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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is by Takao Akiyama, free-lance photographer, of East Norwalk, Connecticut.

*Shut not your doors to me proud libraries,
For that which was lacking on all your well-filled shelves,
yet needed most, I bring,
Forth from the war emerging, a book I have made,
The words of my book nothing, the drift of it
every thing,
A book separate, not link'd with the rest nor felt by the
intellect,
But you ye untold latencies will thrill to
every page.—Walt Whitman*

*Around the child bend all the three
Sweet Graces—Faith, Hope, Charity . . .*

WALTER SAVAGE LANDOR

The contributors to this issue:

MARION BROMLEY, a member of Community Monthly Meeting Cincinnati, writes, "We publish The Peacemaker at our house (my husband, Ernest, is the managing editor), and that is the family's orientation." . . . MARY ELIZABETH PIDGEON was field secretary of the National American Woman Suffrage Association and worked nearly thirty years in the Womens Bureau of the Department of Labor. She belongs to Friends Meeting of Washington . . . HOWARD G. PLATT, of Cabot, Vermont, was editor of The Courier for Friends Council on Education. He now has an antique shop and "loves to refinish furniture." . . . OLIVER K. WHITING is a broadcaster, lecturer, journalist, and instructor in public speaking. A Fellow of the Royal Society of Arts and a member of the International Platform Association, he has had articles published in The New York Times, Saturday Review, the Gannett Press, and Westchester Newspapers . . . ROBERT SCOTT ELLWOOD, JR., assistant professor of religion in the University of Southern California, was a parish minister and a chaplain in the Navy. In his application for membership in Los Angeles Monthly Meeting, he wrote: "I plan to resign from the ministry . . . with this application. I do not construe this action as a repudiation of my past religious life . . . but as beginning a new stage in my life to which I fully believe God is calling me.

"However experience and reflection has led me to believe, with George Fox, that the accoutrements of ordinary churches—professional ministry, formal sermons, and stylized rite—are all less real than the spiritual level on which all men and women are equal, where the sources of being can be touched, and words from anyone for mutual enlightenment can be brought out. For this reason I find Friends Meeting a more genuine worship, and no longer feel I can be associated with the symbols of another way. I believe many ministers and church people are experiencing this sort of disquiet today with traditional religious structures. In this situation Friends' witness is crucially important, and having found it I want to make it known. . . ."

Today and Tomorrow

The Grasslands

WE THOUGHT of several ancient Quaker burying grounds as we read about a movement to save whatever virgin prairie has escaped the inroads of plow, people, and highways.

The original prairie extended from the Dakotas to Texas and Indiana to the Rockies. It had the rich splendor of tall, nutritious grasses for animals ("all flesh is grass") and man ("grass is the forgiveness of nature"), and a part of its limitless, free, windswept beauty was the abundant native flowering plants. The spell of the prairie (to say nothing of its utility) was such that nobody who had experienced it was ever the same again.

Not much remains of the glory of the grasslands. We have misused them badly, and the real-estate developers have preempted them as others have exploited our forests, seashores, riverbanks, and dunes, all in the name of progress.

Now a group of conservationists, scientists, businessmen, seed growers, and naturalists are trying to save what can be saved. They are buying bits of wild prairies where they can, fencing off relic prairies ("meadows"), and restoring prairielike fields in the hope of making them state or national parks. One of the leaders is Dr. Robert F. Betz, a botanist and ecologist on the faculty of Northeastern Illinois University in Chicago.

One of their problems is that sources of seeds of native prairie plants (which were food and home of at least sixty species of mammals, one hundred thirty kinds of birds, and three thousand types of insects) are dwindling. A good remaining source is old cemeteries, the acres the settlers left unplowed.

Very likely there are a number of old Friends burial grounds (or fields near meetinghouses) that have been untouched these many years by herbicides and now, by being left alone, can serve one more good purpose.

The Shattered Dream

IN WILLIAM APPLEMAN WILLIAMS's long review in *The New York Review* (November 5) of *The Shattered Dream: Herbert Hoover and the Great Depression*, by Gene Smith, are these paragraphs:

"If you are Hoover . . . then your moral imperative demands that you let the system come apart at the seams rather than violate the principles by saving the system for the people. One of your principles is that the system is their system, and hence the moment you save it for them you kill the dream. For when you do that you

rule the people instead of serving the people. And the commitments to honoring principles, and to service, are Quaker creed. Perhaps, even, the Quaker faith. And Hoover was a Quaker. . . .

"Either the people save their country or it does not get saved. It may get stuck back together. It may get managed well enough to remain operational. It may even get shoved into the next historical epoch. But it does not get saved. Meaning it does not get purified by the people demanding that it operate according to its principles. . . .

"Hoover was against the Empire. That was the Quaker. Not Nixon-Quaker. Just Iowa-boy-Hoover-Quaker. Meaning that he Honest-to-God-and-to-the-people simply wanted us to exchange the things we create for the things we need. And to give of ourselves to each other in times of well-being as well as in times of crisis. If we did that, then there would be no government intervention and management in our honest exchange, we would remain masters of our lives, and we would create an American community. . . .

"What I mean is that Gene Smith tells us that Hoover, in the depths of the hell of 1931, said that 'what this country needs is a great poem. Something to lift people out of fear and selfishness.'

"If you kill a Quaker engineer who came to understand that—and to believe in and to commit himself to that—then you have murdered yourself."

Miscellany

✓ "The main reason we are a floundering society is that we are dominated by our senses. Man's philosophy or human wisdom or intelligence tells us that reason and logic are the only way. Therefore what we see, what we hear, what we taste, what we smell, and what we touch are what we need. This is only one form of the antichrist at work in our society. What human nature wants is against what the spirit wants. The spirit produces love, peace, joy, kindness, patience, faithfulness, goodness, humility and self control. Once the individual has these, the Kingdom of God is here, in the Inner Man?"—From a talk given at Oakwood School by Don Badgley.

✓ "Confronted with a choice, the American people would choose the policeman's truncheon over the anarchist's bomb. But true peace lies neither in bomb nor in truncheon. It lies in that pattern of mutual respect and mutual forbearance that is the essence of a civilized society."—Vice President Agnew.

✓ Hugh Royer, a professional golfer, was asked how he won first prize in a tournament. He replied: "I prayed. Then I walked up and knocked it in the hole."

Friends and the Equality of Women

by Marion Bromley

WHEN WOMEN get together to share their experiences, they learn that many frustrations and handicaps to their serenity and their progress in chosen fields of development are common to their sisters. Women who hold to the principle that freedom is indivisible and that separation sends human beings in the wrong direction in their relationships have not found a way to gain the insights or the liberating quality of the all-women's caucus.

Generally the reaction of men to the women's liberation movement has been a high or low level of incredulity, laughter, fear, and hostility. When programs are held in large liberal gatherings, the presentation of information usually is followed by remarks of men in the audience telling the participants what was wrong with their presentation. They are trying to be helpful.

Men (and women, too) who have been active in behalf of civil rights, racial equality, and social reforms had a hard time believing that there was merit in the movement for women's liberation. Then the cell group idea of organizing was put into practice, and the movement was sweeping the country. By the time the fiftieth anniversary of women's suffrage was celebrated, there were hundreds of women's liberation groups, literature abounded, and the movement had a healthy start. Many women were astounded when they analyzed their own situations and realized the profound inequality they had suffered. Some men also began to read women's lib literature and to become aware of situations everyone had been accepting without question.

As with discrimination based on color, no arguments can defend the indefensible: Seven percent of doctors are women; only four percent of lawyers are women. Eleven women are in the Congress. Thirty-one million women are in the work force; about a third of them are the sole support of families. Working women are increasingly concentrated on the bottom of the job ladder.

Statistics such as these represent the hard facts of life for women in America, but probably more important for most of them is the male's assumption of superiority in places that are close to where we live—in the home, in religious practice, and in chosen fields of active concern.

For Friends, who have had a tradition of taking each individual seriously, it may seem that women need have no doubt about their equal status. Let's raise the level of consciousness a little at this point, however. Does it seem unusual that in large gatherings of Friends the speakers, the board members, the executives, the committee chair-

men are usually men? Are not national and regional offices of American Friends Service Committee staffed rather regularly by men in organizing and executive positions, while women mostly are typists, bookkeepers, and stenographers? The situation seems parallel to that in the usual American business office. The same might be said about most offices of Friends organizations.

In national meetings of Friends, the platform usually is occupied by men, just as in denominational church meetings—except that separate women's groups within the Christian churches and Jewish temples have served to develop well-known and capable women leaders. The Society of Friends has had some strong women leaders in its history, but were not most of them developed in the period when men's and women's meetings were separate? For all kinds of reasons, probably no one in the Society of Friends wants to return to that pattern. We shall therefore have to find other ways.

The more we try to define sex discrimination, the more monstrous the task of achieving equality appears. Consider, for example, the much-honored and oft-stated Friends notion that there is "that of God in every man." Consider the male images that brings before our minds. We may say that use of the one-syllable word "man" means all human beings, but it just is not true when we think of a woman when we are expressing that noble thought—we see in our mind's eye some degraded man. (Even in degradation women are invisible!) And then there is that shocking realization that although many of us deny belief in an anthropomorphic God, the image of God as a man is so ingrained in the consciousness of Western people that we have to reckon with the knowledge that their very God is a man. Females get their recognition in such phrases as "Mother Nature." Women will bear babies, and men will provide the intelligence, justice, wisdom, and power that is inherent in the concept of "God"!

There also is that troublesome matter of names. I sometimes introduce myself by saying, "My name is Marion Bromley. . . . Well, no, Bromley is my husband's name." If I say my name is Marion Coddington, I have to correct myself again; that is my father's name. My mother's maiden name was Edwards, but that was her father's name. Only since this became an issue with me have I understood what Muhammad Ali and other Muslims are saying when they refuse to retain their "slave name" when they join the Muslims.

A ready rejoinder is that a name is not important. It is what the person *is* that counts. If a name is not important, though, it should be possible to change the practice of having names that follow only the male lineage in a family.

Friends have a fairly strong tradition of using first and second names, rather than "Mr." or "Mrs." Perhaps they

will be the ones to break with the practice of carrying only male family names. The custom is convenient mostly for keeping title to property (wives at one time being considered as property). Radical young Friends will likely be willing and happy to relinquish inherited property. Why could they not start marriage and a new family by choosing a new name, different from that of either partner? A discussion in preparation for taking a new name at the time of marriage, in the way one does when joining a religious order, might be the basis for a strengthening of the commitment to each other. The wedding ceremony for such a couple could be arranged to reflect their feeling of equality; the wedding certificate would bear none of the "party of the first part" vestiges of a contract of purchase.

Most of us will need to work for less dramatic changes toward equality. Meetings might arrange discussions on women's liberation, in a spirit of inquiry, of openness, of acceptance. National Organization of Women (NOW), 1952 East 73rd Street, Room 106, Chicago 60649, can help with literature and information about local groups. New England Free Press, 791 Tremont Street, Boston 02118, has packets of literature on the subject. If a speaker is desired and a contact with a women's liberation group is lacking, the editor of the women's page of the local newspaper probably can be helpful. The public library can produce current and historical material of value. Reviews of Kate Millett's scholarly work, *Sexual Politics*, and other books can provide much discussion material.

Liberation-conscious women can form the habit of reacting vocally when discriminatory statements or practices are made or planned. They may be marked for a time as being inordinately keen on this one subject, but if they persist and carry on duties and responsibilities that are the business of the group, the image of one interested only in making noise about women's lib will not hold for long.

In personal relationships, Quaker women should assume responsibility for liberating themselves. They should insist on being taken seriously on the big issues, such as the work inside and outside the home, and on the little things.

If both partners in a marriage are satisfied with the arrangement of the man going out of the home to work and the woman staying at home to do the housework and care for the children—fine. Many couples, however, would profit from a reconsideration of their life style. The female of the species is not uniquely fitted for cooking, laundry, and general janitor work. She has one great advantage: The tremendous, priceless, overwhelming experience of giving birth and nursing a baby. A man cannot really share in this thrilling experience. Except for this period, there is no reason the husband and father

cannot assume a substantial share of the menial tasks traditionally left to women. He can thus also share the joys of being with the children more, sewing, cooking, or home decorating or many of the more enjoyable parts of keeping house. The point is that each partner should have choices in the division of work, rather than his having the more interesting, exciting, and challenging work and the wife having the drudgery.

We should stop accepting the assumption that men just naturally know more than women about politics, sports, mechanics, religion, logic, and the weather. If women were deprived of a background in some of these, so were many men.

In mixed groups in the fields of service we have chosen, let us not assume we are there for the "woman's point of view" or to do the telephoning or keep the minutes. Let us take ourselves seriously and not withhold any contributions we may be able to make. Let us be liberated, and we shall be much more useful.

Of Women and Books on Their Status

by Mary Elizabeth Pidgeon

Woman's Place, Options and Limits in Professional Careers. By Cynthia Fuchs Epstein. University of California Press. 204 pages. \$6.95

The Feminine Mystique. By Betty Friedan. W. W. Norton. 378 pages. \$5.95

The Way of All Women. By M. Esther Harding, M.D. With an introduction by C. G. Jung. David McKay Company. 335 pages. \$7.95

The Right to Be People. By Mildred Adams. J. B. Lippincott. 238 pages. \$5.50

Voices of the New Feminism. Edited by Mary Lou Thompson. Beacon Press. 116 pages. \$5.95

AFTER THE SECOND WORLD WAR, women's advance lapsed as "the American spirit fell into a strange sleep" and "the whole nation ceased to grow up," as Betty Friedan puts it. During the 1960's, a new movement was forming, of which Betty Friedan was a prime moving spirit. By 1970, the fiftieth anniversary of women's enfranchisement, the public was being inundated by a torrent of books, articles, and symposiums on various phases of the position and progress of women. A spring issue of Publishers Weekly listed seventy such books recently out or soon to appear. Each of the books reviewed here deals with some special aspect of this general field. Many others are worth exploring.

This is a subject sure to interest Friends, who from their origin accorded the spirit of woman a full place beside that of man. (The term "equal" is inappropriate in

any human connection, since each individual has unique qualities and needs.) It has followed that many Friends have been in the forefront of various types of work leading to women's growth and opportunity.

Cynthia Epstein and Betty Friedan present mature and studied views, each with a fresh approach to the problem of women's growth, and a wealth of illustration developed from wide experience. Neither suggests the simplistic solution of a single law or amendment as the full answer to attitudes affecting women that are embedded deeply in the social fabric.

Both deplore the social waste arising from the loss of the exercise of women's full capabilities as human beings. They do not stop with incisive analysis; each outlines some clear directions toward overcoming the sorry plight they find. Some of these depend on reorientation of social attitudes and customs; some depend on the comprehension and stamina of women themselves and their educators.

Cynthia Epstein is a trained sociologist, assistant professor in the City University of New York, and a project director in the Bureau of Applied Social Research in Columbia University. Her impressive study outlines six major types of role conflict with which women must battle to attain professional standing and which have kept them largely in the lower ranks.

She notes that women's special problems in securing opportunity have not been publicized to the same extent as those of other disadvantaged groups. She gives many examples of women's ambiguous position in early surroundings, in career choice, in decision to seek advanced training, and in customs within professional life and organization. She emphasizes the need for a drastic reordering of expectations about women's place in society and suggests ways in which women are beginning to adjust the demands of their differing roles.

Betty Friedan has worked with eminent psychologists in applied social research in two western universities and as a clinical psychologist. She has written for many magazines. As founder of the National Organization of Women, her intensive original thought and constructive proposals gave tone and direction to the modern woman movement. Thus, for an understanding of this, her book is essential.

Her term "feminine mystique" denotes society's view of women's complete fulfillment as being in the role of wife and mother. This has caught women in a stunting or evasion of growth as full human beings. Their weak position is further exploited in women's magazines, vapid television programs, and intensive advertising of nostrums, gadgets, exotic boutiques, cosmetics, and startling extravagances. (Not her specific terms!) The results, disastrous for women, likewise adversely affect men, "fellow victims of the present half equality."

She gives wide-ranging illustrations of these results, gleaned from her psychiatric practice, from many con-

tacts with experts and from special studies and interviews. They appear in serious psychic and family problems, alcoholism, apathy of youth, and much more.

Lines of cure she suggests are based on the fact that every woman, as well as every man, must find an identity in a mass society. Women themselves and their educators must rethink their role, and many are beginning to do so. Even the very young woman must be encouraged to think of herself as a human being first and make a life plan in terms of her abilities. She must fit in love, children, and home, which in the past have been the sole definition of femininity, with the work toward a more inclusive purpose that shapes the future.

The book by Esther Harding, noted English psychiatrist who studied with Jung (note: *not* Freud!), is a classic work on the basic psychology of women, written with deep understanding of their constitution and problems.

Jung concedes in his short introduction that men do not know women's psychology as it really is. He considers that "woman possesses a peculiar spirituality." Only as she develops this can she give her best capability to society, including the best to her family as well. Ways of doing this can be sensed from Dr. Harding's presentation. Some knowledge is necessary of the underlying forces and currents she outlines to illuminate the possibilities for women in making their full human contribution.

Mildred Adams and Emily Taft Douglas deal with the history of the woman suffrage movement and the lives of American women leaders. This is a pertinent background for the newer woman movement, since it is said that few people under forty know much of this history.

Mildred Adams, a graduate of the University of California, trained in economics and Spanish there and at Columbia and Yale. Her book shows an absorbing panorama of the suffrage movement and some of women's subsequent work. It extends from women's first convention in 1848 through the appointment by President Kennedy in 1961 of the national Commission on the Status of Women.

The author is especially well fitted for this writing, since she could use not only many published records but her own memory of work with an aunt, Mrs. Raymond Brown, an officer of the New York State Woman's Suffrage Party that won the campaign there in 1917.

Emily Douglas's book gives charming and readable summaries of the lives and work of outstanding women in American history, which show their contribution to the democratic ideal. Many half-forgotten events are recalled. Among the women included are Anne Hutchinson, Mary Dyer, Abigail Adams, pioneers for woman suffrage, Jane Addams, and Eleanor Roosevelt.

Mary Lou Thompson, editor of *The Bridge*, magazine of the National Unitarian Women's Federation, has brought together articles written at various times by

twelve women leaders active in the fields of law, politics, labor, education, and the church.

They include two members of Congress, the director of the Women's Bureau, four college professors, and two founders of the National Organization of Women. They deal with ideology, problems, and goals of the modern woman movement, emerging lifestyles, and a program for the future. The first article gives historical background, with a leftist slant, written in 1955 by Joyce Cowley, a writer active with labor unions. A highlight is the bibliography, reported as the most comprehensive compiled to date of "women's rights" material.

Two for the New Year
by Herta Rosenblatt

Zum Neuen Jahre Neuer Segen

"Zum Neuen Jahre neuer Segen"—
Geh jedem Tag getrost entgegen:
Gott ist mit uns, auf allen Wegen;
Er weiss um Freude und um Weinen,
um freudig Ja wie um Verneinen,
um Abschiedsweh wie Glueckvereinen—
Sie werden mueder, unsre Schritte,
und sie wird stiller, unsre Bitte,
ein neu Geschenk ist jeder Morgen—
Ja, Gottes Hand haelt uns geborgen.
Der Lebensjahre Not und Glueck
bringt die Erinnerung zurueck.
So viel zerbrach—nun leuchtet's ganz
im Weihnachts-Neujahrs-Sternenglanz.
Ein neues Jahr—lass es mich gehen
mit Dir, Gott. Lehre mich, zu sehen
das zage Licht, wo alles Nacht;
und wo ein Herz in Qualen wacht,
lass meine Liebe zu ihm dringen
und Stillsein, Trost und Hoffnung bringen;
wo Trauer laehmt, Geschrei der Welt
ein Herz in Not gefangen haelt,
gib Gande, Gott, dass meine Worte
ihm eine Pforte
zum Frieden und zur Freude zeigen,
zum Lauschen, dass es in dem Schweigen
der Einsamkeit ein fernes Klingen
vernimmt—Gott, lass mich singen—

Janus

We have forgotten him, the two-faced god
who guards the doorway and the temple gate,
who sees beyond the road we have yet trod,
who knows the weight

of empty rooms, a table's vacant place;
who blesses what we lost, what we shall find,
whose presence lets us trust a strangers face,
if cold or kind.

He opens doors, of prisons where hope slept,
unlocks the gates to gardens, shows the shore
where our boat finds its harbor; where we wept
he guards the door.

The Intimations We Live By

by Howard G. Platt

FOUR INTIMATIONS on occasion may equal one insight if all are on the same wavelength.

We live by intimations, for, in truth, what else urges us on?—and that includes meeting for worship.

We find increasingly that by taking thought we can add to our spiritual stature. After all, our subconscious must have something with which to work. In short, we need to overturn many stones in the field, and that includes some stones that we have never considered relevant.

To our credit, we have overturned one stone, which we may label psychology and religion. Many of us know the value of this experience. If, as we believe, man is part of the divine essence, any line of action that could speak to a more abundant life is in fact a truly religious concern.

Our interest in ecology is another.

That is not all. Other fields could include sociology and anthropology. It is interesting to note that most books on anthropology have a chapter on religion at the very end. The conclusions may not always satisfy the reader, but at least the author is thinking about the subject, and this itself is significant.

There is also the emerging field of thinking called ethology, which encompasses the psychology and behavior of animals. Such a study is almost bound to shed some light on why human beings behave as they do. In ethology, as in ecology, the reverence for all life at last gains a scientific status.

Specific advice and counsel, even if later revised, is in order, as just good will is not enough. For instance, in the field of anthropology we consider man as one species, which he is. After the manner of subspecies in biology, man proliferates into cultures and subcultures, and the interaction of these groups is a major problem. To cope with these problems needs study. Just how any Social Order Committee hopes to be really operative without at least a consideration of one area in depth is hard to contemplate. The same goes for city planners.

As one specific, *The Hidden Dimension*, by Edward T. Hall, offers insights leading to the resolution of cultural conflicts.

Many of us are probably familiar with the problems of animal territoriality as brought to our attention by Robert Ardrey and others, among them Konrad Lorenz, John Paul Scott, and Desmond Morris. Edward T. Hall, an anthropologist, has extended the consideration of the problems to man.

Counsel as to Marriage

IN SETTING OUT in life, let there be a prudent and Christian care to avoid a scale of living which may minister to luxury or pride, or tend to an increase of worldly care, and thus diminish the power to devote time and money to the service of others for the Lord's sake.

Christian Practice, 1872

Concerned writers often find it difficult to stay within disciplinary bounds, and that is to our benefit. Intimation gained by such overflows seem to offer a legitimacy that the frontal attack evades. Whether these fields of concern are strictly contained or not, it is true that ultimately they all return to man.

While it is not a new discovery, we are now forced to face the fact that even with an alleged single national culture there are a host of subcultures in our country that are shouting for our attention. In any American state there are subcultures in which age, economic position, education, occupation, and sex are just a few of the many classifications that challenge us.

With all of our concern for reducing tensions, we must never forget the great and important fact that the identity and contributions of all groups must be held sacred. The concept of the melting pot carries the kiss of death.

What to do? One good answer is to be well informed in depth in at least one area. That approach always seems to carry an overflow in its wake. Other things will follow.

Now we are ultimately faced with the fact that the religious consideration of any of these areas is premised upon the concept of that of God in every man. Well, to begin with, is this true or not? Many of the Christian world would say it is a blasphemous idea. Quakers hold to it, essentially, because of the compounding of many intimations; some gained in meeting for worship and many elsewhere. It is a concept that everyone must experience and accept for himself.

There are many who feel that a life built on reason is the only life built on solid foundations. And, indeed, they are partly right. For instance, in science, reason or analysis must check on the investigator's hunch, feeling, or intimation, which puts reason in motion. The starting statement is the problem.

Even if the hunch or premise in question has been shown to be true by a previous set of reasoning, that previous set of reasoning must, itself, start with a merely accepted or unproved premise or intimation. And so it goes. Anything apparently can be proved by reason if you accept the starting statement.

Hence intimations in abundance speaking to a given premise are the safest guide to truth. Even then, one may be wrong.

It may be said that the spheres I have considered could be so extended as to include all of life itself. Does this need an apology?

A Memorable Meeting

by Oliver K. Whiting

IT HAS BEEN said that the strength of a Quaker service rests in the recognition that each participant is free to make his own approach.

On these occasions, when Friends have permitted us to share a spiritual experience which they have found helpful, the meeting will often carry a special significance.

A memorable example occurred at our Meeting in Brighton, England. The previous week, a Friend had somewhat dramatically stated, "The Power is here. Let us help each other find it."

The following Sunday, another Friend spoke of an approach to prayer that he had found to be a helpful background from which to tune in a deeper awareness. His first step was to empty his mind of the problems and worries of the week: To crowd them out, so to speak, by a conscious counting and a momentary reliving the good and happy circumstances the week had brought. Having cleared his mind in this way and filled it with a spirit of thankfulness, he just asked God in so many words to guide him. As he did this, he said he was often swept with a surge of confidence, a feeling of new vigor and new hope.

That message prompted another, in which we were reminded that for prayer to be effective, we must *know* the answer will be given us instantly if our faith is complete. This being so, we should rise from our knees, thanking God for the answer He had already made ours, even though it might concern an illness that would take time to heal. We can know that the Spirit has already been put through the necessary motions and that in due course, the material answer must follow if we have faith.

As Jeane Dixon put it:

"I know not by what method rare, but this I know, God answers prayer.

I know not why He sends the Word that tells us fervent prayer is heard.

I know it cometh soon or late. Therefore, we need to pray and wait.

I know not if the blessings sought will come in just the way I thought.

I leave my prayer with Him alone, Whose wisdom is wiser than my own."

A Friend then told us about an episode when she was riding one day to work by bus. She noticed a woman sitting opposite her and was concerned to see the look of abject depression on her face. The woman sat slumped forward in her seat. Our Friend determined to pray for her that God would restore her confidence and bring relief and happiness back once more.



Photograph by Chris Byerly

A few moments later, she saw the woman pull herself up. Gradually the deep lines on her face seemed to soften and her eyes to sparkle. Finally she smiled. At the next stop, she got up to leave the bus. Neither of them spoke, but there passed between them a look of grateful recognition, which our Friend said brought her an inner glow that remained with her the rest of the day. It was an experience of double worth, as anyone who tries it will discover for himself.

Thus ended an unusually helpful meeting, in which we had been able to share a potent silence and the inspired experience of three Friends in search of the power of prayer.

Celebration

ONCE A YEAR, plaster images of Ganesh are placed in brightly decorated booths in all localities. The elephant-headed, smiling, and comfortably fat god sits cross-legged. At his feet is a mouse, his beast of burden. The three-day celebration is gay with music, noise, flowers, and incense. A priest chants *mantras* and hands out prasada, a sweet-meat children like. The children bring their books for a blessing and pray, most likely, for good grades in examinations. The children recite versions of old epics. The one about Ganesh always ends, "and his vehicle is a mouse." The three days over, the idol is taken by lorry (not a mouse) in a procession to the sea. There amid excitement and fun, the idol is cast into the sea. He will return next year.

STANLEY M. ASHTON

This Worship Cannot Be Interrupted

by Robert Scott Ellwood, Jr.

THE PLACE where I worship is in a busy street in an inner-city neighborhood. The thin walls of the residence converted into a meetinghouse scarcely keep out the roar of old cars, the snorts of buses and trucks, the hornet-songs of motorcycles, the whine of jets, and the screams of sirens. A police helicopter may hover overhead. Atop this are human voices—children calling, calling their playmates and parents; young men talking loudly about cars and where to go; argumentative families.

In some other forms of worship, most of this racket might be well covered over by the voice of a mighty choir or the suasion of an eloquent preacher. With us, it is there in all its starkness.

In the early days, meetings suffered intrusion far more violently than may be usual today. Persecutors—soldiers, drunken mobs, students—burst upon the silence to beat and vilify and ridicule Friends and frequently to hail them before magistrates.

Yet Friends did not feel the meeting was thereby interrupted but, rather, that the intrusions were part of the meeting. For the meeting was, as we say, unprogrammed. Anything might happen in it, and anything that did happen in it was part of it. It was the total opening up of a space of time to the Spirit of God. He would be trusted to bring into being in it whatever words, whatever work, whatever experience, whether of ecstasy or persecution or both, that He would.

Thus Robert Barclay, in his *Apology for the True Christian Divinity*, wrote: "The excellency of this worship doth appear, in that it can neither be stopped nor interrupted by the malice of men or devils, as all others can." If you take from any others, he said, their mass-vessels, or prayer-books, or pulpits, their worship is marred or stopped. But nothing can mar the worship of Friends, for it depends on nothing but the Spirit, which no man can carry off in his pocket.

The Spirit remains, even when the meeting is broken in upon by those who jeer or stomp. Barclay continues: "Yea, sometimes in the midst of this tumult and opposition, God would powerfully move some or other of us by his Spirit, both to testify of that joy, which notwithstanding their malice we enjoyed, and powerfully to declare, in the evidence and demonstration of the Spirit, against their folly and wickedness; so as the power of truth hath brought them to some measure of quietness and stillness, and stopped the impetuous streams of their fury and madness: that even as of old Moses by his rod divided the

WE MAY EITHER smother the divine fire of youth, or we may feed it. We may either stand stupidly staring as it sinks into a murky fire of crime and flares into the intermittent blaze of folly, or we may tend it into a lambent flame.

JANE ADDAMS

waves of the Red Sea, that the Israelites might pass; so God hath thus by His Spirit made a way for us in the midst of this raging wickedness peaceably to enjoy and possess Him, and accomplish our worship to Him."

The meeting for worship, then, is not a time set aside for a particular kind of peaceable experience, to which all but sweet light is alien. It is a time framed off for openness to the life of the Spirit in all its dimensions. Such an hour can be like a lens; it can bring into a single focus and meeting-point all the swirling colors of a week of life. Also, like a lens, it can magnify into visibility what is beyond the range of ordinary eyes, but not beyond that of which the Spirit can be sensitive.

In a time given wholly to the life of the Spirit, gates to transcendent beauty can be opened, but so can keen awareness of suffering and the wrathful jealousy of the powers of darkness. We can only be sure that whatever happens, as Barclay knew, will not necessarily be restricted to the commonplace level, but may soar into the heights and depths, into heaven and hell.

The silence is like a mirror, which makes inescapable to us all we are in and before the Spirit. All that happens during the time of meeting—silence, testimony, interruption, irritation, even persecution—is what we have bargained for in coming and is meant for us. The meeting is a drama of experienced spiritual strife and overcoming which, like Wagner's Rheingold, one may not disengage from until it is over and all furies are parted like the Red Sea, and we have come after billowing tumults peaceably to enjoy and possess Him.

Surely, today, the noises of the city on the periphery of hearing are justly a part of what is framed off by the meeting. They are part of what is presented before us, as if it were an ikon, for resolution into spiritual meaning. For the noise of traffic, of sirens, of crying voices, of the chained and barking spirits of dogs, are part of the milieu of the life of the Spirit of today. If we think to find God and leave it out, we do not find the real God, who broods in the hearts of cities and in their running, crying, searching children.

If we would speak to that of God in them, we must be able to hear them in meeting. Let us widen the circle of the meeting to include the voices that come into it through the walls. Let their insistent testimony, though it be in noise and tumult and shouts rather than soft English words, help create the inner drama that leads to our worship and service.

The Centrality of the Sacraments

by R. W. Tucker

A LUTHERAN, a Baptist, and a Catholic separately asked me recently about Friends' understanding of the sacraments. I did my best to give a thoughtful answer to each but thought later that some Friends also would like to think with me about how we can best reply to this frequently-asked creedal question.

We tend to "explain" sacraments either by not explaining ("We don't use water baptism or outward communion"), or by explaining nonresponsively ("All of life is sacramental"—true, but vague unto meaninglessness, and not really a reply in terms of what sacraments are understood to mean in other traditions), or, worst of all, in terms of non-necessity. ("Other Christians seem to need sacramental practices, but Friends are a sect for people so holy we can dispense with such practices.") Non-necessity is probably the most usual attempt to reply responsively, and most Friends who use this reply probably are unaware of the enormous implicit spiritual arrogance. Lewis Benson says this concept is not found in the writings of George Fox and believes that it was never used before this century.

Hugh Barbour wrote an essay in Quaker Religious Thought that placed great emphasis on the lack of "grace language" in early Quakerism. I think he overlooked the possibility that "baptism" was the "grace language" of early Friends. They seemed to think that baptism did not happen just once, but again and again to the same person. And they felt it was tremendously important.

Here surely is the clue to the Quaker understanding of baptism. It is not an event, but a process. Treating it as an event—a ritual with water—amounts to false teaching about the nature of inward spiritual growth and reflects an immature understanding of the way God works with people.

Faithfulness to our divine leader is the key to spiritual growth, but God is faithful to us, whether we are faithful back or not. It is a point that has much to do with sacraments.

Let me suggest a line of argument:

We are sinners. We need to realize this. We need forgiveness. We need to realize this. We do not deserve forgiveness. We need to realize this.

Nevertheless, God *does* forgive us. Not because we deserve it, but because He loves us. This is the central miracle of the religious experience. When we realize our need for forgiveness and that God does forgive and we accept His forgiveness, we have the baptismal experience.

Spiritual growth is growth in infinitely receding perfection: The nearer we get to holiness, the more acute is our perception of how far we still must go. Our awareness of ourselves as sinners needing forgiveness, therefore, is something that grows within us. At the same time our astonished awareness of the miraculous and undeserved nature of forgiveness also grows.

It follows that for Friends there is meaning neither in the Catholic distinction between baptismal forgiveness and the forgiveness that accompanies contrition nor in the Protestant distinction between baptism and justification. This is theological nit-picking. There is one forgiveness. There is one growth in awareness of forgiveness and of our need for it. Spiritual growth is a continuous baptismal process.

Baptism also is commonly understood as the event by which one enters the church. If we accept Thomas Kelly's definition of the church as the inward fellowship of people who recognize one another across all barriers—the "church mystical" of the theologians—then we can agree that baptism is the way one enters the church. It is assuredly true that for some people the baptismal experience comes as a sudden, blazing Damascus Road experience. But whether it first comes to us as it did to Paul, or whether it sneaks up on us, it is in no way an event. It is a lifelong growth process.

The line of argument cannot stop here, because it raises several more issues. For one thing, early Friends did not take the position that the only true church is the church mystical, although their writings show an intuitive awareness of its existence. The concept is implicit in their teaching that God reaches out to, and gathers, persons of all faiths—even persons who never heard of Jesus. The important point is that experience of the Holy Spirit is a gathering experience.

We are gathered in an inward, invisible fellowship; we also are called to gather outwardly and be the visible people of God. We are faithfully to do His will on earth under the direct leadership of Christ, and the outward community of discipleship is granted incredible authority, the same authority Jesus claimed for Himself: The authority to "bind and loose," to forgive sins, to say prophetically "thus saith the Lord." The applicable Scripture is Matthew 18: 18-21, where Jesus promises his presence in our midst, *not* when we are gathered for worship, but when we gather corporately for decision-making under his leadership.

Discussions of communion have degenerated into discussions of denominational boundary lines. Communion among all Christians has to do with Matthew 18, however, with the problem of just how an outward fellowship of fallible human beings lays hold of the prophetic authority promised it. For the outward fellowship, apostolic authority is the key to its meaningfulness, and the various



Gloomy Sunday, by George Barford

practices of communion define the way in which each Christian body believes it summons the Presence in the midst, without which there is no authority, no prophecy.

Friends approached this problem at right angles to the way everyone else had always approached it. For Friends, the key was faithfulness. Early Friends understood that God's faithfulness to us is a summons for us to be faithful in return. The scandal of original Quakerism was not its rejection of rites or of a Book as central to the religious experience, but its further rejection of a learned clergy. "Christ has come to teach his people himself." Any group of ordinary people could be a faithful community of discipleship, and special learning was not required, merely the desire to be faithful.

But faithfulness is difficult unto impossibility without help. So we find in Quakerism a new interpretation of communion. As with baptism, communion is seen as a growth process, not an event. Through inward corporate communion with our divine Leader, we find the strength and courage to persist in faithfulness and grow in it. The Holy Spirit is more than a baptizing spirit and a gathering spirit; it is an empowering spirit. The miracle of God's forgiveness is accompanied by the miracle of God's as-

sistance to us as we corporately seek to be faithful communities of discipleship.

The Holy Spirit is also a teaching spirit. The original twelve disciples, the model for any Friends Meeting, did not spend time making up creeds or basking at the feet of their leader. They were too busy doing the things he told them to do. When they did gather in his presence it was to receive instructions and marching orders. The Gospels attest that despite many clear sayings of Jesus, his disciples came to inner understanding of the meaning of those sayings when they acted on them and were faithful. Often they failed at first, saw they had failed, and started over again.

A related point must be made. Atonement is not a legalistic event that took place in 34 A.D. or thereabouts. Rather, atonement has to do with a process, in which the Holy Spirit is a sensitizing spirit.

We all know what it is like to suffer and rejoice with a loved one. We are told that Christ suffered and rejoiced with all of us and summons us to do the same. We know from inward experience that hard-heartedness to others is hard-heartedness to God; they are inwardly one process. We know that only by naked vulnerability to the sufferings of others can we open ourselves to the joy of Christ who overcame the world. "Christ's Cross is Christ's path to Christ's Crown."

Baptizing, gathering, sensitizing, teaching, and empowering—these are the attributes of the Holy Spirit, and every one of them is a process, none of them an event. They join to become the process that makes us a people and puts upon us the mantle of apostolic authority. They are sacramental in that they are the ways in which God injects Himself into our lives and transforms us, individually and corporately.

This vision of God's way with man made early Friends shrug off outward rituals of water baptism and of communion, not because they rejected the inward spiritual realities those rituals reflect but because their sense of the inward realities was so acute that the outward rites became an irrelevant and after-the-fact botheration. Or, when their attention was drawn to the issue, this is what led them fiercely to attack the outward rites. They saw in them an emphasis subversive to the understanding of God's way with men without which inward growth cannot occur. Christ had come to lead them himself. He was a mediator who did not need to be mediated with rituals; he was a presence who did not need to be summoned with magical rites; he was a baptizer who made baptisms by others seem sacrilegious.

Has this inward understanding of the nature of the spiritual life vanished among Friends? Have we merely lost our capacity to explain it? Why are we so inarticulate when we are asked to explain our view of the sacraments, and what does our inarticulateness really reveal about us?

Values

How do we know
that which is good?
Would that which seems best for me
today
be good for us
today?
Would that which seems best for us
today
be good for us
tomorrow?

Judge not lest ye be judged—
Should we avoid judgments
by making none?

That which we do or do not do:
Will it make us and our brothers better men?
How can we best contrive to share
our true concerns with all—
will he whom we convince today
remain convinced tomorrow?
Can we in any way contrive
a false concern to share?
Will he whom we convince today
despise us then tomorrow?

Will morality disappear?
Will value judgments cease?
Or will we still seek truth
and try
to answer that of God in every man,
and find that good and this not so good,
that moral and this immoral?

Will he who loves not wisely turn to hate?
How finds man that of God?

Where are we now?
Does the secular, temporal present
hide us from the divine presence?

It has been said, live thy life
that none should wish to harm thee.
How can we find the way
to live without hostility?

It has been said
even by some Friends
nonviolence doesn't always work.
But does not a man who uses force
condemn society of which he is himself a part?
Are not we all part of mankind
in spiritual unity?

BEN RASMUSEN

The Vietnamese Child

Little girl
why do you stare at me with big
brown eyes?
I marched in the demonstrations
against the war.
I spoke the hard words.
Why do you stare?
O American, forgive me.
I am seeing the face of the soldier
who shot my father.
Forgive me, for I do not mean to
stare.
Little boy
why do you stare at me with big
brown eyes?
I wrote my Congressman against the
war.
I wore the sign of peace.
Why do you stare?
O American, forgive me.
I am hearing the sound of the planes
that bombed my home.
Forgive me, for I do not mean to
stare.
Little girl
why do you stare at me with tearfilled
eyes?
I gave the money to the good organi-
zations.
I wrote the letters to the paper.
Why do you stare?
O American, forgive me.
I see the look on my father's face
when we found the rice crop de-
stroyed by the poison spray.
Forgive me, for I do not mean to
stare.
Little boy
why do you stare at me with unseeing
eyes?
I escaped the draft. I did not enter
the army.
I did not come to Vietnam.
Why do you stare?
O American, forgive me.
I am remembering how it was before
the tear gas came and took away
my sight.
Forgive me, for I do not mean to
stare.

RICHARD LOHAUS

The Ark

Fire next time . . .
no doubt, no doubt —
will any remain
to put it out?

POLLYANNA SEDZIOL



On the Way to the Swarthmore Woods

Ron Raitt

The Key

If I'm myself
With all my flaws and frailties,
My God I do so please.
To be myself
Is all that God does ask,
Sometimes a Herculean task.
He bids me never play a role,
Nor try for more than fragile whole.
In homely true humility
I'll find the honored secret key
To God—in constant honesty.

MARGARET DURGIN

Secret Joy

A muffled warmth of tears
and tender gestures
arouses them to silences.
The doublemoon
secretes a secret joy
as orange fluttercandle
tongues translucent songs.
No words are spoken.
No declarations.
While his hand
slowly sleeps
upon her breast.

STEFANO BARRAGATO

Beyond The Symbols

Like holy starlit silence
On a high and windswept hill,
A sudden surge of wonder
Will hold us hushed and still.

Then like a child believing,
Who hears the angel song,
Renewed by grace and glory,
We walk more tall and strong.

We gain an insight, brief but true
Beyond earth's power to mar,
And with a clearer vision see
Beyond the symbols to the star.

ALICE MACKENZIE SWAIM

Old Haunts

To walk again through
the woods of boyhood
is not enough to
dispel the ghosts
that flit around the
Norway trunks and up
among higher branches
we once climbed
with shining eyes.

WILLIAM R. LAMPPA

Reviews of Books

The Sacred Mushroom and the Cross: a study of the nature and origins of Christianity within the fertility cults of the Near East. By JOHN M. ALLEGRO. Doubleday & Company, New York, 349 pages. \$7.95

FRIENDS MAY WELL BOGGLE at this book. But they should know about it, if only to be aware how far the current preoccupation with drugs and sex has permeated even the field of Biblical scholarship. Here is a man who is a lecturer on Old Testament and Inter-Testamental Studies in the University of Manchester and a specialist on the Dead Sea Scrolls, declaring that our newly-achieved understanding of ancient Sumerian gives us a philological key which proves that the Gospel record is simply a cover story for an underground fertility sect.

The New Testament is a cryptogram, he says, using words on three separate levels: A Greek surface story of a Jesus who probably did not exist; under that a variety of Semitic word-plays; and below that, hidden from all but the initiated, the basic mysteries of the

fertility cult of the sacred mushroom. Just as Sumerian is now said to provide the root words for both the Semitic and Indo-European language families, so the primitive fertility religion of this earliest literate Mesopotamian civilization is presumed to underlie all the religions of the Near East. Its chief hallucinogenic agent and sexual symbol, the red-capped *Amanita muscaria*, runs like a crimson thread through both the languages and the religions to which the land of Sumer gave its legacy.

The Old Testament is as invalid as the New as a "historical record," according to the author. Moses and many other Hebrew leaders had no more historical validity than Jesus, "the anointed one," anointed, that is, with the juice of the sacred mushroom! The story of the sojourn in Egypt and the Exodus was also probably a myth. And so on.

John M. Allegro scorns modern seekers after truth-through-drugs, and stresses the ultimately deadly effects of the *Amanita*. Evidently, however, his own highly sensitive imagination re-

quires no such stimulation to spin out his unlikely theories as to the origins of Judaism and Christianity, which seem as remote from reality as most of the so-called discoveries as to the hidden meaning of the Bible.

THOMAS E. DRAKE

When the Minister is a Woman. By ELSIE GIBSON. Holt, Rinehart and Winston. 173 pages. \$4.95

THIS BOOK, the result of a study of the experience of two hundred and seventy women ministers, is interesting and revealing. The author asserts that "God calls men to the ministry" and then asks, "Does He not speak to women?" It may very well be that God did and does speak to women, calling them to His service, but that these calls have often gone unanswered, as, until 1834, when Oberlin College opened its seminary to one, no woman could get training for the ministry.

Today at a number of places, women can prepare themselves for the ministry, but our society still frowns at "women doing men's work." Elsie Gibson, an ordained minister, points up the advantages, successes, and difficulties women encounter when engaging as a minister.

BESS LANE

A SHORT HISTORY OF A LONG TRAVEL FROM BABYLON TO BETHEL

By Stephen Crisp, introduction by Anna Cox Brinton

Twenty woodcut block prints by Flo-Ann Goerke

Republished 1970, Tract Association of Friends, Philadelphia



This Quaker allegory, written in 1691, tells of a man's search for Truth.

He struggles with fierce and often subtle opposition of every sort. He rejects lifeless and meaningless institutional values. His search and the obstacles to it are very much like life today. Therefore, it is encouraging to read that his long and difficult search led to a satisfactory conclusion.

As Anna Brinton points out, he reached his goal in this life and carried on the work to which he was called.

Altogether, this is a gem of a Quaker book.

\$1.95

FRIENDS BOOK STORE

302 Arch Street

Philadelphia, Pa. 19106

Quaker Inheritance, 1871-1961, A Portrait of Roger Clark. By PERCY LOVELL. The Bannisdale Press, London. 282 pages.

THIS IS a delightful collection of letters, photographs, and commentary about a remarkable British Friend who had strong ties with American Quakerism. When Roger Clark first met his distant cousin, Sarah Bancroft, in Wilmington, Delaware, in 1898, he knew quickly that she was the person he had been seeking as a wife and mother of his children.

Their marriage in 1900 was historic, for it was the first time that a member of London Yearly Meeting married a Hicksite Friend without facing disownment. They were married in Wilmington and settled in the town of Street, in Somersetshire, where the Clarks and their relatives had long engaged in the leather business and shoe manufacturing. The Clarks raised a family of seven children and spent sixty-one happy years together before Roger Clark's death in 1961. Sarah Bancroft Clark, now 94, lives on at their home, Whitenights, in Street, attends meeting regularly, and enjoys visitors.

These letters indicate that the members of the enlarged Clark family

(Roger Clark's grandfather was John Bright, and he was related to other prominent British Quaker families) shared more fully in the cultural and intellectual life of their times than did many other British Quakers. The letters portray a keen interest in art, music, and the theater.

Roger Clark has written about his experiences in Europe after the First World War. He also has written about the British Quaker mission to Ireland in the same period.

Clerk of London Yearly Meeting, active in various Quaker school committees, associate of T. Edmund Harvey, various members of the Rowntree family, his brother-in-law Henry T. Gillett, and many others, his letters illuminate the first half of the twentieth century in British Quakerism.

His sense of humor, powers of observation, and curiosity about all that he saw make these letters entertaining as well as illuminating.

EDWIN B. BRONNER

Belief in Human Life. By the Rev. ANTHONY T. PADOVANO. Pastoral Education Services, National Catholic Reading Distribution; 400 Sette Drive, Paramus, New Jersey 07652. 96 pages. \$5.00

FATHER PADOVANO'S TEXT and many photographs celebrate the sacredness of human life, pointing out its continuity, its tragic elements, and its promise.

Divided in three sections—human life, love, and death, the book is conceived as a project for group educational experience and individual enrichment. The project is an effort to make the spiritual concepts basic to the authentic Catholic position on human life available through bulk orders to groups at minimal costs.

To me, many of the pictures spoke more eloquently to the many facets of human life today than the author's poetic sermon-style. I found these words especially significant: "Silence is an inner dialogue, an active conversation which is un verbalized not because one chooses not to speak, but because there are no words for what is happening."

MARY ADELE DIAMOND

I and Thou. By MARTIN BUBER. A New Translation by WALTER KAUFMANN. Charles Scribner's Sons. 185 pages. \$5.95

THIS BOOK had become a classic some thirty years ago, or more. Its sensitive analysis of man's relation to his neighbor and the so-called objective world at

large speaks to us again when alienation and anxiety are the key terms of modern man's predicaments. The new translation clarifies much of Buber's almost esoteric German language and makes it easier at many a passage to overlook his tendency to yield to esthetic impulses instead of choosing a more direct impression. Within our ecumenical environment, the book will speak to us in a newly relevant manner.

WILLIAM HUBBEN

Hope Is My House. By DEVORAH WIGODER. Prentice-Hall. 282 pages. \$4.95

HOW GOOD it is to read a book that changes one's mind a bit rather than reaffirms what one already knows and believes! Devorah Wigoder, the author of this autobiography, changed her name from Jane Frances MacDwyer to Devorah Emmet Jaffee when she changed her faith from Roman Catholicism to Judaism. When she married a rabbi, she changed her name again. She changed her occupation from that of an actress to a saleswoman in Macy's basement. Her success in selling started her on her way, in the midst of the depression, to being a traveling executive of a manufacturer. She turned from traveling and selling to become a secretary at New School in New York. There she met scholars and artists who had fled from Nazi Germany.

The crucial metamorphosis in her life was her turning away from the Irish Catholicism of her parents in order to learn Hebrew and the doctrines and rituals of Judaism, face the *Beth Din* (rabbinical court), go through the *Mikvah* (ritual bath), and become a Jew.

To Devorah Wigoder, it is important that it be known that she did not fall in love with a Jew and then decide to become a Jew. She found her religious heritage unsatisfying, stalked studies of Judaism as if her survival depended upon her learning, and fell in love with Judaism. Near the conclusion of her formal studies, she met a Jewish student who became a rabbi and her husband.

In order to try to take the place of two of the six million Jews who died in the European holocaust, the Wigoders decided to make Israel their home. The latter half of the book tells of the Wigoders' marriage in Israel in 1949, the opposition they met from Geoffrey Wigoder's family and the state, their living in a *kibbutz*, the birth of their children, and their work on behalf of

peace and survival in their new country.

This gripping, honest, intelligent, and agonizing story about a woman of independence and courage gives a reader an emotional identification with Zionism that is lacking in the writings of most Zionist exponents. For Devorah Wigoder, Judaism, as well as Zionism, is the *raison d'être* for Israel. *Hope Is My House* is an enthralling and inspiring odyssey.

ROBERT STEELE

The Story of Uxbridge Quakers from 1658. By CELIA TROTT. Published by the Author for Uxbridge Meeting, Religious Society of Friends. 19 pages.

THIS BRIEF CHRONICLE, spanning more than three centuries, tells of the growth and decline of a Meeting in Middlesex and of its revitalization as London's outer suburbs expanded and brought new life to the area. Hardship, persecution, and imprisonment served to toughen the will and strengthen the ability to reach out to others; prosperity and social acceptance in later years, as so often, led to loss of momentum, withdrawal, and decline.

Over the years the Meeting faced much the same problems as concern Friends today: How to pay for building or enlarging the Meetinghouse, maintaining a Friends school, financial support of Meeting members during hard times, aid to foreign refugees, refusal of war service. The liquor traffic was of concern and also the drug trade—efforts were made to halt the sale of opium to China by the British Government.

Even "lifestyles" claimed attention, for we learn that George Fox in 1659 wrote to the people of Uxbridge: "Your younger children, boys and people, are full of lightness, wildness, folly and vanity . . . Your old men are not sober, nor solid, nor grave, and so they are not good patterns for the younger. . . ."

One comment strikes a strangely modern note. In the early period of Quakerism, we are told, "Probably two kinds of meetings were held; one for evangelising purposes, with a speaker to expound the doctrine, and the other with a quiet 'waiting upon God,' with freedom for anyone to take a vocal part." Does this duality of emphasis have meaning for us today as we seek to bridge our differences?

This account of how the members of one local Meeting dealt with the problems that faced them over the years can be a source of encouragement to us as we face the trials of our own day.

ELLIS T. WILLIAMS

Vacation in Florida

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Man in His Living Environment, An Ethical Assessment. A report of an ecumenical group convened by the Board of Social Responsibility of the Church of England. Church Information Office, Church House, Westminster, London. 9 shillings

WHO WILL DENY that, with all our cultural and technical resources, despoiling the earth is a blasphemy and not just an error of judgment? This is one of the conclusive charges thrusting from this contribution to European Conservation Year and to the Third Countryside Conference, recently held in Guildhall in London.

In closing the first "Countryside in 1970" Conference in 1963, the Duke of Edinburgh reminded delegates, "We are sharing this countryside with a lot of other creatures, God's creatures." He presented the challenge that man's domination of the world "... places a special responsibility on us to maintain by deliberate action the balance between species and within environments which up till now has been maintained by nature."

The authors of this report—who include a Quaker writer, an archaeologist, and a merchant banker, as well as church leaders—have produced a succinct and comprehensive statement. To do so, they selected a series of specific problems and situations for study and reflection, from which they discerned and commented on the ethical issues revealed. Starting with the fundamental question of whether man is simply dominant over all other living things or whether he is interdependent in ecological dominance, the group considered man and animals, human population pressures, pesticides, pollution of air and water, water resources, the sea and seabed, and public attitudes to conservation. A summary of the necessary provisions for long-term vigilance, followed by a short, comprehensive bibliography, completes the report.

This well-ordered document is a readable examination of the interrelationships between man, other living things, and the natural resources of the world. Its final admonition urges Christians to seek a fresh statement of God's purposes to take account of man's growing understanding of himself and of the interrelatedness of all living creatures within his changing environment.

Undoubtedly required reading for all Quakers: The principles apply universally and will inspire individual and corporate action. After all, how much have

we done to conserve our environment in the two and one-half centuries since John Woolman observed, "I have known landholders who paid interest for large sums of money, and, being intent on paying their debts by raising grain, have by too much tilling so robbed the earth of its natural fatness that the produce thereof hath grown light."

M. DAVID HYNARD

The Church in Experiment. By RUDIGER REITZ. Abingdon Press, New York. 205 pages. \$4.75

THIS INTERESTING and unusual book makes available various avant-garde experiments of the past ten years in church renewal.

The experiments now are in all parts of the country and in many denominations—Methodist, Episcopalian, Presbyterian.

They are being carried on in no patterned way in unusual places—storefronts, homes, schools, jails, coffeehouses, ghetto areas, apartment houses, theatres.

One of the staff members of the Ecumenical institute put it thus: "We are 20th Century people. We are searching for what is relevant for our time. . . . God is happening. We believe that the individual finds himself, saves himself, only through identification with the group. By group we mean the family, the neighborhood, the nation, the world."

Divided We Stand: Reflections on the Crisis at Cornell. Edited by CUSHING STROUT and DAVID I. GROSSVOGEL. Doubleday and Company. 204 pages. \$5.95

THOSE WHO ARE concerned about the frightening decrease of mutual understanding and common purpose in the relations between older and younger in our society will do well to study the generation conflict in its most articulate setting, the college or university. In this well-written volume, several persons who were involved in the Cornell confrontation of 1968-69, which centered around the problems of black students, but developed much wider ramifications, recount those events and reflect significantly on their meaning.

The story is sad but illuminating, for the black students' armed occupation of Willard Straight Hall and its wide support by white students revealed enormous differences in the way the various groups among students, faculty, and administration perceived the situation and each other.

BESS LANE

Pamphlets
by M. C. Morris

Our Children Are Dying. By NAT HEN-TOFF. The Viking Press, New York. 140 pages. paperback

THE LIFE STYLE of Elliott Shapiro, for many years principal of Public School 119 in Central Harlem, is what this book is all about.

His, it seems, was a relatively good school for the area. His gentleness, compassion, and fearlessness, which he lived almost constantly, were contagious. Teachers, children, and parents frequently caught those same qualities.

The Leaf Turns Gold. By JANICE BLASS AND JOSEPH HAVENS. Friends Bookstore, 302 Arch St., Philadelphia 19106. 22 pages. \$1.

GIVEN HERE are two accounts of a Quaker happening, involving some thirty persons, at Pendle Hill. The writers are a man, "who'd been in from the beginning of the talking of the original working party," and a woman, "who had come only to the ten days' conference." The former felt that "we did not *do* what happened to us; something larger than ourselves was at work." The latter's impression was that she "came close to participating in a mystery."

Approaching in honesty and candor the difficult assignment of expressing in printed words the sensations accompanying their search "to find [the] long buried layer of ourselves where verbal and non-verbal expression are one," one of the authors confesses that "it is impossible, short of poetry, to convey the elegant mutuality of roles and persons of this conference . . . of giving-receiving." The other recounts how the image of the leaf that became golden helped lead toward a hoped-for vision of renewal.

Education for Learning to Live Together. By BURTON W. GORMAN. William C. Brown Publishing Company, Dubuque, Iowa. 72 pages. paperback

THIS BOOKLET about schooling at the junior high school level tells the story of the Arthur Morgan School, Celo, North Carolina.

The emphasis of this unusual school is not on content, competition, and marks, but on learning to live responsibly in the world of today. Those unfamiliar with the educational trends in our best schools will find this booklet illuminating and encouraging.

To Whom it May Concern: Poverty, Humanity, Community. By M. DARROL BRYANT. Fortress Press, Philadelphia. 54 pages. \$1.25 paperback

A REPORT, as one man sees it, of the Poor Peoples Campaign, Resurrection City, the effort to make poverty visible. "The goal was and is a community where men of different racial and cultural backgrounds can live together." The booklet seems to be talking only to the theist, thereby excluding those who call themselves humanists, all of whom are concerned about the problems of poverty and relationships.

The New Mentality. By JOHN CHARLES COOPER. The Westminster Press, Philadelphia. 159 pages. \$2.65 paperback

"NOW AND THEN evolution takes a decisive step forward—and a whole new form of man emerges . . . We are living now in such an era." In this revealing book, the author describes the new generation as more moral and more religious than its predecessors.

The Mark of the Christian. By FRANCIS A. SCHAEFFER. Inter-Varsity Press, Downers Grove, Illinois 60505. 35 pages. 95 cents

THE AUTHOR has one purpose—to define, then "sell" the four-letter word in the title.

His method is to dispose of "false notions" of unity, disagreement, forgiveness, and love and then to build up foundations of unity-within-diversity and solution-without-victory toward the goal of "observable love."

As if to accompany and partly illustrate this tract, the same press has published a book of effective photographs with minimal text. It was translated into English by David T. Priestly under the title *Ten Great Freedoms*. The original, *Die zehn grossen Freiheiten*, by Ernst Lange, appeared five years ago.

A Ten-Year View of Public Attitudes Toward Television and Other Mass Media, 1959-1968. By BURNS W. ROOPER. Roper Research Associates Report. Television Information Service, 745 Fifth Avenue, New York, New York 10022. 26 pages

TRENDS as measurable by statistics resulting from popular polls are here presented; the popularity of television predominates. Conclusions taken from 1964 and 1967 polls, such as approval of commercial sponsorship, are upheld. Deeper moral, ethical, or intellectual considerations receive little attention.

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Cinema
by Robert Steele

LOVE STORY is an amalgam of Bette Davis's *Dark Victory*, Greta Garbo's *Camille*, Liza Minnelli's *Sterile Cuckoo*, and many other entertaining love stories. The film seems fresh and new because it does not present any political activity, psychedelic orgies, or violence. Instead, the protagonists, Oliver Barrett III, called Ollie, and Preppie (because he went to a proper preparatory school), played by Ryan O'Neal, and Jennie Cavilleri, played by Ali MacGraw, are shown to be conventional students. Ollie plays hockey. Jennie works in the library, appears in a recital of chamber music, and directs a boys' choir in a church. They visit parents, move into an eighty-dollar apartment, and study.

The story line is so cliché, it now seems like an innovation. The film has a beginning, middle, and end, in that order. A boy from Harvard and a girl from Radcliffe meet, fall in love, and marry. He is rich; she is poor. Their love for each other is all they want or need in life. Imagine a film without

infidelities, jealousies, rivalries, and young lovers galloping and romping in sun-drenched meadows, shot in slow motion through soft-focus filters!

The fathers of the boy and the girl give the film singularity and substance. Jennie and Ollie are intelligent; they also are almost mature and wise. They are in touch with reality. They are honest with each other and honestly express their feelings toward their fathers. Both are teachers of their fathers. Particularly, Ollie has a Sunday-school lesson for his father. By the end of the film, which is a weeper, all four are closer to reality.

The film is of more than routine interest because of the way it is developed. Naturalism and believability characterize the style.

The success of the movie is due partly to the writing of Eric Segal, who treats a slice of life that he knows. He was a student at Harvard; he is now a professor of literature at Yale. It is due also to the craftsmanship of Arthur Hiller, the director. And also to the acting and warm characterizations of MacGraw and O'Neal. Their charm will tutor some spectators to dress, talk, and behave the way they do. Because their

values are so commendable, in this instance, life's imitating the art of the movies can better a small corner of the nation.

Ali MacGraw has intelligence and beauty in this film that was not discernible in the film that made her famous, *Goodbye, Columbus*. Since *Lost Weekend*, we have known that Ray Milland, Ollie's father, is a man who creates rather than behaves in front of a camera. John Marley, Jennie's father, is far more memorable under Hiller's firm direction than he was under John Cassavetes' improvised direction in *Faces*.

Persons who know the love-story ancestors of Davis and Garbo by way of the late shows will discover that a simple and beautiful love story can provide contemporary cinema. By comparison, many films trying desperately to be vogueish are boring.

Marked Man

They drew a circle that took me in,
And chucked me under my
chinny-chin-chin;
But Truth prevented my ultimate rout
By drawing a line that ruled me out.

J. H. McCANDLESS

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| January 12 | Counseling Workshop, Bob Blood. First session of a course for non-residents, Tuesday mornings at 9:30. |
| January 29-31 | Married Couples Weekend, led by Bob and Margaret Blood. |
| February 19-21 | Pendle Hill Retreat, with Dorothy Steere. |
| March 5-7 | <i>Religious Mysticism and Interpersonal Extrasensory Communication</i> , led by William Taber. |
| March 12-14 | Creative Dance Workshop, led by Anne Smith. |

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Letters to the Editor

Quaker Consciousness

THE GREENING OF AMERICA, by Charles A. Reich, reminds me of the Book of Daniel.

Daniel was dated, but mighty inspiring in a particular situation. Even with changing situations, however, Daniel became a classic. Charles Reich addresses us today, with analysis of our predicament and a remarkable hope as exciting as Daniel's. Daniel was brief and in that way has the edge on Charles Reich, but his book was written in three languages—a bit of a strain on his readers. We shall have to wait a while to discover whether Charles Reich still is read after a thousand years!

Although Charles Reich gives no evidence that he ever heard of Quakers, he addresses us directly and embarrassingly in every chapter. I hope Friends read him with as much enjoyment, and perhaps with as much uneasiness, as I did.

The author of *The Greening of America* is an unusual young man. He is on the faculty of the Yale Law School, and he knows the establishment and its tightening web of bureaucratic law whose boundaries rapidly lose contact with right and wrong. He also shares the intimate happenings of youth, and he finds hope where mere onlookers see only frustrated freedom.

Three areas of conflicting attitudes in our society he classifies as Consciousness I, II, and III. In a schoolteacher's book they might be translated as: I, Drop-outs; II, Flunk-outs; III, A+.

Some Friends, reading *The Greening of America*, may feel as I did for a moment: "Exactly what we think, but we never have said it so well!" But just wait till you consider where our Quaker Consciousness stands!

MOSES A. BAILEY

West Hartford, Connecticut

An Evil Wish

HAVE YOU EVER wished ill of a fellow creature? Beware; you may have an experience like mine.

One afternoon, as I walked near my home, I witnessed an episode no doubt repeated many times across the country that day: A huge truck approached from my right rear; a barking dog leaped into the road from the thick shrubbery. I saw clearly every detail of the unfair encounter between machine and animal.

I had a compulsion to see this accident. For years I had despised, from a discreet distance, this dog's constant barking. I had forgotten that a dog's principal function in life is to protect his master. I had secretly wished that some terrible evil would befall the creature.

This accident had a special significance for me, for I had actually seen granted my wish that Nickey would never bark again.

RICHARD H. FARQUHAR
Ashton, Maryland

A Need for Housing

SEVERAL MONTHS AGO I read in Friends Journal of the project that has been undertaken by Friends in Virginia Beach.

This gave me a great joy, for I had been worried for years and unable somehow to pass on this worry in a way that would make more Friends concerned and to do experiments in housing, particularly one that would include different age, racial, and economic groups. This the Virginia Friends are doing. I hope Friends will do much more along similar lines as their situation as to geography and other factors indicates.

On the back page of a recent issue of Friends Journal was an advertisement for a Friends retirement home, whose entrance fees range upward from eleven thousand dollars, with monthly fees of at least three hundred a month. I was stunned.

Maybe Friends Journal could carry some explanation of such various and contradictory ways of life and of values. The housing shortage and the filthy slums in several towns where Friends are important citizens goes on. I suppose Friends who have made fortunes do not think of the figures as high. However, I want to be enlightened as to how values are reached and why so little has been undertaken by Friends in the communities where they have made fortunes and where others have been in work with high salaries right in the midst of dreadful slums.

I do not forget what Friends Neighborhood Guild has done, but in that very town or its environs dwell rich Friends. Surely the base of the whole way is wrong, if one thinks of the fact that no child chooses where it is born and also that we are our brother's keeper.

BERTHA HAMILTON
White Rock, British Columbia

"Hope awakens courage. He who can implant courage in the human soul is the best physician."

—KARL VON KNEBEL
circa 1775

"If life is to be sustained, hope must remain, even where confidence is wounded, trust impaired."

—ERIK H. ERIKSON
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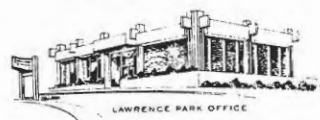
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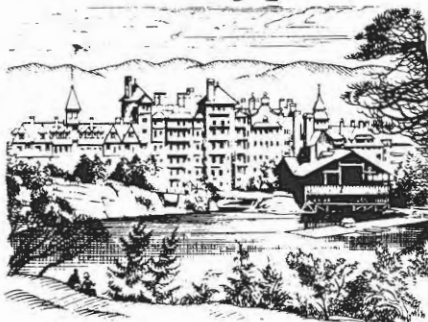
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Friends and Their Friends Around the World

The Use of Property: A Dilemma for Friends

by Bob Blood

A PHILADELPHIA YEARLY MEETING-OWNED building in a large ghetto is being used for a Black Panther breakfast program and for a medical center supervised by a young Friend. New York Monthly Meeting has sheltered the "Toward Community" program of assistance to neighborhood derelicts. Cambridge and Hartford Meetings have invested capital funds in new banks designed to serve the black community. On the other hand, there are facilities that have been empty and unused a long time. These were among many instances reported at an invitational workshop at Pendle Hill, to which came fifty Friends from Baltimore, New York, New England, and Philadelphia Yearly Meetings.

Corporate investment policies were appraised critically. Friends have widely approved the American Friends Service Committee's policy of avoiding investment in companies specializing in munitions, liquor, or tobacco, but might recognize that United States government bonds are an example of military investment. One Philadelphia meeting sold its General Electric stock when that company accepted a contract to manufacture MIRV munitions. Since most American industries are involved in military work to some extent, one panelist advocated that Friends continue to invest in companies that earn not more than ten percent of their income from military and space contracts.

Some Friends felt that other corporate policies besides military involvement might warrant avoiding investment. The Council for Economic Priorities (in Washington) was mentioned as a source of information about companies that engage in antisocial practices.

A constructive alternative to selling shares in unsatisfactory corporations may be the use of stock ownership to bring pressure on management through judicious wielding of proxies or through inquiries to management about their policies.

Friends may move beyond this "conscientious objector" approach to invest-

ments and develop positive criteria for investing funds in activities that further Friends concerns. For example, the Meetinghouse Fund of Friends General Conference, self-help housing projects, and integrated housing programs often are hampered by insufficient invested funds. Such programs, however, are sometimes less secure than traditional corporate investments and may run afoul of "prudent man" principles that some state laws impose on trustees of trust funds.

Should Friends try to change such legislation, or be chary of accepting bequests with strings attached? A Philadelphia young Friend's concern that Friends develop a testimony against accepting restricted bequests was cited, along with an example of a Friends' cemetery bequeathed more money than it could possibly use.

Uses of old bequests tend to become frozen by force of habit, even where no legal requirement exists. Friends might be able to exercise more freedom of investment in response to new concerns if they would scrutinize their endowments afresh.

Two sources of scrutiny were suggested. Groups, such as blacks and poor whites and socially concerned Friends, might be invited to criticize our portfolios from their viewpoints.

Whether to build, buy, or enlarge a meetinghouse must be considered in relationship to the needs and concerns of the Meeting. When that relationship is harmonious, owning property enlarges the life of a Meeting (as well as its responsibilities). Ridgewood Meeting, after building its meetinghouse, grew as it never would have in the local YMCA. Richard Moses, president of the FGC Meetinghouse Fund, said meetings usually double in size within a few years of acquiring a meetinghouse.

The procedures by which Meetings make decisions about their property could be improved. Cases were cited in which finance and property committees wielded excessive power over property decisions—instead of providing the vehicles for implementing the programs desired by the Meeting, they made independent decisions (frequently negative ones) that frustrated the will of the Meeting. If crucial property decisions are to be made by the whole Meeting,

a great deal of work will be necessary to inform the members of the complexities of the issues. In Westbury, this involved a systematic effort to inform every member about building plans by means of home visits and telephone calls.

John Sexton urged us to "hold our property lightly," in the sense of being willing to acquire it lightly on faith and being willing to dispose of it easily when it no longer is useful. One New York Meeting dwindled to two members, who refused to give up its property although the lack of use attracted vandalism. Walled-off graveyards, in these overcrowded times, may be an antisocial use of land.

Arguments for divesting ourselves of unused properties were: To save the cost of maintaining them, to allow the investment of funds realized from their sale, and to allow others to use land and buildings that we are not using ourselves. Some members, of course, may not easily accept such changes in practice.

Few Friends are opposed in principle to the varied use of meetinghouses, but several cases were cited in which new programs had been curtailed or abolished because the program-property relationship could not be handled successfully. George Corwin reported the experience of Wilton Meeting, whose coffeehouse, administered by young Friends with the help of the Peace and Service Committee, had attracted many young seekers to the meeting for worship.

The coffeehouse was so successful that it created problems. Young people were attracted by the hundreds, but Friends became alarmed about the safety of the meetinghouse, wearing out the grass, littering the grounds, and overtaxing the facilities generally. They worried about whether their insurance was adequate to cover such crowds and whether there might be drug pushing among the attenders. After several sessions devoted to struggling with these issues, the supporters of the coffeehouse lost out to the defenders of the property, and the program was discontinued.

Other problem cases included the short-lived resistance commune in the Albany Meetinghouse and the difficulties encountered by A Quaker Action Group in using office space during nonbusiness hours in a Philadelphia meetinghouse.

Such problems might be met more creatively if Friends were to apply their religious principles to these mundane

matters. One Friend asserted that property used only on First-day mornings "has no right to exist."

Many meetings reported successful uses of their meetinghouses. Media young Friends raised money in the community to employ professional staff for an interracial summer program in the meetinghouse. Westbury Meetinghouse has housed a community center, a preschool program, and an interracial Congregational church and provided temporary housing for a congregation whose church had burned. Cambridge Friends School has been open seven nights a week as a teen center for neighborhood youngsters. It shelters a neighborhood group of young mothers. Albany Meeting provided facilities for Richard and Melanie Evans, released young Friends, to work with draft counseling and do peace education with young people in the community.

Programs that use meetinghouses creatively cost money. Friends hoped that finance committees would report less often that funds were unavailable and instead raise money for projects in which Meetings are interested, thereby enabling greater use of facilities.

The workshop concluded with a question put to delegates from each of the four Yearly Meetings: "Where do we go from here in our Yearly Meeting?"

New Schedule for Young Friends

A PROPOSAL to plan future business meetings of Young Friends of North America as four-day weekends was presented at the fall business meetings of YFNA, held in Chicago in November. A gatherings committee suggested the following tentative schedule: A four-day weekend in January to work on concerns committees, regional four-day weekends in the spring, and a weeklong summer conference. Young Friends hope that in these extended sessions business, worship, and fellowship can be more relaxed than in the former three-day schedule.

The new editor of the YFNA Newsletter is Micki Graham. Items can be sent to her at 1322 Queens Road, Berkeley, California 94708.

ANN ARMSTRONG

Meeting Thought

SEVENTH-GRADE pupils of Cambridge (Massachusetts) Friends School were asked to express their feelings about the school's morning meetings for worship. One boy wrote: "I think meeting for worship is a good place to think about what is right or wrong in the world. I usually relax and think."

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Letter from England

by M. David Hynard

QUAKER FINANCE for a mighty hydroelectric development to provide power for South Africa, Rhodesia, and the Portuguese colony of Mozambique, to irrigate three and one-half million acres, and to attract one million European settlers after the removal of twenty-four thousand Africans, might well raise a few questions. That is just how Young Friends' Central Committee earlier this year saw the Cabora Bassa dam project across the Zambesi River. When they discovered that the Quaker-founded Barclays Bank—one of Britain's largest—was involved, however remotely, they suggested Young Friends should take part in a mass withdrawal of accounts in protest.

Cabora Bassa, located close to the Rhodesia-Mozambique border, is expected to have an eventual capacity of four thousand megawatts, thus being by far the largest hydroelectric power source in Africa, seventy percent greater than Aswan on the Nile and substantially above Niagara's capacity. Most of the construction material is expected to come from Rhodesia, that economically marooned "republic," which, while apparently infringing the general ban on exports from the white-minority ruled state, would help pay for future power from Cabora Bassa.

Although still stringently blockaded at sea by the Royal Navy and feeling the pinch of closed markets for her chief export, tobacco, Rhodesia has been getting certain supplies, notably of oil, from neighboring South Africa. Electricity from Cabora Bassa, together with the benefits from its accompanying massive industrial complex, would be an absolute godsend that would go far towards nullifying United Nations' sanctions on Rhodesia's external trade.

The cost of the project—close to one-half billion dollars—demanded international involvement, in which French, West German, Italian, and Swedish capital was added to Portuguese and South African. Doubts about the political implications, however, have since caused Swedish and Italian interests to pull out, while an official West German visit found the proposed resettlement of Africans to be taking on military proportions already and threatening a new Biafra or Algeria. Mozambique's "Frelimo" liberation movement has



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stepped up harassment of Portuguese colonials in the Cabora Bassa region, with the officially acknowledged killing in recent months of several hundred Portuguese soldiers.

Understandable, then, that no Friend would want to contribute to such potential catastrophe. To ascertain the facts, two Young Friends visited Sir Frederic Seebohm, member of Hitchin Meeting and Chairman of Barclays Bank, Dominion, Colonial, and Overseas, the subsidiary in which Barclays Bank has a controlling interest. Frederic Seebohm emphasized that Barclays Bank DCO's overall policy of encouraging individual initiative fully accords with Quaker principles in that maximum efficiency and maximum staff goodwill are thus ensured, and that Quaker principles coincide with business efficiency by being essentially practical.

Accordingly, then, very few whites staff Barclays Bank DCO's African branches, while many have wholly African staffs. Only by maintaining a commercial, nonpolitical enterprise has Barclays Bank DCO been so welcome in Africa, where it has played a major role in the development of fifteen countries. A subsidiary development corporation has provided finance of one hundred million dollars for such countries since 1945. In South Africa, the bank has seven hundred thousand African and Asian customers, while sixty percent of all Barclays savings accounts are held by blacks.

Barclays Bank DCO in fact has no direct involvement in Cabora Bassa: A customer in South Africa has a sub-contract on the project, and the bank has extended its normal facilities. The sum involved is a minute proportion of the total.

Frederic Seebohm is convinced of the value of maintaining an interest in such countries regardless of domestic politics that so frequently emphasize the agonies of development. Cabora Bassa he feels is "a wonderful project." Certainly it will produce electricity for South Africa, but it will also enable Malawi to mine its main raw material, bauxite, while the immense power and irrigating water harnessed will inevitably raise living standards generally. Social change he sees as inevitable, too, and this will be hastened more by adaptive cooperation than by withdrawal and ostracism.

Which sounds like George Fox advising a troubled William Penn to "wear thy sword as long as thou canst."



Survival Mobile in action on the campus of Colby Junior College, New London, New Hampshire.

Survival Mobile

THE PEACE ACTION and Social Concerns Committees of the Hanover, New Hampshire, Friends Meeting has organized a "Survival Mobile," consisting of a large sign and tables of literature, which can be set up in various strategic places. The literature ranges from books (which are for sale), to pamphlets, fliers, and reprints (distributed free). Materials include peace literature, draft counseling information, Friends leaflets and publications, and leaflets on ecology and political action for peace. Merchants and those setting up fairs and conventions have been most cooperative. The response, particularly by young people, has encouraged Hanover Friends.

A Simple Thanksgiving

FRIENDS of Twin Cities Monthly Meeting, Minnesota, traditionally share a simple Thanksgiving meal of homemade soup, homemade bread, cheese, lunch meats, fresh fruit, and beverages. Singing and shared tasks enliven the occasion. The Meeting newsletter notes the warm opportunities for fellowship, which include the work of the "cooks, bottle-washers, sweeper-uppers, table and chair-putter-uppers and taker-downers."

Chironjas, Anyone?

YOUNG CHIRONJA TREES are being sold to benefit the scholarship fund of John Woolman School, Nevada City, California. The chironja, a rare citrus fruit, is a cross of orange and grapefruit and peels like a tangerine.

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Pendle Hill is now accepting applications for a Manager of Building and Grounds

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Ron Raitt

Meeting for Blessing

DAVIS MONTHLY MEETING, California, held a "Called Meeting for Blessing" the newly adopted baby daughter of a member family. The special meeting for worship was scheduled for an early evening hour, reports the Meeting newsletter, "in hopes that as many children in the Meeting as possible will be able to attend."

A Restoration

RYE, NEW YORK, Meetinghouse, built before 1865, is being restored in such a way that the building will retain its visual integrity. The surrounding community shares this concern of Meeting members, reports News and Notes, published by the Meeting.

Friends in the Congress

FOUR QUAKERS are members of the ninety-second Congress of the United States: Representatives William G. Bray and David W. Dennis, of Indiana; Edwin B. Forsythe, of New Jersey; and J. Kenneth Robinson, of Virginia—all Republicans.

Christian Unity

TRUE UNITY may be found under great apparent differences. This unity is spiritual, it expresses itself in many ways, and we need divine insight that we may recognise its working. We need forbearance, sympathy and love, in order that, while remaining loyal to the truth as it has come to us, we may move forward with others to a larger and richer experience and expression of the will of God.

London Yearly Meeting Minute, 1916

- * Are your concerns and your skills as a Quaker writer finding adequate expression in this revolutionary age?
- * How can we be freed to meditate, think, and write today?
- * What new and changing communications media challenge those whose lives are built around the Word as vessel of Truth?
- * How can we find sensitivity and fellowship in our profession of Quaker communicators?

CONFERENCE OF QUAKER WRITERS

- * An opportunity for writers associated with the Religious Society of Friends to meet, share insights, and explore mutual interests.
- * An unstructured conference, permitting the interests and concerns of attenders to emerge. It is expected that, in addition to general discussion, special-interest groups will form.
- * Reflecting, in part, discussion at a meeting of twenty Quaker writers at 1970 General Conference for Friends in Ocean Grove.
- * Sponsored by
Raymond Paavo Arvio, Editor, The Backbencher
James S. Best, Editor, Fellowship Magazine
Alfred Stefferud, Editor, Friends Journal

Friday, March 12–Sunday, March 14, 1971

Lake Minnewaska Mountain House, Lake Minnewaska, New York

A nonrefundable registration fee of five dollars is expected from attenders. The total cost, including the registration fee, is fifty dollars, including two nights' residence, meals from Friday night through Sunday noon, and Conference expenses. A small scholarship fund may be available.

REGISTRATION FORM

TO: Raymond Paavo Arvio, Clerk
Conference of Quaker Writers
Box 491, Pomona, New York 10970

I plan to attend the Conference of Quaker Writers at Lake Minnewaska, March 12–14, 1971. Enclosed is my registration fee of \$5.00 (check payable to Conference of Quaker Writers).

Name _____

Address _____

Zip _____

In order to attend, I need \$_____ help toward the total cost. Attached please find the names and addresses of Friends who may be interested in attending.

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

The rate is 15 cents a word; minimum charge, \$3. If the same ad is repeated in three consecutive issues, the cost is \$6; in six consecutive issues, \$10. A Friends Journal box number counts as three words.

Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, 19102.

Positions Wanted

TRAVELING COMPANION. Mature, male college student will be companion to older person or family traveling abroad summer 1971. Can cook, drive, converse well. Box M-501, Friends Journal.

I AM NOW a college dean of urban affairs, interdisciplinary programs, honors programs, black studies and director of foundation and federal government relationships. I should like a position in a Friends educational institution or other Friends-related project. I am a Friend with a family; age 37. Box Y-503, Friends Journal.

Positions Vacant

PRINCIPAL OF FRIENDS SCHOOL, suburban Philadelphia, by September 1971. Grades K-VI. Opportunity for individual concerned with Friends education and growth, development, and spiritual nurture of children. General supervisory responsibility for school under care of Meeting-appointed School Committee. Write Box L-502, Friends Journal.

Wanted

PAINTINGS by Chester County Artist, George Cope (1855-1929), Landscapes or still lifes. Highest prices paid. Write Gordon Whitcraft, 600 Price Street, West Chester, Pennsylvania 19380.

Accommodations Abroad

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

Books and Publications

FREE SAMPLE COPY. Disarmament News and Views, biweekly newsletter. Address: 400 West 23rd Street, New York 10011.

TERTIARY THROUGH TURBINES: The New York Westerners Brand Book reports details and significance-to-you of social, economic, and environmental changes in the American West. It is a nonprofit quarterly. Corresponding memberships are five dollars a year. For free copy of Volume XVII, Number 3, write Edward Elliott, 787 East 35th Street, Brooklyn, New York 11210.

QUAKER RELIGIOUS THOUGHT—a quarterly presenting Quaker scholarship and thought. Usual format includes competent evaluations, plus author's response. Subscriptions: Three dollars, one year; five dollars, two years. Single copy, seventy-five cents. Quaker Religious Thought (J), Rio Grande College, Rio Grande, Ohio 45674.

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

ANTELOPE IN THE NET to Wrestling is the range of the contents of the new publication, Games Enjoyed by Children Around the World. Games are classified as to age span and character and identified with country of origin. Available at fifty cents from American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 19102 or International Recreation Association, 345 East Forty-sixth Street, New York 10017.

SESQUICENTENNIAL SCRAPBOOK of Indiana Yearly Meeting: 64 pages of interesting, amusing, significant memorabilia. \$1.50. Checks payable to Indiana Yearly Meeting. Orders to Willard Heiss, 4828 North Illinois Street, Indianapolis 46208.

ANOTHER LOOK at first-century Christianity and its relationship to pacifism, to community living, to spiritual healing, to Arianism and other "heresies" that plagued the early Church: **All This Power—A Christian Dilemma**. Why were these ideas, without regard to merit, gradually abandoned by the Church and denounced as heresy? The answer, according to author C. D. Preston, is found in Luke 4:5-8. "... All this power will I [the devil] give thee [Jesus] ...". The Christian Church has utterly ignored this warning from the Council of Nicea in the fourth century until now. The argument runs to 132 dreary (?) pages, paperback. Extensive bibliography, provoking questions. Authorities quoted are fully identified. Privately printed. Order from Fellowship of Reconciliation, Nyack, New York 10960. \$1.50.

CHILDREN can share their joy with lonely, forgotten children here and in other lands with the help of projects suggested in the 1970 Christmas brochure of American Friends Service Committee. "O, tidings of comfort and joy," a two-color, twelve-panel folder, is available to anyone who sends a self-addressed, stamped, number ten envelope to Childrens Program Publications, 160 North Fifteenth Street, Philadelphia 19102.

AN AID TO OUTREACH—a small drama about a big idea. The text of a unique dramatic presentation, "No Time But This Present (The Now Idea)," by Marjorie Penney Paschke, can easily be adapted for use by any Meeting that is seeking ways to tell its community about the history and aspiration of Friends and its own part in the "Quaker adventure." The attractive mimeographed booklet is available at \$1.25 a copy (postage and handling included) from Schuylkill Friends Meeting, 37 North White Horse Road, Phoenixville, Pennsylvania 19460.

LEO TOLSTOY'S advice to a draftee, printed and designed in limited edition of 2,000, by Leonard Baskin. Written in 1899 to a young man faced with the alternatives of accepting military duty or refusing it, this booklet holds relevance today. Proceeds will be used towards furthering peace education. Ten dollars. American Friends Service Committee, 48 Inman Street, Cambridge, Massachusetts 02139.

DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. On the flip side, a rock mass, by John Hostetter, Allan Servan, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus 50¢ postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19106. Telephone 215 MA 7-3576.

"McNeil" (McNeil Island, Washington, Federal Prison)—a booklet of pacifist Mel Acheson's prison experiences in 1967-69. Valuable for conscription-age youth and draft counselors. 58¢ postpaid; two for \$1.00. Whittier Print Shop, Springville, Iowa 52336.

Available

FRIENDS JOURNAL ON MICROFILM. For libraries and others who wish to keep a permanent file in limited storage space. For information about cost, etcetera, write to University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

SUNDAY SCHOOL TEACHERS—Write for free sample Scriptural wall plaques: 4 x 6½" on Pinecraft card at five cents each. Fine gifts. The New Christian Publishing Company, 5225 East Lee Street, Tucson, Arizona 85712.

A Folk Artist

INEZ GREENE, an elderly Ononadaga Indian craftsman who lives on the Tuscarora Reservation, near Lewiston, New York, makes gift items that are sold by the Committee on Indian Affairs of New York Yearly Meeting. A committee member showed examples of Inez Greene's work to the curator of the Museum of Folk Art in New York. He was delighted by the American Indian dolls, pincushions, and small, beaded jewelry cases and included them in a recent exhibit of twentieth-century folk art.

Cool It, Man

AT A FAMILY WORSHIP gathering of Wrightstown, Pennsylvania, Friends, the seventh and eighth graders planned a program on "What is a Quaker?" Everyone present was encouraged to make a drawing, a statement, or a decoration for the bulletin board. Among the peace symbols, flowers, birds, and other contributions displayed, the Meeting newsletter reported, was a drawing by a very young artist that showed a man in a broad Quaker hat, with a balloon (cartoon fashion) saying, "Cool it."

Shooting the Action

ACTIVITIES of the Quaker Court Action Program, in Chester, Pennsylvania, were filmed as part of a television documentary to be called "Models of Hope." Scenes were filmed at Pendle Hill, Friends Project House in Chester, Friends Suburban Project office in Concordville, and in police, court, and prison facilities in the area. The documentary is scheduled to be shown in February on NBC.

A Notable Feat

AN INVITATION to attend an open house celebration at Quaker House, 2121 Decatur Place, Washington, D. C., printed in the newsletter of Sandy Spring Monthly Meeting, advised, "Some residents of the area have formed the notion that Quakers are a barefooted, dirty, and disreputable bunch, so if you are able to come and put our best foot forward—with shoe—it might help to improve our image."

In Northwestern Quarter

CHILDREN of Quaker families have formed a worship group in Middlebury, Vermont. The group, under the care of Burlington Monthly Meeting, meets at 3 College Street, 11 a.m., First-days.

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

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

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth. Phone 336-3003.

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

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1189.

Iowa

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

WEST BRANCH—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

BEREA—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LEXINGTON—Unprogrammed meeting. For time and place call 266-2653.

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

NEW ORLEANS—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

Maine

DAMARISCOTTA—(unprogramed) Public Library, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programed) Paul Cates, pastor. Worship, 9 a.m.

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

NORTH FAIRFIELD—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

ORONO—(unprogramed) Coe Lounge, Memorial Union. Worship, 10 a.m.

SOUTH CHINA—(programed) David van Strein, pastor. Worship, 10:30 a.m.

WINTHROP CENTER—(programed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzgerott Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

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

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

BOSTON — VILLAGE STREET MEETING, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

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

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

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

SPRINGFIELD—Meeting for worship 10:30, Council of Churches Building, 152 Sumner Avenue. Phone: 567-0490.

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

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

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting

11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address, P.O. Box 602, Reno 89504

New Hampshire

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

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

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, 10:45 a.m.; worship 11:15 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. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

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

MONTCLAIR—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

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

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

LAS VEGAS—828-8th. Write for information.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

GRAHAMSVILLE—Greenfield and Neversink Meeting—Worship, First-days, 10:30 a.m. From Easter till Thanksgiving, in the meetinghouse; during winter, in Friends' houses. Call 914-985-2852.

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8865 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.



Photograph by Peter Stettenheim
*Detail of Meetinghouse Bench,
South Starksboro, Vermont*

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, Clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk, Jack Kirk, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC, Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

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., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45. meeting for worship.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone 235-8954.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

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

GWYNEDD—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. Meeting for worship 10:30 a.m. followed by Forum.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSDOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m.

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

LEWISBURG—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

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

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

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

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

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10:15 a.m.

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

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

Frankford, Unity and Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

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

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

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

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

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

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

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

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

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

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

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 588-0876.

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., back of #3 College Street.

PUTNEY—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10:30 a.m., Hope House, 201 E. Garrett Street.

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

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

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

ROANOKE-BLACKSBURG—Meeting for worship Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

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

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Births

PAYON—On November 18, a daughter, MARGARET SUZANNA PAVON, to Daniel E. and Kathryn B. Pavon. The parents and maternal grandparents are members of Middletown Monthly Meeting, Lima, Pennsylvania.

VIVIAN—On April 2, a daughter, PENNY LOUISE VIVIAN, to William O. and Nancy M. Vivian. The parents and paternal grandmother are members of Middletown Monthly Meeting, Lima, Pennsylvania.

WELSH—On November 9, a son, SCOTT WILLIAM WELSH, to William A., Jr., and Ann Dean Welsh. The parents and maternal grandparents are members of Middletown Monthly Meeting, Lima, Pennsylvania, and the paternal grandparents are members of Springfield Monthly Meeting, Springfield, Pennsylvania.

Marriages

DIAZ-BACON—On October 24, in Haddonfield, New Jersey, Meetinghouse, REBECCA MARY BACON, daughter of Francis F. and Julia A. Bacon, and GREGORY JOSEPH DIAZ, son of Gregory and Faith Diaz. The bride and her parents are members of Haddonfield Monthly Meeting; the bridegroom, of Swarthmore Monthly Meeting, Pennsylvania.

FREDERICK-SAVERY—On August 15, in the First Unitarian Church of Wilmington, Delaware, under the care of Middletown Monthly Meeting, Lima, Pennsylvania, CAROL ANN SAVERY, daughter of Edward W., Jr., and Joanna B. Savery, of West Chester, Pennsylvania, and WILLIAM PRESTON FREDERICK, Jr., son of Mr. and Mrs. William Preston Frederick, of Troy, New York. The bride and her parents are members of Middletown Monthly Meeting.

Death

SATTERTHWAITE—On November 18, HARVEY T. SATTERTHWAITE, aged 86, of Lawrenceville, New Jersey, suddenly, while attending the New Jersey State League of Municipalities in Atlantic City. A graduate of Swarthmore College in the class of 1907, he was an attorney for sixty years, serving his law clerkship with his late uncle, Linton Satterthwaite. He was a life member of Chesterfield Monthly Meeting, Trenton, New Jersey, and served in many capacities in all levels of Friends Meeting structure, including many years as Yearly Meeting trustee, Monthly Meeting trustee, and overseer. He is survived by his widow, Grace Fletcher Satterthwaite, and two sons, Henry F. Satterthwaite and John R. Satterthwaite, 2nd.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least four weeks in advance of the date of publication.

January

3—"Our Changing Environment—Can We Improve It?" Panel discussion, with J. Malvern Benjamin, Jr., Kermit Fischer, Grant R. Doering, and Mrs. Julian Marshall, Frankford Friends Meetinghouse, Unity and Waln Streets, Philadelphia, 3 P.M.

20-22—Married Couples Retreat at Pendle Hill, for members of Philadelphia Yearly Meeting, led by Charles and Eleanor Perry and sponsored by the Yearly Meeting Religious Education and Family Relations Committees, 1515 Cherry Street, Philadelphia 19102. The emphasis will be on marriage enrichment, not marriage counseling or sensitivity training.

16—"Search for Peace in the Middle East," conference organized by Philadelphia Yearly Meeting Peace Committee. Arch Street Meetinghouse, Philadelphia. (This event is open to Friends and their friends, and all attenders are requested to read in advance the American Friends Service Committee book "Search for Peace in the Middle East.") 10 A.M., address by Landrum Bolling, president of Earlham College and editor of the book; 1 P.M., discussion groups; 3 P.M., plenary session: Landrum Bolling will respond to questions formulated by the groups; 6:30 P.M., general discussion.

24—The first annual Dwight W. Michener Memorial Lecture, at "Walola," on Lake Dexter, near Winter Haven, Florida, sponsored by Southeastern Yearly Meeting and Friends World Committee, American Section. 10:30 A.M., meeting for worship, followed by presentation by Earlham School of Religion and lunch. 1:30 P.M., lecture by Landrum Bolling, president of Earlham College.

30—Conference on Welfare, Arch Street Meetinghouse, Philadelphia, 9:30 A.M.-4:30 P.M. Roxanne Jones, director of Philadelphia Welfare Rights Organization, "Life on Welfare." Apocalypse Repertory presentation, "Be My Guest." Workshops. Send reservations for \$1 welfare lunch to Meeting for Social Concerns, 1515 Cherry Street, Philadelphia 19102.

February

1-4—Quaker Leadership Seminar, "United States Policy in Asia," William Penn House, 515 Capital Street S.E., Washington, DC. 20003, sponsored by Friends United Meeting, Friends Committee on National Legislation, and William Penn House. Registration, \$10; travel assistance available.

7—"Sing for a Change," Frankford Friends Forum, Unity and Waln Streets, Philadelphia: Caroline C. Pineo, Ginny Coover, Marti Rogers.

At Pendle Hill, Wallingford, Pennsylvania 19086:

December 31-January 3—Midwinter Institute.

January 20-22—Married Couples Retreat *At Powell House, Old Chatham, New York 12136:*

December 30-January 1—New Year Celebration, Stephen Angell, leader.

January 22-24—Workcamp for all Friends.

February 5-7—Explorations in worship, with Joseph and Teresina Havens.

19-21—Interfaith Conference: The Future of Friends," with resource persons who attended the St. Louis Conference.

At William Penn House, 515 Capital Street, S.E., Washington, D.C. 20003:

January 28-29—"Extremism and Civil Liberties," Conference sponsored by Friends World Committee.

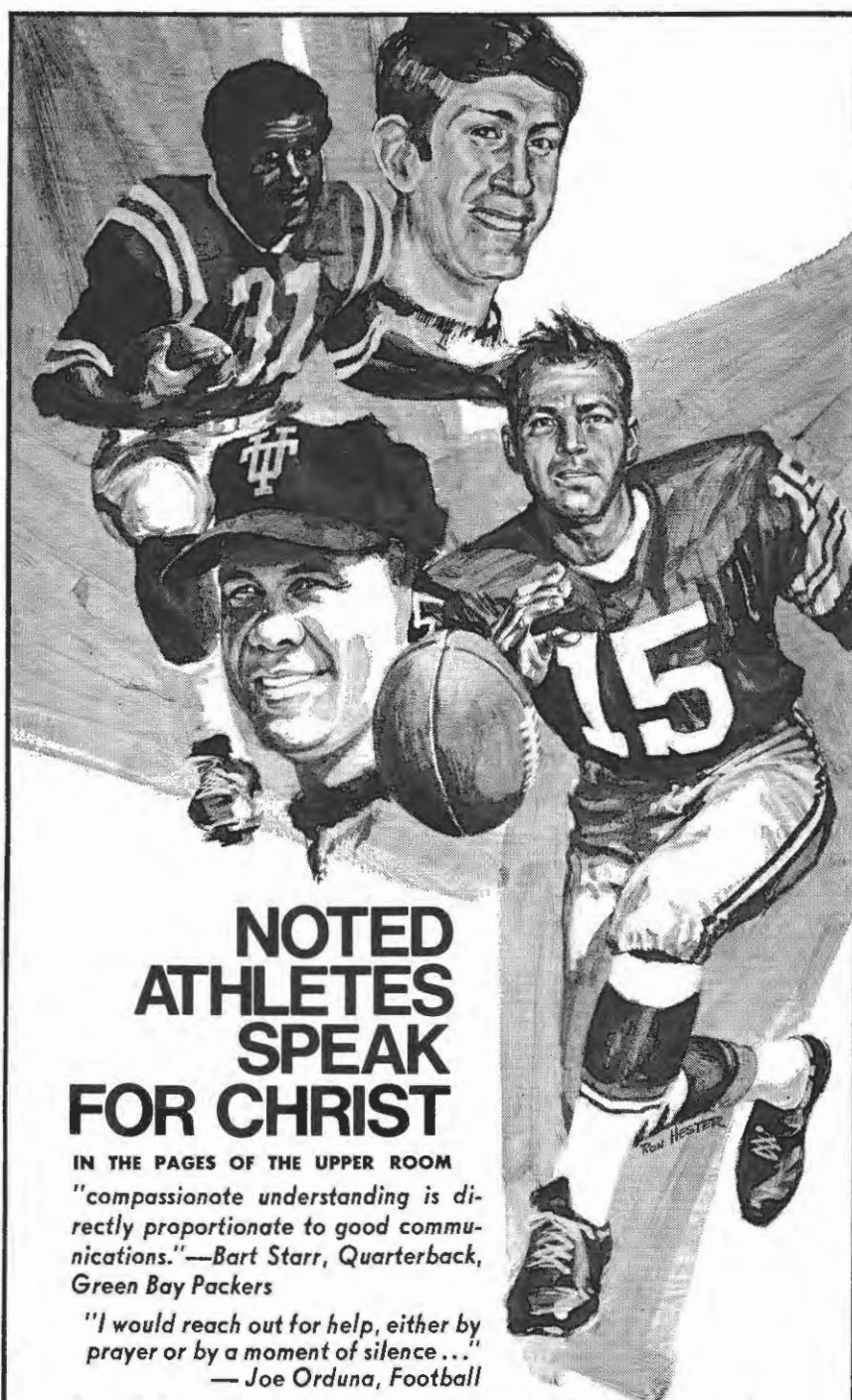
January 31—William Penn House National Consultative Committee.

February 1—Friends Coordinating Committee on Peace.

February 1-4—Quaker Leadership Seminar.

Please send your notice of change of address to Friends Journal at least three weeks in advance.

FRIENDS JOURNAL January 1, 1971



NOTED ATHLETES SPEAK FOR CHRIST

IN THE PAGES OF THE UPPER ROOM

"compassionate understanding is directly proportionate to good communications."—Bart Starr, Quarterback, Green Bay Packers

"I would reach out for help, either by prayer or by a moment of silence..."

— Joe Orduna, Football

"... their coach stepped forward... and told the players they had won the people to God." — Jack King, Baseball

"... (when) we learn how to be 'partners working together' with one another and with God." — Larry Hanks, Coach

These famous athletes have found a personal relationship with Christ... have made God a vital part of their daily lives. The January-February issue of The Upper Room shares meditations written by athletes. The above excerpts are from some of them.

For you, too, there is HELP from daily devotions in this unique issue. Order the January-February issue TODAY. Use the Special Ten Plan, ten copies of one issue to your address for only \$1.50. Keep one copy and give the remaining nine to your friends. Ten or more copies of one issue to one address, only 15¢ each. Individual subscriptions \$3.00 for three years, \$1.50 for one year. Order from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203.

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Choose from TWO ALASKA TOURS especially prepared for Friends Journal readers and their friends! Both tours are one hundred percent escorted—completely all-expense. Planned at the perfect times of the year, these tours offer the finest in travel and transportation to our great forty-ninth state. Each will be a limited-size, congenial tour party, with most competent Quaker leadership and expert management—truly “leave-your-pocketbook-at-home” travel offerings.

Our twenty-day “All Surface” Rail-and-Ship Trip will have Pastor Robert E. Cope as the leader. At present minister of the First Friends Church in Noblesville, Indiana, some of his many other pastorates include First Friends Church in New Castle, Indiana; University Friends Church at Wichita, Kansas; and the First Friends Church of Whittier, California. He will be a most delightful tour manager to Alaska this summer.

Our eighteen-day Deluxe Air-and-Ship Tour will be led by Pastor Keith Kendall. He is currently minister of the Leesburg Friends Church in Leesburg, Ohio. He has also served in Friendsville, Tennessee; Lafayette, Indiana; and Kingston, Jamaica. His travel experience, keen awareness of people, and love of good fellowship certainly will qualify him as an excellent leader with whom to enjoy our August adventure above the Arctic Circle.

FEATURES

Glacier National Park
Banff
Lake Louise
Vancouver, B. C.
Victoria, B. C.

Juneau
Ketchikan
Wrangell
Skagway
Trail of '98

FEATURES

Fairbanks
Kotzebue
Nome
Skagway
Sitka

Anchorage
Whitehorse
Prince Rupert
Portage Glacier
Mount McKinley Park

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