help. The book abounds in case histories.

J. Sig Paulson, a friend of Dr. Loomis, is minister of Unity Village Chapel, in Unity Village, Missouri. Lecturer and author of inspirational books, he adds several chapters here
setting forth his creed: “Love is my God; Life is my religion; Humanity is my church; loving my neighbor is my daily worship.”

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It rings absolutely true to the age it portrays and moreover gives us a fine portrait of the artist as a young man, idealisms, gaucheness, warts and all. Particularly interesting are its sketches of such remarkable literary figures as George Barker, now a Catholic poet of world distinction, and David Archer, that tragic young man whose idealism and naivete combined to bring him in the end to tragedy and death.

This is a splendid book. I have not read a better short autobiography in years, though in format it is somewhat rough. Cyclostyled and hand assembled (I won't say bound), it is a production of an adventurous new small press with the intriguing title of the Paperbag Book Club. But don't let any of this put you off. It is a book well worth binding for oneself for the sake of its literate, compassionate, wholly truthful content. And it is a living example for the vital need these days of the small, independent and usually impoverished small publisher, doing a job no one else will do, and doing a major service to literature.

Frederic Vanson

A Rebel in the Thirties by Maurice Carpenter. $2.50 plus postage. The Paperbag Book Club, 44 Queens Road, Wivenhoe, Essex, England.

Bliss it certainly was not to be alive and in ones teens in the 1930's. I speak as one who was. It is therefore with a certain fellow-feeling that I read Maurice Carpenter's autobiographical essay, A Rebel in the Thirties.

Maurice Carpenter is today a fine, if under-regarded, poet. He was at least a would-be poet in those dreadful years when every young European lived under the shadow of a coming war. The rise of Hitlerism presented a challenge which had to be faced in some terms, the question for us all was what terms.

Alongside the literary interest of this book, and it is a considerable interest, is the interest of seeing how one man of that doomed generation faced the prospect of war. His solution, like that of so many idealistic young people was to join the Communist Party. My own was to become a pacifist and join the Peace Pledge Union. With hindsight I doubt whether either of us would do exactly the same again, but that is not the point. The somewhat muddled but genuine idealism of young people could lead them, it seems to me in retrospect, only to either a political solution based on an alliance of “progressive” forces, or a total rejection of war on moral grounds.

No one who seeks to understand the dilemma which my generation (and Maurice Carpenter's slightly older one) faced can afford not to read this book. It rings absolutely true to the age it portrays and moreover gives us a fine portrait of the artist as a young man, idealisms, gaucheness, warts and all. Particularly interesting are its sketches of such remarkable literary figures as George Barker, now a Catholic poet of world distinction, and David Archer, that tragic young man whose idealism and naivete combined to bring him in the end to tragedy and death.


Robert Stivers, initially poses ethical problems which Christians should consider and admits his sympathies for a radically changed economic order. Most of his text, however, addresses itself, in a balanced evaluative way, to factors affecting sustainable economic and social growth—with due consideration of a related political and social order. He finds that our world can reach an equilibrium economy—in balance with nature, and involving differential and selective growth, with regional differences and freedoms. He concludes that Christians need a modern realism, hope and harmony with nature as the universe of God.

Yet, without claiming that Stivers has written a classic or offered final prophecy, this book in a balanced, analytical way constructively compares historical and economic theories of growth.

Stivers is for amendment, change, and moderation and rebuffs single-solution fanatics. Friends, interested in sharing world resources, need to read, and reread, this book, but deeply involved scholars must read more recent studies, as those from the Club of Rome, Lester R. Brown, Barry Commoner, Intercom, and the United Nations. Ready compendiums, published by Science on population, energy, materials and food can improve and amend Robert Stivers' worthwhile discussion.

While Stivers believes people can control their destiny if they understand and carry out change in the spirit of God around the world, do we understand God? The fault is not Stiver's, rather it is human unwillingness to do achievable good.

Alfred H. Cope


American readers will enjoy this delightful account of the history of Brummana High School, told with a British style and point of view, and with much fascinating personal detail.

There is a problem with the title because the book generally presents only one aspect of Quaker service (and even at that manages to take the recipients somewhat for granted). When the author does touch upon other service activities his references are incomplete and almost incidental to what some of us know to be historically important Quaker responses to relief and development needs in that area.

In view of the current strife in Lebanon the reader will want to know what is happening in Brummana today. The author touches upon the fact that the mission experienced greater problems with indigenous Christians than with Muslims, a condition which may be ultimately demonstrated by today's civil war. Without realizing it, the author may be posing the question of just what part a Christian-based western educational approach should play in an eastern culture that is coming into its own in the modern world.

L. Brett White

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Letters to the Editor

Seekers for Truth

On the weekend following the arrival of the Journal for 11/1/76, with its article by William Watson, “Notes for Recording Clerks,” a workshop for clerks was held at Pendle Hill. While I anticipate reading the full booklet, I would like to express my appreciation for the thrust of the remarks reported in the article, because they reinforce the experience shared in our workshop.

The participants in the weekend represented a broad spectrum of experience in many monthly and quarterly meetings, and in several yearly meetings. The major problems to be dealt with, it turned out, were not in general the mechanics of the meeting, preparing, taking minutes, or making sure business minutred is carried out afterwards. Experiences were shared in these matters and that was helpful. However, the deeper problems to be dealt with involved the human failings of individuals in the meeting in participation as seekers for Truth.

The man who stamps his foot, perhaps unconsciously, when someone speaks contrary to what he feels; the schism in some meetings between old-time conservative non-attenders on the one hand, and active young liberal people who are always at the meeting on the other; emotionally involved Friends; Friends who speak more than once to a piece of business, and interrupt others as they speak; Friends who have not yet the gift of brevity; Friends who speak not in the meeting but are critical afterwards; these are a few of the problems we face.

The question is not only for clerks, “How do we submit to the discipline of the Spirit?”

I came out of the weekend with a reinforcement of my commitment to one of the traditions of Friends, the minute at the close of consideration of an item. Although the difficulties of achieving a written minute at the end of the piece of business seem to those who have never tried it to be insurmountable, it should be noted that it is often accomplished. To me, at least, the advantages gained by the achievement are worth any difficulties involved.

It is the experience of many clerks that at the end of a meeting they are emotionally drained and physically spent. It is, however, an even more common experience to have felt spiritually sustained by the Light during the meeting. Clerks are not alone in this.

That God does lead us, if we will be led, is a fact that makes serving the meeting as clerk a great experience.

Charles K. Brown III
Westtown, PA

Assigned Mantra

Centering down at meeting for worship has been more effective since I have used transcendental meditation (TM) during the first ten minutes of so of the worship period. This discovery is one of the beneficial outgrowths from practicing TM, to which I was introduced at the 1974 Friends General Conference. Hopefully T. Canby Jones’ article (FJ 11/1) will encourage readers to try TM as a technique for achieving mental and physical relaxation and for increasing their potential in many respects.

However, Step 4 of Jones’ Quaker adaptation of TM would be impracticable for me, as it would also likely be for most students of the Yogic technique. Instead of repeating the mantra (meaningless sanskrit syllables assigned by the teacher) he suggests bringing to mind “some thought, word, short scripture, saying of George Fox’s or Thomas Kelly’s” but not thinking about it.

Focusing my mind on such subject matter would automatically stimulate it to further exploring them.

I generally use my assigned mantra, which I have changed phonetically for the sake of euphony, but sometimes for variety I switch to “deeper than sleep” or some meaningless syllables as “foo-la-mon.” After centering down at meeting by this technique I find myself better prepared for recalling and contemplating subject matter for worship, such as scripture, quotation, life experience and inspiring scenes.

Robert T. Mitchell
Adelphi Friends Meeting
Adelphi, Maryland

Love is a Living Entity

In discussions about the dissolubility of marriage, pro and con, there are two points rarely brought out.

One is the validity of any promise made before God and the gathered community. Those who see this as irrevocable do not compare it with another set of promises some have given before God and a similar community. This is what are sometimes termed “baptismal vows” in churches more ritualistic than the Society of Friends.

Do we question the right of those previously promised to a prior church to become convinced Friends? Do we make these covenants with an outer static God or with an inner God who travels through life with us? Can insight and choice about religion change? If so, how much more likely is it that a choice made on a more human topic will change?

Secondly, those who see marriage primarily in a religious framework do not speak of the very real spiritual dangers inherent in an unhappy marriage. The daily frustration of cross-communication and interests, knowledge that the family unit does not fulfill its potential are corrosive. There is a constant normal longing towards intimacy which is forced into myriad distortions. The hypocrisy of still pretending to be “in love” wars with integrity and consistency. For every couple who can each give 100% to each other with no basic satisfaction in return, many, many more fall into cynicism and despair.

Pain and sorrow may be avenues of growth: that is beyond disputing. But I do not see that
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On Self-Centeredness

Friend Karsner (FJ 11/1) has identi­fied a prevailing attitude of our time,
not only towards marriage but toward living. In examining our own lives it is
important to know what these societal fads and pressures are which, willy-nilly,
influence us.

She writes of looking in vain in an FJ article on marriage for the word
“unselfishness.” “Unselfishness” is
hard to find in any article in 1976;
“unselfishness” is out right now, along
with “duty” and a lot of other dated
notions. A woman who is giving
“selflessly, endlessly, forever” to marri­age or motherhood (as Karsner advo­cates) is patently guilty these days of
being unliberated and needs to have her
consciousness raised. We are exhorted
from all sides to “get in touch with
ourselves,” seek self-fulfillment, ex­plore and develop ourselves, free our­selves, be ourselves, do our own thing, and so on. The astonishing plethora of
groups, therapies, and schools seem to
have this in common.

So much is self-preoccupation a
characteristic of our time that selfish­ness has begun to attract the attention of
psychotherapists as a pathological syn­drome: “The New Narcissism,” a recent
Newsweek article called it. Self-cen­teredness is today’s dated notion.

Zandra Moberg
Philadelphia, PA

Please Check Carefully

I have recently returned from Guate­mala where I have been doing relief
work for victims of the earthquakes.
Well-intentioned relief agencies and
church groups are compounding the
problems though they may not realize
the implications of some of their work—
especially in the supplies they are
distributing.

As an agriculturalist, I saw many
agencies distributing Aldrin and DDT to
local farmers who otherwise use little
more than a hoe and their own hard
physical labor to plant and cultivate the
steep mountainside patches on which
they must feed and support their
families. Many of these farmers speak
neither English nor Spanish but have
their own native language and cultural
traditions that go back thousands of
years.

Because of this, they cannot read the
precautions printed on the bags (in
English), precautions such as “USE
RUBBER GLOVES,” “WEAR PRO­TECTIVE OUTER CLOTHING AND
RESPIRATOR WHEN USING IN­SECTICIDE,” and because of their
meager resources (many earn as low as
$1.50 per week!), they couldn’t follow
the instructions if they did read them.

Needless to say, these simple farmers
handle these dangerous chemicals with
dare hands, chemicals whose use has
been banned in the USA, Canada and all
of western Europe!

There is also a problem of storage of
the chemicals, since the vast majority of

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582-587) certainly do belong. They are remarks that dominate our meetings to accept exactly that way as are so repelled.

Many Roads

The three statements (related to new concepts of God, FJ 11/15, pages 582-587) certainly do belong. They are valuable contributions whether one agrees or not.

In religions there are many roads. It is understandable that people have concern to "save" others by pushing them to their path. Too often one set of words and thoughts dominate our meetings to the extent that seekers who cannot accept exactly that way are so repelled that they say nothing or even leave religious seeking completely. This is a great loss and tragedy.

Persons who cannot express their thoughts and beliefs in regular meetings need sessions where ideas may be freely expressed, valued, reasoned about, approved and dis-approved without praise or blame. Only so can we understand each other and all grow in aid to each other.

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**Announcements**

**Births**

**Bland**—On October 19, Ward Fear- rington Bland to Cynthia Sax and B. Raeford Bland, in Durham, NC. The mother and the maternal grandparents, Karl and Marjorie Sax, are members of Rockland (NY) Meeting.

**Larson**—On November 11, Tracy Ann Larson to Kenneth and Virginia Ann Vaught Larson of Woodridge, IL. The mother is a member of Homewood (MD) Friends Meeting and the paternal grandfather is a member of Goose Creek (VA) Friends Meeting.

**Wallace**—On May 25, Whitney Kendra Wallace to Dolly and Eugene Wallace of Newtonville, MA. The father is a member of Haddonfield (NJ) Meeting and the paternal grandparents are members of Seaville (NJ) Meeting.

**Marriages**

**Briggs-Lane**—On September 5, Karen Lane and Chet Briggs, under the care of Atlanta (GA) Meeting.

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**Lindes-Zakrasek**—On August 21, Conrad Lindes and Dorothyann Zakrasek, at Frankford (PA) Meeting under the care of Norristown (PA) Monthly Meeting of which the bridegroom is a member. The bride is the daughter of Nick and Dorothy Zakrasek of Pueblo, Colorado. The bridegroom's mother, Gladys Meyer Lindes, is a member of Frankford Meeting; his father, DeArmond Lindes, resides in Tucson, Arizona.

**Hernandez-Parks**—On June 6, in Camden, Delaware, Deborah Doris Parks and Jose Lorez Hernandez, under the care of Camden (DE) Meeting. The bride and her mother are members of Camden Half-Yearly Meeting. Jose is the son of Juan and Josephina Hernandez of Center Point, Texas.

**Smiley-Rittenhouse**—On August 9, Jane A. Rittenhouse and Daniel Smiley, in and under the care of Providence (PA) Monthly Meeting. The bride is a member of Providence Meeting, and the bridegroom of Haverford (PA) Meeting. They live at Mchonk Lake, New Palitz, NY.

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**Deaths**

**Burcham**—On July 16, Evelyn Phillips Burcham, at her home following a year's illness. She had taught school in Grass Valley, CA, and had also, with her husband, directed summer Adventure Mountain Camps. She and George were active earlier with others in founding the Tuolumne Cooperative Farms. She was a community leader in 4-H Clubs and in cultural affairs. Former clerk of Grass Valley (CA) Meeting, she had also served as clerk of Ministry and Oversight Committee. She was a member of and supported the United Nations Association, the American Friends Service Committee, and World Vision. She was active politically in the California Democratic Club and had worked in political campaigns. Evelyn found joy in singing and dancing and was a pianist. Her home was a place of acceptance and cheer for many friends, and her faith and love, the undergirding of many lives. She is survived by her husband, George Burcham, and four daughters. A memorial meeting was held at John Woolman School on July 30.

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Douglas—On September 24, Paul Howard Douglas, aged 84, former United States Senator from Illinois, a member of 57th Street Monthly Meeting in Chicago, and gatherer of a worship group in Amherst, MA, which later became Mt. Toby Meeting. A descendant of Maine Quakers, he did not become a Friend until he read John Woolman’s Journal after World War I and became convinced. He taught economics and industrial relations at the University of Illinois, Reed College, the University of Chicago and then at Amherst College before returning to the University of Chicago in the mid-1920’s. After World War II he won election to the U.S. Senate where he served for eighteen years. In later life he wrote an autobiography, *In the Fullness of Time*, somewhat in the form of a Quaker journal. He is survived by his wife, Emily, and four children.

Griffith—On October 16, Helen Griffith, aged 94, at Foulkeways, Gwynedd, PA. Next to people, she loved poetry, literature, nature. She will long be remembered for her encouragement of and faith in young people, her continual working toward racial equality as an actuality, and her strong and active witness for peace. On her retirement as head of the English department at Mount Holyoke College after thirty-five years, she taught at Bennett College, North Carolina, and then at Tougaloo College, Mississippi, to free teachers there for advanced study. This experience gave her inspiration for her book, *Dauntless in Mississippi: The Life of Sarah A. Dickey*, published in 1966. A greatly beloved member of Mt. Toby (MA) Meeting, “Griffy,” by the example of her life as well as her participation in meetings for worship and business, exerted a profound and abiding influence on the meeting and was an inspiration to young and old alike.

Preston—Bessie H. Preston, aged 85, a member of Washington (DC) Meeting. She attended public school and Friends School in Mickleton, NJ, and graduated from the State Normal School, West Chester, PA in 1908. She taught in public schools in Paulsboro and Mt. Royal, NJ, and in 1914 married Charles F. Preston. After two years at West Chester and two at State College, PA, the Prestons moved to the family farm at Pine Grove, Lancaster County, where they helped organize the Friendly Farmers Club. The family moved to Washington, DC in 1937. Bessie headed Florida Avenue Meeting’s sewing committee which produced clothing for the AFSC in Philadelphia for years. Long active in the affairs of Baltimore Yearly Meeting (Stony Run), she headed its nominating committee and, with others, was tireless in her effort to bring about the consolidation of the two Baltimore Yearly Meetings in 1968. She is survived by her husband, Charles F. Preston; and by several children and grandchildren.

**Calendar**

**January**


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General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Blandoodale Road, Philadelphia, PA 19115. 644-2207.

Wanted

Former Quang Ngai staff, living on Maine farm with 9 others—family members, craftsmen—our sixth tax-resisting year (with no visible Pentagon effort), head small tractor, Farmall Cub, JD, L or LA, older Ford, smallish A-C, to help achieve subsistence goals ahead of sacrificial collapse. Will a friend or Friend in Northeast assist? Will pay agreed fair price over two-year period. Morie high, cash flow low but steady. Excellent references. Please write Cynthia and Dick Johnson, RD 1, Box 76, Monroe, ME 04951.

best wishes
for the new year

January 1, 1977 FRIENDS JOURNAL
Argentina
BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5900.

Alabama
BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

Alaska
FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6762.

Arizona
FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-5206.

Californiia
BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.
CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.
DAVIS—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 I St. Visitors call 733-5924.
FRESNO—10 a.m., College Y A1a Del Chapel, 2311 E. Shaw. Phone: 237-3030.
HAYWARD—Worship 10 a.m., 22902 Woodro St., 94541. Phone: 415-651-1043.
LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue, Visitors call 459-9660 or 459-8856.
LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.
MALIBU—Worship 10 a.m. Phone: 213-457-3041.
MARIN—Unprogrammed worship, 10 a.m. Call Louise Aldrich 883-7566 or Joe Magruder 383-5303.
MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-5837 or 824-9821.
ORANGE COUNTY—Worship 10:30 a.m., University of California at Irvine (Univ. Club, Trailer T-1). Phone: 948-6962 or 552-7891.
Palo Alto—Meeting for worship and First-day classes for children, 11 a.m., 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, First-day school, 10:30 a.m. Phones: 652-5864 or 683-4686.
SACRAMENTO—YWCA 17th and L St. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone: 916-442-8766.
SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Serenade Dr., 529-2284.
SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship. 10:26 a.m. 15006 Bledsoe St. Phone: 367-5286.
SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.
SAN JOSE—Meeting for worship, 11 a.m. Discussion 10 a.m. 1041 Morse Street.
SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito. Phone: 761-0911.
SANTA MONICA—First-day school at 10, meeting at 11, 1.440 Harvard St. Call 628-4069.
SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.
VISTA—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-8666. P.O. Box 1443, Vista 92084.
WESTWOOD—(West Los Angeles). Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA campus). Phone: 472-7960.
WHITTIER—Whittier Monthly Meeting, Administration Building, Whittier and Philadelphia. Worship 9:30 a.m. P.O. Box 122, Phone: 698-7538.

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Friends Journal, 152-A N. Fifteenth St., Philadelphia, PA 19102

FRIENDS JOURNAL January 1, 1977
INDIANAPOLIS—Lanthom Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Hals, 257-1061 or Albert Maxwell, 836-6469.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earthen College. Unprogrammed worship, 8:15 a.m. Clerk, Howard Alexander, 950-1053. 10 a.m. Meeting, 15, 10 a.m. 10 a.m.

VALPARAISO—Worship, Sundays 1926-3172 evenings.

WEST LAFAYETTE—Worship 10 a.m., 176 East Avenue, Clerk, Honson Jackson. Phone: 963-9202. Other times in summer.

IOWA

AMES—Meeting for worship 10:15 a.m. Forum June 11 a.m. 11 a.m. a.m. A.M. Welcome. Phone: 515-474-2354.

WEST BRANCH—Unprogrammed meeting for worship, 10 a.m. First-day school, 10 a.m. Meetinghouse, 317 N. 8th St. Sear Paclt, correspondent. Phone: 643-5639. Much love and sometimes coffee.

LEXINGTON—Meeting for worship, 10:45 a.m. Meetinghouse, 1420 Hill St.

BARBOUR—Unprogrammed meeting for worship, in Barbour Friends Meetinghouse, 1112 Broadway.

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TWIN MEETING FOR WORSHIP—West

ATLANTIC CITY—Meeting for worship on 1st day of the month, 11 a.m., Second United Methodist Church, 102 South Washington Ave. Phone: 441-5638.

EAST LANSING—Meeting for worship on the 1st day of the month, 11 a.m., at the Episcopal Church, 100 East Washington St. Phone: 482-2134.

GRAND RAPIDS—Friends meeting for worship on the 1st day of the month, 11 a.m. For particulars call 616-527-4455 or 616-383-2403.

KALAMAZOO—Meeting for worship, 11 a.m., discussion, 11 a.m.; Friends Meeting House, 201 Penn St. Denner, Call 449-1764.

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting, 9 a.m., 1st day of the month. Phone: 224-6969 or 423-6969.

DOVER—Meeting for worship, 10:45 a.m., 1st day of the month. Phone: 800-453-1234.

HANOVER—Meeting for worship, 10 a.m., 1st day of the month. Phone: 508-987-4567.

KANSAS CITY—Meeting for worship, 10:45 a.m., 1st day of the month. Phone: 720-555-3456.

LONG ISLAND—Meeting for worship, 10 a.m., 1st day of the month. Phone: 516-555-5555.

NORTH HAVEN—Meeting for worship, 10 a.m., 1st day of the month. Phone: 860-453-1234.

NEW JERSEY

ATLANTIC CITY—Meeting for worship on the 1st day of the month, 11 a.m., South Carolina and Pacific Aves. Phone: 800-222-5678.

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

CROPWELL—Old Marilton Pike, one mile west of Marilton. Meeting for worship, 10:45 a.m. (Except 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., 10. Phone: 508-555-5555.

GREENWICH—Friends meeting in historic Green, six miles south of Bridgeport. First-day school 10:30 a.m.; meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—First school day, 10 a.m., meeting, 11:15 a.m., Rt. 35 at Haddonfield Circle.

MEDFORD—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. Phone: 800-987-4567 or 423-0300.

MOORESTOWN—Main St. Quaker meeting, 10 a.m., 1st day of the month. Phone: 201-555-4545.

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m., Quaker House, 33 Rensen Ave. Phone: 453-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Meeting for worship 10:30 a.m. Watchung Ave. at E. Third St., Plainfield. Phone: 908-555-5555.

RANCOCC—First-day school, 10 a.m., meeting for worship, 11 a.m.

RIDGEMOUTH—Meeting for worship and First-day school at 11 a.m. 244 Highwood Ave.

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May Point. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August), 10 a.m. Route 35 and Schenley. Phone: 741-0411 or 711-2651.

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 Sts. Visitors welcome.

WESTFIELD—Friends Meeting, 130 at Riverton-Moorstown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. Main St. Phone: 769-1838.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day school, 10 a.m., 815 Old Blvd., N.E. Alfred Hoge, clerk. Phone: 255-0011.

GALUP—Sunday, 10 a.m., 11 a.m., 1715 Helena Dr. Chuck Dotsen, convener. Phone: 508-423-7777.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 830 Canyon Road. Jane Forsyth-Thompson, clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 458-9684.

ALFRED—Meeting for worship 9:15 a.m. at The Church on the Green, 100 Old State Rd., Alfred, N.Y. Phone: 607-987-4567.

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day worship, by appointment only. Auburn Prison, 135 State St., Auburn, 13021. Requests must be processed through Phyllis Rianet, coordinator, 21 N. Main St., Norwalk, 13011. Phone: 914-497-3940.

BROOKLYN—110 Schenectady St. Worship and First-day school on Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Handicapped accessible. Phone: 212-777-8888 (Mon.-Fri. 9-5).

BUFFALO—First-day school, 11 a.m., 72 N. Park Ave. Phone: 441-6845.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 1-239-9894. Clerk: 914-629-8112.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Ave., 1811c; On-the-Park. Phone: 315-322-3456.

CORNWALL—Meeting for worship, a.m., Rt. 307, off Rt. 4. Phone: 607-555-5555.

ELMIRA—11:00 a.m., Sundays, 156 6th St., 607-733-7572.

GROSWELL—Captains (formerly Greenfield-Ravensworth), 10:30 a.m. During winter call 292-5167.

HAMILTON—Meeting for worship, 10 a.m., 1st day of the month. Phone: 516-555-5555.

HUDSON—Meeting for worship, 11 a.m. Union St., 2nd, 8th and 15th. Phone: 518-423-2045.

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

LONG ISLAND—Queens, Nassau, Suffolk Counties. Unprogrammed meeting for worship, 11 a.m. First days, unless otherwise noted.

FRANKFUT—First-day school, 11 a.m. First-day school follows, except 9:30 a.m. Phone: 607-733-7572.

ST. JAMES-CONSCIENCE BAY—First day, 11 a.m. Phone: 516-555-5555.

DAVIDSON—Northern Blvd., Shelter Rock Rd. First-day school 9:45 a.m. Phone: 518-781-3046.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 181 Main St. Phone: 229-3992.

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

New York City—Meeting for First-day school 11 a.m. Phone: 718-888-8888. (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEonta—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 748-2844.
North Carolina

ASHVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neil, 286-0044.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

CHARLOTTE—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-599-8485 or 537-5450.

DURHAM—Meeting 10:30 at 404 Alexander Ave. Contact David Smith, 688-4486, or John Stratton, 383-5371.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 223 Hilside Ave. Phone: 485-3213.

GREENSBORO—Friendship Meeting, 9:30 a.m.; unprogrammed meeting, 11 a.m. Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting, 9 a.m., unprogrammed meeting, 9 a.m., Plus Hiram H. Hilly, clerk, David B. Billis, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Kay Cope, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends’ homes, Sundays, 11 a.m. Call Jane Stevenson, 919-725-4326.

WOODLAND—Cedar Grove Meeting, Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Jamie G. Sams, clerk.

North Dakota

BISMARCK—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanna Spears, 824 Catherine Dr., 58011. 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0569.

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 1717 Clifton Ave. Meeting for worship 10 a.m. Phone: 865-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3960 Winthrop Ave. Phone: 513-961-4383. Marion Bromley, clerk, 513-583-8073.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 1091 Magnolia Dr., 791-2220.

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harward. Clerk: Marjorie Smith, 513-278-4015.

FINDLAY—Bowling Green Area—F.G.C. Contact Joe Davis, clerk, 422-7666, 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends Meeting, Sunday 4 p.m. at The Old Church on the Green, 611 S. Main St., Hudson. 216-653-9655.

KENT—Meeting for worship and First-day school, 10 a.m. 611 Euclid Ave. Phone: 330-673-5336.

COLUMBUS—Unprogrammed meeting, 10 a.m. 315 University Ave. Phone: 614-292-0170.

WOOSTER—Unprogrammed First-day school, 10 a.m., SW corner college and Pine Sts. Phone: 662-4686.

YELLOW SPRINGS—Unprogrammed worship, 11 a.m., Rockford Meetinghouse, President St. (Yoch campus). Co-clerks: Ken and Peg Chapman, 513-767-1311.

Oregon

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkinson, (East of Tony Rd., North of Philo­ phila.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 2-9255.

BIRMINGHAM—1717 Birmingham Rd., S. of West Chester on Rt. 202 to Rt. 202, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Worship and First-day school, 11 a.m., Market and Wood. Phone: 797-7130.

Cheltenham—See Philadelphia listing.

Chester—25th and Chestnut Sts. First-day school 10:30 a.m.; meeting for worship 11:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.; 11:15 a.m. summer meeting. Worship for worship 11:15 a.m. to 12.

DOLINGTON—Malekfield—East of Dolington on Mt. Eyer Rd. Meeting for worship 11:30 a.m. First-day school 11:30-12:30.

DOWINGTOWN—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2959.

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

EUREKA—Worship, 10:30 a.m., Meetinghouse Rd. off 522, 1 and 8/10 miles W. of 522 and 522 intersection at Yellow House.

FALLINGTON—(Butler County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of the month, or first First-day of the month following the 26th of the month.

Green Street Meeting, 45 W. School House Lane.

PENNSDALE—Meeting, 125 West Franklin St., 11 a.m., meeting for worship, 11 a.m.

Salem Meeting, 312 West Franklin St., 11 a.m., meeting for worship, 11 a.m.

Greenvilie—Meeting for worship, 10 a.m. First-day school, 11 a.m., meeting for worship, 11 a.m.

HARRISSBURG—Sixth and Herr Sts., Meeting for worship and First-day school, 10 a.m., Forum, 11 a.m.

NEWTOWN—Meeting for worship and First-day school, 10 a.m., meeting for worship, 11 a.m.

PENNSDALE—Meeting, 125 West Franklin St., 11 a.m., meeting for worship, 11 a.m.

Salem Meeting, 312 West Franklin St., 11 a.m., meeting for worship, 11 a.m.

Philadelphia—Meetings, 10 a.m. unless specified; phone 241-7221 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

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

Cheltenham, 100 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 West Sts., 11 a.m.

Germantown Meeting, Court St. and Germantown Ave.

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QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts., First-day school, 10 a.m., meeting for worship, 10:30 a.m.
RADNOR—Conestoga and Spruol 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. Old North Sixth St.
SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.
SOUTHAMPTON (Bucks County)—Street and G真实 Hill. First-day school 8:45 a.m, worship 10:30 a.m. Clerk's phone: 357-3567.
SPRINGFIELD—N. Springfield Rd. and Old Spruol Rd. Meeting 11 a.m. Sundays.
STATE COLLEGE—316 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 a.m.
SUMNEY TOWN—PENNSBURG AREA—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 879-7942.
SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.
UNIONTOWN—G.A.D., 13th, 2nd and 4th First-days.
WILKES-BARRE—North Branch Monthly Meeting.
WESTON—Gothenburg and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m., Forum, 11 a.m.
WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.
YARDLEY—North Main St. Meeting for worship 10 a.m. First-day school follows meeting during winter months.
YORK—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

Rhode Island
NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 848-7345.
PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.
WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina
COLUMBIA—Meeting and First-day school, 11 a.m., 2003 Brattton St. Phone: 799-8471.

South Dakota
SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7984.

Tennessee
CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 518 E. Larry Ing, 628-5914.
NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

Texas
AUSTIN—Worship and First-day school, 11 a.m. Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Otto Hofmann, clerk, 442-2233.
DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4543 W. Northwest Highway. Clerk: Terry Vaughan, 2119 Poppy Lane. Phone: 214-235-2710.
EL PASO—Worship and First-day school, 9 a.m. Esther T. Cornell, 584-7259, for location.
SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m. Sundays. Downtown. YWCA, 318 McCullough, 78215. Phone: 512-736-2587.

Utah
LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.
OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 Seventeenth. Phone: 369-8686.
SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-562-8703.

Vermont
BENNINGTON—Worship, Sundays, 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, 11 a.m., St. Mary's Church, Shannon St.
PLAINFIELD—Worship 10:30 a.m. Sunday, Phone Gison, Danville, 802-864-2281 or Lowe, Montpelier, 802-223-3742.
PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hikory Ridge Rd.

Virginia
CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.
LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m. McLean—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.
RICHMOND—First-day school 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone: 358-6185 or 321-5009.
ROANOKE-BLACKSBURG—Gayen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-6728.
WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 867-8497 or 867-0500.

Washington
SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7008.

Wisconsin
BEOIT—Unprogrammed worship 11 a.m. Sundays, 811 Olery St. Phone: 608-365-5558.
GREEN BAY—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 336-0986.
MADISON—Sunday, 11 a.m., Friends House, 200 Monroe St. 506-2224; and 11:15, Yahara Allowed Meeting, 819 Riverside Dr., 249-7205.
MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-8650 or 862-2100.
OUSHKOS—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5504.
WAUSAU—Meetings in members' homes. Write 3320 N. 11th or phone 842-1130.

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The Back Word

"...the only way to cope with the predatory quality of the technocratic regime is by confronting, comprehending, resisting and transcending the reality of death at work in this world. It is that which is the whole concern of the Gospel of Jesus Christ. In that concern the issue is not how death can be defeated, but how the power of death is broken and confounded in the life of the Word of God in this world, and, thus, how human life is emancipated from servitude and idolatry of death in the American technocracy or in any other society whatsoever.

“That means that the Biblical lifestyle is always, in some sense, a witness of resistance to the status quo of politics and of economics and of everything in society. It is a witness to resurrection from death. Paradoxically, those who embark on the Biblical witness constantly risk death empirically—execution or exile, imprisonment or persecution, defamation or harassment—at the behest of the rulers of this age. Yet those who do not resist the rulers of the present darkness are consigned to moral death—to the death of their humanness. That, of all the modes of death, is the most ignominious.”

William Stringfellow in The Witness

Manifesto for the New Liberal Church
"...It will stand for answering the claim which God lays to us through Jesus Christ. It will stand for reverencing the freedom of the human spirit. It will stand for the social application of the gospel. It will stand for accepting the challenge to build new social structures and new styles of human relationships. In very specific ways it will follow through on these affirmations as it confronts day by day the issues of life and death...It will summon together those hardy souls for whom the way of Christ is an exploration, a quest, a seeking, and who look for company both in walking through the darkness and in celebrating the light.”

Royal F. Shepard, Jr. in The Christian Century

"I never fail to benefit from those moments when I choose to be thankful for life’s countless gifts to me. But my sense of appreciation is a fragile thing unless I have grown to perceive adversity as belonging to life, also. To be truly appreciative cuts through and across the complicated imagery of which the human brain is capable...to be its own radiance, energized and energizing with Light.”

Thomas Kelly