

April 15, 1977

FRIENDS JOURNAL

Quaker Thought and Life Today



Everything that lives is holy,
life delights in life.

William Blake



FRIENDS JOURNAL

April 15, 1977
Volume 23, Number 8

Friends Journal is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North Fifteenth Street, Philadelphia, PA 19102. Telephone (215) 564-4779.

Second-class postage paid at Philadelphia, PA and at additional mailing offices.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

Judith C. Breault, *Managing Editor*
Nina I. Sullivan, *Advertising and Circulation*
Barbara A. Benton, *Graphics*
Vinton Deming and Martha A. Zinn, *Typesetting*
Marguerite L. Horlander and Lois F. Oneal, *Office Staff*
Anna Margaret Nicholson, *Proofreader*
M.C. Morris, Annemarie Neumann, Donald G. Rose and Lili Schlesinger, *Volunteers*

BOARD OF MANAGERS

1974-1977: Elizabeth Balderston, Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb (*Secretary*), Elizabeth Wells.

1975-1978: Stephen Anderson, Marjorie Baechler, Paul Blanshard, Jr., Charles J. Cooper (*Treasurer*), Barrington Dunbar, Walter Kahoe, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.

1976-1979: Joseph Adcock, Helen Buckler, Elizabeth Cooke, Richard J. Crohn, William B. Kriebel, Kenneth Miller, Ruth L. O'Neill.

MANAGERS EMERITAE: Eleanor Stabler Clarke, Mildred Binns Young.

FORMER EDITORS: James D. Lenhart, Alfred Stefferud, Frances Williams Brown, Richard R. Wood.

Subscription: United States and "possessions": one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 per year for postage. Single copies: 50 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Copyright © 1977 by Friends Publishing Corporation. Reprints of any article are available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Contents

Poetry Corner—Elizabeth Searle Lamb and John E. Rue	227
Inviting Communication or...—Joe Havens	228
The Veracity of Outwardness—Kenneth E. Boulding	231
Innocent Wisdom—John Staib	233
An Honesty Remains—Pat Rabby	234
The Voice of One—Evan Howe	235
But How Dost Thou Feel About It?—Allyn Eccleston	236
The Richest Person—Evelyn Moorman	239
Friends Around the World	240
A Review-Essay—Patrick Lacefield	242
Reviews of Books	244
Letters to the Editor	248
Calendar	249
Classified Advertisements	250
Meeting Announcements	257

The cover photograph is the work of Ken Miller, a frequent contributor to the Journal. Peter Fingsten of New York City drew the unusual and charming illustration on page 233. Credit for the illustrations on pages 237, 238, and 243 goes to Arthur Wortman. They are part of his fundraising card series, The Notables, 6019 Kenwood, Kansas City, MO 64110. The trilliums appearing on page 239 were drawn by Julie Reynolds of the Ben Lomond Quaker Center, CA.

Centering Down...

A FRIEND is one to whom one may pour out all the contents of one's heart, chaff and grain together, knowing that the gentlest of hands will take and sift it, keep what is worth keeping and with a breath of kindness blow the rest away.

(Arabian) from University Friends Meeting (Seattle) Bulletin

THE AWFUL struggle to be born imparts to many people the belief that life is a merciless battle in which only the aggressive can survive. But aggression is the opposite of strength. "Aggression and violence are the masks of weakness, impotence, and fear," says the doctor [Leboyer]. "Strength is sure, sovereign, smiling."

Shana Alexander
Talking Women (1976)

... And Witnessing

WITH A conference site chosen so as "to make transportation as easy as possible," plans are under way for a North Atlantic across-the-border gathering of Friends in the autumn of 1977, according to the Orono (ME) Monthly Meeting Newsletter. Halifax (Canada) Monthly Meeting and New England Yearly Meeting have been in correspondence about it. Border meetings have long been a feature of Western European Quakerism and have aided materially in encouraging and perpetuating a feeling of community and solidarity among Friends in Denmark, Germany, Belgium, France, Spain and the Netherlands especially.

AUCKLAND QUAKERS and the Peace Committee of the Religious Society of Friends appeal to you as you leave New Zealand waters to think again about the wisdom and morality of serving in warships.

"The necessity for disarmament is acknowledged by all nations yet not one of them is prepared to make a beginning. New Zealand is a land of peace and normally we do not feel threatened. A nuclear-free South Pacific could be a significant contribution to the ultimate aim of world peace.

"We have no feeling of animosity towards you personally and in any other capacity would welcome you to these shores."

Recorded with similar statements of other peace groups, the above was broadcast to the (nuclear) U.S.S. Longbeach as she left Auckland Harbor on October 5, 1976.

A Meditation

A flow of color
 surging
 and ebbing,
 the colors deepening
 melding into other hues
 paling into a pure translucence;
 a flow of sound,
 the pianissimo
 building
 theme upon theme
 phrase upon phrase
 reaching to its great
 climax of praise;
 and a flow of Life
 evolving freely
 upon its own spiral,
 the small circle
 coming full circle
 but the ending
 a beginning
 of a new circle,
 and the new circle
 spiralling higher
 each time
 as Life flows on
 and the colors
 intensify
 and the harmonies
 heal
 and the being-ness
 of soul
 moves to the rhythm
 of its own
 unique reality
 of growth
 and so comes
 now
 into new awareness
 of God.

Elizabeth Searle Lamb

I

Dark rain clouds
 shadow
 dry mountains.

Airy fragilities
 erode
 serene
 impermanence.

II

Quick silver hail
 lash
 snow mountains.

Cold violence
 assailing
 cool
 impermanence.

III

Late spring snow
 blankets
 high mountain slopes.

Early blue lupine
 killed
 beneath
 soft whiteness?

IV

Monterey pine.
 Storm buffeted.
 Quiet.
 Lifting
 stark branches
 toward sun-blued skies.

Shall I be
 stripped by living
 to such
 spare
 serenity?

John E. Rue

Inviting Communication

or

How to Find Out What's Really Going On

by Joseph Havens

Many of us claim we want to communicate but we behave in ways to block it: A husband comes with his wife to a counselor for help in communicating but speaks to her as if talking to a third person, overwhelms her with more information than she can possibly respond to, and then looks away as she begins to speak! . . . A genial group leader invites criticism and feedback, but exercises his prerogative as facilitator to interrupt every attempt to offer it with charges of "digression," "wrong time," or (a favorite gambit) "Are you trying to take over the job of leader?" . . . A conference planning committee announces that it wants feedback about the meetings as they are proceeding, but presents an agenda so packed with topics, visiting experts and resource persons that a mere participant has no time to think, much less gather courage to speak to someone.

Recently I was involved in trying to help (a) a large conference and (b) a married couple communicate better. I was suddenly struck with the realization that the basic ingredients of "inviting communication" were identical. They came to something like this:

- 1) A genuine unambiguous *wanting to find out*;
- 2) *Doing nothing to block* whatever messages are forthcoming;
- 3) *Listening carefully and responding* to the needs implicit in what is communicated.

The same ingredients pertain also in small groups such as committees, study groups, personal growth groups, etc.—in other words, across the board. Let us look at each in turn.

The desire to communicate is seldom totally unambiguous. To open ourselves to the full range of what another can tell us or show us is potentially disturbing or painful or frightening. There will always be ambivalence about wanting to receive new information which may reflect on oneself. The core of the negative side of the ambivalence lies in the importance which we attach to the way we view the world and ourselves. Each of us has built up over the years a satisfying and workable view of what reality is (especially social reality), of who we are and how we fit in. To have this disturbed entails anxiety ("the shaking of our foundations"); it may entail changing ourselves. Instinctively we resist knowledge which may conflict with or confuse these images of self and others. But we also have a curiosity about what others think and feel; and frequently a part of our self-image is of one who wants to face the truth. We are of two minds. A struggle is set going inside us when we get into a situation where we might learn something new and unsettling about ourselves. It is hard to have "a genuine, unambiguous desire to find out."

The second ingredient is integral to the first. In the case of the married man above, the fear and pain of hearing critical or depressing things from his partner *outweighed* the desire to learn more: he *blocked out* whatever she wished to tell him.

To stop blocking we need to be aware of it, to see it clearly. Then we must explicitly counter such blockings with their opposite, i.e., clear messages that we do want to hear more. One of the main purposes of special set-aside times for emotionally loaded communications—encounter and therapy groups, Re-evaluation Counsel-

ing, family councils, "threshing meetings"—is to help us become aware of how we block communication and to place ourselves in situations and under new rules which move against those blockings.

The third ingredient, listening and responding appropriately, is perhaps the most complex. Much has been written about "active listening" and "creative listening" which I shall not repeat here. See especially Carl R. Rogers *Client-centered Therapy*, and Thomas Gordon, *Parent Effectiveness Training*.) The central point is: no approach or technique will be of any use unless there exists in the Inviter to Communicate a real desire to hear and to respond genuinely to what he or she hears. Otherwise all is fluff, and the substance remains hidden.

At a recent weekend conference on social change and nonviolent action, we (the planners) were concerned that the real issues and the needs of the participants be dealt with. To this end we projected a "mid-conference evaluation," a feed-back session in time for something to be done about complaints and suggestions. Since in our experience it takes at least twenty-four hours for most participants to get a feeling of the scene, what resources are present, what they were missing and what they liked, we decided to schedule on late Saturday afternoon the evaluation on which we would base the activities of the rest of the weekend. To achieve open communication entailed (a) convincing participants that such really was our intention; (b) finding situations of trust in which deeper and sometimes inchoate feelings and needs could be voiced; (c) implementing in action whatever emerged from the dialogues. Saturday morning had been spent in small workshop groups, many of them initiated by the participants. Thus they already had evidence that they could influence the course of the conference, and tended to believe our statement of desire to hear wishes and gripes and act on them. To satisfy the second requirement, i.e., situations of trust, we asked the group to divide into pairs, and invited them to share with each other as honestly as possible their feeling reactions to the conference so far. After fifteen minutes each pair was invited to find two other pairs and to discuss further their reactions, trying to clarify them and select some for presentation to the plenary session which ensued. A number of important omissions from the conference were aired, and many of these were programmed into the agenda for Saturday night and Sunday morning. Most of the favorable remarks about the weekend centered around the workshops proposed at this mid-conference evaluation.

In my own dialogues with my partner, in sixes, and in the large session of sixty people, I was aware of some significant differences: I could say some things to my partner but not to the "strangers" of the sixes; and I noted that some important matters expressed in the small



group of six were not voiced in the plenary session. This was undoubtedly due partly to the short times allowed for the sharing of reactions; but it also confirms the fact that large groups simply are not as safe as small groups. We decided later that even better communication could have been achieved if we had invited folks to pair up with someone with whom they felt relatively safe rather than randomly. In general, however, the communication in this session was significant and open: we as conference planners were relatively free of ego-involvement with our pre-existing plans, and we went to considerable lengths to invite communication by removing emotional blocks and by indicating in various ways that we intended to take seriously whatever emerged.

Let me now approach the question in the context of a small working group, in this instance a committee of about fifteen people who had come together to plan a three-day conference for a Catholic organization. In mid-afternoon of the all-day meeting we got bogged down in petty bickering and irritability, and no one seemed to know what to do. Morale was low; something was blocking our speaking clearly and listening to one another. Finally a perceptive woman suggested that we find out what was going on by each of us assuming a posture or gesture which would express his or her *feelings* about the state of the meeting. I found myself twisting my body into a contorted pretzel. Others held their heads in their hands, curled up in little balls, stared out of the window or otherwise conveyed their frustration with the process of the group. Some people were shocked at the strength of their own reactions, as their bodies revealed them. The result was a clearing of the air emotionally and, after some talk, the discovery of a new and fruitful tack in our deliberations.

Most of us in this group were frustrated enough to want to find out what was happening (first ingredient). We cooperated when someone found a way of getting

inward conviction for outward truth. It is possible to be wholly veracious and yet in error, that is, to hold sincerely an image of the world which is not true. Nevertheless, without veracity error is harder to reduce. Veracity is a necessary, though not a sufficient, condition for the reduction of error. George Fox was well aware of this problem. Faced with the catastrophic example of the Ranters, for whom the inward conviction was the only evidence necessary for truth, Fox instituted meetings for business. He thus set up an apparatus whereby the light of one person would be checked against the light of others, hoping that consensus would be a guarantor of truth. Unfortunately, not even consensus can guarantee truth, even though it is a real protection against the gross errors which may arise in the unchecked imaginations of the individual. It is perhaps the key to the scientific revolution that the scientific community devised means for the testing of error which went beyond consensus and indeed could challenge it.

There are a number of practices within the scientific community by which it is hoped to detect error. The most familiar perhaps is experiment, by which a theory is tested in a carefully controlled situation. The experiment must be subject to constant criticism of design and capable of replication. Experiments always involve some prediction. We learn very little that is new from success in prediction—this merely confirms what we knew already. Failure of prediction, however, is of enormous importance, as it involves reorganization of our image of the world. Thus the famous Michelson-Morley experiment on the velocity of light forced a reorganization of the whole body of physics to account for the fact that the velocity of light did not depend on its direction.

Experiment, however, is not the only method of science. There is also careful observation and recordings of events in space and time and interpretation of these events through statistical and other forms of analysis. A very important method, particularly in complex systems, is that of random sampling, by which we seek to transcend our personal experience and obtain more accurate information about large systems which cannot be observed in their totality. Measurement and quantification have been important in science because they assist in the abstract description of large and complex systems. They are not, however, the only methods of description and the real world constantly involves structures and patterns which must be described by means other than simple measurement.

Science, therefore, represents an ethical and spiritual movement very much in line with the movement which gave rise to the Society of Friends. And it is certainly no accident that the Society has contributed to science far out of proportion to its members. The scientific community, like any subculture, can fall short of its ideals. Scientists, like Quakers, are also human beings, with the weaknesses to which our species is subject. But the ideals constantly stand to check deviations from them.

The social sciences share the ethic and the methodology of the scientific community, but the fact that they deal

with systems of immense complexity sharpens their methodology but makes their results more tentative. They are not Johnny-come-latelies; they have grown up along with the other sciences. Economics, for instance, which begins with Adam Smith's *The Wealth of Nations* in 1776, is younger than physics and astronomy but older than chemistry, geology or theoretical biology. The social sciences have substantially increased our knowledge of the human race in all its immense complexity, diversity, and interactions. They do not, and never will, reach absolute truth, and neither will any other science. The most we can hope for is the gradual reduction of error and uncertainty in our images of the world. That reduction is of great importance for the future of the human race.

I have been concerned that Friends, and perhaps especially the younger generation of Friends, have not sufficiently appreciated the spiritual importance of the scientific ethic and methods, and hence in some degree we have fallen away from our own ethic of veracity. I detect among Friends an impatience with the slow growth of knowledge. A search for revolutionary "answers" may well push the human race towards the worse rather than the better. I believe that a "normative science" is possible which will apply the method and the ethic of the scientific community to the diminution of error about values and about the effects of actions. This should clarify what it means for things to go to the better rather than to the worse, and will help us to act in ways that will make things go for the better. Normative science is still in its infancy, though it already exists. I can think of no greater duty of Friends than to devote themselves to it. This requires discipline, study, and "doing homework," being very modest about what we think we know, avoiding ideologies and simple solutions, learning the skills of the sciences, especially the social sciences, and applying these to the realization of ideals. We must realize that good will is not enough. Without good skill it can easily lead to a worsening of the human situation rather than a betterment. If I ask myself: Is the Society of Friends, which has meant so much to me, contributing through its activities to human betterment? I would have to say "I am not sure." I hope we are. Perhaps it is well that our impact is small. The social system is so complex that it could be that our quest to do good will actually increase tyranny, poverty, and frustrate rather than expand human potential. We must at least take this possibility seriously and develop a passion for outward veracity as well as inward. I would like to see a Quaker Institute for Advanced Study, which among other things would subject the beliefs and the activities of the Society of Friends to careful scrutiny in the light of their possible effects. Distrust of the organized intellect is quite deep in the Society of Friends and by no means wholly unjustified. A man does not have to be bred at Oxford and Cambridge to be a minister of the gospel; he does have to be bred somewhere to be a scientist. We came late to higher education. We have still not come to organized research. Perhaps this is the next step.

Innocent Wisdom

by John Staib



It's hard to believe that people still argue about God. The arguing isn't as loud as it used to be—with crusades and stake burnings—but it is still with us. Also, the points being debated today are less theological. For example, we don't hear so much any more of Christians arguing as to whether there should be adult baptism as opposed to infant baptism, one God or three Gods, salvation as something that can be acquired or as something that is predestined, or any of the other rather technical arguments that once caused people to kill their neighbors or flee their homelands. Instead we have arguments as to whether God is pleased or offended by women priests, by homosexual worshippers, by boys that will not go to war, by schools that have no prayers, and so on. But the arguments still do go on.

One of the worst times for Christian arguing was during the Reformation. The individual of that age who espoused a novel religious view had to fear for his life. Michael Servetus, who was born in 1511 and burned in 1553, was such an individual. Indeed, his religious views were so unpopular that both the Catholic Church and the new Protestant Church sought his death. According to Will Durant, in *The Story of Civilization*, Volume VI, Servetus died as follows: "He was fastened to a stake by iron chains and his last book was bound to his side. When the flames reached his face he shrieked with agony. After half an hour of burning he died."

The man who prepared the thirty-eight indictments against Servetus was John Calvin. Actually, it only took two counts to have him condemned: First, Servetus believed that God had communicated to Jesus a special wisdom but Jesus was not equal or co-eternal with God. (That is, Servetus was a Unitarian.) Second, he believed that baptism should be given only to adults. (That is, he was a Baptist.)

How can we understand today how John Calvin, a founder of a religion, a man evidently committed to his God, could have had Servetus condemned for theological nitpicking. We might just blame it on the excesses of those times. And that would be partly right. But there were enlightened minds in those times (and in every time) who knew that it didn't make sense to argue about God. Such a man was Sebastian Castellio. Though originally a close friend of Calvin he finally had to speak out against the notion of heresy. Again in the words of Will Durant: "For hundreds of years, he (Castellio) pointed out, men had debated free will, predestination, heaven and hell, Christ and the Trinity, and other difficult matters; no agreement had been reached; probably none would ever be reached. But none is necessary, said Castellio; such disputes do not make men better; all that we need is to carry the spirit of Christ into our daily lives, to feed the poor, help the sick, even love our enemies. It seemed to him ridiculous that all the new sects, as well as

But How Dost *Thou* Feel About It?

by Allyn Eccleston

In 1743, Friends made a big step in a process that, perhaps, speaks to our present condition. In that year New Jersey and Pennsylvania Yearly Meeting minuted the query, "Do Friends observe the former advice of Yearly Meeting not to encourage the importation of Negroes, nor to buy them after imported?"

Over the next thirty-three years, the Religious Society of Friends struggled with this problem. In seeking clearness, Friends had to face the significant changes that would be necessary to bring their lives into harmony with the light. The pain and resistance and avoidance and rationalization and fear that this struggle involved can be sensed in John Woolman's Journals and in other documents of the time. But, as individuals gained clarity, their truth gradually moved their meetings toward the light. It did not come about through adept political action by the enlightened, nor by a revelation that moved the multitude. It happened incrementally, experientially, as Friends opened themselves to the light and bore witness, gently (usually) and persistently, year after year.

In laboring with a slave holder, Friends did not accept the rationalizations that a freed slave would surely be captured and sold (as might happen), or that slaves were part of the household and well-treated (as they generally were), or that slaves were being nurtured in the Christian religion. For this was not a matter of the mind but of the heart. "How dost thou feel about owning a child of God?" "Is thy heart at ease?" That is the test for Quakers; for if deep within, we are ill-at-ease, that may be God's voice and we are called to heed its message.

The Religious Society of Friends gradually moved from a consensus against importing slaves to a focus on the purchase of slaves. In 1755 a query was recorded, "Are Friends clear of importing or buying Negroes and do they use those well which they are possessed of by inheritance or otherwise, endeavoring to train them up in the principles of the Christian Religion?"

The same query was restated in 1765. But in the ten-year interim, a committee of five fulfilled its appointed obligation of visiting all Friends holding slaves to persuade them to set their slaves at liberty; it reported substantial success and asked to be released. The glacial movement was continuing.

In 1776 it was declared by all the colonies that humans have the right to "life, liberty and the pursuit of happiness." Within the Society of Friends, there was another declaration, in the form of a query. "Are Friends clear of importing, purchasing, disposing of or holding, mankind as slaves? And do they use those well who are set free and are necessarily under their care through nonage (under age) or incapacity to minister to their own necessities? And are they careful to educate and encourage them in a religious and virtuous life?"

It is true that some Friends, unable to accept this truth, left their meetings. But this was a profound revolution and a gentle one. Its glory was not in the progressive stance of the Religious Society of Friends, nor in its leadership, but in the increasing moral sensitivity of its members and in the removal of an impediment to their relationship with God.*

Today we have a different impediment in our relationship with God and we are called, each one of us, to hold it to the light and test whether we feel at ease. Our continued commitment to a world-wide arms race not only deprives the world of comparable expenditures for human service, it enslaves the world in a struggle for real

**The truth was felt in England and, in 1838, 700,000 to 800,000 slaves were freed by direct purchase by the British government. Through the witness of Friends in the U.S. (in contravention of law) many slaves escaped bondage through the underground railroad. Friends' actions stirred the conscience of the country but, unfortunately, there was no emancipation until the South had seceded.*

and symbolic power that engenders hatred, fear and greed. *We are the masters* in an arms race that enslaves the people of this earth.

Do I feel at ease knowing that approximately fifty cents of each of my tax dollars goes to military expenditures?

Do I feel at ease knowing the United States spends more money on armaments than any country in the world?

Do I feel at ease knowing United States arms merchants have been peddling ever more sophisticated weaponry to other nations, totalitarian and democratic, undeveloped and developed, poor and rich; that in Greece, Turkey, the Near East, and Latin America we have armed both sides of existing (or potential) conflicts, as well as equipped and trained some of the most repressive governments in existence?

Our country's dependence on military manpower has been reduced even to the point where conscription is no longer necessary. During the Vietnam conflict it became the explicit policy of the United States to substitute wealth and technology for manpower. This policy is directly responsible for more indiscriminate killing and destructiveness (in ways contrary even to the international conventions of warfare). We annihilated women, children, old people and, in designated areas, all living things, and we did this by remote control, thereby removing and insulating the killers from the acts. Regardless of who actually handled the equipment, it is you and I and every other taxpayer who paid for the weapons and are therefore responsible.

It is not as though a madman picks up our sledgehammer or another useful tool and hits someone over the head with it. When soldiers, hired by us, use our weapons to kill, it is not misuse—that is what the equipment is designed and purchased for. And we must presume any future use will be as destructive (at least) as what we witnessed in Vietnam.

It isn't necessary to document for Friends why the preparation for conflict is more likely to lead to war than to peace or how the evils of hatred, greed and fear can be addressed by practical demonstrations of love, self-sacrifice and self-confidence. Let us search for steps we might take that would set us on a new course.

There are approximately 150,000 Friends in the United States. What would happen if 30,000 Friends felt moved to take some step, however small, to register their "dis-ease" in a meaningful way?

Suppose you are one of these Friends moved to register public dissent and dismay by enclosing a personal statement with your tax return. If you owe the government money, the letter would specify that at least a token amount has been withheld as a testimony for peace. To be more effective, you would also send copies of the statement to your senators, to your congressperson and



to your newspaper.

In addition to increasing the effect of your witness, this public declaration protects you against accusation of intent to defraud the government. Withholding some portion of your tax does subject you to the seven percent interest charge plus a possible monthly penalty of one-half of one percent per month up to twenty-five percent of the amount not paid. Therefore, it is you who must determine the appropriate amount to withhold for your witness. Some Friends might feel they should begin with one percent of their total tax; others might be led to withhold ten percent or the actual percentage of the budget allocated to military expenses.

If you are moved to witness this year but cannot withhold from the government (because your money was already collected), you might consider requesting a refund (form 843) of the amount you would have withheld. Whether you receive a refund or not, the witness will have been strengthened. In the current tax year, you can legally assure that you will owe some money to the government by declaring expected allowances on your W-4 form at a level that takes your peace witness into account.

If the burden of the witness gets too heavy, you can, and should, stop the process by making the payment or by allowing the IRS to find and take payment from your bank account. (Beyond late-payment penalties, the IRS cannot take punitive action once you have paid the assessed tax.) The witness already made to yourself and your friends, and the strength and truth gained by this witness, will have moved us that much closer to world peace. We will have another opportunity to witness next year, and the next and the next. Each year we will have more knowledge and more strength and, if we are mindful of the light, more love. And this will sustain us for as many generations as it may take.

Some Friends will argue that since the government gets the money plus penalty charges anyway, tax refusal is counterproductive. This is not so. The whole system of tax collection is computerized and is dependent on voluntary cooperation. By requiring the system to take special steps to collect your tax, your message is felt. The message gains weight as the IRS is forced to put more and more time and attention on this matter. Friends may feel easier about the extra money collected if they view it as a contribution toward the government's higher administrative costs. (There is no way the additional money can be diverted into military expense.)

It will concern some Friends that this action is "against the law" or it isn't proper to claim a deduction for "peacework" if the money isn't actually spent or that there is no item under "Credits" where one could appropriately list "peace witness." True enough, the way of the tax refuser is not clean and simple. We are confronting a system we believe to be immoral and, as Friends have always done in similar situations, we must compromise, following the path we believe moves us closer to the ideal.

This is why a tax refuser needs the insight, information and support of other (Friendly) resisters. We need to discuss the pros and cons of the alternatives open to us and to help each other in our witness. IRS regulations and procedures change. Individual circumstances change. If one is isolated it can be confusing and lonely. It is important to stay in touch with others, by mail, if necessary.

Regardless of the impact on the government, our witness will have an immediate impact on each of us and on our meetings. This impact is likely to differ from that which we may have experienced in visiting prisons, counselling conscientious objectors, sorting clothes for AFSC, or work in other worthwhile programs in which we minister and offer aid to others. In tax refusal, we are concerned with our own brokenness and are committed to a healing ministry of ourselves, not by words, but by deeds.

In addition to the most important witness of tax

refusal, every Friend should consider actively supporting the World Peace Tax Fund. If passed, this bill would grant conscientious objector status to taxpayers in much the same way as a conscientious objector status was granted to draft resisters and would allow the military expense portion of a conscientious objector's tax to be diverted to a World Peace Trust Fund (for peace education and research, and humanitarian use).

In retrospect, we wonder how it could have taken Quaker slave owners so long to work clear of rationalizations. True: not importing slaves was right, properly caring for one's slaves was right; but these ethical points didn't touch the issue at its core: owning slaves was wrong!

Supporting Friendship is right, contributing to the World Peace Tax Fund is right; buying weapons to kill people (and paying others to do the killing) is wrong!

Those of us who are clear on this issue must act and we must support each other. We must make our testimony public that others may find clarity and courage. And when we are given the opportunity, we must lovingly and patiently labor with other Friends who have not yet been moved to hold this issue to the light.

Thomas Jefferson in "An Essay on Slavery" pointed out that enslavement degraded not only those enslaved but the masters as well. Earlier Friends, through love, caring and concern, found their way to truth on the question of slavery. Before trying to change the country, they first changed themselves. They have shown us the way.

The IRS readily admits the whole tax system is dependent on voluntary cooperation. Ultimate control is in our hands (not the Pentagon's)! Whether we want to acknowledge it or not, *we are the masters*, the slave masters. We can learn from the early Quakers. We must seek truth in the light and speak truth to power. □

God grant that not only
the love of liberty
but a thorough knowledge
of the rights of man
may pervade all the nations
of the earth, so that
a philosopher may set
his foot anywhere
on its surface and say:
'This is my country!'

BENJAMIN FRANKLIN

The Richest Person

by Evelyn Moorman

Recently I had a thought that came with the force of a minor revelation: "I am as rich as the richest person on earth." This is true not because I have stacks of money. But I suddenly realized there isn't one commercial item that I really want that I can't go out and buy. No billionaires can make a greater claim, can they? I am sure there are many people in North America who can say the same thing but never think of themselves as wealthy. We strain and struggle to add more dollars against a rainy day that may never materialize; or we rush out and buy things we don't really want just because someone else has them or someone on TV says we *should* want them. Isn't it time to realize that we are already rich and turn our attention to other things? Shouldn't we remember the man who was about to tear down his barns and build greater when, Jesus implied, he should have been concerning himself with his own soul?

I don't wish to leave the impression that we do have piles of money. When Albert expressed a great longing to quit the academic world, I (as finance officer of our partnership) did some serious calculating and came up with the news that if we were willing to live extremely frugally we could "make it." That is one reason the realization of our wealth came as such a surprise to me. Part of our good fortune is due to the fact that our income has been more than we anticipated. Most of it is due to a decrease in what we want.

It is indeed true that wealth lies either in the greatness of our possessions or the fewness of our wants. We do not *want* a flush toilet, being convinced that it is a major pollutant, a waster of natural resources, and that an outhouse is a boon in giving an occasional jolt to the comfort afforded by modern conveniences. Often it also brings us an unexpected pleasure denied if we had been able to stay inside: sunlight on a moss-covered stump; the sight of a special bird or the call of a pigmy owl; gratitude that one is *able* to walk down a path (and smart enough to make a wool felt cover for the seat for below-freezing weather!). I do not *want* a big house or central heating (why forego the fun of working up wood for the heating stove and then do calisthenics to stay slim?) I don't even have a great yen for extensive travel. I am fortunate in having already had enough to satisfy my curiosity, and travel can be very wearing. I'm convinced that many of the expensive and gas-gulping motor homes and trailers

on the road today represent an effort to escape boredom rather than a real desire to see. I could go on and on listing things I don't want but why bore you? I am not saying that everyone is in a position to not-want the same things we do. But I do contend we each might periodically review our lives to see if our strivings are in the right direction.



Alas! I, too, have many wants but they are things even a Rockefeller can't buy: for example, a pollution-free world with more equable distribution of its wealth; or on a personal level, a body that would disintegrate all at once like a one-hoss shay rather than bit by bit. On an average of six times a week I even wish for an efficient postal system! I haven't reached Paul's state of being content with whatever condition in which he found himself. For the present I'll have to settle for being content where material possessions are concerned. □



Friends Around the World

Plans and preparations for the Conference of Friends in the Americas, to be held June 25 to July 1 at Friends University in Wichita, Kansas, are moving forward in several ways.

Registration forms are currently being made available in various Quaker publications and in yearly and monthly meetings. Additional forms and information also may be obtained from the conference office, 229 College Avenue, Richmond, IN 47374.

At Pendle Hill, the Quaker study center near Philadelphia, a series of Monday night meetings will allow conference planners and workshop leaders from different parts of the country to share their interpretations of the conference theme, "Living in the Spirit" with interested persons. The talks will begin at 8 p.m. in the Barn and are open to everyone. The schedule of speakers and their topics is as follows:

April 4: Thou Shalt Love the Lord Thy God, Marjorie Sykes; April 11, Courage for Today, Hope for Tomorrow, Lorton Heusel; April 18, God, Christ and World Reconciliation, Everett Cattell; April 25, The Difference Faith Makes, Mary Autenrieth.

May 2, You That Lose Your Life Shall Find It, Miriam Burke; May 9, Sacramental Living Without Ritual, Jennifer Haines; Thou Shalt Love Thy Neighbor, Louis Schneider; May 23, Quaker Support for Latin Aspirations, Betty Richardson Nute; May 30, Go Ye Into All the World, Harold Smuck; June 6, Quaker Service Without Proclamation, Wallace Collett.

Elizabeth Watson will give the 1977 Rufus Jones Lecture—*This I Know Experimentally*—on Friday, April 22 at 8 p.m. in Westbury Friends Meeting House, Post Avenue and Jericho Turnpike, Westbury, Long Island.

Elizabeth will speak on her explor-

ations in arriving at the beliefs she holds. Well known as a writer and lecturer, she studied literature at Miami University and theology at the University of Chicago.

Arrangements for overnight hospitality following the lecture may be made by writing Elizabeth Moger, 91 Remsen Avenue, Roslyn, NY 11576.

Antioch College has established a new master of arts degree program in Peace Studies. This provides opportunity for peace workers, peace researchers, and teachers of peace studies to do graduate work abroad, combining internships and academic study in the Antioch tradition.

The director is a British Friend, E. Gwen Gardner, who worked with the American Friends Service Committee in Germany after the war. Irwin Abrams, who also worked with AFSC during and after the war, is academic consultant. One of the adjunct faculty members is E. Raymond Wilson, who helped launch the program last summer within the framework of Friends General Conference at Ithaca.

The Chatterjee Scholarship Fund has been established in memory of Mamatha Chatterjee, a long time Antioch faculty member and member of the Yellow Springs Meeting. Friends are invited to contribute to this fund to help make it possible for qualified but needy students to join the program.

Birmingham, Alabama, Worship Group became a Monthly Meeting on Sunday, February 13. The occasion brought two projects into focus for the meeting: the possibility of working for Alabama prison reform and the consideration of a visitation program with the Fairhope Meeting as well as cooperating on concerns of mutual interest.

Peace-related issues will continue to top

the list of legislative areas emphasized by the Friends Committee on National Legislation in 1977. The General Committee of FCNL at its annual meeting in Washington January 27-30 selected as a top priority for the coming year cutting military spending, disarmament, and economic conversion. Other major priority items approved were: food and hunger; strengthening world institutions; assistance to nations and people; human rights in the United States; and American Indian affairs. Continuing areas of concern which will absorb less attention than the above were: jobs and welfare; international human rights; equitable distribution; health care; area tensions; and environment and energy.

Writing in the Southern Africa Quaker Newsletter on "Conciliation in a Polarised Society," Hendrik van der Merwe stresses the important role of the "middle group" in situations of violent conflict, even more so in a society already divided along racial lines. In times of crisis newspapers tend to play up reports of violence and counter-violence, giving little attention to efforts of conciliatory groups. These third party groups, however, are crucial, since "solution does not lie in mere forceful oppression but in negotiation, consultation and in joint efforts to build a better society."

Recognizing that "people...often hear only what they like to hear" and do not like to listen to a person "of another skin color, of another political party, another population group," he still sees "a large reservoir of goodwill" on the part of both blacks and whites, on which a middle group can be built—a group which will promote responsible leadership and provide a platform for the free expression of democratic opinion. Despite disregard on the part of the media, such groups with positive programs do exist, but they need to be coordinated. A "Center for Intergroup Studies" has started compiling a directory of positive programs in the hope that publicizing them will lend encouragement to many who are despondent about apparent lack of progress being made.

Hendrik van der Merwe proceeds to list various types of deputations, group and peaceful protest actions which have taken place in South Africa on the part of students, parents, doctors, nurses, religious leaders and the like, not

overlooking the fact that the Religious Society of Friends is setting up an ambulance service to provide medical and other assistance in time of crisis.

Of the nine people arrested for protest action at the Bangor Trident base on Hiroshima day, four are serving 90-day sentences in the King County Jail in Seattle, four were sentenced to 60 days, and one was released after 30 days. During their trial Ginny Crow and Tom Schmoe said they felt it was their duty to call attention to the nuclear war threat to all mankind. This statement caused the judge to remark that he recognized their "high motives" and that he "would be inclined to be very lenient if it were a single act, but it is one of a continuing series. I have a duty too."

Tom Schmoe made the point that the Trident, as an aggressive nuclear weapon, violated international law and that those arrested were charged to uphold the law, both by the Nuremberg Decisions and by Article 6 of the U.S. Constitution. In so doing, they had done no wrong in acting outside of laws which protected the Trident and allowed for its continued construction.

Commenting subsequently on the trial, Floyd Schmoe wrote in the University Friends Meeting Bulletin that he felt "everyone who witnessed the proceedings—including the judges, jurors and government prosecutors—were deeply impressed by the sincerity and dedication of the protestors, who obviously felt themselves to be the advocates of life rather than defendants in a criminal action." And Louise Runnings added: "It felt very much like the early days of the anti-Vietnam war protests, with the improvement that there was less hostility expressed from passers-by."

Writing in the Morningside (NY) Monthly Meeting newsletter about her return from Paris via Rome, Martha Niss describes her confrontation with an elderly couple whose "sharp, loud voices, unmistakably American, jarred the quiet morning [in the Eternal City]—their words even more so." They had become separated from their tour, were trying to catch up with it, but did not know where they had been or what they had seen so did not know which way to turn. They were indignant. English-speaking bystanders were incredulous. A crowd gathered. People tried to help....

"The couple," continues Martha Niss, "were near caricatures of American tourists who study the guides, go overseas to stay in Hilton Hotels, eat in American restaurants and use American Express offices as their mailing address. Physically in Europe, in spirit they never leave the States. The actual sights—cathedrals, paintings—seem dull after the perfect photographs in the books they studied before they left home.... I had 'done' the Forum, but I found that couple so disturbing because I had nearly missed living in the Forum myself.

"Failing to let the Forum speak to you, to open closed places in your spirit is probably a missed opportunity forever. But how easily it can happen in our daily lives as well. How much have we missed through preconceived notions, sheer busyness, or overconcern about the future?"

Teaching two classes and an Honors Seminar on Buddhism at Swarthmore College this year is the scholar-monk Walpola Rahula from Sri Lanka, now resident in England. Leaving his Ceylonese home in 1950, he undertook research in Paris where he came to know the man who later became Pope John XXIII. He also served as delegate to UNESCO. Since 1974 Rahula has lived in England, taught at Oxford University, but also at Northwestern University in Illinois where he had the distinction to be the first Buddhist monk to hold a professorial chair in the western world. He likes Swarthmore because in a small college "it is much easier to know people."

The January number of the Newsletter of the Society of Friends in Hawaii, "Ke Makamaka," carries the full text of the testimony given by Dr. George Rhoads before the Hawaii Board of Education in opposition to the expansion of the Junior ROTC program in the public high schools. He stressed particularly that in a democracy "we must raise our children to be responsible, free-thinking adults," not indoctrines in the school of obedience. He mentioned that "more homicides take place in New York City in a week than occur in England in an entire year" and that while it would be difficult to identify the causes of the increasing violence in our society, "military experience, particularly that in

Vietnam, is certainly suspect." He made the point, obvious these days to all except those who will not see, that while in the past it has been possible to seek military solutions to conflict without destroying the civilization or the race, "it is not clear that this will continue to be a viable option in the future."

Dr. Rhoads concluded his chef-d'oeuvre of understatement by noting that "we do not offer our school children a three year course in non-violent approaches to conflict resolution or in international diplomacy. Yet understanding of these options may be the only possible salvation from a continually escalating arms race."

Scott Duncan also testified, refuting claims that JROTC programs were economically feasible by using data from ROTC sources. Three ex-cadets from local high schools also spoke against the programs.

"At the beginning of the hearings," added a final explanatory note, "it was assumed that the Board would vote in favor of expansion, but, surprisingly, they voted unanimously against expansion."

As the Joint Peace Committee of Baltimore Monthly Meeting points out in its annual report, it is quite evident that the people in the Pentagon don't read Pogo. Hence they are oblivious to the dangers of "addam bombs," now produced at the rate of three a day, to kill people who will already be dead. Similarly the idiocy of building bombers which will get to their targets eight hours after the next war is over, not to mention luring high school students into the armed forces with promises which will be casually broken....

When members of the committee are asked in public "What are you people doing out here? The war is over. What is there to be concerned about?" their reaction is that "all too often the attitude of the members in both (Baltimore) meetings is quite similar." They are disappointed by the "lack of support for peace activities in the meetings."

What is the situation in your meeting?



A Review-Essay

A Marxist Looks at Jesus by Milan Machovec. Fortress Press, Philadelphia. English Translation, 1976. 204 pages. \$6.50.

Could Marxists admit that they could learn from people whom many hold to be deluded survivors from an early history, sunk deep in alienation and fantasy?

Could Christians say that they have something to learn from non-believing Marxists who have in the past and in the present persecuted them?

These two questions can both be answered "yes" according to Milan Machovec who has written *A Marxist Looks at Jesus*, a fascinating book which should be on the bookshelf of every self-respecting Christian and Marxist. Machovec, a Czechoslovakian Marxist and a key figure in the promotion of Marxist-Christian dialogue, has come up with a book far removed from the crudities and hostilities about Jesus of previous Marxist works which enlarges our knowledge of Jesus by looking at the evidence about him through a Marxist lens. Theology is too important an activity to be left to theologians and Machovec gives to us a positive, engaging portrait of Jesus of Nazareth fired by a powerful and deeply humanistic passion. In addition, this book is lacking in jargon and academic/theological affectation so that those of us whose theological background is shaky at best will find this a cogent and pleasant reading experience.

The work begins by exploring Marxism and confronting a number of misconceptions and obstacles regarding Marxist-Christian dialogue. Machovec defines modern Marxism for us and then points out the failure of Marxist radical eschatology. Marx wanted to organize all progressive people through a strict and sober scientific analysis of his historical period, so that a basis could be created for a more human society in which human individuality could de-

velop more fully and freely. However, the betrayal of the Marxist leap into the realm of freedom involved in the building of Communist states brought about the suffering and deaths of millions and the suppression of genuine Marxism by the institutionalized Marxism of the state. Early Marxist ideals about paradise to come (much like prophetic Christian tradition) were dashed and this brought new moral and existential experiences that previous Marxists could not have had. Much like the Christians waiting for the Second Coming which never came, Marxists began to develop more critical thought systems and the possibility for dialogue.

The interpretations of the Christian doctrines of reconciliation and pacifism as in the Sermon on the Mount have always been a problem for Marxists in that they believe that violence will (unfortunately) be necessary to achieve the ideal society. Machovec addresses this point beautifully in the book, stating that Marxists have used violence and force too heedlessly in the past, in situations where Marx would never have condoned it. We must distinguish, he argues, between Marxist force and criminal force; force should be only a momentary flash in the struggle for social change. He asks whether the pacifism of the Sermon could be joined with the Marxist struggle for political and economic liberation; Marxists also must be willing to "take up the cross." He does not, however, address the question of the "means and ends" which concern many Marxists who are also pacifists such as myself, but I nevertheless found this one of the most interesting sections of the book.

Machovec regards Jesus simply as a man—without divine connections—and as the greatest of the prophets. He

points out that this is the outlook most of the people during and immediately after Jesus' life had of him. It was the disciples, particularly Peter, who laid the foundations and beliefs which later led the early church to transform Jesus of Nazareth, the great prophet, into Jesus Christ, Son of God and Saviour.

Only Christians who take their religion seriously as regards social obligations, such as Pope John XXIII and the like, can create a situation where Christianity is not an opiate of the people and can be probed for value by Marxists, says Machovec. He might add to that list witnessing for human liberation.

Machovec proceeds to examine the sources about Jesus and their significance with the purpose of separating Jesus of Nazareth as he acted in history from the traditional Jesus Christ which he sees as shaped by the dogma and theology of the early church. To supplement the meager sources available, he takes a hard look at Jewish religion before Jesus.

Addressing himself to the message of Jesus, Machovec emphasizes that the people of Jesus' time were attracted to him not merely because of his doctrine but rather on account of his personality and moral force. His thought was organically related to his life, and his message was one of extreme urgency: the Kingdom is near. One should hope for a change in society, not an escape from the world. Jesus and his disciples made no distinction between the heavenly and earthly worlds and thus their reflections on the Kingdom concern this world and the longings of people for their earthly future.

However, Jesus did not describe the Kingdom and drew men and women not by the promise of the future but rather

by the demands the future age makes on humans in the present. He led them away from the apocalyptic (which had fascinated people with its fantastic promises) and brought heaven into everyday life by stating the future is your concern here and now. In the Kingdom people will not flee from the world but rather will shoulder this world's demands. Though Machovec admits many illusions in Christianity (divine intervention, hell, etc.), the Kingdom is not among them; it is the maximum demand on humans and the path to a responsible life.

The Sermon on the Mount by Jesus makes demands that must be met to embark on the conversion required by the Kingdom. It is the meek, the disinherited, the lower classes who will benefit from the Kingdom and according to the Sermon, Machovec says, one must fight injustice by nonviolent means realizing that your opponent is a potential convert to the Kingdom. Your enemy is not your adversary, but the injustice he is defending, an idea which appears strongly in Marxist thought as well. This calls for militant nonviolent

action against injustice not out of sentimentality, but rather as a severe demand on oneself, preferring to suffer injustice rather than inflict it on others.

Indeed, Machovec claims, the concern over the longing for liberation and radical change and a positive human future which Jesus advocated has perhaps been taken over almost exclusively by Marxists with the help of a few truly faithful Christians. The real question is not whether someone takes Jesus' name on his lips but whether he lives out the principles Jesus laid before us. It is interesting to note that attacks on Christianity and its hypocrisy have not focussed on Jesus of Nazareth directly. Because the upheaval Jesus expected did not come about, much of Jesus' teachings (especially early Christian socio-revolutionary tendencies) were repressed and profaned by the institutional Church as the faith spread to the status quo and others less revolutionary-minded. Redemption is postponed until eternity and cultivation of one's inwardness is seen as an end in itself rather than a means toward social upheaval.

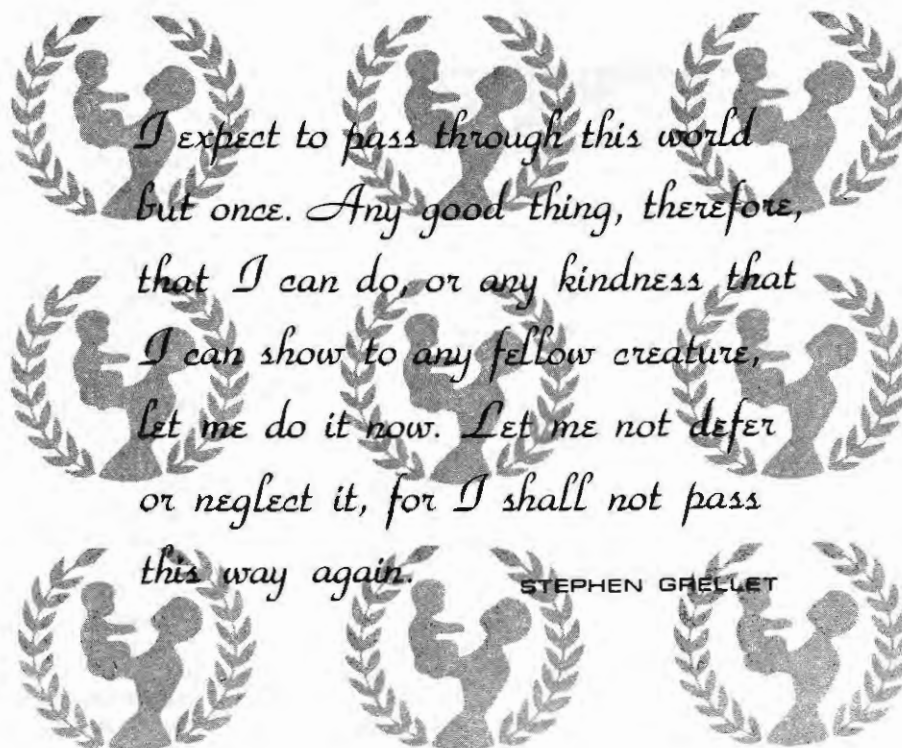
Machovec closes his book by noting

that although enemies and friends might corrupt Jesus' heritage, Jesus' dream of a more just human society built on faith and struggle is alive and well. Christianity has had, Machovec argues, a great deal to do with the development of Marxism which, as a world movement, forces Christians to ask new questions and see their traditions through other eyes. This in turn calls for all of us to take a fresh look at the real Jesus and early Christian tradition.

Machovec reproaches us *not* for living according to the Gospel, but rather for failing to live up to what the Gospels and Jesus say to us. We should take his advice to heart. One good way to start is to read *A Marxist Looks at Jesus*. It can stimulate and challenge Christians, and open the eyes of Marxists, and give each a new picture of the other.

Patrick Lacefield

Patrick Lacefield lives in Columbia, Mo. He is an activist in the War Resisters League and the Democratic Socialist Organizing Committee.



Camp CHOCONUT

Friendsville, Pennsylvania

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

S. HAMILL HORNE
BOX 33F, GLADWYNE, PENNSYLVANIA 19035
Telephone Midway 9-3548

Openings for qualified staff.



Reviews of Books

Busing, by Thomas J. Cottle. *Beacon Press, Boston, 1976. 127 pages. \$7.95.*

While journalists and social scientists of every persuasion have been analyzing the school desegregation controversy, Thomas Cottle took a tape recorder and a listening ear to some of the people most intimately affected by the changes. The resulting slim volume provides moving insight into the thought and emotions of the ordinary citizens whose views seldom receive more than superficial attention.

Cottle not only recorded faithfully the words of his interviewees, but in his own

words traced their family and personal histories, thus rounding out their stories and presenting them as total human beings. The voices that speak are those of a white principal, a black teacher, a white housewife active in an anti-busing organization, a black school custodian, a white insurance salesman, a white suburban matron active in a pro-busing organization, white parents in South Boston, black parents in Roxbury, and their twelve-year-old sons whose names were drawn at random to participate in the busing program. What they all have to say is totally contradictory, yet it expresses precisely the fears and hopes that are at the heart of the controversy.

Reading this compassionate little book will probably not change many opinions, but it will surely provide a more sympathetic understanding of the people caught up in the battle over busing. One can only wish that the participants themselves would stop shouting long enough to read this book.

Lenna Mae Gara

CAMP ONAS
OTTSVILLE, PA.

A QUAKER CAMP
FOR BOYS
and GIRLS 8-13



Fifty-fifth Year of Camping
Complete Camp Program

Two Week Sessions
First Session starts June 26th

SPECIAL RATES FOR QUAKERS

Camp Onas, Ottsville, PA 18942
847-5858 (Available for spring and fall weekend rentals)



CHANDLER HALL

NEWTOWN • PENNSYLVANIA • 18940

Where loving care and skilled nursing mean peace of mind for aging Friends and their families.

For more information phone (215) 968-4786

A savings plan for every savings goal.

1ST
FIRST
FEDERAL SAVINGS
and Loan Association of Bucks County



A. PAUL TOWNSEND, JR. VICE-PRESIDENT

126 South Bellevue Avenue, Langhorne, Pennsylvania Telephone: 757-5138

Subway Prayer and Other Poems of the Inner City by Thomas Krampf. *American Poets Co-operative Publications, c/o Morning Star Press, West Whately via RFD Haydenville, MA 01039. Copies available from publisher at \$5.*

In *Letters to a Young Poet* Rainer Maria Rilke advised his correspondent that "A work of art is good if it has sprung from necessity." Rilke, therefore, would say that the twenty-nine poems in this first book of Thomas Krampf's poetry are "good."

But they are more than good. Like the old Gowanus section of Brooklyn where the poet lived (and incidentally attended Brooklyn Friends Meeting) these poems capture the heart and mind and, yes, the soul of life as it is experienced in the core of each and every American city. And like the city, don't go in expecting everything to be peace and beauty. But alive? Indeed!

Here is a hint from "The Spirit of Gowanus":

There is the promise of an enlargement of the heart/in the music coming from the chapel of a coal year/and in the boys playing basketball/in the long shadows of the court.

Let your own heart be enlarged by the music coming from Thomas Krampf's inner being in the words and spaces and the art of this book. When you come to the end you will find that

*The wide world swings open.
Outside the universe, I stand
within.*

JDL

Care of the Dying by Richard Lamerton with a Foreword by Cicely Saunders. Priory Press, Ltd., London, 1973. 160 pages.

This succinct guide to enlightened caring is the clearest possible answer to increasing numbers of us who deplore the impersonal detachment of large hospitals and the rapacious inhumanity of most nursing homes—wherein most Americans will make their exit from life. It also poses an alternative to the growing minority intent on asserting the legal rights of the dying by either hastening their final hour or at the very least ensuring a "good" passing, with the help of the Living Will sponsored by the Euthanasia Educational Council. There is fortunately a growing movement among professionals in the health care field whose focus exactly fits this book's message—namely, to prepare hospital staff personnel to deal more humanly with the terminal patient.

This message is epitomized by the author's opening statement: "It is never true that 'nothing more can be done' for a patient." He proceeds then to outline the many ways in which both techniques and attitudes can transform the process of dying into a meaningful, natural, or at least far less terrifying experience—all by the skillful employment (not overuse) of pain-killing medication and careful attention to all the needs of the patient and the family by a coordinated team of workers. For it is in promoting this improved type of institution that the book performs an added service.

Morgan Sibbett

Weeping in the Playtime of Others. America's Incarcerated Children. By Kenneth Wooden. McGraw-Hill Book Company. 248 pages. \$8.95.

This is a disturbing book. Kenneth Wooden has done research on the more than 50,000 children in jails, training schools and detention homes in the United States. What he found is appalling. He sees the training schools as equipping young men for a life of crime. He states that children continue to be incarcerated because too many people would be out of work if community-based treatment programs were substituted.

He writes, "More than 50 per cent of all incarcerated children have committed no serious crimes." Yet the prisons and training schools do not rehabilitate the children but rather brutalize and destroy them. He describes sadistic treatment by perverted staff who are inadequately trained and violence oriented. "psychological testing is available for screening applicants who would be working with children...[but] many administrators choose to forego the screening in order to ensure ample staffing."

Many incarcerated children are PINS (persons in need of supervision), because parents are unable or unwilling to take care of their children. In some divorce cases children are ordered to stay with one parent but run away to the other. They can end up incarcerated. Girls run away from incestuous relationships and for this they are incarcerated.

The book has some errors that should have been caught by proof-readers. It needs some editing to remove unnecessary repetitions. In spite of these flaws it is worth reading because it makes one aware of the children who are incarcerated today. Today's children are tomorrow's adults. Their future looks grim.

Julie Young

DARROW

WILDERNESS TRIP CAMP

Grand Lake Stream, Maine 04637

For: Boys & Girls, Separate & Coed.
Ages 12-18.

Wilderness canoe trips in Eastern Maine and Northern Quebec. Rivers, lakes & salt water.

Five Separate Groups: 2 for boys in Quebec, 1 for boys in Maine; 1 for girls in Maine and 1 COED in Quebec. ½ season available for all Maine Groups. All Groups are trained at Base Camp in West Grand Lake, Maine. Post Season 2-week Field Biology Group.

Quaker Leadership A.C.A. Accredited

Challenge, Survival, Adventure
Our 21st Year

Write: **George & Janie Darrow**
Box F
780 Millbrook Lane
Haverford, Pa. 19041
(215) MI2-8216

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

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

THOMAS A. WOOD
Headmaster

WESTTOWN SCHOOL

1799

Earl G. Harrison, Jr., Headmaster

1977

A Friends' coeducational country
boarding and day school

BOARDING 9-12

DAY - PRE-FIRST - 10

Scholarships available for Friends and Alumni Children

For further information or a catalogue, please write:

J. Kirk Russell, Director of Admissions
Westtown School, Westtown, Pa. 19395
Telephone: (215) 399-0123

COLLEGE PRESIDENT Haverford College

Recommendations and applications are invited for the position of President of Haverford College. Haverford, located near Philadelphia, is a liberal arts college of 850 male students and 70 faculty. Beginning with the fall semester of 1977, women transfer students will be accepted. The College is closely associated with neighboring Bryn Mawr College in a coeducational two-campus community.

Haverford College was founded by the Society of Friends in 1833. A Quaker spirit continues to play a significant role in the community life. Haverford has a strong academic commitment and is one of the most selective liberal arts colleges in the country.

Haverford is seeking a president who is a dedicated educator with classroom and administrative experience, and who will appreciate and further the moral and social concerns of the College. The President is expected to play a major role in maintaining the financial stability of the College.

Given the traditions, high standards, manageable size of the College, the presidency offers a distinctive opportunity and challenge for an educational leader.

Please direct inquiries to:

John Wells Gould
Executive Secretary
Haverford Presidential
Search Committee
Haverford, Pa. 19041

Haverford College is an equal opportunity/affirmative action employer.

RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba will go anywhere
within 30 miles of Media, PA

Phone (215) 586-7592

Special discount to readers of Friends Journal

INDIVIDUALIZED M.A. IN PEACE STUDIES

Combines
Theory and Action
Research and Colloquia
Independent Study
Overseas Experience

For more information, write:

Peace Studies FJ
Antioch International
Antioch College
Yellow Springs, Ohio 45387

The Correspondence of W.E.B. DuBois;
Vol. II. *edited by Herbert Aptheker.*
University of Massachusetts Press, Amherst, 1976. 419 pages. \$22.50.

The second volume of selections of Dr. W.E.B. DuBois' correspondence during the decade 1934-1944, edited by Dr. Herbert Aptheker, well known historian, his friend and colleague for many years, highlights a very turbulent period of world history, and the vast number of people—prominent and obscure, students and scholars who were constantly in touch with the eminent scholar and teacher.

DuBois was born in the town of Great Barrington, Mass., in 1868. Educated in the University of Berlin and Harvard where he received his Ph.D. in 1895, traveled in England, France, Italy, Vienna and Cracow, young DuBois had received an education rare for any American, black or white.

He started out on a career of teaching and research; pioneered in many fields, including history, anthropology, economics and sociology. But in later years his insistent theme in his several books, articles, pamphlets and correspondence has been about the black experience—the long and difficult struggle to break down the barrier of race, and the search for justice and progress. DuBois wrote in one of his famous sentences—"The problem of the twentieth century is the color line—the relations of the darker to the lighter races of men in Asia, Africa, America and the islands of the sea." As a social scientist this problem became an obsession, a real life's vocation. Dr. Aptheker in a biographical statement wrote: "In speeches, articles and books, most notably his class, *Black Reconstruction* (1935), DuBois cemented his reputation as the preeminent student of the Negro experience in America."

DuBois died in Accra, Ghana, in 1963, six days before his ninety-fifth birthday. Many events at the end of his life reinforced his decision to return to the land of his forefathers where he became a citizen six months before his death. He said then:

"My great-grandfather was carried from the gulf of Guinea. I have returned that my dust may mingle with the dust of my forefathers. There is not much time for me, but now, my life will flow on in the vigorous young stream of Ghanaian life which lifts the African personality to its proper place among men, and I shall not have lived and worked in vain."

Barrington Dunbar

Evelyn Underhill—An Introduction to Her Life and Writings by Christopher Armstrong. Eerdmans Publishing Co., Grand Rapids, Michigan. First American Edition, January 1976. 303 pages. \$8.95.

Those who have read and enjoyed Margaret Cropper's delightful and stimulating *Life of Evelyn Underhill* and found spiritual help in Charles Williams' collection of her letters may wonder why another biography needed to be written. The fact is that Christopher Armstrong, who did not know Evelyn Underhill personally, approached her life and work from a very different perspective. His main emphasis is an analysis of the writings themselves and how they show her inner development and spiritual pilgrimage over the years, giving a different flavor from Margaret Cropper's more personal account.

Her Books: Her Gift

by Elizabeth Searle Lamb

MY MOTHER has moved on now to a new life and has no more need of these books filling the shelves in her small study, so it is my joy to look at them all. Many are duplicated on my own shelves—we often gave each other books in which we took delight—but there are some which I have not known and which I shall add to my own library.

I pull a book from the shelf and open it at random to read this:

Fifty years ago Steinmetz, electrical wizard and author of more than three hundred inventions, said: "For the past fifty years we have been working with the laws of matter. Fifty years from now we shall be making a study of the laws of spirit. When that time comes we shall take Love into the laboratory and find more power in Love than

there is in electricity. When prayer is used with the same confidence that we now use the forces of matter, we shall achieve more... than... in the last four hundred years."

This is from Glenn Clark's *Windows of Heaven*, published in 1954, and I wonder, have we even yet undertaken that study of Love? Here, in meditations for each day of a twelve week period, are sparks to spur one on.

Another book of meditations, *My God and I*, compiled by Miles Clark (1950), has special interest as I note familiar names: Frank Laubach, J. Rufus Moseley, Mary Welch, Agnes Sanford. Here also, as author of one of the sixty brief meditations, is Hazel Pickett who was my mother's friend, and mine also. She writes:

As a quiet pool reflects the evening star, so my soul mirrors the still Light of Thy Knowing, My Father, God.... Knowing thee in the silence, I open inwardly to the ever-present life of Spirit, flowing to every part of my body and I am made whole.

I delight in adding this small book to my inspirational bookshelf.

Now at hand are three volumes which will offer up treasures of practical help in days to come. *A Treasury of Biblical Quotations* edited by Lester V. Berrey will, in its alphabetical layout with easy-to-use cross reference, fill a definite need. *Gospel Light* by George M. Lamsa indicates its value in its sub-title: "Comments on the Teachings of Jesus from Aramaic and Unchanged Eastern Customs." *The Glory and the Wonder of the Bible*, edited and interpreted by Daniel A. Poling and Henry Thomas, gives explanatory notes which should be an aid to interpretation for any truth-seeker.

Two books by Margaret T. Applegarth, *Men as Trees Walking* and *Moment by Moment*, will go on my shelf for browsing. Here are a wealth of short inspirational stories. stories of real-life people which afford fresh insight into the way God works in the world today.

So many books there are in my mother's library, and each in its own way capable of "opening a window to heaven." There is one special book, however, which, as it comes into my

hand to be cherished as she cherished it, brings her, perhaps, closer to me than any of the books except for her Bibles. This is her copy of *In His Steps* by Charles M. Sheldon. One of my early memories is hearing her tell about going to Christian Endeavor Society meetings on Sunday nights at the Central Congregational Church here in Topeka, Kansas, and listening to Dr. Sheldon read chapters of this book which has had such an influence in the Christian world. It was Dr. Sheldon who married my mother and father, and standing next to *In His Steps* is a little book bound in white, called *Marriage Chimes*. It was a gift from Dr. Sheldon, inscribed to them on their wedding day, now more than sixty years ago.

*I have bought bread
And I have been given
Red roses:
How happy I am
to hold
Both in my hands!*

Kitahara Hakushu

These words from a little, palm-sized book of inspiration, *Springs of Oriental Wisdom*, catch my eye as I open the book where the pages seem to turn of their own accord. And surely here, in the legacy of my mother's books, are both the bread and the red roses, each bearing its own gift of love.



CREMATION

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

HENRY BECK
6300 Greene Street
Philadelphia, PA 19144 — VI 3-7472



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner (518) 576-4392

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counselors
between 8 and 10 P.M.

Rachel T. Hare-Mustin, Ph.D.
Wayne 215-687-1130

Josephine W. Johns, M.A.
Media LO6-7238

Arlene Kelly, ACSW
Center City 988-0140
(May call her 10 A.M. - 10 P.M.)

Helen H. McKoy, M.Ed.
Germantown GE8-4822

Holland McSwain, Jr. ACSW
West Chester 431-3564

Christopher Nicholson, ACSW
Germantown VI4-7076

Annemargret Osterkamp, ACSW
646-6341

Alexander F. Scott, MSS
Wynnewood 642-0166

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

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

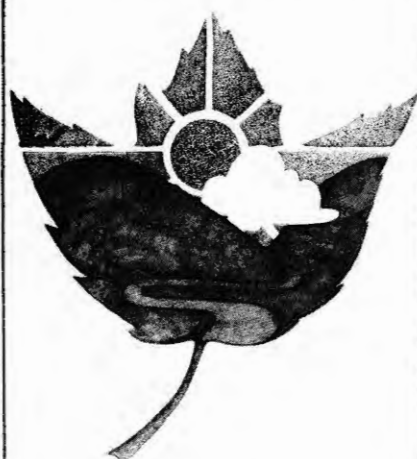
A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
Headmaster

"LET YOUR LIVES SPEAK"

CAMP DARK WATERS



50th Season Celebration

CDW, located in Medford, N.J., is a Friends camp for boys and girls 7-13. Activities include: Arts and crafts, swimming, canoeing, riding, nature, sports and games. A Friendly emphasis on physical, emotional and spiritual growth is sought through the simplicity of living together in a caring atmosphere. For more information and brochure write:

Camp Dark Waters
231 W. Winona St.
Phila., PA 19144

or call: 215-GE8-9035

Approved by the New Jersey Department of Health. Special rates for Friends.

Deepen the Life of Your Meeting

The FRIENDS CONFERENCE on RELIGION and PSYCHOLOGY

offers skilled leaders for day-long or weekend exploration of Conference themes, sharing experiences in clay, music, body movement, painting, poetry or journal writing....Also suitable for retreats, quarterly and yearly meetings.

For details write Box H-693, Friends Journal.



Letters to the Editor

Before the Soul of America

Charles Thomas Smit has done me a personal favor by his timely article (FJ 1/1) on capital punishment. After ten years without executions in America, the death penalty is making a frightening comeback. Clearly there's not a day to be lost in starting to revive the movement of the '50s and '60s against legalized murder.

The personal stakes in this issue may at this point seem small for most of us, especially in view of our alarming capacity to *inadvertently* murder even our most full-blooded citizenry (via the food chain, etc.). But somehow the *willful* rubbing out of selected lives has a moral dimension that PBB, 2-4, D and 2-4-5, T in their arbitrary assault lack.

Indeed, perhaps the death penalty has come before the soul of America at this time that we may be our own judges and

pass the sentence of life or death on our own civilization. Charles Smit's point about the founder of the Christian faith (that he was legally executed by the government of his own country) is central here perhaps. Christ never came out against capital punishment specifically and as such, but it's suggestive of his views that he threatened with damnation those of us who neglect to visit the imprisoned.

Charles Smit evidently *has* been visiting the imprisoned, particularly those on death rows around the country. If the rest of us were doing so we'd surely share the urgency of his concern that these men and women not be put to death. After his article appeared in the *Journal*, he responded to my inquiries with a long personal letter about the precise situation in my state, plus a mimeo'd newsletter up-dating the situation in every state with a death penalty (and that's all but about 13).

Meanwhile, from a friend of mine, I discovered that Charles Smit is working so hard on this issue that his apartment completely lacks furnishings, even a bed or desk, and he must appear soon in court for owing \$350. back rent. Nonetheless newsletters keep issuing from him almost weekly.

People this moved by their conscience deserve financial support. His address is c/o Stop the Executions, 3627 Nicollet Ave., Apt. 101, Minneapolis, MN 55409.

Paul Salstrom
Rock Island, IL

New reprints of devotional essays by

THOMAS KELLY

A TESTAMENT OF DEVOTION

(1941) includes biographical memoir by Douglas V. Steere. . . \$5.95

REALITY OF THE SPIRITUAL

WORLD. Pendle Hill Pamphlet #21 (1942) . . . \$.95

THE ETERNAL PROMISE (1966)

edited by Richard Kelly (paper). Coming soon from Friends United Press . . . \$2.45

Available: FRIENDS BOOK STORE
156 NORTH 15TH STREET
PHILADELPHIA, PA 19102

Add 50¢ postage and sales tax where applicable.

Women and Limitations

Let me take this opportunity to tell you how very much I enjoy Friends Journal. I wish there were more hours to give me the extra time to read every article, poem, book review in every issue.

I cannot quite agree with some things I read, out of my own bias. The women's

issue (pro-feminine liberation), though I read it (them), left me rather cold. Perhaps I am ignorant of the status of women in a male society, or perhaps I am by nature not aggressive enough to be actively concerned, or perhaps indifferent toward male-oriented attitudes. If the latter, it is because my own mother was a "working" woman in the long ago days when a wife and mother were not supposed to work, unless perhaps her husband was dead. However, the fact that my mother and father jointly managed a private telephone company in Ohio, bringing up five children thereby to adulthood, must have given me this bias. I never once considered it impossible or undesirable for a woman to work if it was necessary or desirable, (her desire: it was my mother's in order to keep us all seven together); it never occurred to me that a woman was inferior to a man; she was his equal, if not his superior; (and more than likely she is superior in many ways!), and there was nothing she could not do if she was able to do it, physically, emotionally, mentally, if she wanted to do it. My sisters and I learned to operate a switchboard in our early years; none of us pursued this career. I became an elementary teacher before marriage, because I was unable to pursue my first love, nursing. A woman, if she is honest, knows and accepts her limitations. In like manner, she knows and makes the best of her strengths. Female liberation need have nothing to do with either her honesty or her ability.

Looking back over my almost 68 years, I cannot say that the years I spent as a telephone operator, or the years as a teacher, were unsatisfying or unenjoyable, but I can say that the most fulfilling of all were the years which followed—as wife, as mother of three sons, and as grandmother. Knowing oneself, accepting one's self and enjoying whatever life gives to one of good, enduring the hardships whatever they be—what has this to do with "liberation" or a "non-liberated" woman? Surely, my bias!

Perhaps, too, I should confess to a lifelong love of reading and writing which has enriched my life, and made many unbearable things bearable—again, not because I am a woman!

Mary W. Stiver
Hopkins, SC

P.S. Nor have I taken time to comment on special articles, beyond the one on "The Parables of the Way" by Frederic Vanson. There have been many.

Calendar

May

12-15—Southern Appalachian Yearly Meeting and Association, Bonclarken College, Hendersonville, NC. Contact person: Nelson Fuson, 301 Hayes Street, Crossville, TN 38555.

20-22—Marriage Enrichment based on the work of Quakers David and Vera Mace. Led by Leanna and Norman Goerlich. Limited to nine couples. Pitt Hall at Powell House Conference and Retreat Center, RD #1, Box 101, Old Chatham, NY 12136. Phone: 518-794-8811.

June

4—Makefield Meeting, Newtown, PA, will hold flea market type fair, 10 a.m. to 4:00 p.m. Call Edgar Westberg, 493-2507.

5—Middletown Day at Middletown Meeting, Lima, PA. Meeting for Worship, 10:30 a.m. Covered dish luncheon served. All welcome.

5—Yearly Meeting Friends Home, The McCutchen, will have an Open House from 2:30 to 4:00, 21 Rockview Avenue, North Plainfield, NJ 07060.

9-12—Intermountain Yearly Meeting, Ghost Ranch, Abiquiu, NM. Contact person: Ted Church, 4 Arco, N.W., Albuquerque, NM 87120.

16-19—Lake Erie Yearly Meeting, Hiram College, Hiram, OH. Contact person: Ralph Liske, 1195 Fairchild Avenue, Kent, OH 44240.

25-July 1—Conference of Friends in the Americas: Living in the Spirit. Wichita, KS. Contact: Clyde Johnson, Conference of Friends in the Americas, 229 College Avenue, Richmond, IN 47374.



Classified Advertisements

CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions. 25% for 6.

Accommodations Abroad

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Oxford-From fall, 1977. U.S. Friends' new furnished apartment in green surroundings near center. Two bedrooms, study lounge/dining room. American conveniences. About \$204 monthly plus rates. 212-MO6-8048. Box N-694, Friends Journal.

London. Kenyon, 23 Sutherland Avenue, London, W9 2HQ. Room and breakfast from \$10; with private bath \$12.50. TV room. Pleasant garden. Convenient shops, theatres, etc. Dinner \$8. Telephone: 01-286-9665.

Britain's Jubilee Year. Bed and breakfast, 15th century family house, Cromwell country. 25 miles Cambridge, 55 miles London. Dyson, Old Bakehouse, High Street, Kimbolton, Huntingdon, PE18 0HA. 04-808-4461.

England. Quaker family, quiet village, welcomes paying guests. Bed/breakfast; evening meal optional. Large organic garden, home-made bread. Easily accessible several meetings, London, Cambridge, East Coast resorts. Diana Street, Endmead, High Easter, Chelmsford, Essex. Phone 02-453-1445.

Announcements

Spreading the Quaker Message. A conference on this subject will be held Saturday, May 7, at the Fourth and Arch Street Meeting House, Philadelphia, from 10 until 3:30. It will be led by Lewis Benson. Please bring your own sandwiches; tea and coffee will be available. Details from John H. Curtis, 631 Walnut Lane, Haverford, PA 19041.

Books and Publications

Which Friends Groups Are Growing, N Why? Compares trends in membership 1950-1975 with other denominations. Explores their fit with over 20 theories. 32 pages, \$1 from Friends Bookstores or Progress Publishers, 401 E 32, #1002, Chicago, IL 60616.

New International Economic Order/Non-violent Economics Education/Action Kit. Twenty-five articles and resource materials including UN's NEIO Declaration, Study Guide, and Action Guide. Sections on NEIO, Corporations/World Resources/National Policy, and Nonviolent Economics/Social Change. By mail order \$3.00 each for 1-9 copies; over 10 copies \$2.25 each. Kit-F, AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

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

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicielloff, clerk, phone 525-8812. Quaker House phone 373-7986.

AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Ogelthorpe Ave. 786-5621 or 236-6327.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 885-2023, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 966-3861 or 852-9561.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

MENABE—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Cell 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7097 or 245-2859 for location.

QUINCY—Friends Hill Meeting. unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 222-6704.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

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

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 967-7367.

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

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20 - Sept. 19, 10 a.m.)

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 23 W. Lincolnway. (926-3172 evenings).

WEST LAFAYETTE—Worship 10 a.m., 178 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 364-0047.

DES MOINES—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: 515-474-2354.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 8th St. Sara Berquist, correspondent. Phone: 643-5639. Much love and sometimes coffee.

Kansas

LAWRENCE—Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 882-7107 or 566-6155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities:

Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9280.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4436.

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

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTION—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-368-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 253-9427.

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

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10:30 a.m. First-day school 10:45 a.m. Visitors welcome. Phone: 877-0481.

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

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

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 646-7022.

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

DETROIT—Meeting, Sunday, 10 a.m., 7th floor, University Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 508 Denner. Call 349-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting. Sundays, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

RENO—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-8382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 or 227-8210.

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan 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: 609-468-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors Welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2276.

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

RIDGEWOOD—Meeting for worship and First-day school at 11 a.m. 224 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 Shores Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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 Rt. 130 at Riverton-Moorestown 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. N. Main St. Phone: 789-1836.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phone: 863-4697 or 863-6725.

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

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayles Sts.

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5).

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-628-8127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GRAHAMSVILLE—Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeschl, clerk. Phone: 516-943-4105.

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

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

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

LOCUST VALLEY-MATINECOCK—Duck Pond and Piping Rock Rds.

MANHASSET—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone 516-261-6082 or 516-941-4678.

SOUTHAMPTON-EASTERN L.I.—Administration Bldg., Southampton College, 1st and 3rd First-days.

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

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., 191 Main St. Phone: 255-5678.

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.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Hease, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

QUAKER STREET—Unprogrammed. 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

ROCHESTER—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

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

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popple Road. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

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

CHARLOTTE—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

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

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilly, clerk; David W. Bills, pastor.

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

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

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

North Dakota

BISMARCK—Unprogrammed worship, 9:15 a.m. at Unitarian Fellowship, 900 E. Divide Ave. Call Joanne Spears, 1824 Catherine Dr., 58501. 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0583.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3980 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Dr., 791-2220.

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

FINDLAY-BOWLING GREEN AREA—F.G.C. Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends Meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 216-653-9595.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472, or Roger Warren, 486-4949.

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

STARK COUNTY—(Canton, Massillon, Alliance) Quakers meet Sundays. Dime Bank, Belden Village. Phone 494-7787 or 833-4305.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

WAYNESVILLE—Friends Meeting, Fourth and High Sts. First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8861.

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

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m. discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

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. except summer. Meeting for worship 11:15 a.m. to 12.

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

DOWNTOWN—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 582, 1 and 6/10 miles W. of 682 and 582 intersection at Yellow House.

FALLSINGTON (Bucks 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 each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GETTYSBURG—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Summerville Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

LANCASTER—Off U.S. 482, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANS-DOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk: Ruby E. Cooper, 717-523-0391.

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

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0267. Dean Giron, clerk, 458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

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

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

OXFORD—280 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-583-6795.

PHILADELPHIA—Meetings, 10:30 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, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Marmal Lane.

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

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of junctions of Whitehorse Rd. and Rt. 23. Worship, 10 a.m., Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

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

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

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

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth 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 Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

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

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

SUMNEYTOWN- PENNSBURG AREA—Unani 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: 679-7942.

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

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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

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

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen 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., 3203 Bratton St. Phone: 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, 693-8540.

Texas

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

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

EL PASO—Worship, 10:00 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 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 27th. Phone: 399-5895.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-562-6703.

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, Sunday, 11 a.m., St. Mary's School, Shannon St.

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

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

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 321-6009.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6789, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

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

Washington

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

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

West Virginia

CHARLESTON—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone Sheila Thomas, 336-0988.

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

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

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 982-2100.

OSHKOSH—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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

How do we...

- ...encourage gift subscriptions to Friends Journal?
- ...help make our Circulation Manager's life a little easier?
- ...fill some empty space on the Classified page?
- ...do all of the above?

The answer, obviously, is something like the following:

Please start gift subscriptions for

name _____

address _____

town _____ zip _____

name _____

address _____

town _____ zip _____

name _____

address _____

town _____ zip _____

\$7.50 per year for each one
(\$6.50 per year for foreign subscriptions)

your name _____

address _____

town _____ zip _____



The Back Word

Quick now, here, now, always—
A condition of complete simplicity
(Costing not less than everything)
And all shall be well and
All manner of thing shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
And the fire and the rose are one.

closing lines of *T.S. Eliot's*
"Four Quartets" (Little Gidding)

Brevity, earnestness, sincerity—and frequently a lack of polish—characterize the best Quaker speaking. The words should rise like a shaggy crag upthrust from the surface of silence, under the pressure of yearning, contrition and wonder. But in another sense the words should *not* rise up like a shaggy crag. They should not break the silence, but continue it. . . .

In a truly gathered meeting restraint in one's utterances is often more releasing than are multiplied words. Words that hint at the wonder of God, but that do not attempt to exhaust it, have an open-ended character. In the silence of our hearts the Holy Presence completes the unfinished words far more satisfyingly.

Thomas R. Kelly

Understand that you are another world in miniature and that in you are the sun, the moon and also the stars.

Origen

Creative Spirit, present in us as in the farthest heaven, hallowed be thy law. Thy power is universal, thy law reigns everywhere, on earth as in the remotest star. Help us to earn our daily bread by useful and harmonious work, and forgive us our errors as we forgive those who hurt us. And let us not transgress thy law, but live according to the love that unites. For thine is the indwelling presence, and the power, and the glory, forever. Amen.

Bradford Smith

"After all," says *Tennessee Williams* in concluding his *Memoirs*, "high station in life is earned by the gallantry with which appalling experiences are survived with grace."