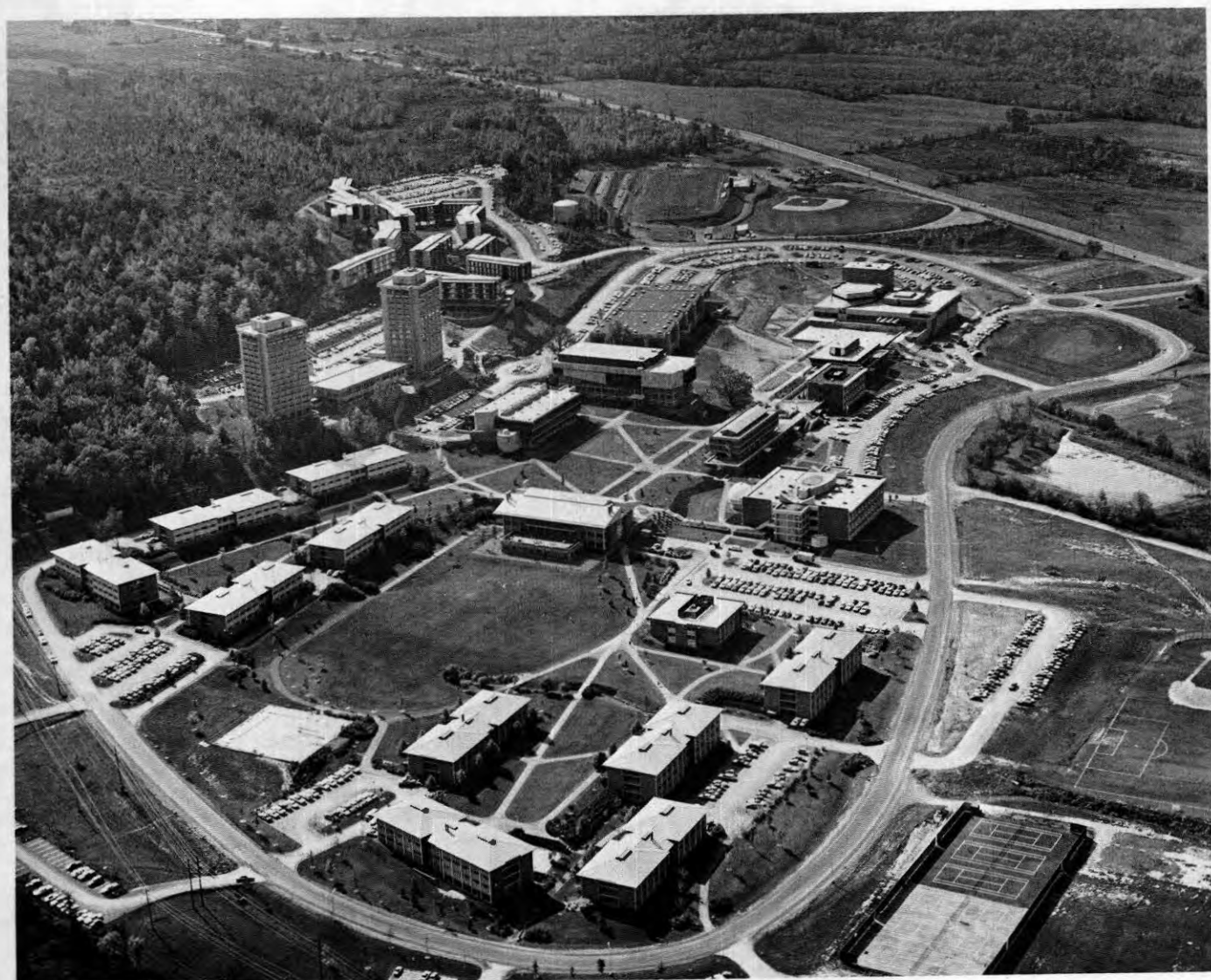


February 1, 1972

# FRIENDS JOURNAL

*Quaker Thought and Life Today*





# FRIENDS JOURNAL

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THE PHOTOGRAPH ON THE COVER, taken by C. Hadley Smith, of Ithaca, New York, is a view of the campus of Ithaca College, site of the 1972 General Conference for Friends. A description of the campus and nearby recreational areas is on page 95.

For the first time, the conference will be in an isolated location; there will be few persons on the campus who are not directly involved with Friends. Emphasis will be placed on developing a community within each housing unit of twenty participants. The overall theme of the conference is, "Where Should Friends Be Pioneering?"



# Today and Tomorrow

## Money, Again

WE FEEL REGRET every time we hear of the growing financial difficulties of religious magazines and of the death of some of them. We are all the poorer when the bell tolls.

The Christian Century announced a sharp increase in its subscription price (even with it, a yearly deficit of more than one hundred thousand dollars is foreseen) and gave several reasons why it and similar magazines are having a hard time: An increase of one hundred forty-six percent in postal rates for religious periodicals (but twenty-five percent for third-class mail rates); lack of success in efforts to reduce deficits through special fund raising; and an escalation of all publishing costs ("combined with a stock market recession and a religious depression").

A rejoinder might be that the magazines deserve to suffer or die—they have outlived their usefulness or have become overly dull. For The Christian Century, though, and for some others (including, we hope, Friends Journal) that is not true. "On every side," the editors wrote, "we are gratified by testimony that the Century is more ecumenical, more lively, more needed than ever."

## Two Guides

TO MAKE SURE they are still there, we looked up the ten commandments in one of the new translations of the Bible.

This is the part of Deuteronomy we read in The Jerusalem Bible:

*You shall have no gods except me.*

*You shall not make yourself a carved image or any likeness of anything in heaven above or on earth beneath or in the waters under the earth; you shall not bow down to them or serve them. For I, Yahweh your God, am a jealous God and I punish the fathers' fault in the sons, the grandsons and the greatgrandsons of those who hate me; but I show kindness to thousands, to those who love me and keep my commandments.*

*You shall not utter the name of Yahweh your God to misuse it, for Yahweh will not leave unpunished the man who utters his name to misuse it.*

*Observe the sabbath day and keep it holy, as Yahweh your God has commanded you. For six days you shall labour and do all your work, but the seventh is a sabbath for Yahweh your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your ox nor your donkey nor any of your animals, nor the stranger who lives with you. Thus your servant, man or woman, shall rest as you do. Remember that you were a servant in the land of Egypt,*

*and that Yahweh your God brought you out from there with mighty hand and outstretched arm; because of this, Yahweh your God has commanded you to keep the sabbath day.*

*Honour your father and your mother, as Yahweh your God has commanded you, so that you may have long life and may prosper in the land that Yahweh your God gives to you.*

*You shall not kill.*

*You shall not commit adultery.*

*You shall not steal.*

*You shall not bear false witness against your neighbour.*

*You shall not covet your neighbour's wife, you shall not set your heart on his house, his field, his servant—man or woman—his ox, his donkey or anything that is his.*

Times change, we thought. So do words and emphasis, but not morals and the codes people are called to live by. "To sum up the whole matter: fear God, and keep his commandments, since this is the whole duty of man."

Paul wrote to the Corinthians: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." For "charity" one can read one of a number of words: *caritas*, *dearness*, *compassion*, *love*.

## Miscellany

✓ SOME SENTENCES from an article in The New York Times by Leonard Orland, professor in the Law School of the University of Connecticut:

"In the beginning, prisons housed the untried who, if found guilty, were beheaded or hung or, if more fortunate, whipped or maimed and then set free. One hundred and fifty years ago, the reformers, principally Quakers, urged prison as an alternative to death to enable the wicked in solitude to see the error of their ways and to reform.

"Since that time, we have been dehumanizing, brutalizing, and punishing, all in the name of 'treatment' . . .

"To date, no nation in the world has enacted the standard minimum rules into positive law. To date, no American state has enacted any code of rights for prisoners.

"Soledad and Attica could provide the impetus for sorely needed penal reform legislation of a fundamental nature, and at the same time provide America with a unique opportunity to reassert its moral leadership among the nations of the world."

✓ American Bible Society reported that more than thirty million copies of its *Good News for Modern Man, The New Testament in Today's English Version* have been sold. By May, 1971 the book had become "the all-time best-selling paperback in publishing history." The translation, based on a Greek text, was prepared by an international committee of scholars under the auspices of the United Bible Societies, a fellowship of fifty national Bible societies working in more than one hundred fifty countries.

# Friends and the Venetian Idolatry

by Clifford Neal Smith

IN HIS great *Study of History*, Arnold Toynbee pointed out that one of the causes of the breakdown of civilizations has to do with the idolization of an ephemeral technique. It seems possible that Western civilization may come to no better end than its predecessors because of its idolization of an accounting system sadly inadequate to the needs of the current age.

The bookkeeping system developed by Venetian merchants in the sixteenth century and much improved by the accountants of nineteenth and twentieth century England and America (some of whom were Quakers) remains today the principal framework within which all business judgments are made. The annual "results" of commercial or industrial activities—the profit and loss statement—determine the effectiveness of management; whether the enterprise will be allowed to continue in business; and whether a socially desirable project will be allowed to get underway.

Accountants carefully record the cost of machinery, buildings, and equipment, but none has thought to include a cost for the company's main asset, its employees.

It may be that the reason no one attempts to place a value on the human resource has to do with a lurking aversion to the institution of slavery. In the olden days, a slaveowner could quite properly enter upon his books the cost of a Negro fieldhand purchased upon the block, amortizing (or depreciating) his capital investment over the useful life of the slave and charging off to expense the annual cost of maintenance, including the food and the whip that kept his slave going. Today, although the formal institution of slavery has been eradicated, there should still be an accounting for the value of employees to the firm.

Assume that, upon the employment of a young man by a firm, the estimated cost of his education were entered upon the company books as an initial investment. The accounting entry might be:

<i>Debit:</i> Human Resources Asset (Employee	
No. )	\$40,000
<i>Credit:</i> Net Worth	
	\$40,000

Since the educational investment of a Harvard Business School graduate is higher than that of a high school dropout, each new employee is presumed to represent a varying asset value to the firm, a fact already minutely gauged in our salary scales for white- and blue-collared workers.

Assume also that each on-the-job training program completed by the employee during his working career is similarly recorded:

<i>Debit:</i> Human Resources Asset (Employee	
No. )	\$ 2,500
<i>Credit:</i> Cash Outlays (instruction, books,	
et cetera)	\$ 2,500

This entry records the fact that a given employee has received additional training, which increases his value to the firm by \$2,500 (the pro rata cost of the training program).

In like manner, a value is placed on experience gained on the job, for, after all, with practice and length of service, employees do become more proficient and able in their work. In present practice, we recognize the value of experience by giving merit wage increases, so the concept is by no means novel. Additional experience could be recognized by an annual entry on the company's books in the following manner:

<i>Debit:</i> Human Resources Asset (Employee	
No. )	\$ 3,000
<i>Credit:</i> Net Worth	
	\$ 3,000

The effect of these entries would be to make clear to everyone—the board of directors, supervisors, and the employees—the total investment in human resources employed by the firm. Each year, a fixed portion of the human resource asset, based on the expected useful life of the employee, would be amortized on the books of the firm, precisely as is the value of plant and equipment today.

The consequence of this change in the accounting system would be profound. No longer would it be possible for managers to lay off employees at will, simply to correct temporary errors in production planning or because of redundancy caused by the merging of one firm with another. To do so would require a writeoff of an entire human resource asset and thus would be a disastrous blow to the current profit-and-loss picture. Management's vicious custom of making the weakest members of society (the workers) bear the burden of business recessions would become less easy to get away with; indeed, even the temptation to do so would largely disappear.

Another consequence of such a change in the accounting system would be to give the employee an idea of his real worth to the firm. It would give incentive to the employee to increase his value through education and conscientious performance of duties, in the knowledge that these increases in the human resource asset would be recorded and used as the basis for promotions and as protection against unjust and capricious layoffs.

It may seem odd to the readers of *Friends Journal* that an accounting concept should be aired in such a forum. But the truth is that what is being suggested is not merely a minor technical innovation, but a plea for the placing of value upon human life, expressed in the only terms our civilization really understands—dollars and cents. Because we do not do so now, all sorts of indignities and injustices perpetrated within firms have been allowed to go uncorrected—even unrecognized. If management were required





Photograph by Chris Barnard,  
The Sidwell Friends School

to include an accounting for human resources in their calculation of profit and loss, decisions now being made with no respect whatsoever for human values would be altered.

The Venetians perhaps had little reason to account for the human resources used in their mercantile ventures—life was cheap, short, and nasty—but today the world places value upon human dignity and rights, and we must adapt our accounting system to reflect these values.

Quakers have long recognized that social change can be brought about by changing laws; we should also recognize that many of the world's activities are governed by social conventions other than legal; the accounting system the world almost universally uses—the real *lingua franca* that the leaders of world business affairs all obey with little question or deviation—is such a social convention.

The system has never been scrutinized with a view to modifying it to reflect human values. I feel that Quaker activists could strike at the heart of much of the world's injustice by examining accounting concepts and practices, just as we do when we seek to change laws and the course of legislation.

### Nonresident Member

FIFTEENTH STREET Preparative Meeting received a letter from new members who asked that their infant be enrolled in membership. The application had the approval of Ministry and Oversight, and the Meeting quickly approved the application.

The clerk asked who would be a welcoming committee for the new member—indeed, should there be welcoming committees for such members? After some discussion, Friends agreed on naming two older Friends to welcome the weeks-old member.

One of the committee said he would be glad to do the welcoming but for the fact that the family had since moved to Washington. Another Friend remarked, "If we're going to admit infant members anyway, they may as well be nonresidents."

JOHN L. P. MAYNARD

## A Rainy Day

A rainy day—and all things near stand out  
in clarity and sculptured in distinctness.  
No far-away today; and from the near  
the view turns inward to discover there  
infinity of limitless horizons  
and what they held encircled is revealed.  
Is this a game we play, or is it wisdom?

One raindrop on the pane—in this one drop  
We live and know the oceans of the earth;  
the deep, calm waters, death-walled waves of storm,  
forgotten bays, white breakers on a beach,  
the ever hungry waves on cliff and coral reef—  
the oceans of the earth live in this drop,  
the rivers of the earth are in its hold,  
all clouds, all water—and, all deserts, yes,  
all thirst; all thirst, in this one drop.

One gleam of light, no matter in what guise  
—a smile, a star, a hope, a memory—  
and he will know all light, will know all darkness;  
and of a song one bar in our heart  
fills it with all the music of the world  
and all the silent dumbness of its grief.  
One moment just of life, eternity  
is ours.

This is the song of life, song of its heart;  
simplicity there means abundance,  
immediacy, detachment, longing memory,  
all essence is transcendence—

the song of the heart of life:

The rain sings it,  
the rain of February that melts the snow,  
the wind of February,  
shaking trees and assaulting windows,  
the birds of February;  
it rings in the wind, in the rain, in the hunger of birds;  
in the bare trees and the empty fields;  
in the bare trees bearing yet  
the buds which harbor the secret of the seasons,  
in the empty fields sheltering yet the seeds—  
the rain,  
listen,  
and—oh—the wind;  
listen, and be not afraid.

It is a mighty song, the song of the heart of life;  
like a storm it breaks what is rotten,  
driving the dead leaves before him,  
sweeping over the earth and through your soul—  
It is a mighty song, the song of the heart of life  
—a blade of grass breaking through stone,  
forsythias bursting into bloom,  
the seagull flying in the face of the wind,  
the smile of a friend—

Listen!

But only those who love can hear it,  
for it is love that sings the song of the heart of life.

HERTA ROSENBLATT

# As Long as Love Remains

by Paul Grimley Kuntz

MANY OF US believe that marriage should be made much more difficult and divorce much easier. The first proposition confirms Quaker tradition; the second does not. A number of Friends shroud the subject of divorce in silence as something that ought never to happen—that to mention it is to invite it.

Should we therefore be more forthright? Nothing is to be gained by embarrassed silence. It is part of the life of “sharing and caring” to know that husband and wife often do terminate their marriage and why this is happening with increased frequency even among persons of religious profession.

The presupposition that silence should be maintained is that divorce should not happen—that there is ideal marriage but never ideal divorce. I wish to challenge that attitude by affirming that some husbands and wives should be divorced.

My argument will be found depressing and shocking by the very individuals who are depressed and shocked about the frequency of divorce. My proposition must seem to counsel immorality. Do not husband and wife enter into a “covenant for life”? Do they not pledge themselves to each other “til death us do part”? Total marriage requires undying loyalty; therefore Friends wisely counsel maximum foresight.

Divorce is usually regarded as failure to live up to the ideal covenant for life. This convention keeps many couples together when there is no longer the success in the deeper ideal, which I shall call the covenant for love. Many marriages therefore continue because of convenience and habit. Studies of marriage sometimes classify such unions, as do Rustum and Della Roy in *Honest Sex* (The New American Library, New York), as “devitalized” and “passive-congenial.”

The more notorious situation of intolerable conflict that makes the relationship impossible may not necessarily be present. Now that “cruelty” is an accepted ground of divorce rather than “adultery,” we have indeed made divorce easier. There is another way to look at this, however: We are raising the standard of what marriage ought to be. To permit staleness and mere habit to be grounds for divorce will further raise that standard.

The Roys contend that marriage should be made more difficult and divorce much easier because so frequently the criteria of ideal marriage are not met. That is, there is no longer a deep tie of affection, the possibility for each partner of maximum growth, the structure of support and judgment that widens into social responsibility and provides the loving circumstances for children.

On these grounds there should probably be more divorces, not fewer.

We all are aware that a considerable proportion of Friends marriages not only fail to satisfy the ideals noted in *Honest Sex* but also in *Faith and Practice*. If they cannot be freshened, even with professional help, then the honest thing may be for the partners to try remarriage. Hence, it follows that a sect should not be ashamed of a high divorce rate but should take pride in it. High divorce rate is not just evidence of rashness and failure, but, where the conditions are very stringent, evidence of high standards and a desire for ideal marriage.

The whole subject has been Bible-bound and thus subjected to irrelevant external authority. Members of Christian churches have not been really free to be forthright. The authors of *Honest Sex* make explicit what the theologians have tacitly assumed: There is no deader letter of the law than the injunction of Jesus, “If a man divorces his wife for any cause other than unchastity he involves her in adultery; and anyone who marries a woman so divorced commits adultery” (Matthew 5: 32).

Quaker ethics still has remnants of unfortunate Bible-bound Christian ethics. For example: Why, other than this text, should there be the paragraph about remarriage in the *Book of Christian Discipline* of London Yearly Meeting? Why should remarriage be only faintly approved only as an exception to the rule? Is it really thinking forthrightly to conclude “Nevertheless . . . we do not feel it would be right indiscriminately to forbid all such remarriage” (*Christian Faith and Practice in the Experience of the Society of Friends*, London Yearly Meeting, 1960).

Bible and tradition often are irrelevant to marriage today because our lives are much longer than in previous centuries, and our professional activities make many more dimensions of personality important in ideal marriage. In other words, when we say “til death us do part,” or “so long as we both shall live,” entering into “a covenant for life,” we mean something very different from what our ancestors meant. They could expect twenty or so years of married life; we may well have fifty years. They often engaged in farming or a craft or a business; contemporary lives include such dimensions as political, artistic, and intellectual activities. Who can predict whether a man and woman will have common interests in twenty-five years? After the children have been raised, these interests make the companionship exciting.

Whereas intelligent books such as *Towards a Quaker View of Sex* deal with many predicaments, they often ignore divorce. Yet in the spirit of the clarity and freedom of that forward-looking tract we should consider whether to tolerate or even commend what is called “sequential divorce-marriages.” Why should not books of discipline be positively concerned with how men and women can profit from experience, make better mates, and develop new lives?

*Towards a Quaker View of Sex* comes from an atmosphere far more imaginative and venturesome, yet it does not deal forthrightly, as well it might, with divorce and remarriage. *Honest Sex* tries to prepare us to consider not merely the termination of stale marriages but the initiation



## Simplicity

*Simplicity does not mean ugliness or dullness. In such things as dress and furniture, no less than in word and deed, simplicity is of the very essence of both truth and beauty. A beautiful spirit creates beautiful surroundings; and a veritable peace and dignity of mind should take possession of those who live with what is beautiful. Nor do such blessings end with ourselves; they are felt in some measure by all who share in the hospitality of a home in which beauty and simplicity are wedded.*

LONDON YEARLY MEETING EPISTLE, 1925

of new and creative partnerships. The authors suggest a pattern of "marriage-divorce" (equivalent to sequential polygamy) . . . which retains some of the virtues of the traditional pattern. In very brief outline such a picture could mean for some persons perhaps three marriages (averaging fifteen years each) during the fifty years of marital life, possibly allowing for five years of singleness. In these cases the first fifteen or so years might normally be dominated by childrearing, and characterized by physical attraction and young love. It is not uncommon that during this period the husband's interests, formed by a widening professional horizon, diverge sharply from those of the wife, which are involved largely in family affairs. In cases where this is true a mutual decision to terminate the marriage may open for the husband the possibility of finding a different partner who can share his most productive business or professional years, perhaps from the ranks of the single women working in a field compatible to his own. The wife in turn may find a more suitable mate from the service- or person-oriented professions, or a younger man who can benefit from her experience and maturity. Finally, in the later years it is not unlikely that new situations could give rise to a re-pairing, possibly across the age groups, and be more helpful to all concerned . . ."

This ideal may be offensive to some. To enter into the relationship with *any* hypothetical condition does not satisfy the ideal of total giving of oneself to the other.

My conclusion is that imaginative and venturesome religion, as Quakerism has proved to be on many fronts, should lead society, not follow it reluctantly. Our whole culture needs to prepare us to change mates without the bitterness, penalties, and legally-demanded perjury that attend divorce today. We need to learn how to change uncreative partnerships to creative ones. We need to consider the ideal divorce that releases both partners for productive remarriages.

One may have one and only one "covenant for life unless death intervenes." But one may have several "covenants for love" in sequence. The term "covenant for life" seems to stress the unlimited time of the relationship but the term "covenant for love" stresses the quality of the relationship(s). It is better for an ideal marriage that there be included the notion of ideal divorce. Rather than "til death us do part," we should say "as long as love remains."

## Catholics and The New American Bible

by Dean Freiday

MANY READERS know the acronym NEB after Biblical quotations represents *The New English Bible*—a translation with a pleasant, "literary," clear, and smooth style, which includes an occasional Britishism. They probably are aware that London Yearly Meeting was one of the sponsors and that H. G. Wood and later George Boobyer served on the supervisory committee.

On encountering NAB following a citation, they may think it a typographical error for NEB, although they will find that it represents *The New American Bible*, a translation entirely by Roman Catholic scholars (except for some final-stage ecumenists). Like the Pocono ladies in Irvin C. Poley and Ruth Verlenden Poley's *Friendly Anecdotes* who were offered The New York Times as a substitute for The Public Ledger, they may wonder if there is anything in it.

There is indeed! It represents the fourth stage of translation for some portions, and both readers and critical scholars have praised its competence and readability. By dint of circumstance, it has had a difficult history since it was first authorized some thirty-five years ago.

Then St. Jerome's Latin Vulgate (c. 440 A.D.) was required as the basis of translation by the unaltered authorization of the Council of Trent (1545-1563) as the "authentic" text suitable for "public lectures, disputations, preaching, and exposition." Accordingly, by 1941 the New Testament had been translated from the Vulgate.

Two years later, the Papal Encyclical *Divino Afflante Spiritu* of Pius XII not only liberated Catholic exegesis but encouraged critical examination of the basic texts. It pointed out that "other versions which Christian antiquity has approved should not be neglected." A fresh start was made in 1944 when the Bishops' Committee of the Confraternity of Christian Doctrine (which is Catholic for "religious education division") authorized translation "from the original languages or from the oldest extant form of the text."

In the Old Testament, the translators depart from the Masoretic text, used for the Revised Standard Version, "more than a few times," according to Bruce M. Metzger, of Princeton Seminary, a first-rank Bible scholar (in the *Seminary Bulletin*, March 1971). Qumran scrolls and the Greek Septuagint provided numerous corrections for 1 and 2 Samuel. The codex Sinaiticus was basic for the book of Tobit. The book of Psalms follows a Hebrew text believed to be closer to the original. The basic New Testament text is the Nestle-Aland (twenty-fifth edition, 1963) with additional help from *The Greek New Testament*, produced for translators by the United Bible Societies in 1966.

The Bishops' Committee specified that the new trans-

lation was also "to present the sense of the Biblical text in as correct a form as possible." It was this requirement that resulted in as many as three more versions for some parts before the final translation was agreed upon.

Henry J. Cadbury, in an article, "Revision after Revision," in *The American Scholar* (Summer, 1946) dealt with the problems faced by Biblical translators in general. Writing for Phi Beta Kappas who might have heard of the Bible and wondered why it was being revised, he based his article on personal experience with the Revised Standard Version New Testament, then newly released.

In dealing with the language problems, he pointed out: "The public can little understand that every word has to be weighed, even if it is left just as it was translated before."

He added that persons who regard the Authorized Version as original and final naturally question the validity of a new translation. Some who are partial to the Authorized Version (or King James Version; it is cited both ways) "like its archaisms as reminders of its alien and exotic origin." Since 1611, however, the unintelligible or misleading portions of the King James Version have multiplied, and "older and better evidence has come to hand" than that of the manuscripts available then.

When the Revised Standard Version came out, Christian Scientists and Roman Catholics were warned not to read it. After a few years, the Catholic ban was lifted in England when it was agreed to reinstate "full of grace" rather than "O favored one" in the Hail Mary (Luke 1: 28); and to make a few other minor changes. This was done in 1966 in a Catholic version of the Revised Standard Version, which was soon adopted in the United States.

What tone of modern English to use, Henry Cadbury said, is probably the most difficult question for the translator—"what key to pitch its style." If this is "too formal or too elegant" it will misrepresent the original. Yet it should not be "vulgar" in today's sense of the word. To complicate the problem, while Greek is not a dead language, "first-century Greek is a past idiom."

The "degree of literalness" followed in making the translation poses other problems. Sometimes a literal rendering is either obscure or positively misleading. "How far paraphrase and substitution should extend" is a question raised, according to Henry Cadbury, by the fact that the life and manners which it describes differ greatly from those of our day, and there is frequently no equivalent term or experience.

Kevin Smyth, one of the translators of the New American Bible, writing for a theological encyclopedia (*Sacramentum Mundi*) on the various English versions, points out that it would be highly inappropriate to "translate" terms that carry such heavy theological freight as "Lamb of God." We have to live with many other first-century concepts and ancient Hebrew thought patterns as well.

Finding the appropriate level of language was particularly difficult for the American Catholic translation. Following the 1944 mandate, a Confraternity Version was produced that began appearing in varying degrees of completeness during the fifties. By 1961, a complete Bible

"If a man would do well, let him come to terms with the two sexes, and the three dimensions, and the four seasons and the five senses, and the six faces of truth, and the seven days of the week. And if he would do better than well, let him go back to first things and learn how to keep his soul intact and erect in the midst of life's many protestations."—CYRIL HARRIS.

was issued, but with the books found between Judges and Job, as well as 1 and 2 Maccabees still in the Douay.

The Confraternity Version was a good, straightforward translation. It had a tone somewhere between that of the Revised Standard Version and the New English Bible, but it was more literal and less paraphrased than the latter. Examples can be seen in *Barclay's Apology in Modern English*, where perhaps one third of the Scripture quotations are identified as Catholic-Confraternity of Christian Doctrine.

In the exuberance immediately following Vatican II, however, this tone was not considered zippy enough for liturgical use in the experimentation then prevailing. For a Mass in modern English, the wording seemed a bit conservative, particularly if it was to be accompanied by guitars. Furthermore, liturgical usage is unquestionably the most frequent form of Bible reading to be found among Catholics.

To meet liturgical needs, a Lectionary published in 1965 employed a special Confraternity version whose English was colloquial but remarkably clear. It may have been an unconscious pun that the fiery furnace passage, Daniel 3: 47-51, was chosen as the reading for Ember Saturday. The naive charm of the original comes through beautifully. Although the flames rose "forty-nine cubits above the furnace" and the "king's men who stoked it" were burnt by them, inside the furnace it was "as though a dew-laden breeze were blowing through it."

Verses 52-56 are litanized—not too great a departure from the original—but the introduction of the Gloria Patri toward the end of the hymn is something else, perhaps a goof: Although the Lectionary says the men in the fiery furnace sang the hymn "with one voice," the Gloria Patri is composed from various parts of Scripture, rather than a Scriptural text, and it was first used liturgically, following the Psalms, in the fourth century A.D. (The NAB version is unlitanized.)

Goofs are not peculiar to Catholic translations, or even new. The word "Easter" appears in the King James Version translation (Acts 12: 4) for the Passover, and Miles Coverdale used it in 1535 for Ezekiel 45: 21. Such blunders are often no more than an unhappy form of wording. Jesus sounds rather like an elocutionary school graduate of the nineteenth century when he says in the New English Bible (John 2: 4): "Your concern, mother, is not mine." Two centuries ago, the Anglican Bishop, Robert Lowth, who had been one of the severest critics of the King James Version, translated part of Isaiah 60: 6 as "an inundation of Camels."

The New American Bible has retreated a little from the style of the 1965 Lectionary, although the bulk of the wording is identical. For example, the "adversary" is no



longer "masquerading as God" (2 Thessalonians 2: 4 Lectionary); he merely "declares himself to be God." "God speaks in fragmentary" (The New American Bible) rather than "incomplete" (Lectionary) ways in Hebrews 1: 1. The mother bird once more "gathers" (The New American Bible) rather than "collects" her young under her wings, Matthew 23: 37 Lectionary. The "onlookers" at Stephen's stoning, Acts 7: 57, are now "shouting aloud" where they "yelled out" (Lectionary). The "heavenly melody" of Apocalypse 14: 2 Lectionary is merely "a sound from heaven" in Revelation 14: 2 in The New American Bible.

As the designations on the last citation indicate, book names (and spellings) now agree with those of the Protestant translations. Gone are such designations as Josue and 3 and 4 Kings. And 1 and 2 Paralipomenon are now 1 and 2 Chronicles, Esdras is Ezra, Canticle of Canticles is Song of Songs; Isaia gains a terminal "h," Osee becomes Hosea, Sophonia is Zephaniah, and so forth. Even the chapter numbering, which was different for most of the Psalms, has been conformed (9 and 10 were 9A and 9B old style, which threw off all that followed them). Where more recently discovered textual evidence warrants rearranging verses (a fairly common occurrence in the Old Testament) the old numbering is retained to facilitate comparison with other editions.

Those unaccustomed to Catholic Bibles will appreciate the explanatory notes that are required and the brief introductions to each of the books. These dropped out of Protestant Bibles after the Geneva Bible overdid them and used them for polemical purposes, which were often as offensive to other Protestants as parts of them were to Roman Catholics.

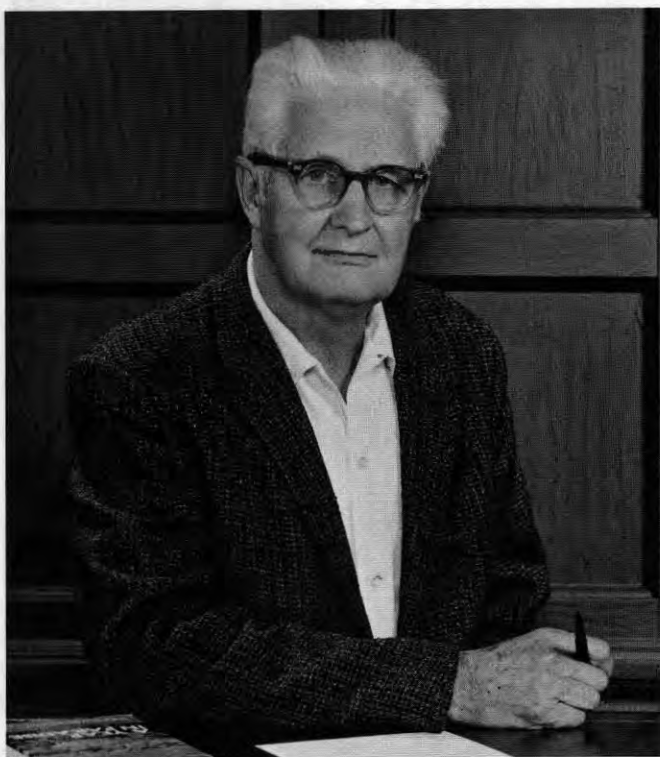
The New English Bible successfully avoids Bible English—that peculiar form of stilted semi-archaic prose that is supposed to induce piety. Its preface states that it "aims to convey as directly as possible the thought and individual style of the inspired writers." However, "the syntactical shortcomings of Paul, his frequent lapses into anacoluthon, and the like, are rendered as they occur in his epistles rather than 'smoothed out.'" And: "Only those familiar with the Greek originals know what a relentless tattoo Johannine poetry can produce. . . . Identical phrasing twice and three times in the same sentence" is used in Matthew and Mark, and "the translator must resist a powerful compulsion to tidy" up the "rhetorical overgrowth and mixed figures of speech in the letters of Peter, James, and Jude."

The Apocrypha are especially fascinating, particularly the Book of Wisdom, often quoted by early Friends, who derived their very designation from the *Friend of God* in that book, as well as the "I call you Friends" statement of Christ in the New Testament as well as other Old Testament and New Testament passages. Once the shock of addressing God in prayer as "You" has passed; plain speakers—of all people—ought to wonder why God should still be addressed with a familiarity that, in most languages that still use a separate form, is regarded as appropriate for servants and children.

## A Quaker Portrait: Floyd Schmoe

by Joy Belle Conrad-Rice

FLOYD SCHMOE is a naturalist-biologist, who observes life; a father, who inspires trust in it; a philosopher, who passes



Photograph by Ernest Fortescue

*Floyd Schmoe: Naturalist-biologist, philosopher.*

thought; a writer, who makes it available; a friend, who passes friendship and courage; and a Friend, who shapes history. He thus is full of dimensions; that is a reason why it is difficult to write about him.

The difficulty lies, too, in that I was not around to watch him grow into the man he is now and could not share in the struggles he entered into, especially during times of war. Having known him for fewer than eight years through University Friends Meeting in Seattle, I see him then and now as a guide in the meeting for worship, a leader in the meeting for business, and an example in everyday interactions.

His shock of hair is bright and white; his eyes are a piercing blue; his frame is tall and sturdy. I try to picture him as he was twenty, thirty, forty years ago, only with sandy-brown hair, working at peace projects throughout the world, or filling out a story or book.

Perhaps the book is the one done in a week about a shipwreck in the Arctic—*Frozen in Ice*—or perhaps one done leisurely on Mount Rainier during hours of solitude



Floyd Schmoie, in American Friends Service Committee Unit Two, Paris, 1918.

with animals and plants for company, where he worked eight years as a park naturalist. That period (1922 to 1930) eventually yielded the books *Bear Stories*, *Cattails and Pussywillows*, *Wilderness Tales*, and *Our Greatest Mountain*.

Perhaps, too, he looks the same to others who have known him for decades, when he grew up in Kansas, went to school in Seattle and New York, served as professor of forestry in the University of Washington, or served for years with American Friends Service Committee on peace projects, the last of which was in 1958 in the Sinai Desert at an oasis dried up earlier by the Egyptian-Israeli war.

Or perhaps others know him from his travel in the forties to Washington, where he pleaded for nonintervention in affairs of Nisei and Japanese living in the United States.

Time Magazine in 1945 wrote of his leadership of a Quaker group that befriended Japanese families returning from relocation camps to their homes in Seattle, only to be put upon by Seattlites. Floyd and others from AFSC cut lawns, replanted fields, painted over hate signs, and extended welcome. Floyd explains that on the West coast the most hatred landed on the Japanese. "You need a scapegoat, but you don't need two." So people settled on the Japanese [who were an economic threat]—the Germans got less hate. Those who helped or sympathized with the Japanese here were not immune to dangerous and demoralizing receptions by neighbors.

Floyd's concern for those who were being abused as a result of American participation in wars led him later to make his personal priority project a peace work force called Houses for Hiroshima. Existing first by a shoestring organization—a committee of two, to be exact, with a letterhead—it was arranged for him and several others, men and women of mixed racial-ethnic composi-

tion, to build houses for families in Hiroshima and Nagasaki whose homes had been destroyed by American bombings and burnings. The first project lasted from 1949 to 1953. About forty Peace Houses were built. They were well received, and in 1952 (at the invitation, this time, of a United Nations relief agency), he and others built houses in Korea for refugees. The story of his deeply meaningful relatedness in Japan he told in 1950 in *Japan Journey*.

During these projects in Japan and Korea (where, incidentally, he also built new appetites for pancakes, corn fritters, and apple pie) he saw the misfortune of parentless children. He and his wife, Ruth Pickering, arranged for the adoption of more than several Korean G.I. war babies—two into their own family. They now have seventeen grandchildren and one great-grandson.

After fifty years of marriage, Ruth died in 1969. Floyd and Tomiko Yamazaki were married in 1970. From Tokyo Young Friends Meeting, Tomiko was one of the first volunteers to go to Hiroshima with Houses for Hiroshima. Floyd and Tomiko now live high on a country hill overlooking Lake Washington. A full window—one whole side of their house—allows them to watch quail, grouse, deer, birds, swaying grasses, and Mount Rainier.

The mountain is the subject of many books and stories, including Floyd's popular book, *A Year in Paradise* (1959). The San Juan Islands are the location and inspiration of *For Love of Some Islands* (1964), and a new nature book is about the Big Sur. Presently he is writing an intimate manuscript, tentatively entitled *Dear Ruth*. Future works may begin with data on the Nisei relocation period, in cooperation with the University of Washington library.

I think Floyd sees himself mainly as a writer, yet one does not have to know him through the printed words to like him and be influenced by him. He is a diplomat, not by design but by character; a peace emissary by example; a strong, gentle soul with a knack for reminiscing about people, encounters, and projects of decades ago. He has an easygoing manner. He never seems to hurry, but he notices and accomplishes much. He shows a sedate, reserved quality that suggests high respect for himself and others. On paper and in person, he demonstrates his regard for the miracle that each of us is. Yet, not without humor, he compares us with other animals and shows us perspective, as in his book *What Is Man*, an outgrowth of comments prepared in 1967 for Pendle Hill lectures.

He does not exaggerate his effect on people, plants, and animals. His manner is to state things as they seem to him without ego-enhancing embellishments. Book reviews and articles about him refer to "Dr. Schmoie," yet Floyd disclaims the title, as war interrupted the final phase of his doctorate studies.

His voice, if he raised it, would sound like a mountain god rumbling through gray clouds speaking words of wisdom. But soft-spoken sounds soothe the ear into absorbing the essence of his beliefs and observations. In meeting for worship he sits near the window-wall, closer to outside trees and air.



## Precedents to Current Concerns, Barbados, 1686

### Letter from the Past—257

THESE LETTERS FROM THE PAST mostly relate some modern situation to the Quaker past. Here three quite different matters converge in finding illustration in a single remote and ancient episode.

That is the very simple correspondence, letter and answer, in 1686, between Roger Longworth, a traveling minister from Lancashire, and John Beeke, of Barbados. I published these with notes in the *Bulletin of Friends Historical Association* in 1940. They were not known before and have received little notice since. I revert to them because of a series of contemporary experiences.

1. I received a letter from a Friend in California: "I hope you have already considered or will now favorably consider writing a Now and Then column on catechisms with special reference to one by George Fox and a collaborator. I think their idea of the need for religious instruction of children by that method as well as by example was sound even though some of the substance they incorporated likely would not now be desirable. I miss the benefit for our children such as I gained by learning, first by rote, questions and answers from the shorter Westminster Catechism, and now treasured excerpts from the Bible—all these or most of them in my first decade."

2. Before I could answer this I received, also by mail, a file of the first year of a new Friends publication, Q.E.G. This means "Quaker Educational Graffiti." It is the publication of the greatly enlarged and ambitious Friends Council on Education and the organ of the seventeen hundred staff members of the Quaker elementary and secondary schools across the country.

3. The third concern came to me through the pages of *Friends Journal*. It is the problem of the eligibility of persons of the Jewish faith for membership in the Society of Friends. A letter to the editor asked, "Under what conditions would George Fox have invited them, if he did?"

Now for the ancient counterparts:

1. John Beeke is described as "a teacher of children." The last part of his letter deals in detail with his use of the catechism, for example: "Thou mayest inform dear G.F. that . . . we hear the children repeat the Child's Lesson, the Catechism and Proverbs, without book, out of his Primer, which we have found to be serviceable, etcetera. . . . I have a little boy, a Friend's child, that boards with me of about seven years of age, that can say by heart the Child's Lesson, etcetera, and moreover can readily construe the Latin Child's Lessons, Catechisms and Proverbs out of Latin into English.

Also many of the people of the world's children can say much of the scriptures by heart and the Child's Lesson and Catechism. . . . Dear G.F.'s Primers are very service-



From Good News  
for Modern Man  
(used by  
permission).

able in this place. I make great use of them in my school and sell many of them in my shop, both to Friends and to people of the world."

The books whose several contents are referred to are evidently the *Primer and Catechisms*, 1670, edited by George Fox and Ellis Hooke and later reprinted in 1676 in two languages, English and Latin, in parallel columns by Christopher Taylor.

If we are surprised that Latin was included when so many Puritans had reason to complain that classical Latin authors were plainly pagan and obscene, the answer may be found in Winifred White's delightful history, also received last summer, of the *Six Weeks Meeting 1671-1971* in London. That meeting called a schoolmaster's conference to discuss "some agreed method of teaching Latin." She explains that "Latin—lawyers' Latin at any rate—was most useful when Friends had so often to be on guard against the law; if you could read a writ against you, you might very probably be able to pick holes in it."

2. John Beeke, in answering a suggestion of George Fox through Longworth for meetings "of such as teaches children," and also of merchants and tradesmen, reports that in Barbados such meetings are held and are of good service. Similar gatherings of Friends of special occupations are known to us in London—we have just noted one for teachers—and especially in Ireland. From Barbados Quakers, we hear of "the surgeons' meeting" and even have copies of minutes of the midwives' meeting.

John Beeke says further: "There are several Friends now in this island which teach children: But there has been some talk of late that the Governor will endeavor to prevent it [by a loyalty oath, because of supposed disloyalty to the government; all this centuries before Hitler, Mussolini, or Joseph McCarthy]. We have agreed at our schoolmasters' meeting to teach poor children freely, and to turn no children away on account of money, and have a collection at our meetings (once a month) which we lay out in books for the poor and other good uses. And many other good and wholesome things have we agreed upon: In the practice of which we have found very blessed effects."

In a small island in 1676 the size of today's Friends Council with all its special categories is not to be expected, but the purpose was similar.

3. As for inviting Jews, we know that Fox, and even more, Margaret Fell, wrote many pamphlets addressed to them. Though there were few Jews yet in England, Friends used these in Latin or Dutch on the Continent.

From Barbados, John Beeke wrote: "Inform dear G. F. that I copied over divers of his Hebrew papers which were writ to the Jews, and by reason many of them did not understand Hebrew, them I writ Spanish copies." He tells of some success in attracting Jews, but of the resistance of others to the Christian propaganda.

Such, in summary, are some parallels in a single ancient exchange of letters.

NOW AND THEN

# This Is the Day the Lord Hath Made

by Scott Crom

FOR REASONS not known to me in depth and detail, I find myself task-oriented and time-conscious. My first thoughts on waking usually are directed to setting priorities for the jobs that must be done by ten o'clock, or by the end of the day, or even by the end of the month. Will there be time enough to squeeze them all in?

Life sometimes seems to be a matter of lurching from deadline to deadline (usually I make it, but sometimes just barely), often at the cost of sleep or recreational times with the family. My working life as a teacher is dedicated to students, but sometimes I find myself saying, "I lost an hour today," because of an unexpected conference or two. "Lost" indeed—when that is what I'm there for!

I like to think other Friends are unlike me—they are serene, confident, and well ordered in their lives, as befits people in close touch with the wellsprings of life. I suspect, though, that I am not alone in a driven existence.

In meeting this morning I tried to face the situation realistically. I asked myself a question I use with students who seek direction.

What, I ask them, would you do with a day (perhaps easier to consider than a lifetime) in which you could do whatever you really wanted?

The situation, in my case, may sound familiar: Just suppose that you have graded all the exams and papers and have caught up on all class preparation and even that stack of professional journals. Suppose all the yard work has been done, the house and the car are ready for winter, the fixit lists of chores are all taken care of (the fish tanks cleaned, the dog bathed). Suppose you have even answered all the letters that have been sitting there accusingly since you got them weeks ago. Suppose even that you have caught up on sleep and are in full good health. (Most college students, when faced with the question of using a free day, answer without hesitation, "Sleep!" Many adults find themselves with time to reflect only when hospitalized or during periods of enforced inactivity.) Suppose, that is, there are no tasks, duties, responsibilities, jobs, chores—but a whole day, totally and completely free, with no nagging little guilts, or *should be's*.

I am ashamed to confess that when I first pictured this possibility to myself in full, concrete clarity, it struck me as a threatening abyss from which I wanted to draw back. Even nonworking or vacation periods somehow have become programed, and an "empty" day is so strange as to be a threat.

Some of the old habits began then to loosen just a bit, however, and sense began to reassert itself. Why, this is what life is for, after all. All those jobs and duties are not the end of life, but are incidentals, way stations, means

to some end beyond them or one even more fundamental.

As I mused, words and phrases from my pre-Quaker training came to mind: "What is the chief end of man? to glorify God and enjoy Him forever." Other versions may be more familiar to longtime Friends: To practice the presence of God, to live in the Light, to answer that of God in every man.

How absurd, though, to think that this fulfillment of life (which is also its central duty) should have to take its place in line after committee meetings and putting up the storm windows! If Brother Lawrence can pick up a straw for the love of God, is it not likewise possible for me to balance my checkbook for the love of God? In *A Testament of Devotion*, Thomas Kelly spoke with wonderful power and appeal about living on two levels at once: One, the level of daily preoccupation with outer things; and the other, the level of the divine Center, the Light Within. At first, we have to alternate between the two, and we backslide and forget the Center for days or weeks, but, if we return with faith and without self-recrimination, the deeper level becomes established and simultaneous with our mundane activities, which then find themselves becoming simplified.

Right now that centered kind of living seems far in my own future, as I know it would be if it depended only on my own willpower and perseverance. God moves in mysterious ways. Perhaps my growing sense of frustration and futility, if not of downright self-disgust, at the attempt to make progress on that list of tasks, the effort to get caught up with (or maybe even ahead of) the clock and the calendar—perhaps these are God's ways of reducing my attachment to them. Perhaps He is taking this way to melt the thin ice beneath my feet until I can fall into the Waters of Life.

I often have pondered and approved a saying I first encountered as graffiti in a telephone booth: "Today is the very first day of the whole rest of your life." It does remind us that every day is the chance for a new beginning. I have also sometimes reacted to it with the thought: "That's right—so tomorrow I'd better get organized and do something about it."

Perhaps we need to be minded of the other side of that same coin: Today, indeed, this very moment, is the culmination of my whole life up to now. This moment is what my life has been aiming at. Am I, *right now*, living in that Eternal Now that gives life meaning and fulfillment?

## Education for Peace

*We encourage parents and teachers to instruct our boys and girls in the principles of peace.*

*It is very important that our young people should be so imbued with the spirit of love and brotherhood, as exemplified in the life and teaching of the Lord Jesus Christ, that they may be enabled to make their stand for peace and righteousness, wherever their lot may be cast.*

*In this connexion we urge parents seriously to consider whether it is right to send their children to schools where a military spirit is promoted.*

CHRISTIAN PRACTICE, 1911



# A Shelter of Peace

by Joy Marshall

IT CAME the other day, my instructions from the Office of Emergency Services of the State of California for protection in a nuclear attack.

One page each devoted to earthquakes and floods, one paragraph to fires, and ten pages devoted to nuclear attack—so I knew it was the important item.

I put aside my Saturday chores, sat down, and read it through. Whoever wrote this is absolutely right, I thought, and I set out to locate my personal fallout shelter.

I carried the brochure to follow those instructions. I considered where on our city lot I would dig my four-foot, "L" shaped trench, stock it with those eighty individual emergency supplies pictured, and then remove our strongest house doors to put on top of it.

But our dog would get into the trench every evening between now and doomsday and put all of my emergency supplies in irregular piles across the breadth of our backyard. I could put it in the front yard but I feared the accumulation of small children who would fall in and whose parents would subsequently sue me would be as great a hazard as the dog in the backyard.

Anyway, all of our doors are made of plywood, and anyone stepping on the top of my shelter would immediately join me for the duration.

Try the inside room as suggested, I thought. (We have no basement, bricked crawl space, or vegetable cave.) Our inside rooms are two, a coat closet and a broom closet. It seemed unlikely I could empty the broom closet in time, and it contains the backside of a gas heater. So, to try it out in preparation for my two weeks' stay, I tried sitting in the coat closet for two hours. I had the foresight to take a flashlight and volume A of the encyclopedia.

In my coat closet I learned many things from that encyclopedia. I learned that the first nuclear attack was on Hiroshima in 1945; one A-bomb, equivalent to twenty thousand tons of TNT. It killed seventy thousand persons. It was a primitive weapon compared to what we now have. Consider the jolt of a hydrogen bomb tested in 1954, producing a force equivalent to fifteen million tons of TNT, or a Russian bomb tested equaling fifty-eight million tons of TNT.

From where I sat in that closet, it looked to me like that one tested hydrogen bomb was almost three thousand times more destructive than the Hiroshima bomb which killed seventy thousand people in its one blinding flash. I remembered the stockpile of weapons several nations have, and I presumed minds keener than mine would plan to use several bombs simultaneously to avoid a massive second strike retaliation. My head ached. It seemed impossible to multiply further the tons of TNT and destructive power.

I turned off my flashlight and came out of my closet. I walked outside to watch another beautiful Western sun-



set. And I had my own blinding flash. There is no shelter but peace. If we wish not to die together, we must work together to build that shelter of peace. I went in and circled that day—United Nations Day—on my calendar.

## The Rare and The Plentiful

by Kenneth Johnson

OFTEN something is considered valuable only if it is a rarity. We Americans are particularly guilty of taking for granted whatever is plentiful and prizing only what is scarce. This is why we waste our natural resources and despoil our woods and waterways.

Even more shameful is our low regard for certain non-material things. One is the unending supply of love we receive from our families.

Enveloped in this love from the moment of our birth, we accept it as unthinkingly as we accept the air we breathe. Later in life we learn that many people did not receive the same abundant love from parents that we did from ours. We realize also that few people love us as much as our parents do. One way or another, we become aware that the love our parents feel for us is not so common as we first believed, and then we begin to value their love.

Yet was not that love always a valuable thing? Is not the high value of that love due to its being so unselfish and enduring and nourishing and not to its rarity?

We underrate, for the same reason, such things as our education in public schools. Nowadays, because so many persons continue their education in college, college also is taken for granted. Many teenagers think: "I can always get into some college or other" and so may have little respect for the college they do attend. Only later, when they meet those who consider themselves educationally deprived, do they realize the rarity of the superior education they received—and then value that education highly.

So it goes. If we happen never to become aware that something valuable is also something rare, we fail to appreciate it. Indeed, is not this true concerning the gift of life itself? Do we not waste many hours, many days of our lives because, when young, we assume our days are unnumbered? Often we let the slightest disturbance spoil a whole precious day for us.

We must learn the true definition of what makes something valuable and remember that "scarcity" is not part of that definition. We must learn to value all the spiritually enriching things that exist—*abound*—in the world. If we do so, we will value every day of our mortal lives even more.

# Notes on Biblical Hope

by Candida Palmer

THE BLACK REALISM of hopelessness touches all lives sooner or later.

It came to one person aboard ship in a raging, mine-studded ocean. He did not have to be adult, or informed, or smart. Feeling the pitching ship, going through the ominous drills by tiny lifeboats in the gale—anyone could read his chances in those December seas. Other vessels were sinking daily—some passed close by only a day before. We all waved to each other.

The Israelites did not have to be smart to discern that Yahweh's promises of deliverance and hope were not mere whistlings in the dark. Yahweh's hope was never without travail, suffering, and long hardships. As in the Dumah oracle, the people kept asking for assurance that the night, their night, would end.

The Biblical hope is something other than optimism. It has to do with the meaning of life now, in face of despair and unpropitious circumstances. In the Bible there is no *hope* without also *faith*—belief that meaning and purpose exist and can be found.

One does not have to be smart today, either, to know well what augurs from pollution, population pressures, ever-greater war preparedness—that mankind may not reverse its self-destruction in time.

Hope is linked in New Testament teaching to promises of a second coming and life after death. People who find such promises farfetched should remember that the Israelites did not discern their history of salvation until long after the events—bar a few prophets, whose intimations of what God's deliverance was about were usually not listened to.

The New Testament teaching on hope concerns also the finding of meaning for this life, now. "But because we cannot wait for death to know that we are eternal, we do not preach Christ risen that men may be satisfied, but *that men may live!*" (George A. Benson, in *Christian Century*, January 27, 1971.) Faith, hope, and *faith and hope in action*—love . . . (1 Corinthians 13: 13).

The anxiety one feels for many of today's "revolutionaries" is occasioned not only by their startling excesses—hardly worse than the excesses society has so long and comfortably accommodated—but by their lack of pessimistic realism. One fears an optimism built on destruction or lifestyles, innovation or intensified awareness, to usher in a new age, if that does not include the dark side of hope; if it does not find meaning also in the *now*, in the travail, but only in the illusive *then*. Optimism, like keep-

ing one's fingers crossed, is sustained by success. Failure then spells bitter disillusionment.

Two contemporary commentators have this to say: "Our New Left county movement disintegrated because of a lack of spiritual footing—a lack of creativity and a lack of hope and faith in the face of difficulty." (Adrian Van L. Maas, in *Fellowship*, January 1971.)

And Harvey Cox, in *Christian Century*, January 6, 1971: "I'd like to make a distinction between optimism and hope. I think there are no grounds for optimism, because optimism is a stance you take after surveying the field and weighing the facts and seeing what the possibilities are. And I think there is very little ground for optimism. But I

## Dumah: an Oracle.

One calls to me from Seir:

Watchman, what is left of the night?

Watchman, what is left?

The watchman answered:

Morning comes, and also night.

Ask if you must; then come back again.

—Isaiah 21: 11-12

remain hopeful, and that's probably a basic religious posture. . . . But I think that once you *start* with the basic postulate of hope, then you can look back over the empirical grounds and see some things that you might not have noticed before. Hope opens your eyes; it is a principle of perception and not just a virtue."

Such intuitive knowledge comes difficult in this country also, for here communications are cumbered by the baggage Friends carry around—their positions, degrees, tangible achievements, and successes. One comes to know them in their place on the educational ladder, the career ladder, or the Quaker organizational ladder, long before one knows where to find them on, say, the draft ladder, the human ladder, or on Jacob's Ladder.

There are signs that the assiduous cultivation of "un-queerness" for some two generations of Friends has run its course; that the saints are feeling in their bones the tiredness of being in the world (where we jolly well belong) and the tiresomeness of being of the world (where we are not sure if we belong); and that activism is self-generating but not self-sustaining.

Among my memories of sojourners among Friends in different parts of the world is the memory of one saint who was headmaster of a Friends school in a distant land. Whenever the annual picture-taking took place, he would confer with the photographer draped under his black cloth and shout gleefully, "He can't find you, Fred—would Friends *not* hide their bushel behind a light!" The gathered luminaries tended their bushels and knew then where to find one another—in the photograph and in the Light.



## Books

I love to receive a book  
on my birthday, for  
Christmas, or any old time,  
for a book is a gift to  
explore between covers; to  
discover from author the author's  
dream so personally painted  
in mosaic words. And a book  
is a piece of journey shared  
with the giver and lover of books;  
like a blue patch of firmament  
cherished and stored, to snatch from  
the sky as a new gift to read,  
just any old time while the  
pages last, and on my birthday  
in June.

EMILIE CARSTENS

## Rovaniemi, 1971

They are all dead, who remember,  
(Utterance to a chance Quaker  
pilgrim  
Seeking history),  
Yes, I have heard they were here,  
Kveekerit,  
But it was so long ago.  
Fire victims of retreat  
By a defeated enemy,  
The stubborn ones of Rovaniemi  
Lived again.  
Distant sympathy  
Joined tears.  
The young of untouched lands  
Joined hands with  
Axemen of the North.  
The market place  
Bristles with furs and antlers,  
Fresh food.  
A time of now.  
Rovaniemi, old town in  
The lap of a new time,  
Sings a song of speeding taxis,  
Of concrete  
Bank branches  
Train traffic on time.  
Memory's a burden  
Few choose to bear.

RAYMOND PAAVO ARVIO

## More Words

Job 36:2

There are always more words  
for God. We are willing  
to provide them unasked.  
We arrogate power  
of attorney, preempt  
His time and His program  
and expect gratitude  
for moving big fat mouths.  
Still we might learn to be still.

THOMAS JOHN CARLISLE

## Joy

A stately rose  
A noble pine  
A bite of cheese  
A sip of wine  
  
A blade of grass  
A bird's fast wing  
A flake of snow  
A breath of Spring

A twinkling eye  
A smiling face  
A tender hand  
A warm embrace

Can I ask  
For more than this  
A simple life  
Of love and bliss?

WILLIAM GRAY

## No Penalty

At the end of the first half  
the final result is still  
unpredictable. The score  
is tied to what Jonah does  
when he carries the ball  
to Nineveh. Not that he runs  
in the wrong direction  
but even when he crosses  
the goal line and the stands  
acclaim his victory he cries  
"Foul!" to the Referee  
and protests the whole play  
as off side because He  
did not drop the penalty marker.

THOMAS JOHN CARLISLE

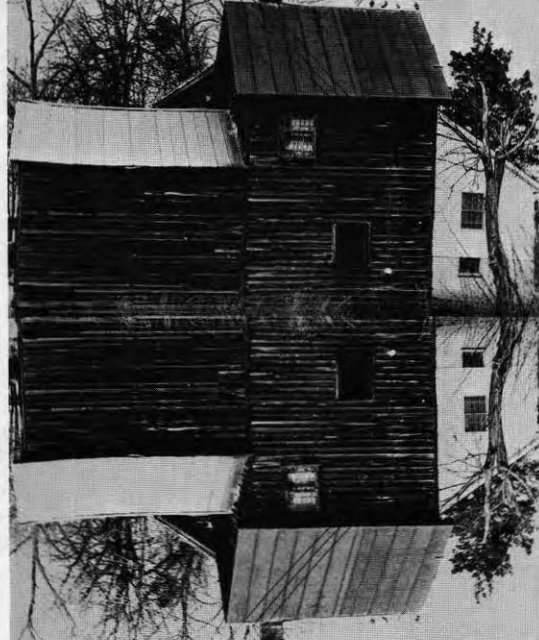
## Silhouettes and Books

Who could see our ancestors loving?  
They're only silhouettes too proud  
for portraits.

Their faith in God and denomination  
denied them faces.  
A strip of sweet cedar,  
a calico scrap,  
and a clover bud blushed despite age  
pressed in an old Quaker book—  
an interjection of life between  
jaundiced sermons.

Which hawked profile gave these  
shreds to the future?  
Which one wanted it said,  
"Creatures of our times,  
we loved too."

STANLEY THOMAS BENNETT



Photograph by Edward Terzian

## Walls

Of all the creatures of the earth  
only the race of man builds walls.  
Birds have nests  
and moles have burrows in the  
ground;  
each has its sheltered home,  
but only men build walls.

Proud sky-high walls  
over which I cannot see;  
massive, thick walls  
through which I can hear nothing.  
Walls ancient and strong,  
lasting centuries long.  
Only men build walls.

Here is a great wall  
but who is on the other side?  
I don't know; I only know  
the purpose of a wall is to divide.  
And only the race of man builds  
walls.

CRYSTAL PALMER

## Expositor

Job 36:2

On God's behalf  
I am not first  
nor last to speak.

In my own bag  
are many trinkets.  
Some are labeled *wisdom*.  
Some I should discard  
considering they fail  
to fit the facts.

I love to hear  
my voice composing  
arias of arid  
philosophy in beautiful  
cadenzas. The applause  
I give myself  
is deafening.

THOMAS JOHN CARLISLE

## Reviews of Books

**The Peaceable Kingdom.** By JAN DE HARTOG. Atheneum, 677 pages. \$10.00  
ON THE TITLE PAGE of this book are the words, "an American saga." Within its pages men and women, well known in history, appear, but this is not a history. Jan de Hartog, besides producing a rousing, dramatic, and deeply moving novel, has brought into being as clearly as a camera could the life of the times in which these men and women lived—the sights, sounds, smells, and warmth of daily existence in two periods of intense social and political crises.

It begins, of course, in England, as so much that is American did. Lancashire is the scene, the years 1652-1653. George Fox was just beginning to be known as a trouble-making itinerant preacher. Although he appears in only a few scenes, his influence dominates each turning point of events that follow.

Explaining in the dedication how, one evening in Arch Street Meetinghouse, the thought of writing the book first came to him, the author says: "It was as if . . . the vast and numinous presence manifested itself of all the generations of anonymous Quaker women that had gone before, whose lives had been dedicated to the same things: war orphans, abandoned children, refugee camps—all the sufferings of the helpless and the innocent."

Margaret Fell is the first of these women. We meet this great lady, "strikingly beautiful but with a flaring temper," wife of the Lord Chief Justice and mistress of a manor house filled with servants, on the day when she first encounters George Fox. Later the reader goes with Margaret, step by step and lantern in hand, down those prison steps at Lancaster Castle. No amount of reading seventeenth-century history could prepare the average reader for what Margaret Fell found at the base of those steps. And if what takes place a few weeks later is not a miracle, it is surely close enough.

The second part of the book leaps one hundred years to Philadelphia and its surrounding area in 1754. The distance in time and place is skillfully bridged. Many of those living in William Penn's Province are second or third generation descendants of the men and women Margaret Fell knew. Here the prosperous Quakers of Philadelphia face such imminent decisions as keeping or breaking William Penn's

contract with the Indians, how to respond to rumblings of warfare on the frontier, and the issue of slavery with its social, economic, and moral consequences.

John Woolman speaks in a supposedly deserted meetinghouse and presently—after deeply painful personal tragedies—Boniface Baker, prosperous planter, frees his slaves and gives them his plantation. Boniface then sets out to homestead in the wilderness beyond the mountains. Others follow, ill prepared for the brutal journey and life in territory shared by trappers, warring Indian tribes, renegade whites, wolves, and mountain lions.

One who is truly at home here is Gulielma Woodhouse, the woman doctor—a most unlikely saint wearing buckskin trousers, a feather in her Quaker hat and riding an ancient horse, leading two pack mules. Gulie long before had given up comfortable Philadelphia to bring medicines and nursing care to the Indians for more than forty years, to learn their language, and have the West farther than had many white men.

Prodigious research has gone into this book, and, since Jan de Hartog is a playwright as well as a novelist, there are for these men and women and children moments of drama which come about as swiftly and suddenly as in life itself. Always in times of their most desperate need and appeal there is one individual who hears the quiet, answering voice, "All He has is thee."

Reading this book is like standing on a mountaintop where, instead of looking down on high lands, low lands, and rivers, we see the flow of humanity over three hundred years, in all its frailties and courage and turbulence and triumph. It is a remarkable experience. Some readers may point out inaccuracies in detail and dates and perhaps compare Jan de Hartog's Margaret Fell with the Margaret Fell in older biographies, but, read as a novel that (as Jan said) was inspired, not bound by history, the book is an epic.

And there is more to come. On the final page of *The Peaceable Kingdom* is the announcement that it is to be followed by a second volume including "The Peculiar People" (Indiana, 1833) and "The Lamb's War" (New Mexico, 1945).

Many will be waiting impatiently.

LAURA LOU BROOKMAN

**Political Expectation.** By PAUL TILLICH. Harper & Row. 187 pages. \$5.95

RELIGIOUS SOCIALISM moderates the extremes of an other-worldly, divine Utopia and an earthly political ideal. Such a prophetic politics lost force between the wars because they insisted that Utopianism transcend itself to avoid idolatry of a fixed program. No one understood this ambiguous commitment. We must now wait for the next right time and resist the demonisms that rush into the political void. "It is the spirit of Utopia that conquers Utopia."

To a Quaker, this dialectical logomachy seems unnecessary, but to a Protestant theologian with a philosophical predisposition to dichotomize, history records the separation of man from God and records man's proclivity to stop at partial goods, an immanent Utopianism to be overcome by divine criticism as grace leads existence to transcend stultifying forms.

Here Tillich's main idea shows its Romanticism, different from Quakerism. A Quaker feels no separation from God and does not hope for righteousness by an evolutionary mystique of history. The Inner Light is his pragmatic guide. He neither debases nor exalts himself according to his "critical perspective" on his historical moment. He is not led by a hypnotic dialectic to accept specious truths about the nature of politics and government.

Tillich's Protestant conviction of the finite nature of life leads him into a Romantic Realpolitik as dangerous as the Nazism he criticizes. The problem is in the assumption that the only way for sinful man to gain salvation is through the historical development of social institutions. Man can do nothing for himself and must accept the limitations of society as the penalty of his finitude. Thus creeps in a rationale for violence.

A nation, unlike an individual, has no power of existence in itself. It may have to use force on the state level to have love between individuals. "Power cannot be conceived separately from love . . . in Christianity God is power and love, not merely love, as bad, sentimental theology has said. If the divine is power, power cannot be bad."

Thus a logomachy makes Christian ethics compatible with the use of force.

Utopianism is revolutionary. It denies either the value of time in mysticism or of space in Protestant or Marxist reformism and defies exploitative power; when absolutely denied, it seeks re-



lease in apocalyptic frenzy. This is a sobering view of Utopia as the evolving society. Utopian spirit can use its critical vision to direct history at a point of *kairos* or it can lead to the existential ego serving the demonism that evades *kairos* (the moment of fulfillment).

Although we may reject his metaphysics and demur at his theology, Tillich's dialectic foresaw Daniel Cohn-Bendit and Abby Hoffman. This illumination pales before the Inner Light, which leads men of good will to work for change within history while it is passing.

JOHN LINDBERG

**Civil Rights and the Black American: A Documentary History.** Edited by ALBERT P. BLAUSTEIN and ROBERT L. ZANGRANDO. Washington Square Press. 656 pages. \$1.45

AN INEXPENSIVE REPRINT of *Civil Rights and the American Negro*, this is a readable and important compilation of authentic documents on America's history, from Jamestown to 1967, as it has to do with civil rights or the lack of them. Here, near the beginning, is the famous Germantown protest, the text of which few of us own in full. Here are the Missouri Compromise, the Dred Scott decision, the case of Plessy versus Ferguson, and many more that we constantly see referred to. Here is May 17, 1954, with the important briefs on which the Supreme Court based its findings on segregated schools, and here is much of Martin Luther King's letter from Birmingham jail. The book concludes with the summary of the Kerner report and its list of what most needs to be done "to end the destruction and the violence, not only in the streets of the ghetto but in the lives of people."

FLORENCE L. KITE

**His Was the Voice: The Life of W. E. B. DuBois.** By EMMA GELDERS STERNE. Crowell-Collier Press. 225 pages. 95 cents

A SMALL masterpiece of portraiture, done humbly and boldly, reveals a hero of truth in his native and world setting. Scenes are selected to highlight turning points in the great scholar-teacher-writer's work for the liberation of all mankind.

DuBois found his purpose and direction in life very early, as persons of genius often do. We see him first in a schoolyard skirmish, defending his right to be original and penetrating, in Great Barrington, Massachusetts, in 1878. We see him breathing in the dignity and aspiration for excellence of his people,



Photograph by David Perry

along with the beauty and poetry of the landscape.

At fifteen he wrote: "I am determined to work for the rise of the Negro people so newly freed from chattel slavery. The weapon for the struggle will be the best in education." At Fisk University, on a scholarship, he deepened his roots among his people, making lifelong friends and undertaking his first teaching, in the back country of Tennessee. "These were my people in all their sorrow and their beauty," he wrote ten years later.

His degree from Fisk entitled him to

enter Harvard as a junior. His friendship with William James and his discovery there of his powers as writer and seminal thinker are movingly depicted. Poignant and lively are the glimpses of DuBois, homesick in Berlin, writing his four-hundred-page thesis on the suppression of the African slave trade.

Vivid scenes later delineate Dr. DuBois's prodigious labors as first, foremost black social scientist, founder of the Niagara Movement and the National Association for the Advancement of Colored People, editor of *Crisis*, and lecturer. His famous "Litany of Atlanta" and "Souls of Black Folk" are perceived

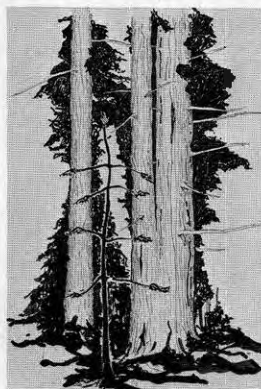
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These mighty trees belong to the silences and the millenniums.

They seem indeed to be forms of immortality, standing here among the transitory shapes of time.

—Edwin Markham

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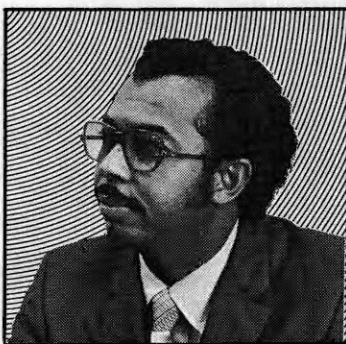
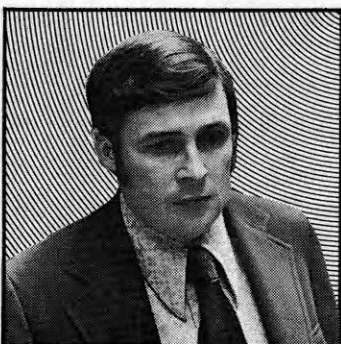
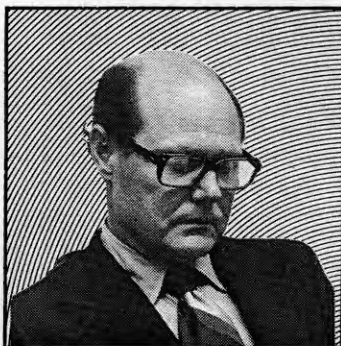
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by the reader in their origination and setting, thanks to the lively imagination, deep erudition, and lifelong commitment to the liberation struggle of the white Birmingham-born author and to her inspired selection and composition.

ISOBEL CERNEY

**Part of My Heart.** By FLORENCE W. TRULLINGER. Dorrance & Co. 122 pages. \$3.95

THIS IS A BOOK of memories, of nostalgia for past experiences, of reveries, of nature lore, of family incidents, of old-time customs, of old-time jokes, and political happenings of past years. It includes stories of Friends, called Quakers, and their ways, genteel and not so genteel. Those who like to reminisce and who get pleasure in recalling the simplicity of former ways of life, compared with these hectic times, will find this book informative and satisfying.

BESS LANE

**Soldiers Without Enemies, Preparing the United Nations for Peacekeeping.**

By LARRY L. FABIAN. The Brookings Institution. \$7.50

FRIENDS who search beneath the rhetoric of politicians and the slogans of the peace movement for specific ways of building institutions of peace will find Larry Fabian's study challenging.

He analyzes the readiness of nations to contribute soldiers without enemies, the possibilities of mobilizing diplomatic agreement for peacekeeping operations, and the needs for staffing and financing a United Nations presence in conflict areas.

Thought and action on United Nations peacekeeping has moved through three phases: Efforts to punish "aggressors" (1945-1955), experience with various United Nations forces of interposition (1955-1965), and retreat from United Nations involvement in crisis situations (1965 to the present).

Larry Fabian makes suggestions for unlocking the present stalemate and opening the way for mobilization of trained standby contingents. He reveals the complexity and the urgency of the search for nonviolent means of controlling international conflict.

ROBERT H. CORY

**The Myth of Christian Beginnings. History's Impact on Belief.** By ROBERT L. WILKEN. Doubleday. 206 pages. \$5.95

ROBERT L. WILKEN is a Lutheran minister. He holds a doctor's degree from the University of Chicago Divinity School and was the first Protestant to



teach theology in a Catholic university—Fordham.

His message here is that the doctrine of Eusebius (the fourth century historian) must be inverted. The myth of the golden age of Christianity is wrong.

The Eusebian model is primacy of the apostolic age; centrality of doctrine as the defining mark of Christianity; and a dualistic view of church history—that is, a history in which true Christianity is set off against false Christianity and the true faith is the standard by which one judges later Christianity.

Robert Wilken says, however: "The apostolic age is a creation of the Christian imagination. There never was a Golden Age when the church was whole, perfect, pure—virginal. The faith was not purer, the Christians were not braver, the church was not one and undivided."

Instead he makes this suggestion: "As a first step in constructing a new historical picture of Christianity, I would suggest that we turn the whole history of Christianity on its end. Instead of viewing the Christian history as a movement away from something—an original perfection—why not view it as a movement toward something? Perfection lies, if anywhere, not at the beginning, but at the end."

He argues well for his position. Of course, Christianity was divided in its early days and all through history; it did not have a Golden Age. Christianity has a tradition and a history, and that is good, but it is ever changing to make it more pertinent to the present age. Whether it is changing for the better is a matter of judgment.

WARREN AND LOUISE GRIFFITHS

**The Jesus Story.** By WILLIAM A. EMERSON, JR. Harper & Row. 132 pages. \$4.95

A FORMER EDITOR of The Saturday Evening Post tries in a breezy style to make Jesus of Nazareth and his life and death more readable to the modern generation. The twelve Disciples are "the staff," and the Sermon on the Mount is a "momentous revival meeting." The telling of some of the happenings is straightforward and dignified.

The author takes liberties in presuming to know the reactions of Jesus to certain events—his "irritation" when the Disciples failed in attempting to heal and the indication that Jesus was "exhausted" after performing certain miracles. I prefer to accept the fact that we do not know his inner reactions in these situations.

On the credit side, the author's purpose is a fine one—to make more real and alive the life of Christ to some who may not find in it much reality or life. Some of his book succeeds in doing this, although I feel much is lacking in this telling of a great story.

HEBE BULLEY

### Pamphlets by M. C. Morris

**The Unmarried Mother.** By ALICE SHILLER. Public Affairs Pamphlet No. 440. 21 pages. 25 cents

TWO UNMARRIED MOTHERS, "Lois" from white suburban, and "Mary" from ghetto surroundings, are quoted to introduce brief paragraphs that contain facts reflecting research on such topics as contraceptives, abortions, and adoptions. The unwed father also is heard from.

Statistics here "indicate clearly how closely tied together are poverty, deprivation, and illegitimacy." Positive results from programs having to do with care and counseling for unmarried mothers are documented, and testimonials of "graduates" of maternity homes are quoted. ("I never knew a man could be nice to live with before.") There is also a good section on "public attitudes" to the problem.

Especially valuable are the references to public and private agencies equipped to provide help of various kinds.

**Is This Trip Necessary?** By PHILIP and LOLA DEANE. Thomas Nelson, Inc. 88 pages. \$1.95

THE DEANES care about children—their own and many others. For ten years they have served as foster parents for nine teenagers, from whom they gained the insights and understandings that enrich this book. The last chapter, "For Parents Only," has special value: It gives the reader a summary of the trends in our society that may lead to drug abuse, a list of the personal reasons that make drug abuse likely, and a guide to the various kinds of drugs.

**Nobody Wanted War.** By RALPH K. WHITE. Doubleday Anchor Book. 386 pages. \$1.95

THERE ARE so many books on Vietnam that one finds much duplication of material, but this one, by an eminent social psychologist, seems unique. Its purpose is to explore the psychological forces active in Vietnam, in our own country, and in the world.

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## Letters to the Editor

### Problems of Formerly Married Persons

REGARDING John Kriebel's article, "The Unique Problems of the Formerly Married" (Friends Journal XI.15):

One must be careful that clichés or generalizations not be accepted as truisms.

More women than men is the rule, rather than the exception, in any conglomerate of formerly married persons.

Women seem to need more social acceptance and/or group therapy.

As a formerly married person, I do not tire of associating with other singles. Neither have I any hangups about visiting the "happily" marrieds, since there are as many divorces in fact as in law. No sympathy please, just a "fair shake."

The speak-hug bit is possible in any group, if the participants are not still traumatized by guilt conflicts. One must know who he or she is.

In America the single (parent) group is, per se, mother-child oriented. Our cultural-sexist fetish is "momism." In ninety-five percent of the cases "mom" still rules the nest and attempts to manage any "support" payments, brainwashing the children in the process.

In effect, we have an alienated subculture of fathers as well as blacks, Chicanos, etcetera, who are arbitrarily and vindictively denied average freedom of association and influence with their own offspring.

Up the women's lib (and real equality)! Our domestic relations courts have come a long way but are still operating on the mores of fifty years ago.

DEAN SPITZNOGLE  
Salem, Oregon

### On Sufferance and Quaker Roots

R. W. TUCKER's letter (Friends Journal XI. 15) about President Nixon's treatment by so many Friends gave me the answer to a question that has had me troubled for quite some time. My problem was to work up the proper Friendly heat about our draft evaders. Once I sympathized deeply with them, but that was when they were all Quakers. (I'm sure my own three-year service overseas could be related to such uncharitable feelings.) Since reading Friend Tucker's letter, I feel a whole lot better about sufferance, for although I can't agree wholly with our President, I can sure *suffer* for him! My hope is that

other Friends will begin to see that there really are *other than draft evaders* to suffer for, too—some even with Quaker roots.

JOSEPH W. LUCAS  
Cocoa Beach, Florida

### Peace: Possibility, Opportunity, Challenge

SOMETIMES I THINK of the readers of Friends Journal as constituting a kind of farflung Quaker meeting. In the November 1 issue, Florence W. Trullinger urges Friends to speak out in meeting when they feel "that inner prompting." In the same issue, an article, "Halting the Arms Race," prompts me to speak out.

I read: "Even if ABM's were abolished, our Polaris submarines with nuclear warheads are a more effective deterrent against the possibility that Russia will plan a first strike. Antisubmarine warfare (asw), which Government spokesmen cite as justification for not relying on our sea-based deterrents, is admittedly some years away; even then, they would have to destroy an incredible ninety-seven percent of all United States nuclear warheads at the same moment in order to make a first strike by Russia practicable."

This is the kind of language I would expect to hear spoken by warmakers. I feel strongly that, instead of discussing

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**March 10-12** *Leisure, Contemplation and Involvement.*  
A retreat with Douglas and Dorothy Steere.

**March 24-26** *A Weekend with Bernard Phillips.*

**April 7-9** *Creative Dance Workshop,* led by Anne Smith.

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defense strategy (which is a part of war strategy), peacemakers should be discussing how we can establish a relationship between the United States and Russia similar to the relationships we have established between New York and Illinois. If we will create such a relationship between the United States and other nations, we will have made peace. This possibility, this opportunity, this challenge is so important we should not neglect it. I feel we should be discussing it in every issue of Friends Journal.

What is more important than creating a peaceful world? War resistance has its place, but we should not neglect peacemaking—which is something quite other.

MORGAN HARRIS  
Culver City, California

#### Engineers, Please Note

AMONG the readers of Friends Journal there are undoubtedly a number of persons who are themselves members of one of the two societies listed below or who know concerned persons who are members. It is to them that I address myself.

The American Society of Mechanical Engineers (ASME) is a hundred-year-old professional group with fifty-five thousand members. In 1968 a standing committee on technology and society was appointed. It presents to the Society facts on the misuse of technology, rights of conscience of the individual engineer versus his employer (private or public), the results of the arms race, and more.

Now the committee is requesting elevation to the status of "division," which would enhance its effectiveness. This requires signatures of ASME members on a petition to the society council.

Meanwhile, members of the IEEE (Institute of Electrical and Electronic Engineers) are endeavoring to start a committee similar to the one described above. This also requires signatures of IEEE members who approve such a move.

Persons who are members of either society and are willing to support these respective petitions should get in touch with: For ASME: Victor Paschkis, Fellowship House Farm, R.D. 3, Pottstown, Pennsylvania 19464; for IEEE: Steve Unger, Department of Electrical Engineering, S.W. Mudd Building, Columbia University, New York 10027.

At once!

VICTOR PASCHKIS  
Pottstown, Pennsylvania

#### Religious Freedom and Freedom of the Press

OFFICERS OF Beacon Press and its owners, the Unitarian Universalist Association, were informed in November by the New England Merchants Bank that FBI agents, acting under a Federal grand jury subpoena of October 28, had been at the bank to examine records of their checks and deposits. The subpoena covered all accounts of Beacon Press and Unitarian Universalist Association from June 1 to October 15, the period in which Beacon decided to publish the Pentagon Papers, as released by Senator Gravel.

Robert West, president of Unitarian Universalist Association, immediately demanded the investigation be halted and pointed out that serious questions of religious freedom and freedom of the press were raised, as well as government harassment, intimidation, and repression of dissent.

The investigation was temporarily halted by United States Appeals Court Judge Bailey Aldrich, pending arguments on the extent to which the Pentagon Papers probe is limited by senatorial immunity.

Since we know that we share with Quakers a deep concern for freedom of the press and any attack on it, we hope that you and your organization will want to take a public stand on this matter.

GEORGE DAWSON  
Beacon Press, Boston

#### Right Sharing of World Resources

SEVERAL THINGS are clear now that were not generally recognized even a few years ago. We are all on the spaceship earth together, and it has limits beyond which we may not pass and live.

If we use up all the natural resources of the earth, there is no remote possibility that we can supply them from the planets. If the peoples of Africa and Asia and Latin America adopt the standard of living of the United States, we are finished.

Any belief that each person is in some sense a child of God, that we are created free and equal (not in the world's goods, but in His sight) leads straight to only one conclusion: The necessity of sharing.

Under the conditions which the world now faces, sharing of its resources is not just an admirable bit of piety for the righteous to practice; it is a necessity that must be built into our daily lives and our national policy.

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#### WARDEN OF WOODBROOKE COLLEGE

The Council of Woodbrooke College invites applications for the Wardenship from members of the Society of Friends who have appropriate qualifications and experience and are prepared to undertake this service for a limited period starting not later than September 1972.

The Wardenship is seen preferably as a joint appointment for a married couple acting as Co-wardens. Single applications which might involve a second appointment and/or some readjustment of duties within the staff will also be considered.

The Wardens are responsible for admissions and recruitment as well as for the general running of the college and share with the Director of Studies and the other staff in the planning of courses. There are opportunities according to interests and abilities for experimental educational work with both individuals and groups in Woodbrooke and in the other Selly Oak Colleges.

Salary according to Burnham Scale for Principal Lecturer in Colleges of Further Education with, in the case of a joint appointment, some additional emolument.

Further information from: The Chairman, Woodbrooke Council, Woodbrooke College, 1046, Bristol Road, Birmingham. B29 6LJ. to whom applications with names of two referees should be sent (marked WARDENSHIP) by February 4, 1972.

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One simple and obvious way to share is by the distribution more widely of that useful medium of exchange—money. That is what the One Percent More Fund is all about. There are important further implications. Not only must we give of our surplus money; we must give of that which we have not hitherto thought of as surplus by cutting down on our own extravagant standard of living. I do not use the word "must" to mean that I think it would be a nice thing to do; by "must" I mean that this course is imposed on us by the laws that govern this universe. In the realm of the mind and spirit, we may go on expanding to undreamed-of lengths; in the physical realm of resources we must contract and reduce and do it soon.

**DONALD BAKER**  
*Collegeville, Pennsylvania*

**West Germany and  
Ostpolitik**

HANNA NEWCOMBE, of the Canadian Peace Research Institute, has written: "When West Germany embarked on its *Ostpolitik* of reconciliation and finally signed a treaty recognizing this disputed border, we joked that it was the discussion, 'Germany and the Oder-Neisse Line' in our Peace Research Review that did it. Recently a highly placed West German official told us that this may be no joke; the Review may well have been one of the inputs that influenced the decision. We did send it to Willy Brandt at the time it was published (1968)."

I am the author of this Review. Alan and Hanna Newcombe are directors of the Canadian Peace Research Institute, which is supported partly by United Nations Educational, Scientific, and Cultural Organization. They are active members of Hamilton (Ontario) Monthly Meeting.

**RALPH H. PICKETT**  
*Fairfield, Connecticut*

**Unfriendliness  
Among Friends**

SOMEONE shook my hand at the close of meeting for worship and said, in effect, that she thought Quakers must be about the most unfriendly people around.

She said it with emotion. It was apparent that only seconds before she had experienced a rather abrupt disappointment, and that her discomfort probably was rooted in earlier impressions. She complained that all seemed overly anxious to rush to their particular cliques after meeting.

Any reasonably dispassionate attempt to look at a situation of this type may disclose the difficulties in demonstrating friendliness to someone whose particular need may be to insist that friendliness be given to them. In short, the heart of the situation may be that the concern to be friendly oneself is the response that reduces one's inclination to judge too severely the way other people may appear in relation to the question of friendliness.

It is obvious, though, that the concern to be dispassionate and rational never is enough. Whatever the reason, various human needs do exist that deserve an amount of extra effort by someone.

It is likely that the unfriendliness felt by our friend has been an accident of various preoccupations and misunderstandings. It is important, nevertheless, to get some idea of how we appear to others so that each can do everything possible to further friendliness following meeting and at other times.

**WILFRED REYNOLDS**  
*Evanston, Illinois*

**Service in  
Vietnam**

THE QUAKER PRESENCE in South Vietnam was discussed at length by the Adult Discussion Group of Brooklyn Preparative Meeting, and the sense of the gathering—all thirteen Friends and attenders present expressing agreement—was that American Friends Service Committee should certainly continue its work at Quang Ngai.

Not to do so, we feel, would be a betrayal of all past Quaker testimony for a policy of humane service outside politics. Worse, it would express the same mode of thinking as the war-makers, who hold that the end always justifies the means, no matter how callous or brutal the means may be. This fallacy, from which stem all wars and oppression, can never be part of the truly Quakerly outlook. AFSC should not have to be burdened with making decisions based on it, and the children it serves must not become victims of it.

**STANLEY ELLIN**  
*Brooklyn, New York*

**The Meek and  
the Earth**

ECOLOGICALLY speaking, I'm beginning to understand now how the meek can inherit the earth—nobody else is going to want it when we're through with it.

**JOY M. CRANDALL**  
*Tiburon, California*



# Friends Around the World



*Swimming and Boating Area, Taughannock Falls State Park.  
(This photograph and that below are by Judson Laird.)*

## A Beautiful Outlook for General Conference for Friends

by Annette Carter

THE GENERAL CONFERENCE for Friends will gather June 24 to July 1 in Ithaca, New York—a stimulating setting with opportunities for new directions and reaffirmations, for creative interchange, and for delightfully different recreation and sightseeing.

In anticipation of the summer's changes, my husband and I took off to explore Ithaca and the heart of New York's central lakes district. There the breeze smelled fresh, not salt; and the blue water we saw stretching away before us was not the usual Atlantic, but Cayuga Lake, largest of the Finger Lakes.

The hilltop, highrise campus of Ithaca College above its shore appears ideally suited for the newly designed conference program and for seeking together toward a sense of conference unity. Its striking architecture is cohesive, bold with light and line and earthy, natural colors. Pines, birches, and great old campus-centered oak soften it.

Friends will be able to ride horseback, play tennis, swim, and hike on the one hundred twenty-eight developed

acres of the campus. Ithaca College rises on a trio of terraces laddered by stairs. Everywhere there a view opens.

Below, Ithaca town rims Cayuga Lake. The town bridges three rocky creeks within its white-frame and sugar maple limits. Ithaca Falls drops over cascading rock along Lake Street, with a little side falls adding a liquid rustle.

In "Collegetown," Ithaca's business district that caters to students, Friends may visit bookish Mayer's Smoke Shop where they can pick up *Trail Guide to the Finger Lakes Region*. For three dollars, with maps and current detail, it



*Watkins Glen*

will be helpful. Just next door is A. Andrews, an old-fashioned confectionery, with a tiny soda fountain. The DeWitt Historical Society preserves Indian and Colonial artifacts, painting, and costumes.

At Cornell Plantations, a fifteen-thousand-acre arboretum, children will enjoy seeing the experimental litters of piglets and the lambs that gambol across the road.

An enchanted woods named Sapsucker will lure ecology-minded Friends. Nearby, on a cool, wet, high tract of one hundred eighty acres, Cornell Laboratory of Ornithology has assembled twenty different wildlife record albums of three thousand species—from southern cricket frogs to loons' northern laughter. Four miles of trails—ideal for birdwatchers—loop through Sapsucker Woods. The conference schedule will allow liberal time for Friends to explore all these interests. Three beautiful state parks also are in the area. Southeast of Ithaca, Buttermilk Falls pours down its brown bed of sandstone to fill a swimming hole. Three miles south of Buttermilk is Robert H. Tremen State Park, with a camping area along a wooded stream. Three miles more up and west through farmland lies the Upper Park, in which still stands an old grist mill with original machinery.

Taughannock Falls State Park is on Cayuga's western shore, with one of the highest waterfalls in the world. Six major lakes and towering cliffs and valleys, the legacy of the glaciers, also wait to be explored.

Nature thus will enhance the planning of Friends General Conference for the gathering at Ithaca College, where we will be going to seek a fresh and heightened outlook.

*(Annette Carter, a writer, is a member of Providence Monthly Meeting, Media, Pennsylvania. Her husband, Judson Laird, often illustrates her articles with his photographs.)*

## A Sleepy Snake

SLIDES AND MOVIES prepared for the children failed to draw a crowd at the hobby show held by Baltimore Monthly Meeting, "because Friends were so happily visiting with each other and enjoying the hobbies." Among the latter were "lovely paintings," "exquisite needlework," not to mention a boa constrictor that attracted attention when it was found that its cage was empty. It was located with its owner in the meeting room, "very groggy" because it was about to shed its skin.

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**THOMAS A. WOOD**  
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## Yearly Meeting in the German Democratic Republic

by **Horst Brückner**

THE NEWLY FORMED East Germany Yearly Meeting held its first full session in November in Neudiefendorf near Erfurt in the German Democratic Republic. Some fifty Friends attended, among them seven from Yearly Meetings outside the country.

Two main addresses were given: "Fulfilled Life," by Horst Brückner, essentially a memorial to the life and work of Emil Fuchs; and "World Outlook, Christianity, and Ourselves," by Helmut Wicke. It summed up the conclusions of a working party in Karl-Marx-Stadt, in which the death of Walter Rupprecht, a Quaker musician in that city, was referred to.

Epistles from thirty Yearly Meetings were read, and the decision was reached to contribute income from the One Percent More Fund to refugees in East Pakistan through the "Bread for the World" program.

Ellen Friis, from Denmark, reported to the Wider Quaker Fellowship group on the 1971 Youth Pilgrimage in the United States, an experience that had

greatly impressed her. A number of Friends participated in a program of recitations, songs, and skits. On the last day, Marie Pleissner spoke on problems of peace.

## Demonstrations at Lansdowne Draft Board

DEMONSTRATIONS at the Draft Board in Lansdowne, the largest in Pennsylvania, have been scheduled on a twice-a-month basis by the peace committee of Lansdowne Monthly Meeting, to focus attention on the place where a young man's participation in war begins. The committee also has prepared a leaflet that outlines alternatives to military service for distribution in the local high school.

## Living Off the Land

EUELL AND FREDA GIBBONS, of Lewisburg Meeting, Pennsylvania, went to Little Hurricane Island off the coast of Maine for two and a half weeks to do a "family living off the land" stint for National Geographic Magazine. They borrowed four children, and after low spirits on the part of two of them for the first two days, they saw it through. They gathered food from land and sea and bought a few supplies.

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## Hill House Meeting in Ghana

by Janet Edmunds

THE MEETINGHOUSE has a flagged floor, cement pillars, a thatched roof, and no walls. Ants crawl across the floor and over one's feet; a lizard scuttles here and there to eat the ants; wasp nests hang from the roof. Nearby a hen and her chicks scratch for tidbits. Occasionally a goat wanders past. Not far away, people play golf and shout to each other or make comments on their shots.

Such distractions may easily catch the mind at first, but soon you brush off the ant without realizing you are doing so, and the distractions are no more insistent than the noise of passing cars or the shouting of children outside a suburban meetinghouse: The distractions of the trivia in one's own mind probably are harder to overcome than the distractions outside.

To me, Hill House Meetinghouse, which is in a relatively peaceful setting and has no walls, expresses what religion should be—at peace in ourselves yet open to the world, not shut out from it.

There are fifteen members of the Society of Friends in Ghana and about thirty attenders. There are two main groups. Those around Accra meet at Hill House. Those in or near Cape Coast, about one hundred miles away, meet in the library of a girls' school. There also are a few individuals elsewhere. All are officially part of Hill House Meeting, Achimota, a Preparative Meeting under Friends Service Council, London.

The meetinghouse was built in 1934. It had bamboo pillars, which were eaten by termites and were replaced by the present concrete pillars. After a few years, the Meeting lapsed, but was restarted in homes in 1947-1948 and once again at Hill House in 1953. Meeting has been held continuously since then. Meeting for worship started at Cape Coast in 1948 and has continued regularly ever since.

Other groups of Friends have met from time to time in other places. The largest group is in Kumasi, the capital of the old Ashanti empire one hundred seventy miles inland from Accra, but this group has dwindled and no longer meets regularly. Fluctuations occur because many of the Friends are foreigners who come for a period, usually on a contract, and then leave.

The number of Ghanaian members

is increasing slowly, but the number of Ghanaian attenders fluctuates. The quiet way of Quaker worship is so different from religions that have rich symbolism and ritual that Quakerism appeals only to the few Ghanaians who can fit it to their life pattern.

The Accra Friends have individual concerns rather than collective concerns, except for carol singing in two prisons at Christmas.

Cape Coast Friends have a group concern to improve conditions in a mental hospital. Attitudes about the mentally ill generally are such that few discharged patients can get work. Many discharged patients, their self-confidence gone, ask to be readmitted. The occupational therapist in the hospital is trying to build up his unit, despite scant resources, and is teaching skills so that the patients' chances of making a living and their acceptance by the community after discharge are increased.

Cape Coast Friends have been giving some financial aid, and Hill House Meeting has put the case to Friends in London, who have given money to buy equipment for dressmaking and wood-working.

Girls from the nearby secondary school, led by a Quaker volunteer, regularly visit the hospital. They help relieve the problem of understaffing and also show the new generation of Ghana that mental illness often can be cured and that the mentally ill are people who need to be cared about. The occupational therapist himself has become an attender at Meeting.

Perhaps this is a drop in the ocean of human needs in the world today—but I feel it is a worthwhile drop.

### Friends in Vienna

THE FRIENDS Group in Vienna has changed its time of worship to ten a.m. on the first and third Sundays. Business meeting is scheduled the Monday after the second Sunday and is preceded by a half hour of worship.

Visitors are always welcome to attend these occasions at the group's meeting place, Jauresgasse 13, 1030, Vienna III.

### Support United Nations

FRIENDS Committee on National Legislation urges individuals and professional groups to send night letters to their Senators and to the President on behalf of the peacekeeping and cooperative international function of the United Nations. Many Meetings are helping.

## CREMATION

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

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## Friends in India

by Betsy Eberhardt

QUAKER HOUSE at 224 Jorbagh, New Delhi, has many happy memories for me. The American International School, where I was on a two-year assignment, had rented a house for me in Green Park, about three miles distant, but I found I could cycle to Meeting, despite the heat.

Once seated in the circle of chairs beneath a slow-whirring fan with birds flitting in through unscreened windows to alight tenuously on chandelier or window, marveling at the array of freshly picked, immensely colorful flowers, one was soon "settled" and at home with this equally mixed group of Indians and Westerners, among whom

were Foundation Grant workers; the Quaker Seminar director; employees of Church World Service, World Health Organization, and Oxfam; British young people, who were visiting ashrams or studying, and tourists.

As I recall, there were no regular Indian women attenders in the summer of 1968. Indian men generally do not participate in this way with their wives. Later, after enumerating the benefits of attending together, several men did bring their wives a few times on the back of their scooters or on the bus. This was a husband and wife togetherness, which is rarely seen in public meetings.

Early arranged marriages frequently do not lead to a meeting of mind and spirit and likes and dislikes.

Hinduism is broad in its acceptance of the All in One and literally does not exclude other faiths. Some of the regular worshipers at Quaker House stopped by at the Krishna temple before sitting in silent worship with us. One attender worshiped his large Krishna idol after he returned home from Meeting. To Indians, this is perfectly natural: All the angles possible to see God. The longer one lives in India, the more one feels what they feel: All is one.

It overwhelmed me to realize how narrow much of my upbringing had been and how exclusive of other world religions. Tolerant, yes; but not really accepting them as a way to find God.

In addition to regular worship on Sunday morning, with tea or lemonade following, depending on the season, an evening speaker-discussion meeting was scheduled fortnightly. This might be by an American Friends Service Committee Quaker Seminar worker, a doctor interested in social work, a professor from one of the colleges or Delhi University, a writer, or another. An Indian meal, vegetarian and non-vegetarian, followed, with fellowship and good opportunity to know Indians more intimately.

Once a week, the director and his wife held a reading and discussion of an English pamphlet on Quakerism. During the week they visited hospitals and orphanages and encouraged others to do so.

Nette Bossert, of Netherlands Yearly Meeting, was employed in the Social Work Department of Delhi University. She arranges many short- and long-term projects and work camps for students. About two thousand are involved annually in some kind of voluntary service, of which the vacation camps held



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in rural areas are said to have the greatest impact on teachers and students. One must be aware of the strong hold of the caste system, especially in the villages, to realize what an innovative idea it is to have male and female students of all castes mix in a village doing some manual labor, which is usually only done by outcasts.

Even so, I felt that the Meeting as a whole could have done more to align itself with like-minded projects and groups in New Delhi, such as Gandhi Peace Foundation, Service Civil International, leper villages, and so on. A few doubted the continuity of the Meeting because of tourists and those on term assignments, but most were in New Delhi for two years or more, and, with the regular Indian attenders, I felt a greater sense of permanency could have developed if we all could have worked on some long-term things together. If such roots could go down, it seems the Indians would have felt more as though the Meeting was Indian-based rather than Western-based.

The General Conference of Friends in India is open to any Monthly or Yearly Meeting world resident permanently or temporarily in India. The annual Meeting has been held several times at the home of Ranjit and Doris Chetsingh in Dehra Dun. It is a week of study, fellowship, and discussion for all the various Friends groups and individuals. The number is small, but interest is high.

#### **Friends Fellowship of Healing**

FRIENDS FELLOWSHIP of Healing has announced plans to purchase an estate in Greystoke, Cumberland, England, for use as a guest house and rest home.

To be the second such guest house operated by the Fellowship, "Lattendales" is expected to cost twenty-five thousand pounds to purchase and equip. For seventeen years Claridge House, near Lingfield, Surrey, has been the Fellowship's center for retreat, healing, and renewal.

The chairman is Bernice Joachim, The Old Vicarage, Wavertown, Wigton, Cumberland.

#### **Worship Group in Vermont**

THE WORSHIP GROUP in Bennington County, Vermont, meets at the home of Carlton and Marjorie Schilcher, West River Road, South Londonderry, First-days at 11 a.m. Visitors may telephone 824-3783. The group has been averaging between eight and nineteen each week.

## **How Deep Our Concern?**

by John Daniels

THE NATURE of a true concern is such that it does not stop at doing a little. John Woolman did not stop at persuading a few Quakers to free their slaves. He kept on until he had reached the consciences of Friends throughout the Thirteen Colonies.

In the same way, today, Friends' concern for racial justice must grow in depth, power, and action. Individuals and Monthly Meetings often feel they have fulfilled their concern when they have made a modest contribution to a black organization, visited nearby black churches, or opened their meetinghouse to a day care center for ghetto children. If Friends are truly led by the Spirit to reach out in compassion, this should be only the beginning.

A new channel for acting on this concern has been available to Friends of New York Yearly Meeting the past two years. The Black Development Fund of Yearly Meeting is a remarkably effective channel for giving money directly to black groups in the ghetto as seed money for development projects. The Fund is administered by a Yearly Meeting committee of Friends, a majority of whom are black. The chairman of the committee is Barrington Dunbar, a deeply dedicated black Friend widely known among Friends in this country and abroad.

The Race Relations Committee of the Yearly Meeting is responsible for raising the funds through contributions from individual Friends and Monthly Meetings. In two years, it has raised about forty-seven thousand dollars. While this is far short of the annual goal of fifty thousand dollars, as stated in the Yearly Meeting minute creating the Black Development Fund, it represents a significant achievement. Every penny of the Fund has gone into black development projects. There has been no administrative expense, and the modest fund-raising costs have been absorbed in the Race Relations Committee's budget.

Grants ranging from two hundred dollars to five thousand dollars have been made by the Black Development Fund Committee to thirty-one projects located in twenty-one communities. They have been put to such purposes as establishing credit unions, expanding a day-care center for ghetto children, job training for rehabilitated drug addicts, scholarships for disadvantaged students



at Friends World College and Oakwood Friends School, equipment for a vest-pocket playground, operation of a teen center run by black youngsters, working capital for a migrant camp store owned and run by the migrant workers, and opening a counseling and referral center run by blacks for blacks in a central city.

One Friend, after attending a workshop on black development at the 1970 Yearly Meeting at Silver Bay, in which the first ten projects funded by BDF were discussed, exclaimed, "I have never seen seventeen thousand dollars put to better purpose or more wisely spent!"

The Black Development Fund also has inspired some Monthly Meetings and individual Friends to greater involvement with blacks in their own communities. There is little evidence, however, to indicate that any but a small minority of New York Yearly Meeting Friends are moved by this concern. Perhaps a majority would protest, but the Black Development Fund received only two hundred ten contributions from Yearly Meeting Friends in its first year. Fewer than six percent of the membership contributed. In its second year, only a bit over four percent contributed, although the Fund was sustained by several substantial gifts.

Concerns, in the final analysis, spring from the moving of the spirit of the Lord in each of us. They surely do not spring from words. So when you ask, "What can I do about racial injustice?", ask it of the Lord in the silence of a well-gathered meeting for worship. And be prepared for the voice deep within you to query: "How deep is your concern?"

(John Daniels has been on the Race Relations Committee of New York Yearly Meeting since 1966—its chair-

man from 1968-1970—and is a member of the Yearly Meeting Black Development Fund Committee. A convinced Friend since 1963 and former clerk of Albany Monthly Meeting (1965-1967), he retired from a civil service position in 1968 to give full time to Quaker concerns, especially racial brotherhood and peace.)

### Virginia Friends Meet

JOHN YOUNGBLUT of International Student House, in Washington, D. C., was the resource leader and speaker at the All-Virginia Friends Conference in September. The theme was reconciliation of the meditative life with a life of action on concerns.

Supported by many of the Meetings in Virginia, the conference has representatives on various ecumenical bodies in the state and plans to meet annually in September. Plans for a one-day legislative program are under consideration for January. Further information may be had from Evelyn W. Bradshaw, 504 Rose Marie Avenue, Virginia Beach, Virginia 23462.



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Two of the cottages of Friends Shelter for Girls. Photograph by William Tournay

### Friends Shelter for Girls Needs Help

by Barbara G. Nnoka

FRIENDS SHELTER for Girls was moved in 1914 to three cottages in Cheyney, Pennsylvania, after a hundred years of service to orphans in Philadelphia. The very young who would have been in an orphanage in past years are now in foster homes. Now, having adjusted to being a home for older girls who have no family support, the Shelter needs aid so it can continue the kind of help given in the past and expand it to meet today's problems, for the concept of protection has been expanded to include more than food and shelter.

Friends Shelter for Girls is now renovating its three cottages to make them into more acceptable living quarters. The twenty-eight teenaged girls ride the school bus to West Chester area schools every day and return in midafternoon, tense, tired, and often discouraged—but, of course, not always, and not every girl. B. has been bringing home "A" papers this fall, but P. is piling up room detentions because she has no motivation to get to classes even after the Shelter staff sees her off to school.

Friends Shelter has added consulting psychiatric personnel and caseworkers to its cooks and housemothers. It has instituted inservice training for its

child-care workers. Situated on the edge of the campus of Cheyney State College, six miles from West Chester and about a mile and a half from Westtown School, Friends Shelter is building new bridges with its neighbors, hoping to find more resources and supplementary services that will turn its location to an advantage.

The board and the staff of the Shelter are now being required to ask: "What use can we make of our setting and plant in responding to the needs of the present residents?" Fourteen of the Shelter girls this winter will be over sixteen years old, able and anxious to start earning at part-time jobs, eager to be able to participate in community activities, and needing to know how to manage the business of going to work, shopping, and making use of community facilities.

Some of the funds available to the Shelter were collected when the first phase of the service was being organized. These have increased over the years, but in terms of current needs they can in no way sustain the operation of the Shelter. Operating expenses are met in part by payments from the public child-care services that place girls in the Shelter. Major additional expenses, such as the improvements and refurbishings now in progress, however, are not provided for in the regular budget and must be met by extraordinary effort. Such a fundraising ef-



fort is underway. We cannot ask, as Friends did in 1822 when the Shelter began, "How do we love them?" The question really is, "How do we love God?"

Those associated with Friends Shelter for Girls respond, "By creative, innovative caring in the context of the human family."

### **Fighting for Bail Reform**

THE FRIENDLY AGITATOR, publication of Friends Suburban Project, Chester, Pennsylvania, reports that only thirty percent of the two hundred twenty-six men and nine women in the Delaware County Prison, (Broadmeadows), are convicted and sentenced for committing crimes.

Most are just "needlessly committed . . . ; locked up only until trial, in lieu of sufficient money, *not* because they are dangerous and we don't want them . . . in the community. In reality, it is the bondsman who is keeper of the jail keys, and he turns the key to turn a profit for his business, and not to safeguard the community."

Two Chester bondsmen told FSP that they were expected by Chester police captains and magistrates to give "kick-backs" for the privilege of doing business.

An attorney also reported that while he was a student and worked for a bonding firm his employers supplied him with a list of county magistrates. "The list indicated," he said, "that if a bail were written with a particular magistrate, he would be given a tip, or whatever you want to call it." The "going rate" was to pay a magistrate five dollars when the bail was set at three hundred dollars; ten dollars on five hundred dollars bail.

Pretrial Justice Programs, which try to fight the bail system and are sponsored by American Friends Service Committee, operate in Pittsburgh and Washington, D. C.

### **A New Mutual Fund**

PAX WORLD FUND, INC., a mutual fund that is committed to invest in companies that are in no way engaged in the manufacture of defense or weapons-related products, is now offering shares for sale to socially-concerned investors. There is no sales charge.

Further information may be obtained from Pax World Fund, Inc., 224 State Street, Portsmouth, New Hampshire 03801. C. Lloyd Bailey, chairman of Friends General Conference, is one of the directors.

## **Struggling Together**

by Virgie Bernhardt Hortenstine

GROUND has been broken for the second of two buildings under construction for the black-controlled Fayette County Cooperative Stamping and Manufacturing Company, Tennessee. Workcampers from college campuses and local volunteers worked together in June, August, and again at Thanksgiving to make this dream a reality. Fayette County Workcamps (Friends Journal IX.15) provided materials as well as workcampers.

The cooperative will employ twenty-five or more persons to make metal stampings from dies. Hayward C. Brown, president and founder, plans it to be a sample for black cooperative businesses which could spring up across the county.

Hayward Brown, a tool-and-die maker, moved to Fayette County from Michigan after he read copies of the Fayette-Haywood Newsletters that a Michigan Quaker gave him. He and his family of thirteen left a comfortable home to cast their lot with poor blacks in the third poorest county of the nation. Hezekiah Boyd, treasurer of the cooperative, is twenty-eight years old, has five small children, and is a native of Fayette County.

Both men have devoted months of their time to this project. Hezekiah Boyd often goes to his own job at 5 P.M., works till 5 A.M., and goes to work without pay on the stamping plant building for another three hours. He dreams of putting some of the young blacks to work who normally have to go north to find jobs.

Construction of the first building was begun last year by Fayette County volunteers, but the sheriff informed them that work must stop and that they would be fined fifty dollars a day if they continued. The sheriff said the area was zoned residential, not industrial. There was a smelly chemical plant close by.

Efforts to rezone the area proceeded for a full year. Orders for stampings were coming in, and the cooperative bought machinery, but no building could be rented by blacks for a factory in Fayette County. Whites had adjusted to the idea of blacks holding some jobs in factories where they could bring profit to the white owner—for many years they had resisted even that. But this was a factory where blacks would receive the profits. The machinery was set up temporarily in a building in Memphis. A few jobs were turned out

before the space became no longer available.

Finally the original site was rezoned, but this time commercial, not industrial. Construction was resumed, but a second site, zoned industrial, was needed to build the stamping plant. This was located and work has begun there. The first building, nearing completion, is to be used as a machine shop, as a place to make dies, and as a place to sell tires and gasoline at cost.

Fayette-Haywood Workcamps is attempting to raise three thousand dollars to buy building materials during the coming year. Contributions can be sent to Fayette-Haywood Workcamps, c/o Agnes Moon, Treasurer, Community Friends Meeting, 4023 Paxton Road, Cincinnati, Ohio 45209.

Other work of Fayette-Haywood Workcamps includes support for two freedom schools, attempts to set up neighborhood health centers, voter registration, and distribution of a food supplement. Persons over eighteen years of age are urged to write for an application to Virgie Hortenstine, 5541 Hanley Road, Cincinnati, Ohio 45239, and to help during college vacations.

### **SPEND VACATION IN CENTRAL FLORIDA**

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## 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, Pennsylvania 19102.

### Positions Vacant

SECRETARY (typing, shorthand) for July and August to live at Camp Choconut (see our ad in this issue). May exchange services for son's tuition. Other children welcome. Also needed: REGISTERED NURSE, ASSISTANT DIRECTOR, MALE CONSELORS. A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pennsylvania 19035. Telephone: 215-MI 9-3548.

MATURE COMPANION, to live in apartment with elderly widow at Foulkeways, Gwynedd, Pennsylvania 19436. Write Box E-530, Friends Journal. Give references and telephone number.

PEACE SECRETARY for Canadian Friends Service Committee. Interested persons should apply promptly to Personnel Committee, 60 Lowther Avenue, Toronto, Ontario.

### Positions Wanted

QUAKER COUPLE, four children, seek challenging position. Open to new ideas. College degrees and many talents. Subsistence wages. Box 532, Friends Journal.

### Wanted

HUMPHREY MARSHALL items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

BACK COPIES FRIENDS JOURNAL, bound, for Hamilton College Library. Will pay postage. C. B. Richardson, Clinton, New York 13323.

HELP BLACKS become first-class citizens in the third poorest county in the nation. \$15,000 is needed to help build cooperative plant to make metal stampings from dies, in Fayette County, Tennessee. Contributions are tax-deductible. Fayette-Haywood Workcamps, 5541 Hanley Road, Cincinnati, Ohio 45239.

SCATTERED SEEDS, edited by Alice Hall Paxson. Copies needed for complete file of this periodical. March, 1930 in hand. Friends Journal readers who can assist, please write: Childhood in Poetry Collection, Florida State University Library, Tallahassee, Florida 32306.

### 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.

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

## Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquires kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

### Schools

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

### Books and Publications

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017.

R. W. Tucker's essay, THE LAMB'S RULE on apostolic authority and how to lay hold of it (Lake Erie Yearly Meeting Lecture, reprinted from Friends Quarterly), and "The Centrality of the Sacraments" from Friends Journal available in readable homemade reprint from author: 1016 Addison Street, Philadelphia 19147. Price \$1 (includes United States or Canadian postage); ten percent discount for ten or more.

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County 323-5289).

AN ORGAN of expression and intercommunication among those concerned with cultivating the inner life and relating it to the problems of our time—"Inward Light," semiannual publication of Friends Conference on Religion and Psychology. Articles on depth psychology, comparative religion, mysticism, practical living. Samples on request, \$2. per year. Write Elined Kotschnig, 3518 Bradley Lane, Washington, D.C. 20015.

### For Sale

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

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### Personal

NOTICE TO HOMOSEXUAL QUAKERS: Friends from five Yearly Meetings met as a "committee of concern" to consider the issues faced by homosexual Quakers. We discussed ethics, counseling, marriage, and compromises within Friends Meetings. Other homosexual Friends interested in sharing this dialog? Write Box 531, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

## Diversity in Relationships

IN A MEETING for business, San Francisco Monthly Meeting approved sending letters to state legislators urging repeal of discriminatory legislation dealing with homosexual conduct in private and to city government officials regarding discrimination in employment. It also agreed to send press releases dealing with the above matters to newspapers, including the gay press.

The minute:

"San Francisco Meeting of Friends is aware that there is great diversity in the relationships which people choose to develop with each other. We believe that the same standards of judgment in matters of morality and acceptable behavior which we apply to heterosexual persons should be applied to homosexual persons. We advocate passage of legislation which would extend this principle to all levels of social and economic life. The same principle should apply when we consider requests from homosexuals for use of Friends Center, for participation in Meeting responsibilities, for marriage under the care of the Meeting, etcetera.

"Note: If a request for homosexual marriage is before the Meeting, the Clearness Committee should have on it at least one person who is an acknowledged homosexual and also a member or at least a frequent attender of the Meeting."

### The Flag

THE WOODSTOWN, New Jersey, Meeting's Newsletter quoted a paragraph by Stanley Frankel from the Scarsdale Inquirer, in which the writer expresses his pride in the American flag as the symbol of a great nation.

"I am not proud," he wrote, "that it has been appropriated by those hard of hat, heart, and head who would use its shining presence to defile the Bill of Rights, to shortcut the Constitution, and to substitute brutality for beauty. These are the self-proclaimed patriots who equate dissent over the war with treason. These are the flag wavers and wearers who fail to understand that the safety of our soldiers in Vietnam depends on our getting them out, not on forcing them in. These are the blind who cannot see that the most patriotic course to save our torn nation and our beloved sons is to march those boys off the ships behind the billowing red-white-and-blue, not carry them off wrapped in it."



## MEETING ANNOUNCEMENTS

### Alaska

**FAIRBANKS**—Unprogramed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

### Argentina

**BUENOS AIRES**—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

**TUCSON**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

### California

**BERKELEY**—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

**CLAREMONT**—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th Street, Claremont 91711.

**COSTA MESA**—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange.

Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

**FRESNO**—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

**HAYWARD**—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 582-9632.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

**LONG BEACH**—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

**PALO ALTO**—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

**REDLANDS**—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

**SAN FERNANDO**—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7440.

**SAN JOSE**—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

**SANTA BARBARA**—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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

**SANTA MONICA**—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

**VISTA**—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

**WHITTIER**—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion. 698-7538.

### Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

**DENVER**—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

### Connecticut

**HARTFORD**—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-7369.

**NEW LONDON**—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360. Phone 889-1924.

**NEW MILFORD**—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

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**STORRS**—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

**WATERTOWN**—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. George Corwin, Clerk. Phone 853-1521.

## Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11 a.m.

**CENTERVILLE**—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

**HOCKESSIN**—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

**ODESSA**—Meeting for worship, 11:00 a.m.

**WILMINGTON**—Meeting for worship, 4th and West Sts., 11 a.m.; 101 School Rd., 9:15 a.m.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

**WASHINGTON**—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

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

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

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

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

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

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

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

**SARASOTA**—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

**ST. PETERSBURG**—Meeting 11 a.m. 130 19th Avenue, S. E.

## Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

**AUGUSTA**—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

## Illinois

**CARBONDALE**—Unprogrammed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Clerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

**CHICAGO**—Northside (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

**DECATUR**—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

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

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

**LAKE FOREST**—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

**PEORIA-GALESBURG**—Unprogramed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

**QUINCY**—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

**ROCKFORD**—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

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

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

## Indiana

**BLOOMINGTON**—Meeting for worship 10:30 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.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

**WEST LAFAYETTE**—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone 743-8058.

## Iowa

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

**PAULLINA**—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgins, Paullina, Correspondent.

**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**—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 452-6812.

## Louisiana

**BATON ROUGE**—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

**NEW ORLEANS**—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

## Maine

**DAMARISCOTTA**—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

**EAST VASSALBORO**—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

**NORTH FAIRFIELD**—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 453-6812.

**ORONO**—Worship 10 a.m. For place, call 942-7255.

**PORTLAND**—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

**SOUTH CHINA**—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

**WINTHROP CENTER**—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

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

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

**EASTON**—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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

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

## Massachusetts

**ACTION**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

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

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

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

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

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

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

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

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



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

## Michigan

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

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

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

**TRAVERSE CITY-GRAND TRAVERSE AREA**—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

## 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 222-3350.

## Missouri

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

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 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 457-7040.

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of The Center. 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, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

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

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

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

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

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

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

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

**MULLICA HILL**—First-day school, 10 a.m.; worship, 11. (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone: 478-2664. Visitors welcome.

**NEWARK**—Worship, 48 West Park Place (Newark Center for Creative Learning) 10 a.m.

**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, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road 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. Marian Hoge, clerk. Phone 255-9011.

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

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

**WEST LAS VEGAS**—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

## 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). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

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

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

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

**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, 11 a.m. Until Easter, at homes of Friends.

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

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

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

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

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
137-16 Northern Blvd. Flushing  
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

**ONEONTA**—Worship and First-day School, 10:30 a.m., 11 Ford Ave. Phone, 433-2367.

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

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

**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.

**RYE**—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

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

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

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

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

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

## North Carolina

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

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

**CHARLOTTE**—Meeting for worship, 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. Martha G. Meredith, Clerk, Jack Kirk, Pastor.

**RALEIGH**—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

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

## 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.; worship, 10:30.

**TOLEDO**—Bowling Green Area—Allowed meeting, unprogramed, Sundays, 10 a.m., 59 Back Bay Road, Bowling Green, Ohio, off Ohio Route 235, near Ohio Route 65. Information or transportation, David Taber, 419-878-6641, or Alice Nants, 419-242-3934.

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

**WILMINGTON**—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 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, 10:30 a.m.; meetings for worship, 9:45 and 11:30.

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

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

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

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

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

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

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

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

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

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

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



*Quaker Center, Stockholm, Sweden*

**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.

**LANSLOWNE**—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

**LEWISBURG**—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

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

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

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

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

**MILLVILLE**—Main Street. Worship 10 a.m.; First-day School 11 a.m. 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, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

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

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

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

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

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

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

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

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

**STROUDSBURG in the Poconos**—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

**SUMNEYTOWN-GREEN LANE AREA**—Worship held occasionally First-day evenings winter months. Call 215-234-8424.

**SWARTHMORE**—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

**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.

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

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



## 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. William Jefferys, clerk, 476-1375.

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

**EL PASO**—Worship, 9 a.m. Phone Hamilton Gregory, 584-9507, for location.

**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, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

## 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., St. Mary's School, Shannon Street.

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

**SOUTH LONDONDERRY**—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231.

## 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.

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 2-7006.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Worship and First-day School, 9:45 a.m.-11 a.m., 210 Grant Street, West De Pere. Phone 435-7787.

**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, 272-0040.

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

## Sufferings

*Meetings, families, and friends are encouraged to send information about Friends and attenders who are in prison or who face other action because of their beliefs to Peter Blood, Pendle Hill, Wallingford, Pennsylvania 19086.*

SUSAN CARROLL, Swarthmore, Pennsylvania, Meeting; PATRICIA LYMAN, Purchase, New York, Meeting; and WILLARD MCKAY, Jr., Germantown, Pennsylvania, Meeting, were detained in District of Columbia jails for placing their bodies in the White House driveway as representatives of Vietnam war victims.

WILLIAM STANTON III, Middletown Meeting, Pennsylvania (Concord Quarter): Sentenced to six months of "work in the national interest" and two years' probation for refusal to register under conscription.

KEVIN TOWLE, Monadnock Meeting, New Hampshire: Began fasting and refusing prison work on December 1 at the Federal Prison, Ashland, Kentucky 41101. [He was transferred from disciplinary segregation to the prison hospital in late December.] Kevin writes that this is "a protest against many things, especially against a destructive attitude that permeates our courts, our prisons, and all men. Namely: 'If you've got a problem get rid of it. Don't solve it.'"

### Released from prison:

RICK BOARDMAN, Acton Meeting, Massachusetts: Completed sentence for refusing civilian work under conscription.

GEORGE CROCKER, Minneapolis Meeting: Completed sentence for refusing civilian work under conscription.

BILL HIMMELBAUER, Pittsburgh Meeting: Completed sentence for resisting the payment of war taxes.

JOHN LUGINBILL, attender of Community Meeting, Cincinnati: Completed sentence for destroying his own draft file.

JOAN NICHOLSON, attender of Media Meeting, Pennsylvania: Completed sentence for destroying Selective Service records.

VINCE O'CONNOR, attender of San Francisco Meeting: Completed sentence for refusing civilian work under conscription.

RALPH SQUIRE, Morgantown Meeting, West Virginia: Reimprisoned briefly for violation of release conditions.

### Friends who remain in prison:

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: In Federal Prison, Petersburg, Virginia 23802.

TODD FRIEND, Orange Grove Meeting, Pasadena, California: In Federal Prison, La Tuna, Texas, P. O. Anthony, New Mexico 88021.

WAYNE LAUSER, Providence Meeting, Media, Pennsylvania: In Federal Prison, Allenwood, Pennsylvania 17810.

PALMER SINGLETON III, 57th Street Meeting, Chicago: In Federal Prison, Ashland, Kentucky 41101.

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts: In Boyd County Jail, Catlettsburg, Kentucky 44129.

## Announcements

### Adoption

YOUNG—A daughter, ALLISON LEE YOUNG, born September 11, 1969, by Helen K. and Robert D. Young. The mother is a member of Bristol, Pennsylvania, Monthly Meeting.

### Marriage

PALMER-ROCHEZ—On November 25, DARLENE ROCHEZ, daughter of Leo and Julia Rochez, of Pittsburgh, Pennsylvania, and RALPH PALMER, son of D. Russell and Ruth Coppock Palmer. The parents of the bridegroom are members of Gwynedd, Pennsylvania, Monthly Meeting.

### Deaths

REYNOLDS—On December 1, in West Chester, Pennsylvania, EDNA M. REYNOLDS, aged 77, a member of Fallowfield, Pennsylvania, Monthly Meeting. She is survived by two sisters: Bertha W. Reynolds and Esther Surgeson, of West Chester; and a half sister, Margaret R. Brown, of Bettendorf, Iowa.

WILLIAMS—On December 11, in Los Angeles, RUTH STYER WILLIAMS, aged 88. She had attended Abington Friends School and had lived in Chestnut Hill, Doylestown, and the Wrightstown area. She was the widow of Charles Stokes Williams. She is survived by five sons: Joseph S. Williams, of Collegeville, Pennsylvania, Robert S. Williams, of Park Ridge, Illinois, Norman Williams, of Doylestown, Pennsylvania, Lloyd Williams and Earl Williams, of Levittown, Pennsylvania; a daughter, Ruth Worley, of Los Angeles, California; a number of grandchildren and great-grandchildren; two sisters, Nellie Cassidy and Dorothy Styer, of Albany, New York; and a brother, Charles A. Styer, of Pittsburgh, Pennsylvania.

## Coming Events

### February

6—"Black American Revolts," Frankford Friends Forum, Unity and Waln Streets, Philadelphia: James H. Laird, Maurice A. Dawkins, Frederick D. Cooper, William Shields, Muhammad Kenyatta, Henry E. Smith, 3 P.M.

At Powell House, Old Chatham, New York 12136:

February 25-27—Married Couples Weekend, Joseph and Teresina Havens. Junior High Conference, Austin and Joan Wattles. At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures, 8 P.M., The Barn. Speaker: Colin Bell.

February 7—China in Wartime.

February 14—Today's Asia.

February 21—Coming to Live in the United States.

February 28—The Powder Kegs of West Asia.

March 6—Working and Growing Old in Quaker Service.

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