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Quaker Thought and Life Today





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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of "Lovers," a sculpture in concrete by Peter Fingesten, who is the subject of a profile on page 9.

WE ASK ALL AMERICANS, as we ask ourselves, to preserve humane perspectives and the spirit of love amid turmoil; to understand new or unfamiliar conditions, and then to work through individual, corporate, or governmental channels to bring the end of war, poverty, racism, and injustice.

—Statement by Iowa Yearly Meeting (Conservative)

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(Continued on page 31)

Today and Tomorrow

On Being "Youngered"

THE WORD "elder"—whether noun or verb—is an authentic Quaker term. Elfrida Vipont Foulds in her *History of Quakerism* writes that elders were originally chosen "not for their gifts in the ministry but for wisdom, discretion, and judgment." Although being "elderly" came to be "synonymous with being criticized adversely by a person who tended to be repressive rather than encouraging and forward-looking," it was assumed nevertheless that such a person spoke with authority on matters of faith and practice. The word has largely disappeared from use, but the attitude remains; and we adults—Friends or non-Friends—are frequently self-appointed elders, busily engaged in eldering—in telling it as we choose to think it is or as we wish it might be.

In youth the absence of such highly regarded virtues as wisdom, discretion, and judgment is compensated for by the simple ability to see clearly. To young people life is fresh and new, its outlines bold and definite. Peculiar to our day is not the ability of our young people to see clearly but their unpleasant compulsion to tell us frankly what they see and what they think about it—sometimes quietly, sometimes violently.

If, instead of agonizing over the disruptive actions of our youth, we could join forces with these seekers, before it is too late, what an exciting frontier might be established at a growing edge of our society!

Perhaps we eldering elders should submit more gracefully to being "youngered." Perhaps we should put on our bifocals and look more intently; it may be that our middle-aged vision is faulty and that the emperor's clothes are at best shamefully threadbare.

Thomas Merton 1915-1968

THE WORLD WE LIVE IN is dry ground for the seed of God's Truth. A modern American city is not altogether a propitious place in which to try to love God. You cannot love Him unless you know Him. And you cannot come to know Him unless you have a little time and a little peace in which to pray and think about Him and study His truth. Time and peace are not easily come by in this civilization of ours. And so those who profess to serve God are often forced to get along without either, and to sacrifice their hopes of an interior life. But how far can one go in this sacrifice before it ceases to be a sacrifice and becomes a prevarication? The truth is, we are simply not permitted to devote ourselves to God without at the same time leading an interior life.

"The reason for this is plain. Everything we do in

the service of God has to be vitalized by the supernatural power of His grace. But grace is granted us in proportion as we dispose ourselves to receive it by the interior activity of the theological virtues: faith, hope, charity. These virtues demand the full and constant exercise of our intelligence and will. But this exercise is frequently obstructed by exterior influences which blind us with passion and draw us away from our supernatural objective. This cannot be avoided, but it must be fought against by a constant discipline of recollection, meditation, prayer, study, mortification of the desires, and at least some measure of solitude and retirement."—*The Ascent to Truth*.

Karl Barth 1886-1968

AT BOTTOM, knowledge of God in faith is always this indirect knowledge of God, knowledge of God in His works, and in these particular works—in the determining and using of certain creaturely realities to bear witness to the divine objectivity. What distinguishes faith from unbelief, erroneous faith and superstition is that it is content with this indirect knowledge of God. It does not think that the knowledge of God in His works is insufficient. On the contrary, it is grateful really to know the real God in His works. It really lets itself be shown the objectivity of God by their objectivity. But it also holds fast to the particularity of these works. It does not arbitrarily choose objects to set up as signs, in that way inventing a knowledge of God at its own good-pleasure. It knows God by means of the objects chosen by God Himself. It recognises and acknowledges God's choice and sanctification in the operation of this knowledge. And, for its part, it uses these special works of God as they ought to be used—as means of the knowledge of God. It lets their objectivity become a witness—yet only a witness—to the objectivity of God. Where the worship of God is made possible and necessary by God Himself, it does not establish an idol worship. Faith, and therefore the knowledge of God, stands or falls with all these determinations of the clothed objectivity of God. It is under these determinations that God is spoken about and heard in the Church of Jesus Christ. Not a single one of them can be set aside or altered without radically injuring the life of the Church."—*Church Dogmatics*.

What's that again?

SMACK IN THE MIDDLE of an article in *Time* about the five percent of American households that do not have television sets (some cannot afford TV, or are in areas of poor reception, or have "kicked the habit," or consider nonownership a reverse status symbol, or make it a form of personal protest, or have religious or intellectual misgivings, and so on) is this sentence: "A fair number of videophobes are Quakers." Now we know.

Thine Own Self

by Sam Legg

WE WERE REMINDED in meeting recently that one measure of our commitment to Christianity is how we treat others. We were then admonished to follow the Golden Rule.

Polonius advised Laertes: "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man." Polonius was a pompous fuss-budget, but Shakespeare knew enough about life and men not only to put humor in tragedy but also to let nincompoops make wise statements. Modern psychiatrists would agree that it is a wise statement.

Five hundred years before Christ, men wandered around the Agora urging others to "know thyself." One of the most positive aspects of Black Power is the insistence on personal worth, integrity, dignity—the importance of recognizing and accepting oneself before trying to deal constructively with others. Jesus summed it up when he urged us to "love thy neighbor as thyself." The weight of intelligent human experience leads us to the conclusion that the self is primary.

But I cannot quite accept it.

There seems something selfish about all this concentration on oneself. Why can't I love my neighbor because he's lovable, or because it's the right thing to do? Granted that knowing oneself and doing one's own thing aren't exactly the same, why do I have to accept the psychiatrists' dictum that I have to be able to love myself before I can love anyone else?

I'm not denigrating myself in recognizing that I'm only one among many; then why does my social behavior have to be self-centered? If it is I who determines how I want others to do unto me, then it is I who determines how I want to do unto them.

What's wrong with my asking them how they want to be treated? As a nation, we are too much given to deciding our way is right, then trying to impose it, out of our generosity, on others. Isn't there some kind of precious metal that could give its name to a rule that says: "Do unto others as they would have you do unto them"?

We are social beings, becoming more so with each new explosion of the population. I wonder how wise is the modern emphasis on personal independence.

I recognize the need for children to cut the cords that bind them to their parents and the reluctance of the parents to let them go.

I accept the inevitable period of misunderstanding and difficulty involved in this necessary process, but does the goal of independence have to mean complete separation,

with the child, like Cain, going off east of Eden to find a wife (who was she, by the way)? No, parents and children have shared obligations and can evolve together new, more mature relationships.

Do American black people have to realize themselves fully through separatism before they can deal with Whitey on a basis of equality? No, we blacks and whites already need each other too much.

Do our young college students need to perpetrate a revolution in order to decide what the revolution is all about? No, their rugged individualism can be better directed into selfless service.

I feel uneasy with a philosophy that places me at the center of my universe. If I am good in order to go to heaven, or not bad in order to avoid hell, I'm basing my life on selfishness. I don't see how I can expect to do my own thing and still be a contributing member of society unless my thing is socially and not individually inspired.

What, then, is the answer to a man's need to know and express himself without denying, again like Cain, that he is his brother's keeper?

How can we fulfill our personal needs and still assume our full responsibilities as contributing members of human society?

St. Augustine gave us the answer fifteen hundred years ago: "Love God, and do what you want."

Power to the Faint

I THINK Bible reading draws us from the bonds of temporality; it centres us on the eternal. Of this I remind myself as I pick up my old book, tattered after use for nearly a hundred years, to replace all the leaves that have fallen out because of the broken binding. On one of those leaves I see a pencil mark against the words: "Fight the good fight of faith" and this is what I would like to do. But I ask myself: by what means does one get the knowhow and the nerve? Then I remember another passage and hunt for the page that has it. "Put on the whole armour of God, that you may be able to stand against the wiles of the devil." Yet as I get older I am not so much alarmed by what the devil does as by what I cannot do myself. But that is the best of Bible reading; it gives you hope which is crowned by the Christ story, and which, not even in the midst of one's poorest performance, is ever lost entirely. My mind goes back to that wonderful chapter, Isaiah 40, the whole of which I would learn if I had not a memory like a sieve. How does it go? Something about the grass withering and the flowers fading, but "the word of our God shall stand for ever." It is He that sits upon the circle of the earth; it is He that gives power to the faint. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." I like that, for I am among those who journey unevenly over the rough road of life, and though we cannot at present see ourselves rising to that craggy prospect, when we get among the hills of God . . . who knows?

HORACE B. POINTING in *The Friend*

Love and Money

by Robert R. Schutz

QUAKERS ARE A PARSIMONIOUS lot. They do big things with little money. It is not at all certain that the silent meeting is anything but economy in First-day dress. They run their service organizations mostly on other people's money. They seldom mention collections and never pass the plate in meeting. Many members and attenders do not contribute their cost to meeting expenses (janitor, newsletter, Yearly Meeting head tax, and so on).

Yet Friends are forever talking about giving. Some of them do give, generously. Otherwise their Meetings, their schools, and their various concerns would wither away faster than they now do. We urge ourselves to set up Meetings for Sufferings, which will attend to the needs of Resisters who could soak up a thousand times our slender resources. Some of us open our homes and our larders to those in need.

But when it comes to the crunch, I would say that 90 percent of us close up. We take care of our own and give our brother a miserable pat on the back. We mouth a loving community line and do not even know the needs of fellow members. We have not the slightest intention of caring for "the poor," nor any possibility of relating to the problems of the masses. We have been poorly advised.

Jesus of Nazareth had very little to do with the economic system. He told friends to render unto Caesar, advised His followers to sell what they had and give it to the poor, told Satan (material wealth) to get behind Him, gave a rich man smaller odds on getting into heaven than a camel on getting through a needle's eye, overthrew the tables of the money changers, and considered the lilies of the field, which neither toil nor spin, yet are better arrayed than Solomon in all his glory. The list can be extended, but not far, since Jesus took an insouciant attitude toward money and work; he advised His followers they could not serve both God and mammon, and He was obviously interested in serving God.

With such advice on the nitty-gritty of the everyday, it is small wonder that Friends, the least hypocritical of Christians, come up looking confused:

If you love your fellow man, do you choke him with goods one day as you give your wealth to the poor and starve him the next?

Do you absolve yourself of responsibility by keeping nothing, begging, and letting the servants of mammon inflict their serious wounds, which then you try to stanch with band-aids?

Do you refuse to work, saying the whole system is rotten and you do not want to be involved?

Do you rationalize with the "trustee" argument that lauds Quakers and other Puritans for piling up individual wealth that is intended to do good?

I have seen Friends take all of these positions, as well as saying nothing while they continue with their parsimony (simplicity). Our most sensitive effort, the semivolunteer work of the American Friends Service Committee, bestows only genteel poverty on the giver and does not meet the severe strictures of the Master.

I suggest that we face the money problem honestly, and come up with corporate, not guilty, answers. We Quakers are uniquely well situated to re-evaluate these hazy and conflicting doctrines with our concept of the Inner Light. And with a heritage like this, from Jesus to the Puritans, from the scarcity of year one to the present potential of abundance, this re-evaluation is overdue.

I would offer, for Friends' consideration, that love requires of us the following in respect to money:

We must plan and calculate. (We throw out the lily idea.)

We must control economics to humane ends. This means we cannot opt out by begging or by giving away our resources. This means that we work and are involved at every level. (We throw out the Caesar concept.) This means that Friends erred, for example, in abandoning Pennsylvania. Our hands are already dirtied by accepting life; we cannot restrict our holiness to peace projects.

We must learn how to deal with mammon. This means sharing the right amount, not giving away everything. (No one is absolved of responsibility.) This means sharing as a matter of right, not charity. (Charity is corrosive to the human spirit, hence, is not love.) This means corporate advice and decision, not individual trusteeship. (We must throw out the Puritan rationalization, so prone to corruption.) This means honesty and disclosure to the smallest group, not privacy, not hoarding. This means manageable, face-to-face groups in economic matters (like the Disciples), not amorphous, open-ended meetings.

This means sharing the whole person, with people you know and love and trust; dealing with need through knowledge of the total situation; conservation, saving, and investment; sharing of resources among groups, which are stable, and which by multiplication include everyone who wishes to join.

This means accepting without reserve a loving care and security stronger than the bonds of family, in a structure which supports the family.

This means that love (God) is the Master (guiding light), and mammon (seductive mistress and curse of the individual) is the slave.

If Friends agree on these principles, I believe that we can swing the balance in favor of life, in favor of love, away from death, and away from hate; and hallow the earth, our abode.

How to Work Within the System

by Frances E. Neely

DAY AFTER DAY, we at the Friends Committee on National Legislation get a flow of comments and complaints from frustrated people:

"The system doesn't work any more."

"The only thing the government understands is violence in the streets."

"Why do you waste your time talking to congressmen who cannot realize that our nation is in a state of near revolution?"

We understand such remarks. We, too, are frustrated.

We, however, are frustrated largely because so much creative work can be done within "the system" and so few people are available to do it.

Representatives of other national organizations that have headquarters in Washington share our frustration. They also have found that few persons "out there" in the fifty states feel they have the time or the knowledge to help change American society.

Good legislation can be enacted. Imaginative new congressmen can be elected. Incumbents can be converted if enough constituents start thinking and acting toward that end right where they are—while talking to the policeman or trying to break seventy on the eighteenth hole.

The time is now to build a new climate in which Americans think of themselves as living in a world environment, in a community of nations.

To help change that climate, start with total immersion in your own community. Get to know the makeup of your congressional district and the thinking processes of your congressman. What is the overall composition of your congressional district? Urban? Rural? High income? Or with a large percentage of people in the Food Stamp Program? How many defense contracts flow into your area? (At least nine states receive defense contracts at rates forty percent to fifty percent above pre-Vietnam levels—Connecticut, Illinois, Indiana, Maryland, Michigan, Minnesota, Ohio, Pennsylvania, and Texas.) Who are the opinion makers? Who writes the editorials in the newspapers? Can you work with them?

What about your congressman? On what committees does he serve? If he is a member of the House Appropriations, Armed Services, Foreign Affairs, or Banking and Currency Committees, he is an important man who can help make United States policy. How does he vote in committee and on the floor? On which issues does he speak? What percentage of the electorate voted for him in 1968? Who are his friends? Whose respect does he

cherish—which former high school teacher, for example? Which business acquaintance means the most to him?

We at FCNL would be delighted to supply you with answers to some of these questions. Others can only be obtained in your own locality.

If it sounds like a lonely project, it may help to find one or two others in your community who also want to change the focus of our nation from militarism to human development.

You might be surprised at how many there are. Remember that many church and civic-action organizations at the national level are calling for this kind of commitment from their constituencies.

One success story can encourage us all. When concerned citizens who opposed the war in Vietnam became identified with one another within the Democratic party in Michigan, they took over the party. It took two years, but it started when one or two persons looked around and got together with those who cared.

Diversity, Dialogue, Dedication

WE ARE LIVING in a time of disagreement and dissension, of ferment and controversy—even of struggle and conflict. Friends' assertion that God leads men to truth if they earnestly seek it is being challenged by these times. Friends and non-Friends seem equally divided on social and political issues.

As Friends and as citizens we owe it to ourselves to discover the will of God for these days. Concerted action is required, and yet Friends do not move as a body without substantial unity. Here is our challenge: "To make diversity fruitful!"

We do not do this by overriding Friends who are not ready to approve new actions or positions by our Meetings, nor Friends who are urging that new steps be taken. However, it would be irresponsible to let the hesitation of a few, or even of a majority, veto further consideration of a controversial issue. Our Meetings should provide continuing, sensitive, worshipful dialogue—person to person; in small groups, formal or informal; in special Monthly Meetings where it is the right and duty of both reluctant and impatient members to participate.

Dialogue (as opposed to argument) requires that each participant be listened to and responded to sensitively, without ridicule, condescension, or haste. In extreme cases several sessions may be required—the intervening periods allowing additional time for meditation and reflection.

Thus Friends should be able to move from diversity through dialogue to dedication—with unity.

PAUL TURNER

Where We Turn for Wisdom

by Elizabeth H. Kirk

ONE OF THE SERIOUS concerns of our Monthly, Quarterly, and Yearly Meetings is disharmony in them. We would truthfully have to answer "not always" to the query: "Are your meetings for business held in a spirit of love, understanding, and forbearance, and do you seek the right course of action in humble submission to the authority of truth and patient search for unity?"

It is not a new situation in Christianity or Quakerism.

What are the letters of the Apostle Paul (who yearned to be about the business of the Advancement Committee) but pleas to the Overseers and to the Nominating Committees of the new churches for loving forbearance and unity for the work under their care?

One cause of our disharmony might be a tendency of some of us to come to meetings for business prepared to convince the Meeting of the rightness of our leadings rather than to come prepared to wait with the Meeting on the moving of the Spirit within the group.

This question was raised recently in a group of Friends: "Why do we omit the word 'religious' from the title, 'Religious Society of Friends?'" The reply: "Do we deserve that title? The job of real commitment is too terrifying for us—we are scared stiff where the weight of any real commitment would carry us."

Is not the basic problem before the Religious Society of Friends the vitality of the spiritual life of its members?

And where should the examination begin but with ourselves, in prayerful search, as we recognize our failings and evaluate our gifts?

It seems we walk a narrow edge between right and wrong actions. As the blind beggar sings in Judson Jerome's *Candle in the Straw*: "The candle in the straw, a little crevice in the dike, a little kitten in the yarn, such little things. . . ."

Where do we turn for wisdom in making right judgments, in ordering our personal lives, our Meeting commitments? How do we distinguish between personal and divine promptings?

As Jesus told his disciples, "Seek and ye shall find, knock, and it shall be opened unto you." The search is painful.

Paul of Tarsus surely was in a state of search when he was blinded by the light of his awakening.

George Fox must have known deep suffering before his vision that "There is one, even Christ Jesus, who can speak to my condition."

John Woolman had "strong temptations to wrestle with. . . . I frequently withdrew into private places, and often with tears besought the Lord to help me, and his gracious ear was open to my cry."

It seems to take a desperate cry for help, a humble recognition of our own spiritual poverty, before we are awakened to our true spiritual condition.

G. G. Yung has written: "To round itself out, life calls not for perfection, but for completeness; and for this the 'thorn in the flesh' is needed, the suffering of defects without which there is no progress and no ascent."

Our hunger for spiritual food does not go forever unmet. We can all recall occasions in the meeting for worship when we have received from an unsuspecting speaker just the help for which we were praying.

Sometimes the food is found in unexpected places and is wrapped in surprising packages. Once I sat in a meeting for worship in the meetinghouse at a Friends school. I was in deep spiritual pain and with "tears besought the Lord to help me." I raised my bowed head and looked at the back of the bench in front of me. I saw with astonishment words a boy had carved into it: *Have Faith*.

Bernard Canter, writing in *No Time But This Present*, under the title "A Great Dream" warns us that we have transferred the primary power and responsibility from the individual Friend to his Meeting: "No longer, it seems, is the Society of Friends about meeting God face to face, each one, but about holy meetings. . . . The Meeting, it is always assumed, knows God best every time. . . . Hypnotized by the elevation of corporate worship, no one bothers much any more to look beneath the surface of the corporate and learn what is happening in personal discovery, in the privacy of a member's experience . . . it has become almost indecent to confess to personal religious experience, much less to share it. Here is the heart of the 'treason.'"

"The Society of Friends is about nothing else but personal experience of the power and presence of God, and what arises spontaneously from that personal experience. . . . The resulting silence of Friends is not because the message is not there, but because the original personal, individual channels through which it once did, and still should, find its way to the surface have been stopped."

The vitality of our individual Meetings will be as significant as that of the individual Friends who comprise them. Renewed vitality of our Religious Society could bring us up to meet the problems that we face corporately and with which we must deal, if it is true that the world looks to us for some degree of wisdom in all its needs.

The Apostle Paul wrote to the Hebrews: "We ought not to be laying over again the foundations of faith . . . instead, let us advance toward maturity; and so we shall, if God permits."

What Power Do We Possess?

by Colin W. Bell

A GOODLY PART of the power of any Quaker group lies in its ability to face its weaknesses. We all know persons who seem estranged from the sources of real power just because they were sure they possessed power. Think of Jesus' encounter with the rich young ruler. How personal and familiar! How like me—and you! In the inward sense of this Bible story, you and I are rich and over-privileged. We think we are young in spirit, and we have known power. (How like this nation, too!)

Here was a man (or a nation) struggling with his own success story, his sense of possessing power, his idealization of the rightness of his way of life ("the American way of life") and, on the other hand, with a sense of weakness, of incompleteness. So he goes to see the latest guru or teacher; he investigates the current school of thought. Not frivolously. Then this revealing conversation: "How do I secure my future?" (Implication: My present is good.) And the reply, "Wait a bit! What about the present? Only God is good. How are *you* doing now?" Then the rich young ruler gave reassurance that there was nothing wrong with his way of life, he kept all the Commandments.

At this most unsatisfactory moment in the dialogue, what are we told? Jesus *loved* him. The rich young ruler loved himself; Jesus loved the rich young ruler. This fact is saying something about *the source of power*. "No, all is not quite good. If you are worrying about the future, act in society today; harness your power into service; take on the difficult job." But he could not do it and crept back into the limbo of his own success values. (Do not forget the national analogy!)

I want to remind you of another story of a very different person.

Coming down from the Mount of Transfiguration, Jesus sees a hubbub going on—there are disciples, the scribes, and "one of the multitude." All we really know about this anonymous character is that he loved his epileptic son. There was some clinical discussion of the disease between Jesus and the man, you remember—and then, suddenly: "How sure are you—of yourself and of me?"

The reply was passionate: "Lord, I believe; help thou mine unbelief."

On that clear indication that the man had two vital ingredients of power within, Jesus could and did act.

Here it seems is a problem of the search for power within.

On the one hand: "All these things have I done . . . what lack I yet?"

On the other, "I believe . . . help thou mine unbelief." Cocksurenness and sureness; inward directed worry and outward directed concern—the problem of men and Meetings and nations.

The secret of power within lies in its flowing, moving quality. The voice of the rich young ruler, despite its query, had a static quality about it. The question posed was a status-quo question: "What can I do to top off the satisfactory present in order to ensure a satisfactory future?" On the contrary, solution of the problem is found in active use of such present power as we possess.

Such power is like a stream that flows out in bubbling activity from the lip of a deep pool, refusing to accept barriers to its flow, always rising above them. Great numbers of people worry about inflow of power—looking the wrong way, as it were, fearful lest the inflow dry up. The problem is outflow. If the outflow is moving, the inflow is sure.

So much of the power in the world is atrophied power, congealed power, fossilized power, status-quo power, dinosaur power.

If the crux of the matter is utilization rather than conservation of power, we must be concerned with how to use our power in service to the common weal.

The question is not, "What lack I yet?" but "What lack we yet?" Not, "How can I find eternal life?" but "How can I share life with others?"

The problem of our age is how to keep up with it. It is terribly difficult for us to think and act as radically as the times demand. Yet Quakers come of a revolutionary line.

We are followers of George Fox, who stumped up and down the streets of Lichfield, somewhat bizarrely attired in his leather breeches, and cried out: "Woe unto thee, bloody Lichfield." Surely the solid burghers of that city saw him as the veritable wild-eyed peacenik of that day, come to disturb their status quo.

We are followers of William Penn, the author of a wildly radical plan to reduce national sovereignty and move towards a United Nations of Europe.

We are followers of John Woolman, who promulgated the absurd idea that the economy could run without black slaves and advanced other extraordinary ideas about the right use of wealth and resources.

And we are followers of one who lived out the fantastic idea that love is the only ultimate hard-nosed reality and who at the height of his young manhood staged a ride-in to Jerusalem which was history's most provocative protest demonstration. This is our legacy as Quakers.

None of these persons was an Establishment man nor was he popular with the "suburbs" of his day. Then what of us?

The Great Transparencies

Lately I have been thinking much of those,
The open ones, the great transparencies,
Through whom life—is it wind or water?—flows
Unstinted, who have learned the sovereign ease.
They are not young; they are not ever young.

Youth is too vulnerable to bear the tide,
And let it rise, and never hold it back,
Then let it ebb, not suffering from pride,
Nor thinking it must ebb from private lack.
The elders yield because they are so strong.

Seized by the great wind like a ripening field,
All rippled over in a sensuous sweep,
Wave after wave, lifted and glad to yield,
But, whether wind or water, never keep
The tide from flowing or hold it back for long.

Lately I have been thinking much of these,
The unafraid although still vulnerable,
Through whom life flows, the great transparencies,
The old and open, brave and beautiful . . .
They are not young; they are not ever young.

MAY SARTON

Morning Prayer

The time for holiness is just at dawn
before the window wakes itself,
a hushed and hesitant insistence of the light
to set aside the darkness for the morning.

And I am led to pray again
that wings like mine
can brush an image out of pain
and fold again at evening time
the shadows for the thrush.

MARGHERITA WOODS

The Candle of the Lord

"The spirit of man is the candle of the Lord."
Proverbs 20:27

Elastic fire leaps upward from the wick,
Then flickers, bends, and stretches up again.
It sways as to a melody unheard
By human ears not tuned to silent sound.

The wax runs down to spoil the symmetry
But adds the character of gnarled grace
Like knuckles of an ancient saint at prayer
Or beads of sweat upon the Saviour's brow.

I wonder, does the candle of my soul
Reach upward, burning with aspiring fire?
And do I glow with flame that's not my own
And sway with ev'ry gentle breeze that blows?

Will I burn long or be snuffed out too soon?
And will I burn again that I may know
Will life's frustrations twist me out of shape?
The Hand that kindles lights that do not die?

ROBERT G. VESSEY

A Quaker Portrait: Peter Fingesten

by H. Bruce Horel

A MAN'S INNER STRENGTH may come from any one of several sources: An unmovable faith in a supreme force, an undaunted belief in oneself, and an unflinching conviction that one's opinion is the right opinion.

Man's creativity is based on these strengths. It is nurtured and fed by them. Man's inner vision grows as his inner strength matures.

Peter Fingesten, professor of art at Pace College, New York City and Westchester, is a man of both vision and excitement. An artist, a writer, and a teacher whose inner strength seems never to wane.

He credits this strength to the day he became a Quaker. The year of his rebirth, he says, was 1951 when he began to attend a Quaker Meeting in New York, moving "from a restrictive, formalized background to a world of religious and intellectual freedom."

Peter Fingesten was reared as a Lutheran in his native Germany. Later the family moved to Italy, where the son attended a Waldensian Church, a Protestant sect he describes as ancient and mystical.

"I was a child prodigy," says Professor Fingesten. There is no big talk in this statement. He says it as just another fact. The artist understands hard work and the drive for achievement. Genius, he says, is but a link between hard work and achievement.

Through contacts with Quakers in Philadelphia, his father, Michael, also an artist, arranged in 1939 to have his son enrolled as a student in the Pennsylvania Academy of Fine Arts. At this time, the intellectual and political climate in Italy had become ominous for both father and son.

At the age of twenty-three, when Peter Fingesten arrived in this country, he already had twenty-three one-man exhibits of sculpture in Europe to his credit. His first show was in Berlin when he was sixteen. He had grown up in the litter of his father's studio.

Instead of following in his father's footsteps as an etcher, he had turned to sculpture as a medium. His passage to America was paid for by the creation of a piece of sculpture he called "Time," in which a double mask depicted the same face in youth and old age. Zog of Albania had commissioned it and paid for it but had lost his throne before it could be delivered.

He had been graduated from Hochschule für Bildende Künste in Berlin before striking out on his own at sixteen. Two years later he was teaching sculpture. At twenty-



Peter Fingesten Lecturing at Pace College

one he was the subject of an Italian monograph and at twenty-two he shared a gallery with Picasso.

Peter Fingesten's first show in America was held at the Warwick Galleries in Philadelphia. American critics gave it enthusiastic reviews.

While lecturing in the Fine Arts Department at Manhattan College in 1947, Peter Fingesten was awarded the Louis Comfort Tiffany Foundation prize of one thousand dollars in recognition of his work. Along with three pieces of sculpture, he had submitted a treatise that ended with the assertion: "Everything in life is expressed symbolically."

He joined the faculty of Pace College in 1950. With the publication in 1956 by Muhlenberg Press of his book, *East is East*, a comparative study of Hinduism, Buddhism, and Christianity, Peter Fingesten embarked on a writing career while at the same time he seriously began teaching.

Descriptive words come easily to Peter Fingesten. His English is smooth and fluent and has a bit of European accent. His words seem to well up from an inner source.

"I am a child of the cosmos, the planets, as the earth is the child of the universe," he said recently. "As long as I remain creative, I can never be alone."

"The secret of life, I believe, is love. Love cannot be defined. Love is a synonym for creative power."

"You do not have to like your neighbor. You can dislike him socially. You can avoid him at your club. You do not have to invite him for dinner. But something in him should appeal to you, for he, too, is a relative of the cosmos."

Peter Fingesten has had a lifelong interest in Eastern philosophy and yoga. His knowledge of Sanskrit and his experience in teaching the history of Hinduism and Buddhism have helped him in his study of symbolism and mysticism. He is carving out an enviable reputation in

these studies. His latest book, *The Eclipse of Symbolism*, has been accepted by the University of South Carolina Press.

Symbols, he once wrote, "are not created by gifted individuals but are the anonymous expressions of mankind that reach back into pre-history. As old symbols fall into disuse, new ones will be developed."

Symbols, however, are mankind's signature to history. As such, "a crude graffito, such as the anchor cross in the Catacombs, is sufficient to evoke the abstract concept it stands for. The moment, however, a symbol attracts attention to itself, it either has been transformed into art or has become magical."

His interest in symbolism has attracted students by the score to his classes in art at Pace College. Here he is both teacher and administrator, for Peter Fingesten is chairman of the art and music department. He was chosen by the Pace faculty to receive the Excellence in Teaching Award for 1967-1968.

Fingesten, short but wiry and displaying a full crop of black, wavy hair which sweeps back from his forehead, attributes his breezy energy to his hobby of acrobatics. He habitually wears bow ties (ranging from strings to butterflies), sweaters, and sport jackets. His attire, plus his closely clipped Latin mustache, adds an air of relaxation to his posture and attitude.

Fingesten also improvises on the piano and the guitar and entertains his friends by singing folksongs both in English and other languages.

The artist-writer met his wife, Faye, in a sculpture class at the Pennsylvania Academy of Fine Arts. They were married in 1943. Later she studied ceramics at the Philadelphia School of Industrial Art and now free-lances as an industrial and interior designer. She helps her husband with his writing assignments, and she found time during 1968 to serve as clerk of the Meeting.

Peter and Faye Fingesten and their nine-year-old daughter, Alexandra, are members of Fifteenth Street Preparative Meeting.

"We recently bought our own home in Manhattan (at 339 East 18th Street) to be nearer the Meeting and its school," says Fingesten, who refers to himself as "a highly activated" Quaker. He is on a number of Quaker committees and has worked at a variety of posts in the First-day School. His most rewarding job, he says, "is teaching advanced metaphysics to ten-year-olds."

Last summer he spent seven weeks in Rome and in Athens as instructor in classical art and architecture in a Pace summer school.

Unlike most scholars and artists today, Peter Fingesten has the spark of the Renaissance man. He is an artist with vision, a capable researcher, and a student of philosophy. His works of art can stand the test of time. His friends are legion, and his joy for life is contagious.



A Memorable Meeting

by Margaret Snyder

A FEW MINUTES before the young ones left meeting for their First-day classes, a woman rose and said that as she drove to meeting this gray November day the words of an old French carol came to mind:

Bring a torch, Jeannette, Isabella,
Bring a torch, and quietly run;
Christ is born, good folk of the village.
Christ is born, and Mary is calling.

Perhaps, she said, the words came because we are near the season of holy expectancy—Advent in the traditional church calendar. Because the Light is always present, no time is holier to us than another, but if we are aware of the deep earth-movements, we know earth itself moves in rhythm from times of quiet or stormy endurance to seasons of delight in the beauty of living.

Far older than Christmas is primitive man's apprehension during the darkening weeks before the winter solstice: What if the god that commands the sun should leave us in darkness? When, soon, days began to lengthen, the primitives, reassured again, celebrated the return of the sun. Out of that long remembering comes Advent to prepare us for the coming of the Child of peace and goodwill.

The children left. After a time of silence, a man rose to say that the new thing Jesus brought into the world was a recognition that man is more important than commandments—that man's relationship to God is one of love, rather than law. Jesus gave one rule, to love God and to love our neighbors.

Silence. When another Friend spoke, it was as if the silence itself were finding utterance.

Jesus' birth, he said, brought hope to men, and it is out of hope that people work against injustice and evil. Sometimes he wishes Paul had left off the end of his statement, "Now abideth faith, hope, and love, and the greatest of these is love." We cannot think faith and hope are less important. Maybe it should be, "the greatest of these is hope," for without hope our world is hopeless.

Was it hope that filled the silence? or love? or faith?

A new member said hope may rise out of the very things that seem most discouraging. He spoke of the misery he and his wife had when they disagreed, and although hurt and unhappiness attended the process of reconciliation, they always found a new closeness. Maybe it does not matter whether we work at loving God or at loving each other, he said. Either way, we come closer to each other and closer to the Light that is our center.

Maybe others, during the silence, felt what I felt: The

ultimate mystery of how in the act of confronting and accepting responsibility for darkness inside one, a person can find new energies to make the Light Within more abundant.

It is not too hard, another Friend said, to have hope for one's self and family, one's friends, the fellowship with which one worships. It is harder to know how to hope for the growth of human kindness in our communities, unfriendly though some of them may seem.

No answer came to that cry, unless it lay in the deepening compassion we felt around us.

When meeting rose, we turned to each other with new tenderness, and as we sipped our coffee our talk was so open, so considering, that we could not leave each other for nearly an hour.

The Mind of Christ in Us

by Catherine Roberts

MOST OF us look both forward and backward at the New Year. Most of us suffer a twinge of regret at what we see behind us.

Perhaps we no longer make resolutions for the coming year, knowing we do not keep them, but we wish we could improve ourselves. We may promise ourselves that this year we will do better, but we slip back into old habits in a week.

We need not despair. Paul says, "Let this mind be in you which was also in Christ Jesus."

If we would have the mind of Christ Jesus in us, with all the benefits of such a condition, we must prepare for it, just as we clean the house for a guest.

Out goes the trash accumulated by negative thinking—idle conversation; gossip; the fancied hurt, the pettiness, envy, sloth.

Our mind clean, we bring in new inhabitants to fill it. We remember that Jesus told of the man who cleaned the demon out of his house but failed to fill it with anything else. The unclean spirit returned to find it empty and brought other spirits worse than himself and the "last state of that man becomes worse than the first."

If we let the mind of Jesus be in us, we look with love through the outer shell of others and see the persons we all want to be. We are coming close to divinity ourselves when we search for this inner person and help it come into manifestation by our recognition that it is there. Jesus looked past the outer appearance.

We can develop peace within ourselves to replace anger and impatience, the peace that Jesus left to us and His disciples. We cannot expect peace anyplace else until we learn to express it within ourselves.

Each morning of this new year, in our time of prayer and meditation, we can remind ourselves that today we will let the mind of Christ Jesus be in us. Each day we will remove from our minds those things which we know will block this mind. At the end of the year when we look briefly backward, we will be able to feel the joy of growth.

A Letter of Application

by Kenneth K. Maher, Jr.

The following is substantially the letter of application for membership that I submitted to the Buffalo, New York, Monthly Meeting. The Committee on Ministry and Counsel (Newton Garver, clerk) later recorded this minute:

"Kenneth Maher requests membership in the Society. Friends are moved by Ken's letter, which articulates the meaning and appeal of Quakerism in terms that correspond to the thoughts of others. Ministry and Counsel then met with Ken, who talked about his first and his later impressions of Friends. He comes from a background of Catholicism and right-wing politics, and the past months of association with Friends have been a time of growth for him. We recommend approval of his membership."

Buffalo Friends Meeting accepted me into membership at a meeting for business on November 17, 1968.

Dear Friends,

It is about time, I suppose, that I seek to formalize my association with the Society.

Despite the fact that I have long felt moved (or, perhaps, tempted) to do so, I have only now been able to force myself to write this letter of application.

In this world where my God is no longer palpable—a world without the easy security of absolute causes and absolute effects—words become more and more meaningless every day, and communication is an increasingly heavy burden. But Friends have expressed their faith in me many times and in many ways, and I feel compelled at this time to unfold my faith in Friends and the Friendly persuasion.

Since leaving the Roman Catholic Church (about six years ago), I have not thought that I would again feel comfortable within the confines of anything so stifling and un-Catholic as an "organized religion." Friends, however, seem to have a much better understanding of the word "catholic," besides which they aren't exactly what one could call "organized."

Once, in meeting for worship, Newton Garver introduced the query, "What is a Quaker?" My immediate internal response was that a Quaker is anyone who feels moved to be a Quaker, whether formally or spiritually, and I have not rejected that initial thought.

I know that that definition sounds rather vague, but every time I try to modify it in any way, and every time I come across someone else's definition, I find that there is always someone who is left out—someone, that is, who already is or should be able to be in.

There is no neat little line of demarcation between the people called Quakers and the people not called

Quakers. Not that I feel that Quakerism is so equivocal, but rather that it is so much less narrow in scope and in potential than other "Western" faiths.

This, of course, leads to the problem of finding any good reason for joining the Religious Society of Friends at all, especially since Friends themselves have so much faith in that of God in every man that the question of membership is rarely brought up, either directly or in the subtle ways of exclusion.

I am still not quite sure that there are any such reasons, but I am applying for membership nonetheless, because I have genuinely felt moved to do so. The most logical reasons I can produce are, I must admit, selfish and pragmatic. For example, it is somehow dishonest for me to speak of Quakers in the third person, but I feel very uncomfortable speaking of "them" in the first person.

Another, more lucid reason is that I firmly believe that each individual must do his own thing. The climate in twentieth-century urban America is not exactly what I would call conducive to the spiritual growth of the individual. More and more persons, at earlier and earlier stages of inner growth, are experiencing this awful spiritual malaise that needs relief far beyond the capabilities of the merely escapist releases provided by the System—alcohol, television, psychoanalysis, and other such brain-balms. Each of us must keep seeking out ways to tune out the fatuous world of objective realities in order to be receptive to the disquieting world of subjective reality.

Drugs solve the problem for a significant number. Bach and Mahler are being rediscovered by "psyched-out" students and other seekers. Bahai, Taoism, and Scientology are filling the needs of those who have not been moved by the Judeo-Christian tradition. Mao's thought is making rapid inroads into the informal revolutionary youth movement. Others leave home and country, looking for a better place. So, too, I feel spiritually at home with Quakerism; it's my thing.

In traditional Quaker terms, I would probably be considered a Hicksite radical (rather than a Gurneyite or Wilburite orthodox) Friend. And, as some know, I am at ease with the major part of backbench Quaker thought. The backbenchers seem to be kicking their fellow Quakers in the pants every time the latter allow their faith and practice to become too flaccid. The only significant difference between backbench thought and my own is that I would be quick to reject their attempts to increase the already cumbersome list of Biblical commandments by one more, that being: "Thou shalt be a pacifist."

To define Quakerism as it applies to myself, I would probably call it a Christ-oriented ontologism; that is, a faith—only superficially Christian—that all knowledge of God is immediate and intuitive and that all other knowledge is dependent upon this.

I believe in the Christ-spirit which has been mani-

fest, to various degrees and in various ways, in such human beings as Jesus of Nazareth, Lao-tse, Martin Luther King, Jr., Dorothy Day, Mohandas Gandhi, George Fox, Ann Lee, Eberhard Arnold, and Francis of Assisi. In addition to these, however, I would insist that this Christ-spirit has also been manifest in many creative people who have not led what would generally be considered the religious life. Fortunately, most of them have not suffered the indignities of canonization, iconization, and hero worship to which Jesus and a number of others have been subjected. They merit our attention for their contributions to what we know of God, because we are able to see, expressed in their lives and work, articulate reflections of our own knowledge of the Inner Light.

I do not wish to obfuscate my relationship to Christianity, but there were manifestations of the Christ-spirit before Jesus of Nazareth, and there have been manifestations of it after Him. My faith happens to be associated more with Him than with others only because I bear the stamp of one raised in an environment within the Western cultural tradition—a tradition which sees its more immediate roots in the teachings of Jesus of Nazareth.

With regard to a faith in God, the concept of Him as an old man with a long, white beard is, of course, alien to me. The Shakers referred to "Him" as the "one eternal Father-Mother," which is certainly a step in the right direction. But considering God as any kind of personage at all is, to my mind, relatively immature.

The most honest description of God I have yet encountered is in the form of a French proverb, "Un dieu défini est un dieu fini." This means that a definite (or defined) god is a finite (or finished) god. This same thought is to be found in the writings of Lao-tse, legendary founder of Taoism: "The Tao (Way) that can be expressed in words is not the eternal Tao." Subsequently, if what I do is called praying, I pray (as has been said of the Unitarian Universalists) "to Whom it may concern."

From the time of leaving the Roman Catholic Church to the time of coming to the Society of Friends, I considered myself an agnostic. I must admit that there remains in my way of thinking a strong agnostic bent: I doubt as a matter of faith. Or, perhaps as Tertullian said, "Credo quia absurdum est." ("I believe because it is absurd.") But this is held in check by a faith which came out of an intensely spiritual experience—the one that moved me to seek out Friends. What Kierkegaard describes as a "leap of faith" is essentially what occurred. The experience was not unlike what Paul writes of in his Epistle to the Hebrews: "It is a fearful thing to fall into the hands of the living God."

Recently, what C. S. Lewis calls being "surprised by joy" has become the second phase of my spiritual growth. Reading Alan Watts on Taoism (*Nature, Man, and Woman*, New American Library, 1958) has helped to

give me a second "opening" (as George Fox would have it). My first spiritual awakening came when I realized that we are all one, but, until reading Watts, I had thought that "we" meant only "we people"; that, while man was an integral part of nature, he had somehow fallen from unity with it (the whole "Garden of Eden" bit in evolutionary terms); and that man's "salvation" would be his reunion with nature. Watts points out the fallacy of seeing nature as "other." The whole "back-to-nature" bag becomes oxymoron. He has given new meaning to the words of Isaiah: "All flesh is grass, and all the glory thereof as the flower of the field. . . . Indeed the people is grass."

Not only is no thing more holy than another in the "sacramental world" (a Quaker concept I had heretofore found unclear), but no thing is less clean than another.

Paul wrote likewise in his Epistle to the Romans: "I know, and am confident in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. . . . All things indeed are clean. . . . Blessed is he that condemneth not himself in that which he alloweth."

Most Quakers would grant this to be true, albeit begrudgingly, about virtually everything in the sacramental world—everything, that is, with the probable exception of that which is more sacramental, if anything is, than all other human functions—love and the acts of love; many Quakers still cling to the ethics of Puritanism.

Spontaneous interpersonal sex acts of all kinds may well be the closest relationships man ever has with God, the Life Force. Dietrich Bonhoeffer found the right words for this concept: "We should love God eternally with our whole hearts, yet not so as to compromise or diminish our earthly affections, but as a kind of *cantus firmus* to which the other melodies of life provide the counterpoint."

In relation to this, Watts writes that, "Above all, sexual love is the most intense and dramatic of the common ways in which a human being comes into union and conscious relationship with something outside himself. It is, furthermore, the most vivid of man's customary expressions of his organic spontaneity, the most positive and creative occasion of his being transported by something beyond his conscious will."

A. J. Muste writes that, "If God is to be found at all, He must be found here." I believe I have found Him.

With love and revolutionary faithfulness,

KENNETH K. MAHER, JR.

P. S.—On reading this letter again for the last time, I realize that it sounds like a lecture by a pedant. However, previous revisions have delayed its completion for more than a month. So, despite all its faults and excesses, I am consigning it to you as evidence of my desire for what the Roman Catholic Church would call "an outward sign of an inward grace."

Reviews of Books

Death, Sacrifice and Tragedy, by Martin Foss. University of Nebraska Press, Lincoln. 125 pages. \$4.95

MARTIN FOSS is an emeritus professor of philosophy at Haverford College and a member of the committee for Worship and Ministry at Haverford Meeting. He offers this book as an answer to the themes of absurdity and alienation which are so prevalent in the art, and so evident in the social malaise, of our time.

In opposition to the Existentialist notion that death provides the only experiential context in which life has meaning, Dr. Foss reminds us that death is not a possible experience. What man can experience and must deal with are the deaths of others and the threat of emptiness in his own life. Thus, what is called the "experience of death" must be seen as the positive, creative experience of sacrifice.

Rather than man's being "he who must die," the choice of how and for what to give himself, life included, shows man to be created in the Divine image, to be "he whose life is sacramental." It is suffering, due to the destruction which is an inescapable part of sacrifice, that gives life the quality of tragedy.

Against this background of life as tragic and sacramental, Martin Foss develops a contemporary statement of traditional Christian beliefs. The incarnation is a "channeling into a task" of a living and personal God. This model for Christian life often has been deemphasized in theology in favor of God as unchanging and independent.

In such theology, the intercessional character of God must also be played down, until we may doubt our right to believe in a trustworthy, loving, and responding God. Intercession is a three-place relation between the intercessor, the one on whose behalf the intercession is made, and the power before whom the intercessor is responsible. Dr. Foss's description of intercession at work in human dialogue gives us insight into what we sometimes share in meeting for worship.

MARTHA MONTGOMERY

Papa D: A Saga of Love and Cooking. By EDWARD G. DANZIGER. John F. Blair, Winston-Salem. 306 pages.

FOR LOVE AND COOKING you must be born," writes Edward G. Danziger, the Viennese candy cook and lover of many women, whose zestful, life-loving autobiography was published last year. "I learned that love and cooking are the most important, the most basic, natural, and

essential, as well as the most entertaining pastimes in the world."

The somber side to the story is that, because one of his grandparents was Jewish, Edward Danziger was stripped of his wealth and separated from his family at the time of Hitler. The Quakers, whose acquaintance he had made briefly at the time of the child feeding following the First World War, helped him arrange for his two sons, his wife, and himself to leave Austria separately, and finally contributed to their reunion in the United States and re-establishment in Chapel Hill, North Carolina.

Danziger's Viennese Candy Kitchen now is an establishment of note in Chapel Hill, and Edward Danziger a local institution. Danziger did not become a Quaker, and remains a life-loving Viennese at heart, but his warm-hearted account of the help of the Friends makes moving reading. The book makes one grateful for the variety in human life and the richness of human experience.

MARGARET H. BACON

The Silent Weapons: The Realities of Chemical and Biological Warfare. By ROBIN CLARKE. David McKay Company, New York. 270 pages. \$4.95

The Biological Time Bomb. By GORDON RATTRAY TAYLOR. World Publishing Company, New York. 240 pages. \$5.50

SCIENCE HAS TWO FACES. Its smiling face promises knowledge, health, and prosperity. Its scowling face threatens destruction and death. Its malignant visage gradually has been unveiled since 1914.

Robin Clarke, a British science writer, has written a book concerning one of the most terrifying features of science—chemical and biological warfare. He is opposed for several reasons to all weapons used in such warfare.

First, though "clean" (that is, not destroying property), it destroys people, attacking first the children, the sick, and the aged.

Second, chemical and biological warfare is, in his words, "a fundamental denial of all that doctors have been trained to achieve . . . a research effort that flies in the face of medicine itself."

Lastly, chemical and biological warfare, although claimed to be "more humane" (less inhumane, rather) than conventional warfare, actually can inflict a death as horrible as any that can be imagined.

The Geneva Protocol, a treaty worked out forty years ago to renounce such weapons, was rejected by the Senate of the

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United States despite the support of twenty-nine other nations. Italy and West Germany since the Second World War have agreed not to manufacture these weapons, but we go on stockpiling them, ostensibly in case another nation uses them first. As long as such a stockpile exists, our military men will be tempted to employ them if they believe that the military situation demands their use. We are already using chemical weapons in Vietnam against vegetation and nonlethally against human beings. It is a short step to using lethal gases against people.

Bacteriological weapons have the alleged advantage of being the easiest and cheapest to produce of all unconventional arms. This advantage, however, puts them within the scientific and economic capacity of nations smaller than the great powers. The "toxic club" has a much larger potential membership than the nuclear club. It is consequently much more dangerous.

Rattray Taylor's book begins on a less pessimistic note. New developments in medicine have lowered death rates and prolonged human life. Discoveries in agricultural science have increased manifold the production of food wherever enough skill and capital exist.

Taylor forecasts many more spectacular advances during the next few decades. In medicine, in addition to widespread transplanting of organs and body parts, he predicts the production of entirely artificial organs and the prolonged postponing of death. He anticipates also the transfer of memories, the raising of intelligence levels, the control of behavior (particularly propagation and aggression), and "genetic engineering," or the conscious guidance of heredity—all by biochemical and other biological means. Ultimately will come the creation of life itself.

Despite their extraordinary promise, these predictions raise disturbing questions. Will there be dangers? If viruses were found that would render human beings sterile or mentally deficient, the possibility of genetic warfare would be added to chemical and biological warfare. If immensely virulent viruses were developed, either inadvertently or by design, they could kill millions if they escaped from laboratories or were used in warfare. If health and intelligence were greatly improved in technologically advanced countries, another gap would be opened up between nations. The envy and belligerence of underdeveloped peoples would increase still further.

Who would decide what would be done first, and where? Already the rich can afford expensive lifesaving devices, while the poor are allowed to die.

Will men be tempted to search farther

afield for usable body parts? The Aztecs took prisoners of war in order to supply living hearts for sacrifice. Will modern man resort to similar sources for hearts and other organs? Perish the thought! Should we not have a National Biomedical Authority, Taylor asks, to make decisions regarding all such difficult questions?

For religious persons, the most important questions are ethical and moral. To quote Taylor: "Man now possesses power so extreme as to be god-like. . . . Superhuman wisdom and patience are needed for wielding superhuman powers." It is as though God, conducting a great and crucial experiment, were entrusting to man power over life and death which previously God reserved for himself alone. If man can rise to this challenge he will be on the way to Utopia. If not, man will doom himself to extinction. The assumption of this new responsibility means more social awareness and social conscience than man has ever had before. He must resist exploitation of the new discoveries for the benefit of the few, but rather use them for the welfare of everyone.

To avoid extinction of mankind, scientific advances must be matched by moral advances. First is the renunciation of killing. Second is the special responsibility of scientists. There should be no more room for the mercenary scientist, who works for whatever government will give him a laboratory, without care for the uses to which its products are put.

The appetites of governments for power and prestige (as in the arms and space races) must give way to world cooperation in research in chemistry and biology as well as in physics and other sciences. Kinds and rates of biological change should be as much the concern of governments as economic changes are now. Plans for new patterns of existence, all the way from the family to international life, must be devised with creativity.

The ultimate principle to be kept in mind by every government and every scientist is one most familiar to Friends: That is, that every human being is supremely precious because of the divine spark within him—a small fragment of God's creative spirit. It is our responsibility as Friends, whether scientists or laymen, to keep this principle continually alive and active.

ROBERT A. CLARK

From Science to Theology, The Evolutionary Design of Teilhard de Chardin.

By GEORGES CRESPI (translated by GEORGE H. SHRIVER). Abingdon Press, Nashville and New York. 174 pages. \$4

EVERY THOUGHTFUL PERSON reflects on the profound question of the relation of na-

ture to spirit. Such a person will be immeasurably enriched and deepened by an unhurried reading of this authoritative interpretation of the work of Teilhard de Chardin, the noted priest-paleontologist.

Those familiar with his books and, through photographs, with the penetrating, sensitive eyes and face of this extraordinary man will welcome this exposition. Georges Crespi is the leading Protestant interpreter of Chardin in France. George Shriver provides a careful translation.

Teilhard was constantly wrestling with the further reaches of evolution and, therefore, with the ultimate meaning of God and of Christ in relation to "the phenomenon of man." Science and theology are combined in his "evolutionary design."

This is no old-fashioned apologia for faith in spite of evolution but rather an informed and creative formulation of the unity of man's knowledge and search. With new insights derived from impressive research, he supports his two major affirmations of faith: "faith in God" and "faith in the world."

Time, biology, and history are stressed. Evolution, meticulously explored, is apprehended fully in a cosmic Christ.

A. BURNS CHALMERS

William Styron's Nat Turner: Ten Black Writers Respond. Edited by JOHN HENRIK CLARKE. Beacon Press, Boston. 120 pages. \$4.95

THE POPULAR NOVEL by William Styron, based on the short, bloody rebellion led by a Virginia slave in 1831, is denounced by ten Negro writers and educators.

Their indictment of the story as a travesty of the black man in America and a falsification of history is a convincing exercise in what may be called unfriendly persuasion; the more so, if you have read Herbert Aptheker's documented thesis, written at Columbia University in 1937 and published by Humanities Press in 1966, entitled *Nat Turner's Slave Rebellion*.

John Oliver Killens, the most outspoken of the ten critics, identifies William Styron not merely as a WASP, which would be handicap enough, but as a WASSP (with two esses), a White Anglo-Saxon Southern Protestant.

The Turner revolt was savagery, but it was mild compared with the global barbarism of white men here and now. Moreover, these angry writers no doubt are exasperated by the patronizing attitude of so many whites, including some Friends, whose determined efforts to greet the blacks on equal terms tend to suggest the pat on the head that is bestowed on small children and domestic animals.

PAUL TRENCH

Einstein On Peace. Edited by OTTO NATHAN & HEINZ NORDEN. Preface by BERTRAND RUSSELL. Shocken Books, New York. 704 pages, index. \$2.95

BERTRAND RUSSELL's two-page new 1968 Preface is the only fresh material in this paperback of the 1960 hardcover edition.

"Science, in a rather muted way, is doing something but scientists are not communicating well enough. I wish there were a spokesman who had the kind of audience Einstein had," writes C. P. SNOW.

Few have spoken, written, and acted for peace-making as effectively as Albert Einstein, who was a gifted member of the Princeton community and a friend of Frank Aydelotte, of Swarthmore and Princeton.

There is much original material here. If you want to know why peace is a *sine qua non* of the atomic-nuclear age we are living in, get Einstein on peace.

RICHMOND P. MILLER

Exploration Into God. By JOHN A. T. ROBINSON. Standard University Press. 161 pages. \$4.95

BISHOP ROBINSON'S NEW BOOK seems to say much more to Friends than did *Honest to God*. It is the story of the way a living faith gets built up, by cherishing that of the past that is timeless and by holding loosely that which is for the moment a stepping stone.

For Robinson, "God" signifies a relationship—"that ultimate relationship in the very structure of our being . . . immanent in that it speaks to man from within his own deepest being . . . also transcendent in that it is not his to command. . . . It comes as it were from beyond him with an unconditional claim upon his life."

But for millions today the traditional image of God has gone dead. It is important for Friends to understand the integrity that often stands behind the negation: To understand theism, humanism, pantheism, and the various options in this wasteland of broken images.

Using the words of Christopher Fry which Robinson quotes as the theme of this book, we must in this generation "take the longest stride of soul man ever took" in this enterprise of "exploration into God."

EDITH PLATT

The Senator. By DREW PEARSON. Doubleday and Company, Garden City, New York. 447 pages. \$6.95

THE SENATOR is a provocative novel throughout its many pages—a satirical, deplorable, but fascinating picture of our nation's capital and its elected leaders. One is taken behind the scenes in Con-

gressional life, particularly the Senate. Because of his well-known column, Washington Merry-Go-Round, one is never quite sure where fact supplements fiction and fiction complements fact. Washington is revealed from the inside out by an author who knows its intricacies, loves, hopes, ambitions, fears, and dealings.

Stripped for the reader is the maneuvering of senators, puncturing the establishment, its sanctity and traditions.

Through the eyes of Edward Deever, executive assistant to Senator Benjamin Bow Hannaford, one is caught up in the political and marital life of the senator and in Deever's extracurricular life as well. How Deever was involved and manipulated in his job by the most powerful multimillionaire senator in the country and how both were exposed presents an exciting story. How respected "on a pedestal" figures in political life are shown to have feet of clay gives one an unpleasant jolt in contemplating the foundations of our seemingly moral and ethical government.

SARAH P. BROCK

Books in Brief

by Bess Lane

The Measure of My Days. By FLORIDA SCOTT-MAXWELL. Alfred Knopf, New York. 149 pages. \$3.95

The following sentences indicate the sensibility of the author (age 82): "If one is going to be truthful, one has to be very tender." "If at the end of your life you have only yourself, it is much." This book is not for everyone—only for those who can relax, ponder, and allow bits of wisdom to come alive and help make valiant the spirit.

The People on Second Street. By JENNY MOORE. Wm. Morrow and Company, New York. 218 pages. \$5.00

Jenny and Paul Moore, with their growing family, lived for eight years in the rectory of Grace Church, Second Street, Jersey City. Unfamiliar night and day noises—cats communicating, clotheslines clacking—were soon unnoticed because of the Moores' deep involvement in human experiences.

The Draft and You: Handbook on Selective Service. By LESLIE S. ROTHENBERG. Doubleday and Company, Garden City, New York. 317 pages. \$1.45

Leslie Rothenberg answers many questions needing clarification: History of conscription, local draft boards, registration, classification, deferments, conscientious

objectors, and draft resistance. All—draft-ees, parents, teachers, lawyers, and draft counselors—will find this book helpful.

Equality in Political Philosophy. By SANFORD A. LAKOFF. Beacon Press, Boston. 241 pages. \$2.95

The purpose, says the author, is not to expound a philosophy of equality but to examine, in chronological order, those already offered. The word, *equality*, has caused many controversies over the years, as it has in the problem of race relations in our time. Not only political science but also history, religion and philosophy are served.

Do You Want to Be Healed? By JOHN SUTHERLAND BONNELL. Harper and Row, New York. 159 pages. \$4.95

The title is not pertinent to (and does not do justice to) its content. The author, a distinguished theologian, because of his training as a psychiatric nurse, can and does give a helpful presentation of how religion and medicine are seeking, separately and in collaboration, to make men whole.

The Pagan Church. By RALPH E. DODGE. J. B. Lippincott Company, Philadelphia. 144 pages. \$2.25 (paperback) \$4.95 (cloth)

Bishop Dodge states his purposes as fourfold: To voice alarm and offer hope; to bring the problem into world focus; to confront the situation directly; to give encouragement to young ministers and laymen who are wrestling with the problem of church renewal. Renewal is possible, he says, through faith in "The Great Renewer," faith in people, and faith in the outcome of current restlessness.

The Quest of the Historical Jesus. By ALBERT SCHWEITZER. The Macmillan Company, New York. 403 pages. \$2.95

The first edition of this book appeared in 1906. To those who have missed it over its decades, we strongly recommend it. Parts are still startling. Much is still significant, as for instance, "The abiding and eternal in Jesus is absolutely independent of historical knowledge and can only be understood by contact with His spirit which is still at work in the world."

To God with Love. By JEAN REYNOLDS DAVIS. Harper & Row, New York. 147 pages. \$3.95

The author—writer, musician, wife, mother—through a series of letters, talks freely to God about her daily problems as she might talk to a neighbor over the back fence. A releasing book for young mothers.

Letters to the Editor

Membership Practices

I HAVE BEEN DISTURBED by the membership practices of some Meetings.

Some are lenient. They are happy to welcome anyone who attends a few times, applies for membership, and helps out financially. Other Meetings are strict. They may exclude, for example, anybody who is not a firm pacifist.

Some Yearly Meetings may try to control membership and protect individuals from the disgrace of disownment by prolonging an appellate procedure that is almost never employed but curtails the opportunities of constituent Meetings to develop and maintain their own standards of membership.

Yet even more destructive of local autonomy is a requirement some Meetings have for accepting transfers from other Meetings within the Yearly Meeting. Some Monthly and Yearly Meetings are restrictive about acceptance of transfer letters from other Yearly Meetings.

The confusion is great. Myths and traditions are such that individuals may think that membership in a Meeting or in the Religious Society of Friends involves extreme loyalty or connotations of nobility or a degree of goodness and dedication they cannot claim without hypocrisy.

The sooner such myths and traditions are destroyed and the sooner there is a willingness to stress the responsibilities of participation, the better off Friends will be.

One thorny matter is the attitude toward inactive members. I think a Meeting has a responsibility for dealing sensitively with members who are approaching retirement.

If they are members when they are sixty years old, they should be deemed members for life without regard to their place of residence, financial contributions, or degree of activity. Older people can be hurt by suggestions that they should resign or be released; for them, standards of responsibility and activity are different from those that are appropriate for those between thirty and sixty years.

Meetings have problems dealing with nonresident Friends. Individuals who lived a few miles from the meetinghouse when they joined and are now living more than a driving distance of thirty minutes away create a particular problem. They are close enough to be able to visit Meetings occasionally if they feel so inclined, but too far away to make it convenient to be active.

I suggest that we need some way to encourage individuals to transfer their "mail-order" membership so that they can retain an identification with Quakerism without

distorting the membership records of Meetings, whose main responsibility is to help those who live close enough to be active participants. Maybe we can establish a "mail-order" Meeting to provide services for isolated Friends, those on foreign-service assignments, shut-in Friends, dedicated Friends who do not feel easy in the Meetings closest to their homes, and so on. The idea comes close to some of the purposes of the Wider Quaker Fellowship and Friends World Committee.

The genealogical aspect of Quaker membership is particularly disgraceful, I think. Some individuals retain their membership in a Meeting merely because they have relatives in the graveyard or on the rolls.

We can modernize our membership practices if we are willing to try.

JOHN R. EWBANK
Southampton, Pennsylvania

Our Scientific Age

IN MY REVIEW of *Changing Man: The Threat and the Promise* (Friends Journal, December 1) there is a typographical error of some importance.

The quotation "a scientific age that has made us more virtuous" should read "a scientific age that has *not* made us more virtuous."

ANNE Z. FORSYTHE
Washington, D. C.

Echoes from Uppsala

IT WAS WITH MORE than passing interest that I read Barrett Hollister's article "A Quaker's-Eye View of Uppsala" in Friends Journal (September 1).

Having worked overseas for the past six years with Church World Service (of the National Council of Churches), I have had many opportunities to observe some of the trends in the thinking of individuals active in the National Council in New York and the World Council of Churches in Geneva.

Although I have not been close to all the varied aspects on which Barry Hollister has reported from Uppsala, I can certainly confirm and support what he has to say about the new importance of development for the "Third World" among the members of the WCC. Indeed, within CWS, the byword is development, and our programs around the world are being conceived accordingly. So there can be no doubt of the importance given to this at Uppsala.

Incidentally, several Friends are actively engaged in the work of Church World Service. I am one of two Friends serving as field representatives. One senior staff

person in New York is a Friend. At least two other New York Friends are related in one way or another to the work of CWS.

While Friends may have difficulty accepting some features of the World Council or its member churches, few will find it hard to work within the framework of overseas service as it is currently being carried on by the members of the WCC.

JAMES C. PATON
New Delhi, India

Study Center in the West

IN ALL of the United States there is but a handful of Quaker retreat-conference-study centers such as Pendle Hill, Powell House, Woolman Hill in the East, and now Ben Lomond in the West. We desperately need such places, for if the Society of Friends is to survive as a religion we must balance our social action with much more emphasis on the spiritual life.

Ben Lomond is a new and growing venture which needs encouragement and support from Friends everywhere.

ALISON DAVIS
Hampton, Connecticut

Signs for Demonstrations

ELVER BARKER'S POSITION (Friends Journal, October 1) that at no extra cost demonstrations could be much more positive than they are is well taken. We might add that what the signs say is sometimes not so objectionable as what they imply.

A nice, positive sign, like *We are for Peace*, implies that there are those who are not for peace; the real quarrel is what kind of peace and on whose terms. The sign, *Overcome Evil with Good*, suggests that our opponents are evil. Do we really believe this of those whom we protest against? Surely few of us do.

Most of us know that in the framework of values embraced by our opponents, their actions are often commendable. Our opponents, like ourselves, go to a good deal of inconvenience and sacrifice to promote the things they believe in. And they undoubtedly have their share of courage, dedication, and integrity. And they are probably just as loving (when we get out of the abstract and get down to specifics) as any of us.

For myself, I feel I have a superior set of values and consequently am less confused about the war in Vietnam than those people with whom I am in conflict. I would like to believe that I am a good person in the context of my values and that my worst opponents are good people in the context of theirs.

JOHN J. RUNNINGS
Seattle

Alienation and Understanding

ALEXIS DE TOCQUEVILLE once commented that one of the primary characteristics of Americans was that they were more preoccupied with substance than with form. I think that much of the alienation of youth—and also of other alienated groups—stems from a belief that substance is much more important than form and that in contemporary American society, form is all that is seemingly important.

A few examples might help illustrate this preoccupation. A man is judged by the manner in which he conforms to the values of his elders as represented by the structures and institutions of our society. Who a man is is represented by what he does, what degrees he has, who his family is, what his background is (economically and socially speaking), and a number of other general categories—or boxes—in which the various components of a man's life may supposedly be placed. There is a tendency to evaluate ideas by referring to the person who propounds them instead of judging them by their own inherent worth.

One primary cause of the alienation of youth is that their elders do not seem able to fathom the values they espouse and the bases of their alienation. We are told that if we think about things a little more deeply and accurately, we will be able to understand—and seemingly to agree with—the opinions of our traditional leaders. (Variations may be acceptable, but there is something divine about the status quo which makes slow change the only respectable and acceptable change—anyone thinking deeply must see this.)

Thoreau once said that his elders had nothing to teach him. They had used every living minute to make a botch of their own lives and thus had nothing constructive to say to him. He had to make his own mistakes. I think of this occasionally when I listen to the elderly Friends who rise to their feet in Meeting to sermonize to the young on what is good and bad in society—and often especially on what is good and bad in society's youth. Such sermons irritate me greatly and serve only to increase my alienation and disturb my research for inner peace and meditation.

A man's relationship to himself and to life is not a function of his age. The more mature have much to offer the young, but only if and when it is requested or desired. Youth must make its own mistakes and create its own meaning. With the explosion of knowledge, any attempt to force hallowed ideas and values upon us merely because they have existed for a long time can only breed mutual hatred.

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WILMER COOPER

is both Dean and Associate Professor of Theology at ESR. He did his graduate studies at Haverford, Yale and Vanderbilt, and has been Dean of the School since its founding in 1960.

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tive and illustrate the author's own alienation. I would be neglecting my responsibility if I did not offer constructive alternatives.

The heart and soul of the Society of Friends lies in its stated belief in the uniqueness and divinity of every living soul. This credo recognizes that individuals are different and have different values, goals, and beliefs. If the problems within the Society, and within American society as a whole, are to be coped with successfully, a necessary first step is to practice the reality of this statement.

An approach to "good" and "bad," to "right" and "wrong" can only be made in terms of a person's own values and experiences. I will fight to the point of giving up my life for the right to determine what my life can and should be. Further, I will try to live the kind of life which will make society more acceptable for all individuals and give each person the maximum opportunity for following his own way as he sees it. In so doing, I accept, though not necessarily peacefully, any penalties society wishes to place upon me for adhering to these beliefs.

Finally, I would ask my older friends, and Friends, to be tolerant of me. I do not mean to encourage argument or foster bitter debate. I do, however, feel that many accepted beliefs tend to patronizing the young and the blacks and other "different" groups; and when I see these beliefs being practiced—or preached—I can only in good conscience raise my voice in protest. If the Society of Friends can accept as a member a President who preaches war, I would hope it has room for a wanderer who preaches understanding.

DICK ECKERT

Washington, D. C.

Wash That Lettuce

IN MANY of the celery fields on the big farms in Florida, and in the bean, carrot, radish, and other fields, one may look in vain for what in colonial times was called the "necessary." A toilet.

True, some of the growers do provide portable toilets. Many make no provision at all. So what do the field workers do? When there is a call of nature it is answered right in the field.

Why can't all farm operators provide portable toilets? Persons who live and work among the migrants state that these rent for a dollar a day. (The company providing the sanitary toilets on a rental basis services them.)

At the annual meeting of the Florida Citizens Committee on Agricultural Labor, the question of proper sanitary facilities for field workers was discussed. Migrant workers, attending the meeting, stressed

the need for the toilets. Why aren't they provided? There were county sanitarians and other public health officers at the meeting. When asked, one said, "Oh, these migrant workers wouldn't use them anyway." Certainly they can't use them if they aren't there. For whom did the opposing sanitarians speak? Meanwhile, do wash your vegetables, carefully.

STANLEY HAMILTON

Boulder Junction, Wisconsin

The Plain Language

HOW PLEASED I AM to hear that there is a growing trend back to the use of plain speech ("Does Thee Agree?" Friends Journal, October 15). It means many things to many people. To me, the word "thee" means "you whom I love and care for." There is a special warmth and concern and undeniable loving all wrapped up in it.

The familiar words mean "Welcome, you are among friends," no matter how far from home I am, and I am immediately at ease. They express a loving sincerity found in no other words.

What a void would be left if they were removed from our vocabulary!

JUDITH MITCHELL

Sunnyvale, California

Military Heroes

NOW AND THEN (Friends Journal, November 1) is "deliberately omitting" discussion of the Daniel Boone commemorative stamp because his fame and the stamp symbols are military.

Daniel Boone had many merits besides having Quaker parents. His love for nature and for learning of the unknown territory which lay ahead are familiar to everyone. Surely it was his Quaker upbringing which developed in him the qualities of inventiveness, steadfastness, and concern for others that he showed in later life. Men like Daniel Boone formed this country and made it great. I agree with the author that some of the frontiersman's feats were military. But Boone was a man of his times and carrying a gun was necessary for him for food.

If we condemn a stamp commemorating Daniel Boone, what do we do with our dollar bills which all carry the picture of George Washington who made this country free on the field of honor?

The life of Daniel Boone has become a folk tale for Americans and the ideas he represents are the ideals of our youngsters. We can be proud of the fact that he was brought up as a Quaker rather than dismissing him as not worthy of comment.

GERALD LEUIKEN

New Market, New Hampshire

Friends and Their Friends Around the World

The Future of Plymouth Meeting

AMONG THE FESTIVE LOADS of holiday mail was a less than cheerful letter from Plymouth Monthly Meeting to eighty-two other Pennsylvania Meetings, soliciting help on "a great problem." Local historical associations and parent-teacher organizations have also been alerted to the omi-



nous threat of highway expansion that hangs over the community.

County and state highway departments propose to handle traffic from the projected Blue Route by widening Butler and Germantown Pikes, adjacent to the meeting-house. Both suggested plans are unsatisfactory. Either one would leave the meeting-house enclave—which includes Plymouth Meeting Friends School and the William Jeanes Memorial Library—as an island surrounded by three major roads; either would destroy the historic community of Plymouth Meeting. The situation is highly complicated since it involves two townships, the county, state, and federal governments, and the Turnpike Commission.

James W. Williams III, clerk of Plymouth Monthly Meeting, points out in his letter:

"This is a particularly sad situation because the Highway Departments admit that the proposed roads will be obsolete in two years and new highways will be required. We think this kind of road-building, which does not consider the communities and which wantonly wastes our historic heritage, is a legitimate concern for all Friends. We think that this kind of interim road-building, which is a waste of taxpayers' money, is a legitimate concern for every citizen of Pennsylvania."

Surrounding Plymouth Meetinghouse, which has been in continuous use since 1708 and which serves as a meeting place for community organizations, are homes

that date from the time when Germantown Pike was the trail of the Leni Lenape Indians; at least four of the houses were parts of the underground railway. These are all threatened.

Plymouth Meeting Friends have joined with other groups in working for a postponement of the project until new studies can be made of the total environment.

How many Meetings have found themselves in a similar predicament? Which one will be next?

Member in Good Standing

RAYMOND W. TODD, Clerk of East Whittier Monthly Meeting in California, on December 5 wrote this letter to Friends Meeting of Washington:

"Gentlemen: In answer to your letter of November 12, according to our records Richard M. Nixon is still a member in good standing of the East Whittier Friends Church."

The letter to him on November 12 read:

"Dear Friend: Friends in Washington have many occasions to welcome among us members from Meetings in all parts of our country and many areas of the world. As we are now anticipating the residence of Richard M. Nixon in the White House, we feel we need to be clear that we may address him as a fellow member of the Religious Society of Friends. Can you therefore corroborate his current status as a member of your Monthly Meeting?"

During the fall campaign, Friends Committee on National Legislation tried to arrange for a meeting of a small group of representative Friends with Richard M. Nixon. His appointment secretary, Dwight L. Chapin, replied that it was not possible to schedule such a meeting.

Also, long before the election, Friends Journal wrote the candidate about the possibility of an interview or an article about his religious views and affiliations. The reply, from Herbert G. Klein, Manager for Communications of the Nixon for President Committee, was:

"On behalf of Mr. Nixon, I wish to thank you for your letter of August 30. I believe you will find much of the background material you seek in *The Real Nixon, An Intimate Biography* by Bela Kornitzer (Rand McNally & Co., 1960)."

The American Section of Friends World Committee, at a meeting of its executive committee in Wilmington, Ohio, on November 16 decided that it should initiate

efforts toward a pastoral visit with Richard M. Nixon before his inauguration.

FWC officers were asked to proceed in consultation with FCNL; with a committee appointed the same weekend by Philadelphia Yearly Meeting to seek a similar pastoral visit; and with Friends Meeting of Washington, whose concern is how the Meeting might respond to Richard Nixon's needs as a Quaker President.

Accordingly, a letter was sent Richard Nixon on November 20. It proposed a pastoral visit of five or six Friends; it would be directed toward finding ways to strengthen and uphold the President-elect. While Quaker testimonies would be brought before him, there would be no political overtones to the visit. It mentioned that Washington Friends were concerned about how they might meet the spiritual needs of Richard Nixon and said there had been a suggestion that he might wish Friends to hold meetings for worship after the manner of East Whittier Friends Church.

A telegram was received in reply on December 6 from Dwight L. Chapin: "President-elect Richard Nixon regrets that present demands upon his time will not allow him to schedule the requested appointment with you. We thank you for your kind letter and extend to you our best wishes."

Various Quaker groups and some individual Friends are understood to be considering sending messages to Richard Nixon's headquarters.

Meanwhile, many Friends and others have asked about the depth of Richard Nixon's commitment to Quakerism and its testimonies. Some have sought information. Others seem to be motivated by a loving desire to be helpful. Still others have asked bluntly how anyone can square his putative membership in an organization with his apparent lack of support for its activities and beliefs.

A Friend who lives in New Jersey wrote Friends Journal: "Some of us have the understanding that he has not attended or related to Meetings near Washington or New York, and we have been disturbed by his views on Friends' traditional concerns."

From a member of the Washington Square Meeting in New York: "Surely Friends can no longer remain silent in the face of such perplexity. Surely we are going to accept our responsibility as citizens as well as Friends and unravel this web of circumstance for the public generally, and for ourselves. Prayerfully, and without further delay. Surely we can state the facts without in any way impugning Mr. Nixon. Indeed, do we not owe it to him, the next President of the United States, to speak out now, lest rumor and gossip take

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over and possibly redound to his discredit?"

A number of items about the churchly activities of Richard and Patricia Nixon have appeared in newspapers, magazines, and letters. There seems to be no reason to question their accuracy.

Some of these reports are: Patricia Nixon is a Presbyterian. The pastor of the National Presbyterian Church in Washington, which President Eisenhower attended, has invited the Nixons to worship with them. The Nixons' two daughters attended Sidwell Friends School. The Nixons have attended services at a number of churches of several denominations in Washington, New York, and Florida. Richard Nixon has been in the Florida Avenue Meetinghouse of Friends Meeting of Washington one time; as a young congressman, he spoke to a group about an overseas trip.

In an extensive interview in the Washington Post on December 8, Kenneth Harris of the London Observer quoted Richard Nixon:

"On my mother's side of the family, we were Quakers. Her name was Milhous and she came from a Quaker family that left County Kildare in Ireland in 1729. My father was Irish, too. His family was Methodist, but when he married my mother, he became a Quaker. . . . When I was 9, he took what little money he had and set up a gasoline station and grocery store in a little town called Whittier . . . to a great extent it was a Quaker town. I went to the Quaker church there, and when I was 17 I went to Whittier College, which was a Quaker institution. . . .

"As a human being, I hold certain principles with which I have been imbued, and which I learned as a lad and a young man in the simple school of life.

"As a public servant, I am a pragmatist. I believe that in regulating the affairs of human beings, more can be done by the intelligent application of good will, good temper and the understanding that we all have to make concessions to live together, than by trying to impose this or that political doctrine on the community as a whole, either by force or by propaganda."

Letter from Germany

by Curt and Rosalie Regen

VISITING FRIENDS in the Deutsche Demokratische Republik is a moving experience. Their feeling of isolation, especially since the Czech failure in August to achieve greater independence, makes them welcome visitors from Western countries with open arms.

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Many said we were bringing a breath of fresh air into their lives, so greatly restricted in this strong dictatorship.

For instance, no one under sixty years of age may travel in a Western country (including West Germany). Now Czechoslovakia, too, is off limits for them. Only if they can show an invitation from relatives may East Germans go to Rumania, Yugoslavia, and Bulgaria. Russia and Poland are the unrestricted travel areas.

All literature from the West is prohibited and can only be received through a special permit. No one from West Berlin may visit in the DDR. The separation of parents from their children and the tearing apart of families is tragic.

Therefore, any person from the outside brings some degree of relief from the drabness, monotony, and hopelessness they feel.

We were deeply touched by the radiant warmth of the Friends we met. Quakers we had never seen before embraced us with tears of joy. Appreciation that we cared for them was expressed to us in letters and through gifts. One family of six children wrote a beautiful note asking us to give their greetings to all our friends in the United States and telling us they wished to "take an intense part in our efforts toward love and understanding among all people."

One of our hostesses was so grateful for our visit as Friends, not just as tourists enjoying ourselves, that she gave us charming wood carvings her children had played with forty years ago as gifts for our grandchildren.

One boy, Hans Joachim, lay in wait for us all day just on the chance of getting a ride in our Buick, which was one of the seven wonders of the world in this country, whose wide streets are almost devoid of traffic, except a few Volkswagens and official Russian-made cars. Judging by the open mouths and shining, astonished eyes of all we passed and those who immediately clustered around us when we parked, we seemed to be giving joy just by having brought our car with us.

"Never before in Dresden has there been such a big car out of America," said Hans Joachim. Actually, we have the *smallest* Buick! (We did give him a ride.)

At the Quarterly Meeting of East German Friends in Leipzig, Curt gave a talk on "The National Crisis and the Rebirth of Friends in the United States," which aroused great interest, especially among the young people, who everywhere here receive a one-sided view of our country. His quotations from "Renewal and Revolution," the report of Friends General Conference on the Cape May working

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groups in June, 1968, were received with astonishment.

Curt also gave scheduled talks on civil disobedience in West and East Berlin, the latter followed by a discussion, during which a Negro who had left America five years ago expatiated on the goals of black power to a group of young Germans in an artist's studio.

But the burning question among East German Friends is the *Trennung*, or division between them and West German Friends, which is being forced upon them by their government. Following the Czech affair, in which East German troops helped the Russians occupy Czechoslovakia, DDR Friends called a special meeting to consider whether they should form a separate Yearly Meeting.

After their message to Germany Yearly Meeting, three study groups struggled with this question in Bad Pyrmont, feeling that an inner unity exists and must be fostered with Friends in the DDR. Though Western German Friends agreed that a separation from Eastern German Friends would be regrettable, they felt that the ultimate decision must be made by Friends of the DDR.

As we traveled among the latter, we found a few for immediate *Trennung*, but most longed to continue at least a spiritual unity with West German Friends.

It seemed, however, that the present name must be changed, since the Saxony-Thuringen Quarterly Meeting is part of the Religious Society of Friends in Germany, whose existence their government does not recognize any more than the West German and our United States government recognizes the DDR. Under this new name, they hope to be able to send out mail, which the DDR government now refuses to accept.

During our many gatherings with Friends in the DDR, usually two or three a day, we were impressed by the depth of their search for solutions to their many difficulties as Quakers bound by dictatorial regulations, their children forced to greet returning Russian soldiers from Czechoslovakia with flowers and fruit, and all their youth conscripted into either the military or the work army, with no provision for real conscientious objectors.

After a meeting for worship in Karl-Marx-Stadt (once Chemnitz) we were deeply touched by the beautiful words of the clerk thanking us for our ideas and insights, which they would take time to ponder before deciding on any important first steps to solve their problems.

All in all, we felt truly grateful for the spiritual enrichment of the experiences shared with loving East German Friends.

A Man from IRS

by David Hartsough

A MAN from Internal Revenue Service came to visit me at my office to collect the unpaid war taxes from my income tax over the past two years. I explained why I had taken this position—why I could not live with my conscience while voluntarily paying for the killing of my fellow men.

We talked about the Nürnberg trials, in which the Americans told the Germans that they should obey their consciences rather than their state. I told him I felt that when we are bombing and burning people and their homes in Vietnam, I cannot condone this action by paying other people to do it.

"I want to make it clear that I have no argument with you on your position about the war," he said. "I do not argue that you shouldn't follow your conscience. But it is my responsibility to get this money."

He seemed curious about the organization for which I work—the Friends Committee on National Legislation. I explained we were a Quaker lobby that represented Friends' concerns to congressmen and tried to help end militarism in America by seeking to change our national priorities.

He agreed that this kind of organization was needed in Washington.

He mentioned he was taking an evening course and was scheduled to give a speech about lobbying soon. He asked for some literature about FCNL, and its activities, so he could speak about our work. I gave him some literature. He offered to pay for it. I said that was unnecessary, but he insisted that I accept a dollar.

He had come to collect money from me and was instead giving his money to FCNL.

Getting back to business, he gave me a financial statement to fill out. I refused. He reminded me: "It's my job to get this money in any way I can. I don't like to do this, but we can take any property you have—your house, your car, or whatever."

"I have a bicycle downstairs," I said, "and the suit I'm wearing."

"No, no, I wouldn't take your bike or your suit."

He also expressed concern about the dangers of the poorer neighborhood where I live—a concern beyond his responsibility.

"I guess I'll have to do what I believe is right," I said when he was leaving, "and, friend, you will have to do what you believe is right."

He left without collecting the overdue tax or taking any of my property. I wonder what he said in his speech and what his conscience is saying to him.

Renewal in London

by H. Dennis Compton

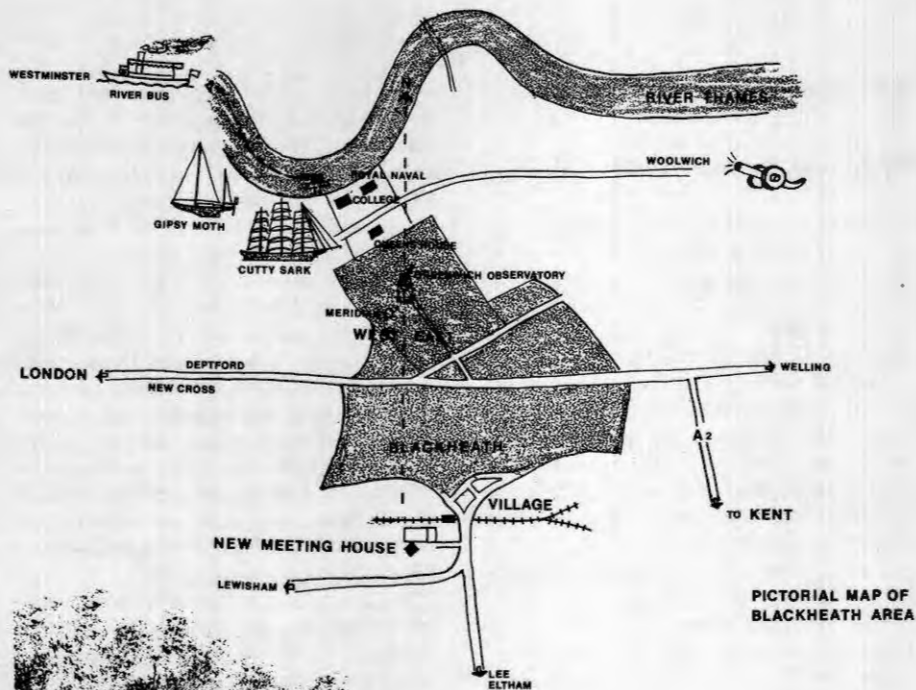
THE HIGHWAYMAN'S CRY no longer rings out over the wastes of the Black Heath. Nowadays the green expanse is dotted with footballers' shirts and distant red buses, while in "The Village" (a lovely name for the main street) young mothers with prams shop and chat.

For Blackheath is a young community. New estates of labour-saving homes have replaced the tall Victorian mansions in their wooded grounds; even the graceful eighteenth century houses by the Heath are threatened by the tide of young life around them. The Friends Meeting has been in Blackheath since 1964, when we took a "leap of faith," closed our old meetinghouse in Woolwich, and started meetings for worship in a rented room in "The Village."

The Friends' Meeting at Woolwich was founded in 1905. Six years later a small summerhouse in a quiet residential street was taken over and converted to a meetinghouse. The Meeting prospered until the thirties, when the neighbourhood began to decline. After the war, few new members came in, and the membership shrank rapidly.

The situation was constantly reviewed, but the argument was always circular: No new members could be attracted without extension work, but no extension work was possible in an area which had now become a dingy backwater. Nearly all the members came from other areas, mainly from Blackheath.

In 1964, when attendance on Sunday mornings was down to twelve to fifteen, the proposal was made to abandon the meetinghouse, hire a room in Blackheath, and "take the Meeting to the People." Three public "extension meetings" were held as a pilot project. They were well



PICTORIAL MAP OF BLACKHEATH AREA



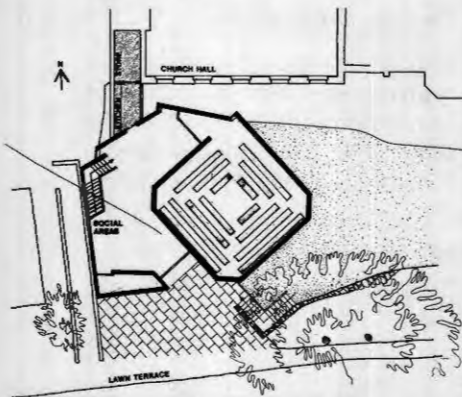
attended and gave us hope. The local press were helpful. The Catholic Church offered us a room on Sunday mornings for a limited period. When that expired, the Congregational Church came to our aid with a similar offer.

Results were immediate, spectacular, and sustained. Our attendance increased and soon doubled. Our children's classes became too large and had to be multiplied. New faces appeared every Sunday.

We have developed a whole range of week-day activities, including concerts in the Congregational Church, a "coffee hour" for old or lonely people on Saturday mornings, Bible study and other discussion groups, and so on.

Blackheath is a "rising" suburb, attracting many newly-marrieds and young families. The old-established Congregational Church is leasing a building plot to us on a renewable 99-year lease, at a minimal rent, so that we can once again enjoy having our own premises.

Trevor Dannatt has designed for us a modern building to fit in with the forward-looking community around it. We hope it will be an asset to the neighborhood and be used by many local groups. Some grants and a loan have been promised by General Meeting Finance Committee, but the support of individual Friends is needed now for the new meetinghouse.



Americans in Canada

by Al and Belva Kusler

WE WENT to sessions of Canadian Half-Yearly Meeting at Fort Qu'Appelle, near Regina, Saskatchewan, in October with the idea of getting information about any hardships Americans of draft age are creating for Friends in Canada.

Friends were there from Vancouver, Argenta, Regina, Winnipeg, Toronto, and other cities. Distances are great. Because the distance between Vancouver and Toronto is more than two thousand miles, it was not surprising that most attenders were from central Canada.

This is where Prairie Monthly Meeting is—a Meeting covering an area about twelve hundred miles long and about three hundred miles wide. It is made up of small worship groups and isolated individuals who meet about four times a year as a Monthly Meeting. Committee work is carried on mostly by letter.

Distance was not the only unusual feature of the Canadian Half-Yearly sessions we attended. It had a distinctly American flavor; one estimate was fifty percent. We talked to many former American citizens, couples and single persons, who had been so troubled about the war and

taxes to support it that they had given up homes, friends, and jobs to become Canadians. These were generally Friends more than fifty years old. We were particularly interested to meet former Americans from Meetings in Milwaukee, Chicago, St. Louis, and Denver.

Canadian Friends have had the matter of draft resisters wished on them. Many seemed puzzled as to why Quakers are turned to for help. Perhaps the so-called "underground railroad" is the reason, but we saw little if any evidence that it exists. Perhaps it is the persistent memory of pre-Civil War Quakers.

Whatever the reason, draft evaders arrive in Canada in numbers large in proportion to the relatively few Canadian Friends.

In one city, the telephone company refused to list any number for "Quaker Meeting." Some individual's name was used instead, but after the company's information operators became overloaded with calls for "Quakers," the company asked Friends to accept a listing.

One estimate of the number of resisters who have come directly to Friends for help was between two thousand and three thousand a year. One Meeting has been taking care of more than one thousand a year and has set up and is supporting a halfway house for twenty and thirty

persons at a time. Only recently has some help been provided by the Fellowship of Reconciliation.

In central Canada, a Meeting of only nine Friends is supporting a small halfway house.

Draft resisters are of many kinds: Married men with their wives; unmarried men with girl friends; high school dropouts; graduate students; C. O.'s; and some criminals. They all need shelter, jobs, and help to adjust to a new environment.

Most arrive with no place to go. The halfway houses care for some, but in other areas the need is met in great part by Quakers who take the newcomers into their own homes.

Jobs are hard to come by for the inadequately educated. Graduate students are helped to find teaching jobs.

Help is needed in making the adjustment to a new situation. Friends do their best, but it is a real problem when an American high school graduate wants to enter a Canadian college and finds he must repeat the twelfth grade before he can be accepted.

Clothing is not an immediate need, but one woman was worried about finding an overcoat for a lad who had none. Probably other clothing needs were being met which we did not hear about in our visit.

Canadian Friends apparently have not

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asked for help in what they are doing. Perhaps the reason is that they feel that it might be interpreted as asking for help for themselves. Almost nobody was complaining, although we felt they had more than enough reason to do so, with the demands made upon them. We were told that Pacific Yearly Meeting is allocating funds and that more recently Canadian Yearly Meeting and the Fellowship of Reconciliation are doing likewise.

We made no arrangements for future contact with our informants, but we have available some of their names and addresses.

A Divine Sparkle

by Katherine Hunn Karsner

WIDER QUAKER FELLOWSHIP has been in correspondence with Joseph W. Abileah, an Israeli who since the age of seventeen years has objected to military service and has fought for equal rights for minorities.

He sent us a copy of a letter to King Hussein, in which he wrote:

"Something happened to me on this side of the Jordan, which was another revelation for me and made me a fighter for nonviolence a long time before I learned about Gandhi. That same spring of 1936, the disturbances and the general strike started in Palestine. I was walking near Lydda one day, when I saw a group of Arabs in the field. I approached them, greeting them with 'Salaam Alsikum.' Somebody asked me who I was, and I said, 'a man.' Then another one inquired if I were a Jew. When I said 'yes,' they started to shout and threaten me. One of them told me that they had received instructions from the Imam to kill any Jewish person they met. I replied to him in Arabic that, if this was his duty, he should do so. The group decided to throw me into a nearby well.

"I went of my own free will to the place and stood at its opening. About thirty persons crowded around me. And now something occurred that was the most dramatic and the most revealing moment of my life. Not one of them had the courage to be the first to throw me into the well. They stood around like statues. Then one of them found the solution: To make me into a Moslem. I repeated the words: 'There are no Gods but One God and Mohammed is his Prophet.' A sigh of relief came from the people around me. A divine sparkle was lit in their hearts. They did not want to kill an innocent and defenseless person.

"Many other times more have I been

saved in this way and the more I succeeded the more strengthened my conviction and faith in the power of nonviolence became."

In 1947, Joseph Abileah was against partition. He hoped for the union of both banks of the Jordan (the original mandatory area) under one common government or a federation of three states: Jordan, Arab Palestine (West Bank), and Israel, with Jerusalem as the federal capital.

He also quoted from his own credo:

"In the ethical relations toward our fellow men, we must not be short of what is required in the Sermon of the Mount. It is only by taking the way of most radical love, up to love of our enemy, that we can expect the same attitude from the other side. The strongest hate splits and melts in a sincere sun of love.

Joseph traveled in the West Bank to learn the problems on the spot. In Haifa he found the inhabitants in a deplorable condition. Twenty-two houses were destroyed. Many were damaged. The village had been evacuated during the June 1967 war to keep casualties to a minimum; after a month or so, the people had permission to return to the ruins, without any means of livelihood and without permission to travel to look for work elsewhere. Most of them had land, but the rotation of harvest and sowing having been interrupted, they had no means to buy seeds, fertilizers, and water to start tilling the land again.

Joseph Abileah was able to provide clothing, utensils, and a few beds, and he wanted to start a workcamp project to repair dwellings. He applied to the military governor's headquarters for occupied areas in Old Jerusalem, and was told in this village houses would not be rebuilt. Joseph told them these were military and strategic considerations, that his own approach was purely humanitarian, and that the people were brothers and not enemies. Having kept his own roof safe in Haifa, his concern was to care for the homes of people who had lost theirs. He finally obtained a verbal consent but did not know where to start.

He raised money by lecturing in Europe. From two philanthropists he received two thousand dollars. With that and the money the village chieftain collected from the better-off villagers, he began repairs to houses and the village road.

A gift of one thousand dollars from Yehudi Menuhin has enabled Joseph to apply for a year's leave from his work. He has arranged for courses to prepare Arab boys and girls for entrance examinations of the Vocational Training School.

A committee has allocated three hundred dollars for the publication of a trans-

lation into Hebrew of a book about the Quaker settlement in Pennsylvania in the seventeenth century in the belief that this constitutes most useful reading material for young people in their country. Nathan Chofshi, a member of Wider Quaker Fellowship, is chairman of Joseph Abileah's committee and is responsible for the translation.

Joseph writes: "I am convinced of the possibility of attaining peace on these lines, and confident of success and sure of my mission. I feel this inner urge which induced Quakers of previous centuries and also today to deliver their message of forgiveness and reconciliation as opposed to revenge and retaliation."

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MEETING ANNOUNCEMENTS

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

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

CLAREMONT—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

GRASS VALLEY—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

LA JOLLA—Meeting, 11 a.m., 7390 Eads Avenue. Visitors call 296-2264 or 454-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

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, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

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

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 5-5288.

SAN FRANCISCO—Meetings for worship. First-days, 11 a.m., 2160 Lake Street.

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

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, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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

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—12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

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

DENVER—Mountain View Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-3672.

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.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones. Phone: Area Code 203 637-4428.

STORRS—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 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 at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

DAYTONA BEACH—Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue.

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.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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 922-1322.

ST. PETERSBURG—First-day School and 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 6. Noyes Collinson, Clerk, 355-8761.

Hawaii

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m., tel. 988-2714.

Illinois

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

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

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). Telephone WO 8-3861 or WO 8-2040.

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

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

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

QUINCY—Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

ROCKFORD—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

Indiana

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

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Telephone AM 2-0471.

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

LOUISVILLE—First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maine

CAMDEN—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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 Melior, 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, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. 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, Margaret Winder, 1035 Martin Place. Phone 663-1780.

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

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

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

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

Nebraska

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

Nevada

RENO—Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 328-4579.

New Hampshire

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

MONADNOCK — Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

New Jersey

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

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

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

DOVER—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

HADDONFIELD—Friends Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m. Telephone 428-6242 or 429-9186.

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

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

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

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8263.

PLAINFIELD — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

QUAKERTOWN — Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N. J. Phone 735-7784.

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. At YWCA, Broad and Maples Sts. 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 B. Hoge, Clerk. Phone 255-9011.

LAS VEGAS—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

ELMIRA—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

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

NEW YORK—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPring 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 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. & 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 and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

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

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. George Bowman, Clerk. Area code 513-382-3172.

Oregon

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

Pennsylvania

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

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 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. Meeting for worship 10:15 - 11:00., First-day School 11:00 - 12:00 a.m.

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.

FALLS—Main St., Fallsington, Bucks County. First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumnietown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 11 a.m.

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.

LANSDOWNE—Lansdowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

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

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

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

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

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

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

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

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 & Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, Race St. west of 15th.

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

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

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

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

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, 3721 Lancaster Ave., 11 a.m.

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

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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.

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

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

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

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

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

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

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

Tennessee

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

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

Texas

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

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL 2-1846.

HOUSTON—Live Oak Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 2-7006.

West Virginia

CHARLESTON—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

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

Announcements

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

Birth

WOOD—On October 21, a daughter, KRISTINE NICOLE WOOD, to Timothy and Miriam Yount Wood, of Boulder, Colorado. The father and maternal grandparents, Moyer and Elizabeth Smedley Wood, are members of Manhasset Monthly Meeting, Long Island.

Adoption

LEONARD—On November 22, a daughter, JOANNA ELIZABETH LEONARD, born November 9. The mother is a member of Salisbury Monthly Meeting, Rhodesia. The father is a member of Reading Monthly Meeting, Pennsylvania. Both parents are sojourning at 57th Street Meeting of Friends, Chicago.

Marriage

VAN DENBERGH-SPROGELL—On September 21, at and under the care of Gwynedd Monthly Meeting, Pennsylvania, CAROLYN ABIGAIL SPROGELL, daughter of Harry and Barbara Saul Sprogell, and ROSS VAN DENBERG, son of Frederick A. and Lidie Van Denbergh. The bride and her parents are members of Gwynedd Monthly Meeting.

Deaths

MEARS—On November 30, in Camden, New Jersey, MARGOT SINGLETON MEARS, M.D., aged 31, a member of Westfield Monthly Meeting, New Jersey. She is survived by her parents, C. Singleton and Anna de Lancy Mears, of Riverton, New Jersey, and a brother, Lawrence Lippincott Mears. An orthopedic surgeon, she was on the staff of Our Lady of Lourdes Hospital, Camden, New Jersey, and Shriners' Hospital for Crippled Children, Philadelphia.

She had entered private practice in Camden, July, 1968.

SHOOK—On August 22, Altadena, California, IRENE WALKER SHOOK, aged 80. She is survived by a daughter, Alice W. Shook, of Altadena.

WALTON—On November 4, at Kennett Friends Home, Kennett Square, Pennsylvania, MARY R. WALTON, aged 81. She was a member of New Garden Monthly Meeting, Toughkenamon, Pennsylvania, and was active in the work of the Meeting as long as her health permitted. She is survived by a sister, Jane W. Schrader, of Glen Mills, R. D., Pennsylvania, and a brother, Brewer G. Walton, of Memphis, Tennessee.

Coming Events

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

January

10-12—Retreat, led by Douglas V. Steere. Inquiries and registration fee of \$5 may be sent to Pendle Hill, Wallingford, Pennsylvania, 19086.

28 — Arch Street United Methodist Church, Broad and Arch Streets, Philadelphia, 8 P.M. Moses Bailey: "The Style of George Fox's Other Worldly World."

Tom Brown Appointed

FRIENDS COUNCIL ON EDUCATION has announced the appointment of Thomas S. Brown as executive director, a newly-created position, beginning in the summer of 1969.

He taught at Westtown School, was a member of the religion and philosophy departments at Earlham College, and since 1963 has been the principal of Friends Boarding School, Barnesville, Ohio.

Tom and his wife, Nan, have been active members of Quaker Meetings wherever they have resided and have contributed to Friends committee work on the local, national, and international level.

Attention, Gourmets!

POWELL HOUSE is seeking two hundred fifty "tried and true recipes from all our Meetings" for use in a unique cook book. An appeal to Friends of New York-Westbury Quarterly Meeting continues: "We have already tested thirty in the Powell House kitchen. Not the usual things that can be found in any cook book, but those casseroles we so enjoy at covered dish suppers, the special dishes provided for . . . important occasions."

Recipes, household hints, Quaker history, and advance orders for the book may be sent to: Glad Schwantes, 64A Heritage Village, Southbury, Connecticut.

Secretary Resigns

JOSEPH A. VLASKAMP, religious education secretary of Friends General Conference for seven years, has resigned to accept the position of finance secretary of Farmers and World Affairs. He has played a major role in Friends General Conference in the shaping of the goals of religious education, expressed in the statement: *Objectives of Religious Education*.

Glen Bibler in New York

GLEN BIBLER, a member of Chicago Monthly Meeting, has joined the staff of the New York Metropolitan Regional Office of American Friends Service Committee as administrative assistant to Dan Seeger, executive secretary. Glen Bibler was director of admissions and taught international politics at Franconia College in Franconia, New Hampshire, and worked with the AFSC refugee and relief program in Tunisia and Algeria.

From a Facing Bench

(Continued from page 2)

ELIZABETH H. KIRK is recording clerk of the Yearly Meeting on Worship and Ministry (Philadelphia) and a member of Willistown Monthly Meeting, Pennsylvania. She is active in Friends World Committee.

CATHERINE ROBERTS writes articles for religious magazines and is associate editor of *Manual of Prayer* published by United Prayer Tower.

KENNETH K. MAHER, JR. edits the newsletter of Buffalo Monthly Meeting, New York.

JIM DARLINGTON is a high school senior in South Orange, New Jersey. A seeker, he feels "there is much truth to be found in Quakerism."

Sacrifice

Today I marched
ten blocks (for you
my ashen child)

From one fifteen
to half past four
I carried a sign

(in the sun)
that protested
your monsoons

of raindrops and
of jellied gasoline—
and it would have

been such a day
for golf.

JIM DARLINGTON

MRS. GLADYS LINDS
211 S. HENDERSON RD.
KING OF PRUSSIA, PA.
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Excellence *is never granted to man*

IT IS ALWAYS THE REWARD OF LABOR

—JOSHUA REYNOLDS

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