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Quaker Thought and Life Today





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Contents

Strategies for Change—John Honnold	69
Norman Thomas: An Appreciation—R. W. Tucker	70
A Quaker Portrait: People at Davis House—Margaret H. Bacon	71
In Ireland and Geneva: Catholic/Protestant Unity—Dean	
Freiday	74
News from England of American Friends in the Ministry—	
Letter from the Past—239—Now and Then	76
Jesus and Today's Generation—Mary Louise O'Hara	77
Truth and Practice—Charles K. Brown III	79
Reviews of Books	80
Letters to the Editor	82
Friends and Their Friends Around the World	86
Announcements and Coming Events	95

From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of the countryside, in Kenya, where most of the more than thirty-two thousand members of East Africa Yearly Meeting live. A report from East Africa by Jeanette Hadley begins on page 89.

The contributors to this issue:

JOHN HONNOLD is a member of the Board of Directors of American Friends Service Committee and a professor of law in the University of Pennsylvania. His article is adapted from a talk before the AFSC Corporation in November.

R. W. TUCKER says of Norman Thomas: "This was one of the two humans I knew of whom I could admire unstintingly. My other personal hero was William Bacon Evans, and I admired them for the same reason—their quality of unwavering commitment to the very highest ideals."

MARGARET H. BACON is information director of American Friends Service Committee. She is the author of *The Quiet Rebels*, a history of Friends in the United States, scheduled for publication by Basic Books, Inc., in March. She is a member of Germantown Monthly Meeting in Philadelphia.

Margaret Bacon notes, in connection with her article about Davis House, that A. Burns and Elizabeth Scattergood Chalmers since retiring from Davis House have moved to Center Sandwich, New Hampshire, and that Margaret E. Jones has been chairman of Wider Quaker Fellowship since January, 1966, and lives in Moorestown, New Jersey. She adds that one real difference in Davis House, since the Bells have moved in, is the atmosphere of youth provided by their fifteen-year-old son.

DEAN FREIDAY, chairman of the Christian Unity Committee of Friends General Conference, has a particular interest in Catholic-Protestant relations, because of his experience as observer-consultant for Friends World Committee at the Roman Catholic Third World Congress on the Lay Apostolate. His article is especially timely because of the Catholic-Protestant conflicts in Ireland.

He encourages Friends who have suggestions for solving problems of division of responsibility in the general assembly of the World Council of Churches, referred to in his article, to write to the FGC Christian Unity Committee, 1520 Race Street, Philadelphia 19102.

MARY LOUISE O'HARA, member of La Jolla Meeting, California, is the wife of artist Frederick O'Hara. Her admiration for Albert Schweitzer was also expressed in Friends Journal of May 15 in an article in which she described the significance of his philosophy for young persons.

CHARLES K. BROWN III is clerk of Philadelphia Yearly Meeting and a teacher at Westtown School. His article is part of a speech delivered at Pendle Hill during a conference for teachers new to Friends schools.

(Continued on page 91)

Today and Tomorrow

How Many is Too Many?

THAT FIRST COMMITTEE appointment spoiled me for all others during the rest of my Quaker life. As a neophyte convinced Friend, I was tapped for a Friends school committee and gradually encountered what I naively supposed were accepted rules for all Quaker committees.

In the first place, the work of our committee occupied an important place in the life of each member. At meetings, everyone was present or accounted for (whatever happened to that ancient custom?). Promptness was customary and, as far as women were concerned, taken care of very simply; if a woman member arrived late, the men all stood up as she entered, and she took pains not to have that happen again! We worked hard at a variety of assignments—we observed classes, painted kindergarten chairs, interviewed prospective teachers—and came face to face with most of the testimonies of Friends as we dealt with questions of racial integration, parent-teacher-student relationships, social life or meeting for worship, curriculum, or publicity. If asked to be on an additional committee, I would have thought I had no more time. I expected to live happily ever after.

Not so. Years later the neophyte Friend has become an old committee workhorse who tackles racial problems on a race relations committee, peace concerns on a peace committee, youth concerns on an appropriately named committee for that purpose, and so on *ad desperandum*. And because committee meetings themselves take up so much time, there is little left for more than a minimum amount of the work that the committee was originally set up to do—certainly none for any original or creative efforts. All too often meetings are poorly attended, members disappear for months at a time (they may simply have too much to do!), and there is apt to be the comfortable assumption that the committee meeting, as an end in itself, has thereby been productive—when actually a committee meeting might more properly be considered as a coming together to consult and a going forth to serve.

Every now and then an outrageous thought occurs: Why not be on merely one committee and be really committed?

Suppose, for example, a Friend would like to tackle the job of overseer. Could he not wear just that one hat and still concern himself with every one of the testimonies?

Or suppose a Friend prefers a peace committee. Could she not, from that vantage point, work with young people, with attenders, with conferences, or with First-day schools—with whatever suits her particular abilities?

Or suppose—just suppose—someone thought he could carry spiritual concerns into the work of a property committee? or a finance committee? or a board of trustees? Could not any one of these be a full-time appointment?

In other words, should Friends consider freeing themselves from too many entangling Quaker alliances in order to get something done? Should they perhaps carry their eggs in one basket—maybe two—instead of struggling with half a dozen or more?

How good should a committee member be? And on how many committees can he be a good member?

Potluck

A SMALL MIRACLE happens once a month. The only warning is the usual note in the newsletter that a potluck or carry-in meal will precede (or follow) the meeting for business.

A few minutes before the appointed time, the situation is of the kind that would drive the chef of any self-respecting restaurant up the wall or cause any agenda-minded director to threaten to resign or fire everybody.

Then it begins to happen. The first to arrive bring salads in covered dishes. (Are we going to eat nothing but vitamins?) The next have casseroles. (Oh, dear, some more cornflakes-cum-tuna or spaghetti and meatballs!) But then: Alice arrives with her famous meatloaf. James has a bushel of his home-grown roasting ears. Blanche contributes the bread she took out of the oven an hour earlier. Ham and three fried chickens appear. The latecomers, hurrying from work, bought ice cream at the drugstore.

A minute before the silent period, the meal is there, perfect—the loaves and fishes and dessert for the multitude.

It could be that the thanks during the silence are not only for the manna thus set out without much ado. Maybe the worriers are grateful for the reminder in the little miracle: *Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Boast not thyself of to morrow; for thou knowest not what a day may bring forth.*

Stewardship

OVER SOME late-at-night refreshments a Friend described to us what it is like to be held up and robbed when emerging from a meetinghouse on a dark, rainy evening.

"What I keep thinking about," he said, "is the fact that even for me the loss of eighty dollars wasn't really a serious blow. All it meant was the inconvenience of another trip to the bank."

"So you could just as well have given the money to the American Friends Service Committee—or its equiva-

lent," we pointed out, feeling a little pride in getting right to the heart of the problem.

"No," he objected thoughtfully, "that's not quite the point. The point is—I ought to be giving regularly so much to the Service Committee that I would feel intensely the loss of that eighty dollars. AFSC—and other demands like it—ought to come first."

Paradox

THE PHILADELPHIA INQUIRER printed this letter to its editor from Roger Beasley, of Glen Mills, Pennsylvania: "Swarthmore's moment of truth has come. The Friends have never resolved the paradox of tolerating the intolerant. It is a fatal weakness come back to haunt them again as the intolerant black power advocates they have accepted in their midst now proceed to pull the house down on their benefactors."

Information, Please!

WHAT THE ANECDOTE has to do with Quaker thought and life is not at all clear, but it remains fixed in our memory as a commentary on the world we live in and is told here with permission granted to the reader for a do-it-yourself moral.

We dialed Information in a nearby city to obtain the number of a park there (knowing that such a park existed and that it had a telephone), but the polite automaton at the other end of the line seemed unable to help. "I'm sorry," she kept repeating in measured tones, "I do not have anything listed under that name."

"Perhaps that isn't the exact name," we suggested, but the human computer gave the same answer.

"Now, look," we said, assuming our most patient air, "if you asked about a place in our neighborhood, we'd use all the available directories, of course, but we'd also draw on our general knowledge of the area and try to figure out what the answer to your question might be."

"Oh, but you see," replied the Spirit of 1984, "I'm just Reading Information—I don't know anything at all about Reading—in fact, I'm not even near there."

"But where are you?" we asked, a little weakly now.

"That is information I am not allowed to divulge!"

On the Way to Meeting

"THE THING that sticks in my gullet", said the Inquirer (a man of a somewhat slaughter-house turn of phrase), "is this business of 'worship'. I find it difficult to conceive of any worth-while God who gets annoyed if people don't flop around on their knees continually propping up his sense of insecurity by assuring him all the time that he is the Mostest."

"It's types like you," I said, "that make hard-working evangelists like me climb up the wall. One does not expect you to be able to read anything but the newspapers, but even in the gutter Press you must have seen that men like the Bishop of Woolwich are insisting that the Jewish conception of a God who has to be constantly flattered and placated like an oriental potentate is 'out' nowadays and has been since the days of the Puritans. In 1968 God is regarded as a Spirit."

"A Spirit being the same as an idea, as a notion?"

"I should have to think about that."

"Well, you'd better do so, and quickly. Your own George Fox was dead against 'notions' but you would hardly agree, I take it, that he was against God?"

The chicanery of the man shocked me. After a pause I said: "Well, I *have* thought. I do not agree that God is a 'notion' or even an idea; I still mean he is a Spirit."

"And that you worship him," said the Inquirer, "in a spirit of truth? Do you therefore worship him in himself, or is the Spirit in which you worship him another kind of spirit?"

"I thought you objected to the word 'worship'?"

"Yes, you're right, I slipped into it: the effect, I suppose, of generations of forebears who accepted a God who rules, who ordains all things, but who (in the face of democracy) is supposed to have abdicated and given his creation free will."

"But without free will", I objected, "you cannot have a religion at all. For it wouldn't matter a hoot how hard you tried to stick to your principles or rules of behaviour if it had already been decided by the laws of cause and effect exactly what you were going to do."

"In other words, there must be free will because, without it, there can be no religion. Rather begging the question, isn't it?"

"But there *is* religion," I insisted, "staring us in the face. Causing wars, if you like, and rousing crusades, but also leading people to give their lives at the stake for truth, providing the strength to overthrow tyrannies and improve the lot of men everywhere."

"Where, for example?" he said. And he went on: "And that proves the existence of 'free will'?"

"I just don't know," I replied. "No more do I," said the Inquirer. "But look," he added, "they're going in."

We didn't sit next each other, but I saw him across the table with its valiant little offering of a few late roses. His eyes closed, he was, like me, shedding the load of words we had piled upon ourselves. I saw his hands relax on his lap. Our eyes met, and he smiled over at me. And at that moment, like a physical joining of hands, our listening was linked. There was understanding between us and a sort of confident excitement as, together, we wondered.

BASIL DONNE-SMITH, in *The Friend*

Strategies for Change: Our Quaker Heritage And a Restless Day

by John Honnold

OUR TRADITION is discontent with suffering and injustice.

Our problem is to consider different, better ways to deal with social problems.

The question is: Has the giving of material aid—the cup of cold water—become obsolete?

Reaching a helping hand across barriers of hostility and hate has been the strategy for change that the American Friends Service Committee—as well as other Quaker groups and individuals—has used most persistently, and perhaps most successfully. Now, as we all move on to new problems and new methods, it may be useful to try to extract from our experience the essence of worthwhile and effective work.

The force that has made our work effective is suggested by the phrase, “the power of love.” We need to be more specific, however. The essential starting point in that power is the effect this kind of experience has upon the one who does the work. From the young people in my family, I have learned that the point of weekend workcamps was not the painting; it was the humanizing effect on all who shared in the work.

Such service projects usually are small in proportion to total need, but their influence can be multiplied by what you might call their “parable value.” What the Samaritan did was merely to give help to one injured man. But who would say that this act has not reached far? The care for children and the supplying of artificial legs and arms in Quang Ngai, I believe, has said something to many people about what war means. Such testimony is a necessary base for more direct and difficult steps to confront the war machine.

New times bring new problems and the need for new strategies.

Some sensitive and knowledgeable people conclude that an increasing range of social problems does not yield to the traditional service approach.

Our most disturbing problems now are not short-run disasters, like cleaning up after a war or a famine. They relate to conditions that have persisted for generations and have damaged the social environment and our human potential.

Generations of children are denied a decent start towards the competence demanded by our complex society. When the child becomes a man, this crippling background

denies him the job he needs in order to have self-respect and to give his children a start towards a useful and effective life.

In this setting, relief for the underemployed or unemployed father does not speak to his condition or that of his family. What he needs, and what they need, is dignity and relief from a sense of impotence.

Against this background, one begins to see the significance of community-action programs to bring pressure on holders of capital to extend jobs and training opportunities to disadvantaged groups; pressure on local schools to improve and to respond to the interests of the community; pressure on the poverty programs to meet the needs of the people in the communities.

The main problems now relate to the impact of big government and big business—the industrial state.

Techniques to cope with them therefore must include political awareness in the deeper sense of help with the political tools for self-help. In the civil rights struggle, voter registration was a key step. A parallel tool now is help with community organization.

When the community of which we are a part chooses to engage in a strike or a boycott, we hit a problem that challenges our competence and our relevance. We of the Quaker community may not feel easy in direct challenges to local centers of power. Why? The answer may be that our sense of common humanity somehow has become dulled or narrowed; we identify more readily with the white, well-spoken head of the corporation than with the less literate people who need help.

As to details of tactics in the setting of specific programs, we might consider some questions:

If the emphasis of our work shifts away from direct service, how can we maintain or recapture our sense of common humanity without the contact that comes from bringing the cup of cold water?

How can we, comfortable beneficiaries of white privilege, bring ourselves to challenge the practices of people whose approval has been pleasant and useful to us?

How can we unite with our youth and share their idealism and challenge?

Perhaps these comments boil down to just this: The Quaker tradition of response to immediate need is far from obsolete; its most precious gift is to sensitize us to human hurts—to their precise nature and scope. Our response must adapt to changing needs: While carrying the cup of water we may have to think about how we can help a community dig a well. Unhappily, some of our most serious problems are not temporary casualties but (like slavery) are deeply rooted in institutions; to respond effectively we must be willing to ask unsettling questions about the sources of the trouble.

In this new age we will find new ways to try what love will do.

Norman Thomas: An Appreciation

by R. W. Tucker

WITH THE POSSIBLE EXCEPTION of Gandhi, probably no contemporary non-Quaker has influenced the thinking and changed the lives of more Friends than Norman Thomas.

Sorrow, I think, is inappropriate, except on behalf of a country that needs him now more than ever. He often expressed his gratitude for a full and happy life.

I have discovered that many Friends assume that a man with whom they could agree so much on so many things was a Quaker at heart. So maybe the first thing that needs to be said is that he was not a Quaker and was impatient with the silence when at a Quaker wedding.

I heard Norman Thomas explain that his family, on both sides, consisted mainly of conservative Calvinist Presbyterian clergy. As a young minister he was influenced by Walter Rauschenbusch and the social gospel movement; he became in his own right, long before he entered politics, well-known as a leader in Protestant liberalism. Then in 1931 he resigned from the ministry. "They didn't want me to," he said. Why did he do it? "I'm no atheist. But by all the logic of history, if you're going to be a Christian, you ought to believe certain things, and if you can't believe them, then you shouldn't label yourself a Christian." Then he paraphrased the Apostles' Creed.

That is, he concluded that Protestant liberalism was an untenable position, and being who he was, acted rigorously upon that conclusion. Some people are defined religiously by what they are not, and what Norman Thomas was not was a conservative Calvinist. Calvinist gloom was an important facet of his character. He had a vision of what humanity could become, but for its own folly; and he was possessed of a zeal to oppose human folly. But I am convinced that, contrary to commonly held views of him, he did *not* have a profound faith in humanity.

In a speech a few years ago he remarked, "We have always advocated that with real social democracy the people will do the right thing; that what's wrong with this country is we don't have enough real democracy. But I suspect that if the people really did decide basic issues we'd still have legal segregation, we'd have pre-emptive war with Russia, and the labor movement would be a generation behind where it is." He then documented this view.

On another occasion he remarked sadly, "For years and years I've pointed to the New England town meeting as an ideal of participatory democracy. Well, last week I went to a town meeting, in New Hampshire. And I discover it can be manipulated, just like any other form of democracy."

Politicians compromise because they have some hopes of succeeding; Thomas was never bothered with this temptation because he had too low an opinion of man. Yet he was a politician to the bone. He showed it in many small ways; for instance, by an astonishing gift for remembering names. I first met him face to face, very briefly, in Gramercy Park in 1950, where I was walking with the late Frances Burke of the 20th Street Friends Center in New York. Seven years later I met him for the second time—and he remembered my name and the occasion we had met.

He said once to a group of us, "You know, I would have liked to have been President." To me, this is the saddest thing he ever said, as I consider the various Presidents we had instead.

He had a sense of humor that could be sardonic, robust, or wry. Let me offer two examples:

Time magazine gave a dinner a few years ago for all the people who had ever been on its cover, and Life wrote an article on it, including a full-page photograph of Gina Lollobrigida, in a very low-cut gown, staring up at Norman Thomas, who was towering over her and staring down, seemingly into her very visible cleavage. We hung this on the office wall, and when he came in, we teased him about it. He looked at it, chuckled, and commented, "And then people say it doesn't pay to be a Socialist!"

He told a story about the days when he was a young clergyman, and still a Teddy Roosevelt Republican, working in an East Harlem poverty district on behalf of a wealthy and social mid-Manhattan Presbyterian church. He had not been hired to preach, but one day the minister got ill suddenly, and there was no one else available. "A very prominent member of that church was a man who was a malefactor of great wealth," Thomas recalled. "That was a phrase we used in those days. I decided to preach a sermon just for him. I was going through some papers recently and I found that sermon and reread it, and after all these years, I have to say, it was a humdinger."

Well, he continued, the minister got even sicker, and they had to get a substitute for a period of several months, and much to Thomas's surprise, he was tapped for the job. "Later on, I found out how it happened. They were sitting around discussing this candidate and that candidate, and the malefactor of great wealth spoke up. 'Why not give young Thomas a chance? That sermon he preached last Sunday was splendid!'"

I don't remember for sure if Thomas went on to say, "This is the story of my life," or whether he let us draw that conclusion for ourselves. But it was the story of his life—honored, praised, and admired by the very people he fulminated against, who paid relatively little attention to the things he was actually saying to them. To outsiders this was his glory; he was "the conscience of America." To Norman Thomas, who died December 19, at the age of eighty-four, it was his tragedy.

A Quaker Portrait: People at Davis House

by Margaret H. Bacon

ONLY ONE SEAT at the table was empty when the Israeli tax official came down to breakfast. The hostess had no alternative but to seat him next to another new guest, an Arab agricultural worker.

"What is your country doing on my land?" the Jordanian demanded as soon as they were introduced. While the other guests—a commercial attaché of the German Embassy, a Japanese professor, the principal of a school in Bogota—listened, the two had at each other.

To A. Burns Chalmers and Elizabeth Scattergood Chalmers, directors for twelve years of Davis House, an international hospitality center in Washington, D.C., the moment was tense but not unusual. They were quite accustomed to exchanges between Arab and Israeli, South African white and Kenyan black, East European communist and West European capitalist.

Equally at ease in such situations are the present directors, Colin W. Bell, former executive secretary of the American Friends Service Committee, and his wife, Elaine. They have been living at Davis House since July, 1968.

As staff workers of the American Friends Service Committee, which runs Davis House, the directors frequently compare notes with fellow workers who arrange just such occasions in Delhi, Tokyo, Geneva, and Berlin and between United Nations delegates in New York. Quaker experience in such encounters generally confirms the Quaker faith that when men meet as fellow human beings they soon discard their ideological armor.

So it proved with the two at the breakfast table that morning in 1965. The Jordanian and the Israeli spent several days at Davis House. They met at breakfast, at Quaker worship in the morning, and at tea in the afternoon. Their hostility melted. In time, the Israeli developed something of fatherliness for the young Jordanian, who exclaimed, when he left, "What a story I'll have to tell when I get home!"

Davis House since 1943 has provided a homelike setting in which such reconciliations can take place. Grace Lowry was the original director and served from 1943 to 1951. Mabel Ridpath was hostess from 1952 to 1956.

An average of one thousand international visitors sign the guest book each year. They represent some eighty nations and almost every profession. On a recent visit, I was seated between a Japanese ceramist and a black South African businessman, down the table from a Korean physiologist, and across from a British girl, who translated



Elaine Bell pours afternoon tea at Davis House. Visitors have come from eighty countries and represent innumerable professions.

Chilean poetry into English. Visitors not long before were dentists from many lands, three insurgents from Mozambique, and a psychiatrist from Hong Kong.

Conversations around the breakfast table always range widely, regardless of native tongue. Davis House, therefore, is a good place for a new visitor to polish his English or another language.

"I have given up my language classes," said a Japanese geologist. "I can learn more if I come to tea every day at Davis House."

Davis House is named for Mrs. George Bancroft Davis, a transplanted Bostonian. She was a retiring woman who was never deeply involved in world affairs. When her husband died in the 1920's, she was in her seventies. Her husband's lawyer told her, "You are a very wealthy woman. You must decide how to dispose of your fortune." Neither of Mrs. Davis' daughters wanted or needed more than a modest trust fund.

Mrs. Davis' sense of thrift and order dictated that the money be put to good use. One of her friends suggested that she talk to Quakers, "a group who use every dollar wisely."

The secretary of Friends Meeting of Washington then was Margaret Jones, an energetic, wise, frugal, imaginative Quaker with a sense of value. (Margaret Jones later became chairman of Wider Quaker Fellowship.) One of her activities was to find hospitality for foreign students.

Mrs. Davis invited Margaret Jones to breakfast one day and asked many questions about Margaret's work. Finally, she inquired, "If I give you a lot of money will you run a house for foreign students?"

Quakers do not make decisions at the drop of a hat. Margaret Jones introduced Mrs. Davis to Clarence Pickett, then executive secretary of the American Friends Service

Committee. After a number of conferences, American Friends Service Committee agreed to accept the offer.

In the early years of its operation, Mrs. Davis took a lively interest in International Student House, often inviting young people out to her own home for tea. She enjoyed these experiences so thoroughly that she decided to offer the American Friends Service Committee her home to operate as an international hospitality service; she would provide a modest annuity for its upkeep and retain the use of the rooms on the second floor. There she remained, an interested bystander, until her death in 1946.

"I couldn't bear to think of my beloved home being sold," Mrs. Davis wrote in her diary, "so I decided to leave it for a hospitality house for foreign statesmen coming to America to discuss world problems in an atmosphere of friendliness, in the garden in the summer or in the winter around the fire. I gave it to the care of the American Friends Service Committee, which I thought the most reliable, responsible, and kindly organization in the world."

Mrs. Davis also gave money for the purchase and operation of other facilities: A rest home and a fellowship house in Washington. As she grew older and gave more money away, she also became more economical. She worried at first that serving tea at the Davis House would prove too expensive. She used to enter the kitchen before a luncheon and peer into the pots.

"Why don't you just serve beans?" she would ask. "They go so far."

In the beginning, many foreign statesmen entertained at Davis House were from Africa and Asia. Washington hotels and restaurants discriminated on the basis of color in the 1940's, and dark-skinned diplomats often were given short shrift by waitresses and doormen. The situation was embarrassing to the officials in the Department of State, and they were glad such visitors could find friendly hospitality at Davis House.

Others welcomed it, too. As word got around, the Davis House telephone was kept busy with calls from the Library of Congress, Children's Bureau, Pan-American Union, and foreign embassies that were expecting new arrivals from their home countries.

At the end of the Second World War, with the birth of the United Nations and intercultural exchange programs, the requests increased. Today more than sixty agencies—from the American Association of Museums to the World Health Organization—refer guests to Davis House. Many are turned away, of course. Mrs. Davis wished that the house remain homelike. Quakers try to keep it so.

The old Davis House, on Wyoming Avenue, accommodated twelve overnight guests. When it was sold in 1951 and a new residence purchased at 1822 R Street, N. W., the number of guests was kept the same. There are never more guests than can be seated at the breakfast table.

Hospitality at first was without charge. Guests were made to feel that they were being entertained in a typical American home. Many, however, felt they should give their hostess a gift, and many laces, scarves, and objets d'art

ANNE HUBBARD DAVIS:

I gave my beloved home to the care of the American Friends Service Committee, the most reliable, responsible, and kindly organization in the world.



came from all over the world. After a while, it became clear that it would be better to charge four dollars for bed and breakfast. (It is now six dollars.) Each visit is limited to two weeks.

The charge has caused some problems. It means that Davis House comes under the District of Columbia code for hotels and roominghouses. A stream of inspectors check on the fire door, dishwashing conditions, and even the sugar bowls. Davis House now has a rather formidable fire escape, and the sugar is dispensed in paper containers—developments that doubtless would have disturbed Mrs. Davis' sense of gracious entertaining.

Also, because of the fee, Davis House has been listed several times in a tourist guide to Washington. A mention in a national magazine brought many inquiries, and a notation in *Washington on \$5 a Day* produced a flood. It must be explained over and over, and tactfully, that Davis House is not run to provide inexpensive accommodations to tourists in Washington.

Tact is always a requisite. An educator from Nigeria arrived one day in a critical frame of mind, sniffed at his room carefully, examined the mattress, and finally decided he could endure one night. A Buddhist monk in yellow robes came, compared his room unfavorably with a prison cell he had once had as a follower of Gandhi, and announced that he was to be fed certain foods at certain times. Each was greeted cordially, however; after morning meditation and a friendly breakfast, the purposes of the house were explained.

Sometimes the problem is solved less easily. The directors have had to cope with an amazing variety of visitors: A two-hundred-fifty-pound Indian who developed acute appendicitis and had to be carried downstairs from the third floor and transported to a hospital; a disturbed African student who threatened suicide one whole weekend when every psychiatrist in Washington seemed to be out of

town; an Iclander who was brought home drunk by Washington policemen at two o'clock in the morning; an absent-minded professor from Israel who went into the wrong house and was climbing into the wrong bed before he discovered his mistake.

Some visitors present less complicated problems. They need a bandage, or aspirin, or thread and needles. They ask to use the iron, want to wrap a package, must buy snow-suits for their children and visit the National Gallery, have to telephone Teheran, and need directions for getting downtown. Many are homesick.

Davis House also serves as a meeting place for many groups: Senior Fulbright scholars, international seminars of the Service Committee, diplomats' wives, Washington Friends, and several committees of AFSC.

Davis House never has sought to attract celebrities, but quite a few distinguished men and women have signed the guest book. In recent years the late Karl Barth, the theologian; Barbara Ward, the British economist; and Chinua Achebe, a leading Nigerian writer, have been appreciative visitors. Groups have included Japanese actors, museum directors from a dozen countries, and a party of young men from India, Iran, Poland, and Brazil, who were working under the Young Artist Project of the Ford Foundation.

At the breakfast table recently were a theologian from Czechoslovakia, who found communism more congenial to Christianity than capitalism; a government doctor from the Netherlands, a Mennonite; a health officer from Iran; a labor leader from the Fiji Islands; a British surgeon; two meteorologists from the Sudan; an undergraduate from Ghana; and a newspaperman from Vietnam.

With groups like these, breakfast conversation is lively and often controversial. It may touch on ways to bring up children, civil rights, juvenile delinquency, civil liberties, existentialism, Quakerism, and the writing of poetry.

These days, the war in Vietnam is a common topic. Most guests are too polite at first to criticize United States policy, but when they discover that Quakers are opposed to the war they express themselves freely.

Another frequent subject is the freedom with which unpopular opinions can be expressed in this country. Foreign visitors admire this freedom. That an American conscientious objector to war can refuse military induction and perform alternative service impresses them.

Encounters occur. Once an Afrikaans woman doctor from South Africa sat down next to an African from Uganda. "What's the matter with your country?" the latter demanded. After a tense interchange, the South African rose.

"Your people are nothing but barbarians," she declared.

"Just give us three years, and we'll push you into the sea," the Ugandan replied.



Burns and Elizabeth Chalmers welcome guests to Davis House where "people from distant places give thanks to God at breakfast time."

"Our guests were horrified," Elizabeth Chalmers recalled, "but Burns talked to the Ugandan, and I talked to the lady from South Africa. They apologized and were civil to each other for the rest of the time. I don't think they changed their minds, but just being civil meant making a small step for each of them."

Faith that world peace can come partly from just such small steps undergirds the operation of Davis House. Its guests agree. From all over the world come hundreds of messages each Christmas from visitors who have found in the heart of Washington more than a bed for the night.

A Panamanian health officer tried to put it into words: "Is really beautiful the scene; people from distant places of the world giving thanks to God at breakfast time."

Shohei Asanuma, a guest from Japan, attended tea recently. Another guest, fresh from Warsaw, was frustrated and apprehensive about English. The directors and their guests tried to encourage him and allay his fears. Shohei Asanuma slipped away for a few moments. He returned with a haiku, a Japanese poem:

My friend's speech
I understand a little—
But I understand his mind.

That, everyone agreed, is a good motto for Davis House.

In Ireland and Geneva: Catholic/Protestant Unity

by Dean Freiday

IF AN OPENING SUMMARY is not too journalistic a device, it may be useful in fitting together the observations that follow. By way of broad generalization, the Roman Catholic Church continues to be very deeply committed to *aggiornamento* (Pope John's word meaning approximately "updating") and to closer relations not only with other Christians but with all mankind. This commitment will continue in spite of the authority crisis within Catholicism. But it will be handicapped to some extent by self-imposed censorship on the part of priests and theologians who do not wish to appear disloyal or to aggravate current differences.

I found concrete support for these conclusions by an informal sensing of the pulse of lay Catholic attitudes while on holiday in Ireland. Whenever casual conversations arose on religious matters, they indicated that ecumenical enthusiasm was being fostered there, as elsewhere, at the grass roots and at the top. In Waterford, where in 1964 I had attended the meeting of the Friends World Committee for Consultation, there were several indications of changed relationships.

A new Protestant interdenominational bookstore on the main street was well stocked. In the temporary absence of the Baptist minister who usually clerked there, it was voluntarily staffed by a woman (either Methodist or Presbyterian) who was very proud that she had three nephews at Newtown Friends School in Waterford.

Included in the stock of the bookstore were a number of Catholic publications, among them several hardcover editions of the monumental new *Jerusalem Bible*. This is a fresh English translation, fully annotated to bring out the results of a century of Protestant and Catholic Biblical studies. Yet it was just a little over four years ago that Irish Friends regarded it as happy symbolism that their long-standing relationships with Catholics had made it possible for them to arrange the first across-the-board meeting of ministers, priests, and bishops during meetings of the Friends World Committee.

In another store, it was amusing to see two quite different Catholic lay reactions to the changed relationships. I cannot help but think that with a slight difference in vocabulary these could have been duplicated between two Quakers, two Lutherans, two Episcopalians, or what have you, in the United States. One Catholic was quite enthusiastic about contacts with other religious groups; the second Catholic was quite uninterested.

On a Sunday, when we found ourselves in an isolated region where the Catholic Church was the only church, we had attended Mass. It was celebrated in an unheated stone church building. All pews were packed with farm families who had traveled miles on foot (in a few instances by auto) to attend.

They evidently were having their "baptism" into lay participation in parish affairs. The priest announced a congregational meeting the following evening and urged them to decide for themselves whether they wanted the children's religious instruction to continue on Sunday morning or whether they preferred a time during the week.

My bookstore conversation had started when I purchased a *People's Mass Book* to satisfy my curiosity (since we had had no missal on Sunday) as to what the response had been to the liturgical phrase: "The Lord be with you." This occurs not only in the Mass but in Episcopal, Methodist, and Lutheran liturgies as well. In the United States we reply: "And with thy (or "your") Spirit." The Irish were saying something quite different. It turned out to be simply: "And also with you." The rest of the Mass (as authorized for England and Wales, Scotland, and Ireland) proved recognizable but quite differently phrased. It included a fresh English translation of the Creed. The Scripture texts were of the revised standard version, which, in Ireland, replaces several regional Irish-English (not Gaelic) translations.

The finest compliments for non-Catholics came in the little town of Nenagh, about twenty miles from Limerick on the West Coast.

The grandmother of the family who owned the hotel engaged us in conversation. I said I was a Quaker. She said there were none in town but that the L & N Tea Stores (something like our A & P's in their less "super" days) were owned by Quakers. She also mentioned that there were several resident families of "dippers"—obviously Baptists although she had never heard the term. They did not attend the Protestant Church (she explained that she meant the [Anglican] Church of Ireland, apparently realizing that "dippers," too, were Protestants) but worshipped in homes instead. The women wear black stockings and dress rather plainly. "They're very good people," she added, "like the nuns!"

Ironically, the worst Catholic-Protestant relationships anywhere seem to be in an area where Friends have had a long involvement—Northern Ireland—although Friends are about equally distributed between the two countries.

The Northern Ireland Problem, a definitive work, is by Denis P. Barritt, a Belfast Friend, and Charles Carter. Some Friends have helped with the Irish Association, formed in 1938 for cultural, social, and economic relations among Irishmen of all views and faiths. Dublin Monthly Meeting (Ireland) and Ulster Quarter (Northern Ireland) have a long history of work on their own

and through the Fellowship of Reconciliation in improving North/South and Catholic/Protestant relations. Overtures begun in the early 1950's led a Catholic member to speak about the Catholic position as far back as 1956. And "in the South" (i.e., Ireland), Friends have never been considered "Protestants."

On an excursion into Northern Ireland, we decided to spend the night in Londonderry (or Derry, as it is more frequently called). We had forgotten the Catholic riots there in October and while eating dinner at the City Hotel learned that we had chosen as our stopping place the headquarters for a citizen's rally which was to plan a march for the next day. This was dedicated to nonviolence and we went to sleep as the strains of "We Shall Overcome" drifted up the stairwell.

It was fortunate from the traffic standpoint that we got away before it began, as the hotel was directly opposite the Guildhall, which figured prominently in the several demonstrations during the ensuing weeks. It was also opposite the Shipquay Gate—one of the four entrances to the ancient walled city, whose precincts had been forbidden to the marchers by the principal police official, purely as a test of obedience.

As you probably know, the Derry Catholics did "overcome," nonviolently, that day, but with increasing injuries and damage as the week wore on. The locally written "Shirt Song" (shirt factories are a major industry) replaced the American civil-rights tune as the demands for improved economic conditions for the predominantly Catholic labor force blended with the political.

Although Catholics form the majority of the Derry population, they have been gerrymandered out of local government by peculiar boundaries, which give them a majority in only one of the three local wards into which the city is divided.

The complexities of British overlordship of the area, the heavy subsidies with which Great Britain aids the financing of Northern Ireland, and the religious nexus guarantee that the problem will not be solved simply or quickly. Paisley, the "Free Presbyterian" (a Carl McIntyre-related group—he spoke at the Christian Admiral Hotel in Cape May last summer) has been an inflammatory influence in Catholic-Protestant relationships in that area. Although peace and nonviolence are not tenets of the regular Presbyterians, who are numerous in the North, they have been more conciliatory than Paisley. About two hundred attended their prayer vigil the night before the march. The Catholic vigil drew twenty-three hundred.

Yet, even though the Church of Ireland has two cathedrals in Dublin and Catholics manage with a procathedral, even though Brian Boru's bones are in the "Protestant" rather than the Catholic cathedral at Armagh (Northern Ireland) and that most of the ancient Catholic relics connected with Saint Patrick or with Saint Columba (who

also Christianized Scotland and Northern England) are in Church of Ireland hands, the old bitterness which these facts symbolize has ameliorated considerably.

As an editorial in one of the Dublin papers pointed out, the orange stripe in the Eire flag expresses the hope that all Ireland will one day be united in both the ecumenical and political senses.

It was with this kind of background and the warm glow of repeatedly cordial contacts that I left for the meeting of the secretaries of the World Confessional Families at the Ecumenical Center in Geneva.

This is the building that houses the World Council of Churches and other religious agencies. Fewer than twenty religious "families" have international secretariats; fifteen of these, besides Friends World Committee, are represented at the annual meetings of the secretaries. These meetings are primarily consultative. Seventh-Day Adventists joined this year. The Christian Reformed group was represented by an observer.

Since the future of Roman Catholic relationships in all of their ramifications occupied a prominent place on the agenda, Blanche Shaffer, as general secretary of Friends World Committee, had been invited to add a consultant on Catholic relationships to the Quaker representation. Because Douglas V. Steere and William Hubben could not attend because of conflicting commitments and Burns Chalmers was unable to go for reasons of health, I accepted the appointment.

A preliminary questionnaire had been answered by each of the groups present. (The mimeographed Quaker report, which is particularly interesting for New Zealand and East Africa as well as the United States, and, above all, Ireland, is available on request to Friends World Committee, Woodbrooke, Selly Oak, Birmingham 29, England.)

Methodists and Lutherans have had several international dialogues with the Catholic Church, the former on the meaning of the Eucharist or Communion and the latter on the gospel in the world. Dialogue between Anglicans and Catholics is farthest along. The recent Malta meeting was the third, and the recommendations of each meeting have been approved by the Lambeth Conference as well as by the Catholic hierarchy.

Frank consideration at the first day's sessions revealed complete unanimity that the way was open for further Catholic involvement, not only in dialogue and joint action but for full membership in the World Council of Churches.

Cooperation of the World Council of Churches and Roman Catholics is by no means limited to theological dialogue. Five other areas were outlined. Dialogue has just begun in the field of mission, but is far along as pertains to the laity—particularly in cooperation between women's groups. A new office of education at WCC will take up the Christian school problem in both its secular and religious aspects.

In the area of Church and Society, George Dunn, a Jesuit priest, has been added to the WCC staff for at least three years to undertake joint activities with the Pontifical Commission on Justice and Peace.

More and more joint international relief and service work is being done. On international affairs there are many pious hopes but, as yet, little that is really tangible in the way of joint effort.

The most difficult question in regard to Roman Catholic membership in WCC is how to structure already overcrowded general assemblies to include Catholic representation. The world-wide membership of the Roman Catholic Church nearly equals the present total membership of the two hundred thirty-five churches that belong to the World Council. Uppsala confined representatives of these to seven hundred, and it was considered a bit pinching.

One suggestion is a bicameral body in which one house would be composed of world confessional representatives (like those for FWCC) and the other of "national churches" for want of a more accurate term, such as Malagasy and Canadian Yearly Meetings, Friends United Meeting, or Friends General Conference—the present Quaker members.

For any highly centralized church like the Roman Catholic, it would mean that Vatican secretariats could be represented in one house, and the various national bishops' commissions in the other. Since Catholics have indicated willingness to be underrepresented (to avoid domination), a proportionally and rapidly descending scale for additional representatives, beyond the initial one to which each Church or confessional family would be entitled, could keep size within bounds.

Historically, in political structures, however, bicameralism has seldom resulted in equipowerful houses. But to date the WCC has not been power-structured, and the more juridical approach of Catholics to legislative or conciliar procedures might well be balanced by the (also Catholic) desire for decisions which are nearly unanimous. The very small oppositions to the final drafts of Vatican II documents approached the Quaker principle of finding the sense of the meeting, although the methods used were quite different.

If there is to be a bicameral solution to the general-assembly problem, it is hoped that a clear-cut division of responsibility can be achieved. This would avoid disagreements between the two houses as well as duplicate considerations of each matter.

Barrett Hollister, past chairman of Friends General Conference and chairman of the political science department at Antioch College, who represented FGC at Uppsala, cautions that in a situation where disagreements are frequent between houses, decision-making and power would probably reside with the committee appointed to negotiate.

News from England of American Friends in the Ministry

Letter from the Past-239

ABOUT FIVE YEARS AGO I quoted in this column (No. 205) a letter describing John Woolman's visit to Sheffield. It was written August 9, 1772, and addressed to Sally, daughter of William Tuke, at York. It had never before been published, nor has another letter, which I have recently discovered and reproduce in part herewith.

It, too, was written from Yorkshire, but nearly two months later (October 3), by William Proud of Hull to his brothers "Robert and John Proud, merchants in Philadelphia."

Of this family, the most famous was Robert Proud, a schoolmaster. He became the first historian of Pennsylvania. A current magazine article calls his work a "scholarly failure," but he had succeeded no better in business, as his lugubrious correspondence with his brother William indicates. Other relatives remained in Yorkshire when Robert and John were in Philadelphia. There was, for example, another Robert near Thirsk, with whom John Woolman stayed enroute to York, to the confusion of modern biographers.

To correct them, I wished to confirm an alibi for the Philadelphia Robert at this time in England, and that is how I came across the dated letter that William had written him.

Most of the correspondence is purely personal or financial, but this one letter includes for good measure a budget of Quaker news. It has in common with the letter about Woolman at Sheffield the same misspelling of his name, "Woolmer," and naturally, since it was written to Philadelphia, reference to the two Philadelphia Quaker women who were also visiting Friends in England at this time. Perhaps the misspelling accounts in part for the fact that the two letters, the first in the Bevan-Naish Collection, now at Woodbrooke, the second, from the Library Company of Philadelphia, now at the Historical Society of Pennsylvania, had long remained unnoticed.

Hull, 10 mo. 3d. 1772

Dear brothers,

. . . You perhaps will have had earlier information of the affecting loss of our valuable Friend William Hunt from North Carolina, who upon his arrival from visiting Holland about 3 weeks since was taken out of this life by the smallpox. I saw his companion T. Thornburg last week at York Quarter Meeting who was well in health but appeared dejected and unresolved what way to steer. He has come forth in the ministry since his coming from America.

John Woolmer was also at York, whose testimony is

singular but notwithstanding acceptable to many; he appeared weak in bodily ability to walk on foot, which he has mostly chose, and being a little indisposed did not attend all the meetings, and we have since an account he is now confined also in the smallpox yet at York, but have had no account how his disorder promises. One may suppose from the low weak diet he had before accustomed himself to, his body might be prepared for the distemper. The packet which this is for admits not time for my having any further intelligence.

Morris Birkbeck attended William Hunt in his illness having accompanied him, etc. into Holland. He was supported through the same with much divine favor and strength and therein fully sensible and strengthening to the last. Morris, three days after he left the remains of William, buried his father William Birkbeck, which with the loss of Samuel Fothergill makes 3 principal members of the Society gone this year.

Friend [Sarah] Morris and her kinswoman [Deborah Morris] from your city went from my house to the Quarterly Meeting, who has appeared [in the ministry] hereaway with considerable eminence, were well in health, but considering her age there appears some cause to fear her extensive service may prove too much for her bodily strength, though she seems to take necessary precautions by travelling in chaise and omitting the meetings which are not convenient so to come at. Both their company was very acceptable at our house, and the more so on account of their personal acquaintance with you. . . .

I am affectionately your brother, William Proud

This letter dovetails with the information we have in writing from several other Friends.

John Woolman wrote of William Hunt's death and of his own feebleness in walking to York. Debby Morris records in her diary the chaise (and horses) and their stay with William Proud at Hull. Morris Birkbeck tells of his nursing William Hunt on his deathbed and of the death of his own father shortly thereafter. Thomas Priestman records the hope held by Woolman's attendants at first that he would "have the disorder favorably" "as he seldom had eaten flesh for some time."

As we now know, this optimism was disappointed. Four days after William Proud dispatched the above letter for Philadelphia by packet boat, Woolman passed away.

The next letter from the same to the same is also preserved. It was written four weeks later and it continues the report with a postscript, mentioning Woolman's death—the name now spelled correctly—and referring to Samuel Emlen of Philadelphia, who had been prevented from attending York Quarterly Meeting. It reads:

Hull, 11 mo. 1st 1772

My last gave account of Friend Hunt's decease and Friend Woolman having also taken the small pox at York. I now add the affecting circumstance of his being also taken off with said distemper on the 7th of last month. Sam'l Emlen and Thos. Thornburg are about embarking for New York. Friend Morris is visiting meetings in Cumberland accompanied by Rachel Wilson of Kendal.

NOW AND THEN

Jesus and Today's Generation

by Mary Louise O'Hara

WHEN A NEPHEW in medical school wrote that he was troubled because he had no religious beliefs, I avoided a deeper evaluation with these words, "Read Mark and then Matthew. Albert Schweitzer considers them the only reliable accounts of Jesus' life."

He replied that he had dutifully read them but was repelled by the idea of hell as punishment, that no one should be rewarded for doing or being good, and that—as a scientist—he could not believe in hell or heaven. Thus Jesus was rejected by an earnest seeker.

So I reread those two books, which I had not read for years, and also was repelled by the hell-punishment too generously sprinkled through Matthew.

I examined my own religious experience. In Friends meetings I never heard the words sin, hell, or heaven. We were concerned with this life, the brotherhood of man, and God's love and existence in every man. We were aware that man can depart during his lifetime from his basic, inherent goodness, but the center of our religious thought was that we are all personally responsible for alleviating earth's miseries and bringing peace around the world.

Next I turned to the index of Albert Schweitzer's autobiography, *Out of My Life and Thought*, seeking the word "God." There it was. "God", page 277: "The essential element of Christianity as it was preached by Jesus, and as it is comprehended by thought, is this, that it is only through love that we can attain to communion with God. All living knowledge of God rests upon this foundation, that we experience him in our lives as Will-to-Love."

By deep thought, Schweitzer had gleaned from the Bible only the universal truth, true for all time, past, present, and future. He had discarded historical unrealities.

If God is love, ethical love, He could not condemn a person to hell any more than a parent would do the same to an intractable child. This fact I had realized vaguely before teenage, cherishing an affection for Jesus, the sad, loving man who healed the sick and was put to death by the Roman "establishment," that the uptight religious organization of his day urged into the deed.

What must be understood is that Jesus was born a Jew, was brought up in the orthodox Jewish religion, and was loyal to his traditional beliefs in so far as they were not hypocritical. If, as the text reads, he was descended from King David, who was his father's ancestor, not his mother's, this would suggest that his birth was a natural one, as

Dr. Schweitzer believed and others disavow. We are free to believe—as our faith leads us—in either a divine or natural birth, however.

Jesus never doubted the hell and heaven of his inherited faith, which avowed that some day a Messiah would come to earth to save people from sin and that—when the Messiah died—the world would end with the good going to heaven and the wicked to hell. These ideas a large number of devout Christians and Jews still hold.

But for modern, sceptical, science-bred youth, what value can the Bible have? When the young read Mark, who lived when Jesus lived, they must remember that in the Rome of 1 A. D. the world was thought to be flat. It was a small world that reached from the British Isles eastward

As Friends, we prefer our religious service to be as simple and uncomplicated as possible. We don't feel there is anything intrinsically wrong with ritual, but we fear that too often it becomes a substitute for a real encounter with God; that while it is intended to be a means to an end, too often it becomes an end in itself. We believe that as a person matures in religious understanding, the elements of religious form become less necessary. What counts is that God become real to the person, and that this reality be reflected in his manner of daily life.

—ALVIN A. ANDERSON

to India and included the northern coast of Africa. China was unknown. Because the ocean was flat, and one could fall from its edge, no ship ventured far. Heaven was up in the sky. Roman influence extended from west to east. Palestine was taxed and governed by Pontius Pilate, a Roman.

Roman gods and goddesses were abhorrent to the Jews, who had developed a highly ethical religion, with one God. In fact, the Bible is the history of their search through the centuries for a great ethic.

Moses' ten commandments were a summation and culmination of that search. Actually, of what use are the commandments, which Jesus so often quoted in the New Testament? Quite simply, they define a code of conduct that can guarantee the best life for the greatest number of people if they are intelligent and can follow the rules. They revere parents and family life, which, lived with love and loyalty, creates deep happiness, irrespective of poverty or wealth. Envy, theft, murder, and adultery are forbidden because they create misery.

This code of conduct is one "thou shalt not" after another, but a greater concept was to be revealed, for life is enriched by what Albert Einstein, the scientist, called "the creative, sentient individual, the personality: it alone creates the noble and the sublime."

Such a transcendent personality was Jesus. In a period when laborers were scorned as contemptible, when all residents of conquered cities were sold into captivity, when women were considered chattels without souls, when no

human rights existed except among the noble, the wealthy, and the free upper class, Jesus dared to proclaim the dignity and value of every human life and the deceitfulness of riches.

Jesus loved peace, but he was neither mild nor naive. He drove the money changers from the temple. Like today's enlightened rabbis, priests, and ministers, he rebuked and defied religious authority when hypocritical or contrary to deep, human needs. He had observed the full spectrum of life's destructive evil thoughts, adulteries, fornications, murders, lasciviousness, pride, foolishness, and the "cares of the world."

His true genius burst forth in the inspiring ministry of his words which, like a shaft of joy and spiritual rebirth, entered the hearts of multitudes. The enslaved and oppressed, the rich and poor, the sick and well, the hated tax-collector and the shunned prostitute responded and were filled with a power that changed their lives.

His Beatitudes defined the true values of life—humility, mercy, and purity of heart. His Sermon on the Mount surpassed the Commandments as it summoned men to examine their consciences and to exalt and practice their veritable brotherhood. He commanded men to love one another but extended the responsibility: Love your enemy; do good to them that hate you; heal the sick; cleanse the leper; freely ye have received, freely give.

Jesus' words and the example of his life influenced men so powerfully and enveloped the entire Western world with such effect that our calendar actually dates from the birth, 1969 years ago, of the carpenter's son who lived with his sisters and brothers in Nazareth. As such, he was known to Mark during Jesus' short ministry of three or four years.

How could such a man have emerged at such a decadent moment in history? Can it happen again?

We are witnesses to such a happening in our society—the life of Dr. Martin Luther King, Jr. We watched the day-long, televised funeral. Flashbacks on the screen showed him among impoverished, hopeless blacks in Mississippi, calling them, "All you fine people." Or calmly walking among threatening whites, who insulted him because he asked them for justice, goodness, kindness. Or speaking severely to the Establishment for failure to give civil rights and human dignity to their fellow citizens. Or cheerfully accepting jail. And, finally, assassinated.

If the young today are asking, "What good is religion?" here is one answer: It formed the lives of men like Dr. Martin Luther King, Jr. and Dr. Albert Schweitzer.

What spiritual grace would our materialistic century have had if such persons had not walked our troubled earth as true disciples of Jesus?

After reading Mark and Matthew, one should read the lives and words of Martin Luther King, Jr. and Albert Schweitzer. The "good" of religion is in them, a modern testament to the power of spirituality in man.

Truth and Practice

by Charles K. Brown III

WE CAN GET A CLUE to the use of truth if we can describe the ways we seek it corporately.

Anything can happen when one settles into silence with a group. I would have hesitated to say this when I was newer to the Religious Society of Friends, but Elfrida Vipont Foulds, when she was describing her experience to Westtown students, put it so well that I can quote her.

Often her spirit wandered in meeting, she said, and she had "to take it by the hand and lead it gently back

*Accuse not Nature: she hath done her part;
Do thou but thine.*

—JOHN MILTON

toward the Center." Again it wandered. Again she had to take it by the hand and lead it back. And again.

Not all revelation is like the burning bush for Moses, or like the blinding light of Paul's experience. But as you sit in silence—after the first class of the day has been planned or after overcoming the irritation you feel when a boy sat at the end of a row and made every other boy climb over him to get to his seat—the world may seem to recede. Or its problems may seem to get closer.

If your awareness is sharpened, the coughs and rustlings may seem to be muffled. Something you have read, a play you have seen, an experience you have had may start your spirit moving. Sometimes a picture comes so sharply in focus that you need to share it.

It is a habit with me, when I think I have something to say, to check in my memory to see if Jesus, or the writer of one of the Epistles, had anything to say about the same thing. In this way, the wisdom of the ages may check my own revelation. If not, other members of the Meeting probably will.

What is shared, be it silence or words, almost always—for me—gives direction to meeting. It is what makes me leave meeting ready to do better than if I had not gone.

And this, I think, is the answer to the question about how we put into practice the truth we seek in corporate search and worship.

The individuals who make up the Meeting leave it and go out to do what has to be done. No miracles, only hard work. Together or separately, but having the sense that the Meeting is with them! (Since I have been a Friend, I have never really felt alone. As long as I can stay close to worship, checking my inspiration against that of the meeting, I cannot be far from help when I need it.)

Our principal testimonies and practices have grown out of this outlook on life and this form of worship.



An illustration from The Rights of Man, a book by two former refugees, published on the occasion of Human Rights Year.

Creation and Communication

IT IS DIFFICULT to imagine anyone being completely indifferent to efforts to reach the moon.

Whatever may be the general outcome, admiration and appreciation already are due those who are showing such great skill, dedication, and technical knowledge.

We would do well, also, to be glad about any unofficial improvement in communications between groups such as the United States and the Soviet Union, who share the moon goal. These space missions involve scores of persons elsewhere in the world, too.

But as some of the commentators already are suggesting, it will take a while for philosophers and poets to figure out what this moon business really means. I would like to suggest that it is easy to forget that all life, all potential, are being used by Creation's endless expressive process.

Man does not really create in the sense of making something out of nothing. We are an element of the divine creative process; we develop and express pre-existing ingredients.

The main responsibility and challenge still is how to relate responsibly to ourselves and other life forms in the here and now. No amount of sophisticated space hardware, or remarkable human calculation, can render less urgent the moral debate.

Creation has richly endowed the human intellect. May we be worthy of our endowment by learning genuine humility and love.

WILFRED REYNOLDS

Reviews of Books

Pacifism in the United States from the Colonial Era to the First World War. By PETER BROCK. Princeton University Press, Princeton, New Jersey. 1005 pages. Price \$18.50

THE RENUNCIATION of war by groups and by individuals is exhaustively examined in this book up to the time of the First World War. The account is excellently documented and indexed, and inclusion of well chosen human interest stories makes it very readable.

The more than two and one-half centuries covered are divided into four chronological periods. In each of these, the ex-

pression and development of the peace testimony within the Society of Friends is treated separately from the pacifist witness of the other "historic peace churches" and of non-sectarian or secular peace groups. The seven scattered chapters specifically dealing with the Quakers add up to a substantial history of Quaker pacifism in the United States. At the same time, their arrangement facilitates comparison with other contemporaneous peace witnesses having somewhat different philosophies.

While Mr. Brock is frank about the naivetés, narrow legalisms, and inconsistencies which have marred the history of pacifism, he gives full credit to the faithfulness, honesty, and courage of its pioneers and its many humble adherents.

Not the least of the author's achievements is his understanding treatment of the various shades of pacifist opinion at any given moment and of the intellectual and spiritual travail attendant upon changes in pacifist behavior in response to new challenges.

The changes in American pacifism are traced into the pre-World War I period, when some religious as well as secular pacifists were, along with their anti-militarism and their emphasis on the relief of war's victims, recognizing the need for eradicating the socio-economic seeds of war, substituting law for war, and for devising nonviolent techniques for dealing with domestic and international conflict. One must hope that Mr. Brock will produce a companion volume on the development of these trends among pacifists since the First World War.

In any case, this present book and its thirty-five page bibliography furnish most valuable reference material for those interested in American Quaker history as well as for those especially concerned with the history of pacifism.

DOROTHY HUTCHINSON

The Crime of Punishment. By KARL MENNINGER. The Viking Press, New York. 305 pages. \$8.95

WHAT ARE THE FACTS about "violence," "law-and-order," "justice," "crime," "punishment"? What can be done to create a more harmonious social order?

Karl Menninger has the answers. His book is that rare treasure—a clear and competent source of information. However, Dr. Menninger is not completely unbiased. He has a passionate concern for "that of God in every man."

Some of the facts presented are: The

proportionate amount of crime has not increased much; only about a tenth of all crimes are even reported; most crimes are never solved. Only a minority of criminals are convicted: They are the impoverished, unintelligent, revolving population of the prisons.

"Justice" is archaic, rigid, inhuman. It is based on vengeance and hate. There is an idolatrous defense of this system by those who administer it and live by it. "Justice" is often self-defeating.

Even within this system, a few noble human beings such as Karl Menninger have made changes that do work for the benefit of all by substituting penalty for punishment, love for hate.

Karl Menninger's book informs. His life preaches. He shows us a "great Opening in the Service of Truth" that could inspire us to act.

ALBERT BIGELOW

Close Your Eyes When Praying. By VIRGINIA CARY HUDSON. Harper and Row, New York. \$3.95

VIRGINIA CARY HUDSON'S fame originated with the publication of the delightful *Oh Ye Jigs and Juleps*, which she wrote at the age of ten. Her second book, "Flapdoodle, Trust and Obey" consisted of letters to a married daughter. This may be the most delightful of all.

Close Your Eyes When Praying has been edited by her daughter, Virginia Cleveland Mayne. Each chapter is a lesson prepared for her Sunday School class of "thirty-five to fifty hard-working and earnest souls of simple corn-husking and hog-calling faith." She stresses that there is "absolutely nothing worth a darn save kindness."

In her Christmas lesson, she says: "There are two things I want to say about Mary. The first concerns the angel who visited her. Some of you do not believe in angels. You say, No angel ever spoke to me. Only children believe in angels. Very well, I shall not quarrel with you. If you are right, then I'm a gullible old fool. For I believe in angels . . . they have nudged my arm when I've stood at the kitchen sink. Angels have pointed the way when I have been lost in an endless labyrinth. Angels have cheered me when I have nursed a broken heart. God's messengers are all about us. But you have got to have eyes that see and you've got to have ears that hear. . . ."

JOSEPHINE M. BENTON

Quakers and Politics: Pennsylvania, 1681-1726. By GARY B. NASH. Princeton University Press, Princeton, New Jersey. 362 pages. \$8.50

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MERRILL E. BUSH, Headmaster

after its founding—the most diversified, prosperous, and fastest growing of all the colonies from the Arctic to Barbados.

Twenty years ago Frederick Tolles published a general study of the Pennsylvania Quaker merchants before the Revolution, *Meeting House and Counting House*. In 1962 Edwin Bronner in *William Penn's "Holy Experiment"* concentrated on the first two decades. Both authors were Quaker scholars who kept Quaker ideals and realities in balance.

Nevertheless the schoolbooks still say that colonial Pennsylvania was a liberal Utopia. Professor Nash reminds believers in this legend that the Friends behaved very much like other first immigrants, landowners, and merchants. All colonies were subject to instability and an overpowering urge to run their own affairs and make money.

This new product of doctoral research by a non-Friend who does not use Meeting records is useful to Friends because it focuses on social politics. It re-emphasizes the fact that Quaker toleration in a dynamic world promised the doom of the original framework. Friends responded by turning from politics to social reforms.

THOMAS BASSETT

Jean-Paul Sartre on Genocide. By JEAN-PAUL SARTRE and ARLETTE EL KAÏM-SARTRE. Beacon Press, Boston. 85 pages. \$4.95

ACCORDING to the judgments of the International War Crimes Tribunal called by Bertrand Russell, the United States in Viet Nam has committed a war crime which has the character of a crime against humanity. The latter half of the book adds the thesis by Sartre that "in the confused minds of American soldiers, 'Viet Cong' and 'Vietnamese' tend increasingly to blend into one another . . . (and that) from the neo-colonialists' point of view . . . in a people's war, civilians are the only visible enemies."

Sartre argues that "those who fight it are living out the only possible relationship between an overindustrialized country and an underdeveloped country, that is to say, a genocidal relationship implemented through racism—the only relationship, short of picking up and pulling out." He concludes that the United States prefers this policy to a policy of peace, which is the only policy which could replace the former.

The book probably will not be read by those in the United States government formulating policy since it is a book which proposes to anatomize subliminal patterns in government decision-making, and to expose and call to judgment a policy to which

our national budget is primarily geared. The reader, however, who does experience the tragic action of the drama, will experience also terror and pity but no catharsis. That he will have to seek for himself in the confrontation with Sartre's closing accusation that "all who do not denounce (the war) are accomplices of those who commit it. . . ."

JUNE J. YUNGBLUT

Yahweh and the Gods of Canaan. By WILLIAM FOXWELL ALBRIGHT. Doubleday and Company, Garden City, New York. 294 pages. \$6.95

PERSONS WHO ARE NOT specialists in the Bible may be unaware of the many changes in Biblical history and interpretation resulting from recent archeological discoveries and closer study of the evidences.

The famous Wellhausen theory of the development of Old Testament literature, accepted earlier in the century by many scholars as the final word on this subject, is now widely questioned or discarded at numerous points.

In this new volume by the widely known professor emeritus of Semitic languages in the Johns Hopkins University, these and many similar points are carefully investigated. In the five chapters that make up the work, Dr. Albright first deals with two preliminary topics.

By detailed analysis of the poetry of ancient nations neighbor to the Hebrews, he demonstrates the antiquity of Biblical poetry and thereby of the Hebrew tradition. He also studies the origin of the Hebrew patriarchs and concludes that their beginnings are in Mesopotamia.

The bulk of the volume is occupied with a study of early Canaanite (Ba'al) religion and the influence it and the Phoenician culture had on the development of early Hebrew thought and life.

His general conclusion is that the influence of these settled cultures on the Hebrews far outweighed the influence of the Hebrews on them. He indicts many of the points at which this influence showed itself in later Hebrew culture.

This work is intended less for the casual reader than for the serious student. It is studied with many words and concepts strange to those who are not Biblical scholars. On the other hand, its extensive footnotes, inclusive bibliography, and useful index are of great value to the student. Those having sufficient interest and necessary background will find its careful study highly rewarding, both as a current approach to Biblical history and as a picture of the earlier Middle Eastern world.

CALVIN KEENE

The Beatitudes, A Contemporary Meditation. By GEORGE A. BUTTRICK. Abingdon Press, Nashville. 63 pages.

THIS LITTLE BOOK would be a gem if the illustrations were as illuminating as Dr. Buttrick's text. Dr. Buttrick has done many of us a blessed service by weaving into a consistent whole the Beatitudes according to Matthew and the Beatitudes according to Luke, at the same time resolving their differences and adding related passages.

The reader may be disconcerted at first, as I was, by the interweaving, not only of Luke's gospel and Matthew's, but of different translations—The New English Bible for one. Yet what Dr. Buttrick does is legitimate in a meditation.

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ROBERT L. SMITH, Headmaster

Letters to the Editor

Misinformation and Misunderstanding

I FIND IT unfortunate but not surprising that Richard Nixon has not related to New York and Washington Meetings. I feel it to be more unfortunate that many Friends in the Northeast are uninformed concerning the majority of American Quakers. The pastoral meetings are generally Trinitarian Christian, with some being strongly evangelical, in contrast to the unitarian and deist views of many members of Friends General Conference. East Whittier Friends Church is more evangelical in its Christian emphasis than its large neighbor in Whittier.

When I was a child (and a member of Whittier First Friends Church) we attended Meeting (unprogrammed) once or twice a year in Pasadena, where two Meetings associated with Philadelphia and Iowa Yearly Meetings were located. Now a small, unprogrammed Monthly Meeting of Pacific Yearly Meeting is located in Whittier. New York and Washington, however, do not offer evangelical Meetings. Some Protestants in a new area select their church home on the basis of theological views rather than denomination.

We speak much of the importance of

our testimonies of peace and social action, but not much of our belief that these are outward manifestations of an inner spiritual life. The evangelical Christians, including Quakers, speak much of the importance of accepting Christ as one's personal Savior and do not emphasize the life ruled by love which a commitment to Christ is expected to produce. From these different approaches, emphases, and even beliefs come our misunderstandings. Friends World Committee's publication, *American Quakers Today*, describes these differences.

VIRGINIA MILHOUS HUGHEY
Swarthmore, Pennsylvania

Line 12 B - Tax Surcharge

EVERY PERSON who fills out an income tax return this year and finds he owes the government some money will face the above line in print, and its implications in his conscience.

The idea of a surcharge was first presented in a 1967 broadcast to the nation by the President. It was set then in the context of Vietnam, and was to be continued "so long as the unusual expenditures associated with our efforts in Vietnam require higher revenues." As now levied, it remains a tax necessitated by the Vietnam war, whatever justifications may be advanced for it on economic or social grounds, as a curb on inflation and so on. Mr. Johnson reiterated in his 1968 Budget message that "it is not the rise in regular budget outlays which requires a temporary tax increase, but the cost of Vietnam."

I am miserably aware that a large portion of the regular federal income tax I pay is spent for past, present, or future wars. I have not done a number of things others have felt impelled to do to witness against taxation for war. A few people live calculatedly with incomes below the taxable level; a few refuse voluntary payment of all or part of the required taxes; some identify the non-reduction of the telephone tax with the Vietnam war and do not pay it of their own accord. For me, this line about the tax surcharge is, in a quite literal sense, the point of no return! I shall not fill it in or make voluntary payment.

I claim no logic for having arrived at this position at this time—but I do have a strong sense that this line on our tax form represents a specific and unavoidable challenge to those of us who live in comfort, or even affluence. Each of us will have to reassess the validity of those arguments we

have previously used to justify our tax payments. Indeed, the individual answer will have to be found not at the level of argumentation, but at deep levels of inward conviction.

Is it easier, or more difficult, to resist tax conscription than conscription of the person? Is it fair to make an analogy between the son's moral dilemma concerning his body and the father's concerning his money? Most of us older Friends are law-abiding persons for whom the idea of practicing any sort of civil disobedience is deeply distressing. We do, however, frequently recognize the purity of motive of some of our contemporaries who practice it; and we unite in finding inspiration in those who down the years have enriched the Quaker witness by obeying higher laws which brought them into conflict with the ordinances of their times.

Most of us accept the principle of taxation to pay for governmental services. We want to bear our right and proper share of the tax obligation, and many would uncomplainingly accept heavier taxation for constructive purposes. Our imaginations are lively enough to envisage possible consequences of tax refusal, and we are not blind to the fact of the government's power to collect unpaid taxes and impose penalties which would in fact increase the total paid.

What, then, shall we do about "Line 12 B—Tax Surcharge"? Our bodies are not conscripted because they are not useful for war service. The young must face that heaviest of all demands. We are, however, contemplating a quite specific induction notice, though at an infinitely lower level of sacrifice—the call-up of our money for war service. This year, in a most pointed way, we who fill out our tax forms cannot escape giving an answer of some sort to this draft of our resources. It is an answer that, I believe, can be made only after those deep quakings of spirit which earned us the nickname we prize and would like to honor in our lives.

COLIN W. BELL
Washington, D. C.

A Voice in the Wilderness

AS I MAINTAIN membership in the Society of Friends, I am in the odd position of a black man seeking desperately to relate to a segment of the institutionalized religious community that seems to reflect so much of the immorality of a racist society and that seems to have lost the insight to comprehend and the daring to identify with the poor in their quest for social justice—and the power to recapture its earlier revolu-

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tionary zeal. Jesus referred to the spiritually bankrupt religious communities of his time as "whitewashed sepulchres, full of dead bones."

My reluctance to relinquish membership in the Society of Friends grows out of the experience of discipleship and friendship that I have enjoyed in relating to individual members. These friendly encounters have reconfirmed my faith, helping me to discover afresh the essential "good" in the human personality.

But, increasingly, I have sensed frustration as I have tried to share with the Society the meaning of the experience of blackness in America—its pain, humiliation, and frustration; and the indelible scars of animosity, fear, and distrust that now block for black people the normal channel to love and forgiveness. My voice seems to be the one "crying in the wilderness."

A deep chasm seems to divide the races, across which we can no longer hear each other speak. Black people living in the ghettos of American cities or under the apartheid system of South Africa and Rhodesia cannot hear Friends who profess the way of love and nonviolence, but yet maintain a destructive silence in obvious situations of social injustice affecting their lives. Nor have Friends been patient and still to hear the poignant voices of protest

of Frantz Fanon, Eldridge Cleaver, and the Reverend Albert J. Cleage, Jr.: Voices that speak of the anguish that is often not expressed of black people living in the Western Christian world.

We continue to speak to one another in Friends Journal, sometimes eloquently, about "Quaker thought and life today." Is there any room in it for a different and challenging point of view?

BARRINGTON DUNBAR
New York City

Day Care Centers Needed

A RESPONSIBLE group of Friends and non-Friends have asked the committee in charge of center city Friends real estate to grant them permission to begin a greatly needed day nursery for a pilot project at Twelfth Street and Race Street meetinghouses in Philadelphia.

This group has discovered that working parents need this kind of help in rearing their young children. They feel that such child day care centers—there are none—could use the unused First-day school rooms and revive the growing edge of our ministry.

This group is ineligible for Head Start or Get Set programs. These young families pay their baby sitters as much as seventy-five dollars a week and have to employ untrained people. They visualize child day

care centers in office buildings, meetinghouses, and churches in center city.

In Russia—we've been told—a mother may not stay home with her children unless she has five, but she can have lunch with her children at work. We hope we could begin this project with the Society of Friends.

EDNA T. CUSHMORE
Philadelphia

An Historical Commission

RICHMOND P. MILLER's interesting proposal for an historical commission (Friends Journal, December 1) quotes an historical marker in New York that reads: "Friends Log Meeting House surrounded by Burgoyne's Indian allies in 1777, but finding Friends unarmed stacked arms and attended meeting peaceably."

This incident, which can be amply documented, is generally known as the "Fierce Feathers" incident. The time is just before the battle of Saratoga. The place is Easton Meeting in Washington County, then known as Saratoga Meeting. The participants are the Friends of Saratoga (now Easton) Meeting, who refused to leave their settlement as war approached, and the Indian scouting party attached to Burgoyne's army. The translator is Robert Nisbet, who "had the French language" and had walked forty miles from East Hoo-

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sac (Adams, Massachusetts) because of a concern to be with Saratoga Friends in their time of danger.

The incident is described in the manuscript minutes of the Meeting for Sufferings of New York Yearly Meeting (First Month 9, 1787) in an historical summary prepared for the historian Gough, but apparently not used by him. In *The Friend* (Philadelphia), Volume 7, Eleventh Month 30, 1833, there is an account written by S. A. of New Paltz. The writer of this account verified its accuracy with Zebulon Hoxie, who sat at the head of the Meeting when the scouting party entered. The account from *The Friend* is repeated in Wilson Armistead's *Select Miscellanies* and Janney's *History. The Story of Fierce Feathers* was privately printed in 1961 by Elizabeth M. Lantz. Page 615 of *Friends Journal*, December 1, shows an artist's conception of "Fierce Feathers." Easton is an active Meeting in New York Yearly Meeting.

A. DAY BRADLEY
Hastings on Hudson, New York

The Failure of Orthodoxy

I WANT TO SAY "thank you," for the article (*Friends Journal*, November 15) by Elbert W. Russell, "Religion and Violence." I believe he has put his finger on a fundamental error in the formulation of the doctrines of the Christian Church. Our "orthodoxy" has not been good enough.

L. WILLARD REYNOLDS
Grinnell, Iowa

Comments on Adoption

PETER AND JOYCE FORSYTHE's article on adoptive children (October 1, 1968) brings back memories of our trying to adopt in Illinois (California is very liberal—even allowing single men and women to adopt if they can provide the proper environment).

We were told by one of the most famous agencies in the country there were five reasons why we probably could not get a child. Several reasons were not mentioned by the Forsythes—our intelligence, my husband's divorce, and his other child.

Finally fate unbelievably delivered our Jeffrey to us. The whole adoption was completely legal under Illinois law (although I understand this agency and others lobbied and closed the loophole through which we were able to adopt Jeff). I had reason to call our caseworker at the agency. When she heard we had adopted privately her reaction was unbelievable.

1. It was a black-market baby! She insisted that paying a lawyer his usual fee constituted that—yet the previous day our lawyer had been in court for one of their placements.

2. We had no way to check the health and background of the child—yet we have friends who had an "exceptional" child placed in their home by this agency. Also this agency placed two children with friends who felt no compunction about leaving the baby asleep in an upstairs back bedroom while they went next door for cocktails!

3. We took a baby that they could properly place as to background and looks—yet in the last two weeks the tennis pro and Jeff's teacher both said they could not mistake Jeff's parents as he looks just like his dad!

These agencies have too much control and it is good to hear of the efforts and successes of the Council on Adoptive Children.

PAT FOREMAN
Los Angeles

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ADELBERT MASON,
Headmaster

From the remarks of President John Coleman of Haverford College at the Dedication of the new Upper School at Abington Friends School:

It is important that, with Robert Frost, we "choose something like a star to stay our minds on and be staid . . ." It is not important that the curriculum or the classroom be set up in one particular way to lead toward the stars.

It is important that Friends' teachers have been leaders who "gave of their loving as much as of their wisdom." It is not important that they led through any particular style in relations with students, or through imposition of any particular set of standards. . . .

Friends schools can play a critical role as we move toward education that works with new methods and new students in new buildings to impart new knowledge and old, tested values too.

Plight of Children

JOSEPH REID, Director of the Child Welfare League of America, has reminded us that there are hundreds of thousands of children in temporary foster homes and institutions. The United States Children's Bureau reports that three of ten adoptable children will never be adopted.

At a meeting in Kansas City, we learned that agencies have closed intake to Indian and Negro children because they cannot find parents for them, yet they have no recruitment programs. A child, Paul, taken in more than two years ago, still waits.

Mildred Arnold, of the Children's Bureau, wrote in *Public Welfare*: "One small state in the East reported recently that it had identified 1,818 children who required adoption service, but there was little expectation that the agencies would be able to find adoptive homes. Of these, 1,108 were nonwhite. . . ."

Agencies, in an attempt to try to do what is best, shield these youngsters from imperfect parents—those who would raise them in an atmosphere of love but whose mother may work part time, or be over forty, or be unable to pass the fertility requirements.

Examples of progressive adoption programs are Clayton Hagen's in a Minneapolis Lutheran agency and Mrs. Muriel McCrea's in Montreal, where with eight workers, they place more than seven hundred children annually. With deep dedication not to waste a good home, Mr. Hagen will bring sixty Korean orphans to Minnesota this year. He places Negro children for many other states. Friends should be aware of how their tax and charity dollars are being used and how they could be stretched to benefit children.

P.S. We're adopting Paul. We couldn't sleep after we saw him in Missouri.

PETER AND JOYCE FORSYTHE
Ann Arbor, Michigan

Naturism Underscored

I DON'T KNOW what prompted Henry Huntington's letter on nudism or naturism (December 15), but I would like to say that at Farm and Wilderness Camps freedom from clothes in activities away from the public eyes has always been a pleasure.

Many of our parents, who are doctors, have approved enthusiastically this practice as a means of strengthening health and resistance to colds. Also, this delightful custom has seemed to us not unconnected with the general honesty and lack of pretense and concealment in the interpersonal relations of our youngsters.

When we become conscious of cultural differences, the origin of tabus, and so on, we realize that our own unwholesome fixation on the body as somehow indecent is a sort of sickness fortunately not widely shared among other cultures, although the dominance of our Western culture may make it appear so.

The origin of our own tabu concerning this should be recognized. It is in good part a reaction to the licentiousness of the Roman world of the Empire. We are (in this regard) the unfortunate heirs of the Judeo-Christian tradition strengthened by the Puritan ethic, which held that many good and harmless things were sinful.

Now we are recovering. Only the so-called lower middle class still sees a connection between nudity and sexual licence, a connection of which one day at any good nudist camp would disabuse them. There are in Europe at present more than fifty "free" beaches, permitting this practice.

Even in this "backward" hemisphere customs are changing. We noted recently that a Vermont ski resort, in promoting summer use of its area, included in its promotional literature the statement that there is a "skinny" pool to be enjoyed up one of its brooks. One has only to look at some of the horrible pictures of "bathing costumes"

of fifty years ago to see how far we have come! In another few decades we can fondly hope that children, looking at pictures of our generation will say, "But, Daddy, why did people put clothes on to take a bath?"

The fact that our feeling against nudity is simply prejudice appears when we study cultures like that of the Amerindians, for whom nudity was an accepted and natural thing, completely wholesome and in no way connected with sexual intercourse.

This is one of the most appreciated aspects of Indian culture that we have recreated at Flying Cloud, our Indian camp. There the boys are generally quite unconscious of whether they are clad or not. When a beaded breech cloth is "full-dress," nudity, or the lack of it, is an unimportant detail, irrelevant to the Indian hospitality to be accorded any casual visitor who may wander in unannounced. No race was finer, more imbued with lofty ideals than the Indians at their best; that is, before they were corrupted and their culture was destroyed by the white man.

A study of comparative cultures is likely to lead to the suspicion that it could be—that just *could be*—that our culture is wrong in this regard; that the evil it has falsely imputed to nudism is in fact an evil which has cut us off from a health-giving, wholesome, and joyous practice in which children thrive and adults can find an honesty and straightforwardness and even a spiritual surety and strength that we grievously lack in our present clothes-bound limitations.

KENNETH B. WEBB
Farm and Wilderness Camps
Plymouth, Vermont

Membership Dilemma

OUR MEETING recently has been through some debate concerning membership practices as they relate to children.

It has been our practice to carry only adults on our membership lists with children carried "under the care of the Meeting," but not officially listed as members. This practice stems from the feeling of many that membership should result from a mature decision involving a dedicated concern for one's spiritual seeking and sharing and a sense of responsibility to the Meeting with all that this entails.

We have observed a number of situations where parents were active and regular in attendance but the children not at all, and feel in these circumstances that "membership" must be meaningless to these children.

Generally, this is not of any great concern among those of us that are convinced

Friends, for we came into membership through a personal decision rather than the accident of birth. Birthright Friends, however, find this practice more difficult to accept. Indeed, for some it is totally unacceptable.

ROBERT WEHMEYER
Denver

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Friends and Their Friends Around the World

A Pilgrimage to Canada in the New Year

by Maryann McNaughton

A NEW YEAR is a place you go for finding new beginnings, a place you stand to look at what has passed, and a time you find to look ahead and share new dreams and hopes for peace. About eighty persons went to Toronto to share New Year's Eve with young men from the United States who have gone to Canada to begin new lives and to escape the draft.

A Quaker Action Group felt that such a visit would be a healthy follow-up of the Christmas visit to Allenwood Prison, co-sponsored by AQAG and reported in Friends Journal of January 15. Allenwood holds the largest number of war resisters imprisoned in the United States; Toronto has the most draft exiles in the world.

There are about fifteen thousand exiles in Canada—up to two thousand in Toronto—many of whom have gone because they could see no other way to get out of the United States military system. There are about one hundred twenty war resisters in United States prisons (not including Jehovah's Witnesses).

People came from various parts of the

Northeast, Ohio, and Michigan. We gathered at Buffalo Friends Meeting for coffee and sandwiches, then drove across the Peace Bridge into Canada, meeting at eight o'clock for a large meal and party at Toronto Friends House with our American friends in Toronto.

"I was just a few hours away from the stockade—got here just in time!" said one deserter, who had been residing in a local basement but now has a job and will soon have landed immigrant status. "People up here have been great," said a boy from the Union of American Exiles, "but what we need is better counseling in the States. Some guys are really mixed up when they get here."

"Guys are lonely and confused in a new country, and need psychological support more than anything else," reported two draft evaders now studying near Toronto. They would like to set up a half-way house for young men just coming across the border, for which, they mentioned, it would be useful to have both psychological and financial support.

Many other needs and wishes were expressed in our evening of fellowship, singing, and gift-giving. Home-baked food and used warm clothing brought to the exiles were very much appreciated. We all felt that the visit was much too short. On New Year's morning, workshops in further support were led by members of the Toronto Antidraft Union, a major counseling and aid group.

The primary concerns expressed during the workshops were: (a) need for money to keep the antidraft agencies going and to keep them producing good reliable material on legalities of immigration, and so on; (b) money to help men who suddenly arrive in Canada with nothing but the clothes they are wearing; (c) money to set up half-way houses; (d) a counselor's workshop in Toronto for draft counselors across the United States; (e) support committees in the United States to work on getting reliable information to men both in and outside the military before they go to Canada.

Young Friends Selected for Youth Pilgrimage

FOURTEEN young Friends, juniors and seniors in high school, from the United States and Canada will take part in the Quaker

Youth Pilgrimage this summer. In England they will be joined by a similar number of young Friends from Great Britain, Ireland, and Continental Europe.

Richard and Lisa Mundy, formerly members of Syracuse, New York, Meeting, now residents of Chicago, will accompany the group.

The pilgrims will spend two weeks in northwestern England, based in Lancaster. With experienced guides, they will climb Pendle Hill and visit Firbank Fell, Swarthmoor Hall, and other places of historic Quaker interest. After a weekend of sight-seeing in London, the young people will travel to Switzerland to participate in a workcamp in a German-speaking Alpine village. Their work project will include repair of roads damaged by snow and avalanches, planting of trees, and perhaps some help to villagers at hay-making time.

The American Section of Friends World Committee, sponsor of the every-other-year pilgrimages, announced the selection of these North American participants in the 1969 pilgrimage: Norma Kay Bangel, Western Yearly Meeting; Mary Louise Beede, Indiana FUM; Michael D. Carter, New England; Linda Jean Case, Iowa FUM; Esther Mae Hinshaw, Iowa Conservative and Nebraska; Gary S. Kirk, Philadelphia; David E. Nagle, Indiana FUM; George B. Nelson III, North Carolina FUM; Rachel A. Osborn, Philadelphia; William D. Pugh, Baltimore; M. Ellen Smith, Canadian; Peter C. Trimmer, Southeastern; Lawrence R. Walker, New England; and Jo-Anne E. Young, Pacific.

Letter from Europe

by Curt and Rosalie Regen

HERE IN GERMANY we are beginning to get our second wind. We feel more at home with the language—especially Rosalie, who had difficulties at first. We have experienced the first months of intensive intervisitation and know better how to pace ourselves so as not to become exhausted.

To us the chief drawbacks to growth of Germany Yearly Meeting seem to be: A lack of confidence among members to develop their own brand of Quakerism; a lack of children and young people as well as facilities for attracting them to the Meetings; a too critical attitude toward faults of members rather than attempts to encourage their best qualities; and a lack of publicity. We find most Germans have heard only of the famous "Quaker Speisung" of two million children after the First World War and don't realize there are Friends living in their country today.

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To our surprise, in a small town where we were relaxing between visits, the principal of the boys' school asked Curt to speak to sixty or so boys and to several teachers about Quakers. Afterwards the boys crowded around us to ask further questions about our worship, marriage ceremony, and attitude toward military service. One youngster wanted to know what symbol we carry when we go to war! We assured him we *don't* fight. Next day a press photographer took a picture of us and the headmaster; later a good story appeared in the Christmas issue of the local paper on our Quaker mission and Friends beliefs. Yet nowhere have Friends publicized our talks.

At intervals we have met a number of the enthusiastic, young, second generation Quaker families who are unknown to one another and isolated by distance and lack of transportation but who should somehow be encouraged to meet and build for the future. Much too large a percentage of Friends are over sixty and feel themselves too weak to accomplish anything. However, in Nürnberg and Munich we met with more lively groups, which included some children and young people, and there was talk of finding a separate meeting room for their instruction.

At Christmas we had a lovely family time in Vienna at Quaker parties and with other friends and relatives. We were interested to note the artistic street decorations in German towns, but in Austria we learned that the absence of these was because the Catholic Church considers Christmas not a commercial affair but a religious season. As Friends we sympathized with this attitude, yet perversely missed the gay atmosphere.

Sentencing of a Resister

JOHN MARK BLOWEN, a young Friend and a noncooperator with the draft, burned his draft card at a rally in Philadelphia on October 16, 1967, and left his alternative service job at Friends Hospital in January, 1968. He was arrested May 25 during a five-day sanctuary at Germantown Monthly Meeting, of which John Mark's wife, Jill, is a member.

He was sentenced to eight months in prison—the time left to serve had his conscience allowed him to continue with alternative service. About fifty friends attended the sentencing, all wearing yellow flowers.

He made this statement to the court: "I am a child of God, as you are a child of God. It is not right that the children of God kill one another. Whatever sentence you feel you must give me, I will bear you no ill will."

Welcome to Little Rock

FRIENDS EVERYWHERE and anywhere are invited to visit or write Little Rock Friends Meeting (preparatory under Dallas). The clerk, Talmadge M. Neece, writes, "We offer you our hospitality, a place to stay, and food to eat."

"We have some aroused and activated young people attending our meeting for worship and discussion groups, who outnumber the adults three to one. I fear we will lose their enthusiasm unless we can enlarge their scope—their view of the Society of Friends."

Suggestions and inquiries will be welcomed by Talmadge Neece, 8 Athena Court, Little Rock, Arkansas 72207.

Stained Glass Memorial

IN THE ANCIENT church of St. Sepulchre in London, Marion Smith, of Bennington Meeting, Vermont, last fall unveiled a stained glass window given by her late husband, Bradford, in memory of Captain John Smith. According to the account in the newsletter of Northwest Quarterly Meeting (Vermont and western New Hampshire), the Bishop of London and the Member of Parliament for the district were present, as well as Bradford Smith's brother, Wallis, and Helen Congdon, of Bennington Meeting. Bradford Smith was the author of *Meditation: The Inward Art*, *Portrait of India*, *Men of Peace*, and other books.

A Poetic Appeal

GOOSE CREEK United Monthly Meeting, Lincoln, Virginia, sent this appeal, by Asa Moore Janney, to its ninety-three member-families:

Dear Friends, Kind Friends, do not muse at me.

I have a strange infirmity which is nothing To those that know me. A strange forgetfulness

That would spoil the pleasure of the time Which once a year doth roll around.

Your Meeting would have money to operate

Upon the outward man: the cushioned seats,

New outside paint, new clip'd lawn, and all

The ease and beauty weak flesh hopes for. Give dollars, the best thou canst—but surely give.

For by the help of these, with Him above To ratify the work, we may again

Bring Quaker Light to this most wicked world.

Few have sent, but few have given; as yet But four and ten—a noble few for God.

We do pray for money and that same prayer

Doth reach us all to render deeds of mercy.

To Purcellville, to Edward Nichols, Junior, Direct thy check. Forget not in thy pains 'Tis more blessed far to give than to receive.

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From Where I Stand: East Africa Today

by Jeanette Hadley

AN ALMOST PICTURE post card sunrise silhouetted the skyline of tropical trees on a perfect morning in December. When I moved to another room and looked again, the line of trees was different, for trees near at hand obscured what had appeared to be tall peaks a moment before. The relationships had changed. The sunrise was still a glorious burst of color, but it, too, was changing.

This was Kaimosi, the center of East Africa Yearly Meeting of Friends, begun sixty years ago as a mission station and now a full-fledged and steadily maturing Yearly Meeting that owns and manages its own property. Many institutions have remained the same throughout the sixty years, but schools are under government direction, and hospitals in Kenya are moving toward state control.

Whatever our respective vantage ground, we know that we are part and parcel of Friends of East Africa, regardless of variations in such things as our modes of worship. We accept the fact that our cultural patterns differ and know that we are all human beings against the same backdrop of God's wonderful world.

Look first at the physical aspects of this far-away bit of Quakerism.

The huts scattered everywhere throughout the bush vividly strike the eye as you ride along the roads of Kenya's Western Province, where most Friends of East Africa Yearly Meeting live. Here are forms of tropical plant life, with all-year offerings of fruits and vegetables. You may also think of the wild animals. The roads are always alive with people walking or riding bicycles.

In 1902, three young Friends from the Midwest made their way to this land and began Friends Africa Industrial Mission. Teacher, doctor, fundi (skilled workman)—all three found ample use for their talents and skills. The choice of a place to settle having been made, the men began their work: Teaching, healing the sick, building homes, and imparting the skills of woodworking and other industrial activities to the people. Undergirding the whole was the ministry of bringing the message of God's love for all.

I have heard from Thomas Lung'aho, executive secretary of the Yearly Meeting, how the people who first came to hear the preaching and learn the white man's secrets were hesitant about closing their eyes

for prayer when asked. They did cover their faces with their hands, but through their slightly spread fingers they watched the white man closely. They had seen some of their families and friends taken by wily slave traders and they were afraid to close their eyes lest this be a trick. In a short time they lost their fear, however, and gradually a nucleus for a church developed.

For an authentic story of the development of Friends' work in East Africa, read Levinus Painter's *Hill of Vision*. Here I am sketching in, from my particular spot in time and place, the view I see of Friends in East Africa.

Through the years, education has been given high priority. I sat in a meeting of a Yearly Meeting committee a few days ago. A matter concerning present educational laws was under discussion. Suddenly I realized that (with the exception of one man) this was a committee of present or past teachers and of school administrators who were fully at home with this subject. Many Friends, who have come up through the ranks as teachers, have been called to serve the Kenya government in various capacities, and their fellow Quakers are glad to be able to supply such leadership. These talented leaders also are needed to strengthen the Monthly and Quarterly Meetings, however.

Education is passing out of the hands of the churches. The secondary schools, begun and nurtured by the churches, are under government control, though the original church group may continue as a "sponsor" or "manager." This gives them opportunity to be represented on the board of governors and to have some say about the teachers. The primary schools are under local government; church members serve on school committees.

Taxes do not bring in large revenue in an economy of small farms, whose owners are only beginning to know about fertilizer, hybrid corn, and many other farm practices that are familiar to American farmers. Industry is minimal.

The Partnership for Productivity project, which the Friends are actively considering through Friends World Committee, offers hope which has fired the imagination of many Friends of East Africa Yearly Meeting. Their Planning Committee is beginning serious study and preparation for unfolding opportunities. Perhaps this is one of the new ways of mission.

The way we worship is a personal matter, but we know that a number of experiences enter into what speaks to our condition. When you see and hear some of the bands of people going along the roads of Western Province, singing and



Nathan Luvai, warden, Friends Neighborhood Center, Ofafa, Nairobi, and other Friends leave after sessions of East Africa Yearly Meeting, held in Lirhandu, Kenya.



Left to right: Herbert M. Hadley, executive secretary, Friends World Committee, American Section; Fred Reeve, formerly in charge of Friends Africa Mission, a program of Friends United Meeting; and Thomas G. Lung'aho, executive secretary, East Africa Yearly Meeting, at a session of FWC.



Friends medical work in Kenya: Edith Ratcliff examines patients at an outpost clinic of the hospital in Kaimosi.



Work and wonder in East Africa.



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THE BOOK STORE OF PHILADELPHIA YEARLY MEETING must find a new manager. Applicants please write to Ann W. Blair, 302 Arch St., Philadelphia, 19106. Knowledge of books and ability to type required.

HEAD LIBRARIAN for Friends Free Library, Philadelphia, operating as an out-reach service of the Germantown Meeting. This position offers an opportunity to develop imaginative services for an integrated community. Library statistics: 55,600 volume, 53,000 circulation. 2½ professional, 3 clerical part time. MLS plus one year if suitable experience. Beginning salary of \$8000 and up depending on experience. ALA retirement plan, usual fringe benefits. Apply with resumé to Chair of Library Committee, Friends Free Library, 5418 Germantown Avenue, Philadelphia, Pa. 19144.

HOMEMAKER. Father of motherless boys aged 2, 5, and 8 seeks help of pleasant, mature woman, by March 1. Write 10 Brinton Way, Newark, Delaware 19711.

ASSISTANT RESIDENT DIRECTOR for small Friends Home for the aged. A charming country estate for 12 guests. Write or visit Katherine Haviland, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Telephone 617-749-3556.

QUAKER COUPLE OR COUPLE interested in living in Quaker household, up to middle age, physically able to carry the maintenance of a grassland farm slowly developing into real estate residence area. Small family registered Guernsey cattle. Young stock fitted for spring sales. Part time work for teenagers with family or local. Six room southwestern exposure apartment, steam heated wing of main residence available. Cornwall Meeting local. Call evenings or weekends. Salary and availability. 914-986-1685 — Warwick, New York. W. Lee Moore.

HELP WANTED IN PARADISE on the Florida Keys, a reputed paradise. Quaker couple, both writers, need help in caring for house and grounds. We need a man (preferably in his 40's) with first rate mechanical skills to care for cars, boats, and mowers; to handle routine repairs and painting. Wife can help with light housework and also in our library and office. Other cleaning and grounds help is employed. We offer an apartment, good salary to a responsible couple, and a permanent position. Phone 305-852-5124 between 7-9 p.m. for details.

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IS THERE A MECHANICAL ENGINEER in the Society of Friends? If he will write to us, we should like to discuss with him the possibility of becoming maintenance engineer at Foulkeways at Gwynedd, a modern community for retired persons. Address Administrator, Foulkeways, Gwynedd, Pa. 19436.

COUPLE TO BE HOUSEPARENTS. Enough experience to run small school farm and/or teach Spanish. Contact The Meeting School, Rindge, New Hampshire 03461.

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FRIENDS WORLD COLLEGE invites you to join Leslie and Wini Barrett on a 2nd Journey to East and South African Quaker Projects. June 28-August 3, 1969. Write: Studytravel, F.W.C., Mitchel Gardens, Westbury, N.Y. 11590.

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Personal

FAITH, THINK: Feel toward your Creator in a Superior attitude, in the manner you would have your fellow man treat you. Place your Creator on a total loving level. Do Christians glorify their Creator in all references? Is every reference on a level desired in daily life? Think. Please answer. J. D. Leuty, 12402 Rose Drive, Whittier, Calif. 90601.

accompanied by drums, you realize that, after all, the Quakers in East Africa are, by comparison, a quiet people.

They do not prance and dance or run along the roads. Drums may occasionally call a group together, but I have never heard of drums in a Friends meeting for worship. They sing with spirit and a fine sense of rhythm and joy. The "program" of the meeting for worship seems to be quite free and open, and is full of activity.

The disciplined sophistication of a quiet meeting for worship does not seem to sit easily on Friends in many of the local Meetings. Yet the Spirit of the Lord moves among Friends here as surely as He moves among the quiet seekers in Philadelphia, Boston, or elsewhere. The God of the sunrise meets us where we are, and our communion fortunately is not restricted to a particular type of building with a particular arrangement of furniture. If the meetinghouse is some thatch-roofed, mud building with no glass in the windows and with only low backless benches for seats, God is among the people there, as God is in the perfectly appointed, quiet American meetinghouse.

The Yearly Meeting itself, its structure and its program, its internal development and its outreach—these are the areas where I have been concentrating my activities. Like most Yearly Meetings I know, this one has the problem of acquainting the entire membership with its purposes, its work, and its needs.

Members in the six hundred or so village Meetings that make up the approximately ninety Monthly Meetings and sixteen Quarterly Meetings are not necessarily aware of the cooperative services of the Yearly Meeting or conscious of any need to support the work financially.

Staff members of the Yearly Meeting are infrequently seen in some villages—there is a lot of territory to cover—and "Yearly Meeting" and "Kaimosi" tend to become synonymous terms. (It happens in the United States, too.) Suggestions for bridging the gulf between the local Friend and his responsibility for Yearly Meeting will, I am sure, be gratefully received.

An institution in Kaimosi is stretching every nerve, as it were, to strengthen the entire Yearly Meeting. This is the Friends Bible Institute (the F.B.I.). The tendency in the past was to think of it as the training ground for pastors. The Yearly Meeting can absorb only a small number of pastors, however, because essentially the local leadership rests with the elders, not with the dozen or so pastors scattered over the entire Yearly Meeting of more than thirty-two thousand members. A clerk wields great power in a Meeting. The F.B.I.

is a training institution; what is the magic to bring together the leaders and the training? Short-term conferences for the local Meeting workers are one answer.

The many forms of training at the F.B.I. include that of lending dignity to manual labor through work-scholarships. Financial aid is one of the many ways in which individuals can help make it possible for students to get some instruction in both Bible study and the fundamentals, such as English. Many a worthy student simply cannot study at the F.B.I. unless he has financial help. To help one's self by working his way is a down-to-earth means of developing respect for labor in a country where education has too often been thought of as a way to escape from work with the hands.

Medical service is still a concern of Friends in East Africa, as it was in the beginning. Kaimosi Friends Hospital carries on its healing work in its pleasant, modern building. It has great problems; the biggest is financial. Every hospital has to have a great deal more money than is received from patients. At four shillings a day (fifty-six American cents) this hospital is hardly piling up a huge endowment! The bed occupancy has run below par this year, possibly because of the "high" cost of staying in one of those beds. (It must be remembered that in government hospitals everything is free.)

Some patients prefer to pay the money out for the tender-loving-care bonus of a church-related hospital, but this factor alone is not bringing in the patients in large numbers. How should Friends deal with this problem, in the context of the continuing need for health services but in face of almost overwhelming financial odds?

One of the newest responses made by the Yearly Meeting to the needs growing up in its cities has been the establishment of Friends International Centre, in Nairobi. One of those who have responded to this opportunity has been the American Friends Service Committee, but there needs to be continuing help to get this venture on a firm foundation.

Nairobi is fast becoming a metropolitan center, with all the implied problems and opportunities. As the seat of government, it also is the place where Friends may find ways to bring to those who govern some insights to encourage wise decisions for this developing nation. There are high hopes for this outreach venture located in rapidly growing Nairobi.

If you are about to conclude that East Africa Yearly Meeting has tremendous problems, you are right. If you sense that its people have seen great visions and

dreamed great dreams, you are right. If you are about to say, "Perhaps I could help," you are very right! This is first of all a spiritual venture, and the first great need is prayer and sympathetic understanding.

If you want to spend only American postage to ask your questions, write to Harold V. Smuck, 101 Quaker Hill Drive, Richmond, Indiana 47374, and ask for details about the area that interests you. If you have a little more postage money, write to Thomas Lung'aho, Executive Secretary of EAYM, P.O. Tiriki, via Kisumu, Kenya, East Africa. The Yearly Meeting continues to need those who will walk beside their African co-workers, sharing technical knowledge and skills in warm fellowship: Doctors, teachers, financial experts, and so on. And don't forget, every American dollar becomes seven African shillings, and it takes shillings to keep a hospital or any institution operating and to maintain a Yearly Meeting.

I hope many of you may want to share with me, in person or vicariously, enjoyment of the great beauties of this land.

Some of you may have opportunity to talk with Thomas and Leah Lung'aho when they are in the United States from April through July; you may find occasion to write letters raising some of your questions or suggesting some of the possible answers to questions I have raised.

In any event, you may find that you do not have to move far from the spot where you now stand to gain a whole new perspective on what it means to be a Friend in East Africa in this generation.

Serving Human Needs

ONE WOULD BE HARD PRESSED to think of any other gathering of people that could better serve human needs than that of a religious group. And yet the individuals in our Meeting are so absorbed in outside interests and concerns that because of this we question to what degree our personal relationships suffer within the Meeting. We present this as a query, which of course has been asked before but is relevant to the delicate balance between the organized self and the organization. Or, put another way, do we take the time and energy to maintain personal relationships as a primal activity? As a Meeting, we are much concerned that our size and the different directions of our energies do not erode the unity which is usually identified with Christian love.

*State of the Meeting Report, 1968
Lancaster Monthly Meeting,
Pennsylvania*

From a Facing Bench

(Continued from page 66)

JEANETTE HADLEY has been on the staff of Friends Committee on National Legislation since its founding in 1943. She is on a leave of absence working as an administrative consultant in the office of East Africa Yearly Meeting and visiting East African Friends. Before joining FCNL, she was a religious education worker with Five Years Meeting (Friends United Meeting). Her home is in Washington, D. C., and she is a member of Friends Meeting of Washington.

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MEETING ANNOUNCEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Conventor: 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., 7380 Eads Avenue. Visitors call 296-2264 or 454-7469.

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 7-5288.

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, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 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. Phone: 344-6510 or 367-0951.

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.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FT 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 928-6159 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 329-4579.

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 515-8283.

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., Kirkland 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.

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

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 SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, supporters, 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. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline 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.

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 Sumneytown 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 Worship 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.

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

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

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 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. Pino, 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 ME106-2-7006.

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.

The powerful means for achieving true happiness in life is . . . to spread out from oneself, in every direction, like a spider, a whole spider's web of love and to catch in it everything that comes along.

—LEO TOLSTOY

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.

February

1—Concord Quarterly Meeting, West Chester Meetinghouse, Pennsylvania. 11:45 a.m., Douglas Heath: "Is Quaker Education Relevant to Today's Needs?"

2—George Britton, folksinger and guitarist, Germantown Friends School, 31 W. Coulter Street, Philadelphia. Benefit for drive to repeal and resist the draft law. For tickets call VI 8-9735 in the evening, or VI 4-4924 in the morning.

7-9—Retreat led by Douglas Steere. For reservations, write to Pendle Hill, Wallingford, Pennsylvania 19086, enclosing a five-dollar registration fee.

Announcements

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

Births

PEDONE—On December 24, in Homestead, Florida, a son, PETER ANTHONY PEDONE, to Peter and Prudence Borden Pedone. The mother and maternal grand-

parents, Elizabeth B. and Joseph E. Pidgeon, are members of Mickleton Monthly Meeting, New Jersey.

Marriages

FAULK-DE LEON—On December 21, at Baton Rouge, under the care of New Orleans Monthly Meeting, JOSEPHINE KATHERINE DELEON, daughter of Daniel and Jean DeLeon, and Ronald James Faulk. The bride and her parents are members of New Orleans Monthly Meeting.

GRONEWALD-MOTT—On December 14, at First Friends Church, Pasadena, MARY LOUELLA MOTT, daughter of John W. and Helen Mott, and MARTIN JAMES GRONEWALD, son of Robert G. and Jane R. Gronewald. The bride and her parents belong to Friends Meeting of Washington.

FEWSTER-LEVY—On September 14, at and under the care of Yardley Monthly Meeting, Pennsylvania, GERALDINE RUTH LEVY and JAMES FRANCIS FEWSTER III, son of Miriam Fewster and the late James Fewster. The bride and her parents are members of Yardley Monthly Meeting.

Deaths

BYRON—On November 21, in Stockton, California, WILLIAM FITZGERALD BYRON, aged 76. He was a member of Germantown Monthly Meeting, Philadelphia, and was a regular attendee at Delta Monthly Meeting, Stockton, California, during his years in the department of sociology of the University of the Pacific. He gained national prominence for his work with prison inmates and paroled prisoners.

HAWKHURST—On December 24, at Methodist Hospital, Brooklyn, DAISY E. HAWKHURST, aged 92. She was a regular and valued attendee of Brooklyn Preparative Meeting of New York Monthly Meeting.

PICKERING—On December 31, HENRY COMLY PICKERING, a lifelong member of Middletown Monthly Meeting, Langhorne, Pennsylvania. He is survived by his widow, Esther Peters Pickering, a daughter, Mollie T. P. Hallowell; two sons: Henry C., Jr., and Richard W.; eight grandchildren; one great-grandchild; and a brother, John R. Pickering, Jr.

RAHL—On December 19, PHEBE ALICE PRESTON RAHL, aged 87, wife of the late A. Walter Rahl. She was a member of Little Falls Meeting, Fallston, Maryland. She was devoted to her Meeting and worked tirelessly to promote fellowship and love throughout the community in which she lived. She is survived by a nephew and two nieces.

WOLF—Suddenly, on December 18, EDNA WILSON WOLF, a resident of Friends House, Sandy Spring, Maryland. She was a lifelong member of Clear Creek Monthly Meeting, McNabb, Illinois. She served on the Central and Executive Committees of Friends General Conference and for two years was midwest secretary. She is survived by two daughters: Margaret W. Kaiser, of Decatur, Georgia, and Eleanor W. Harker of Silver Spring, Maryland; a son, Andrew W. Wolf, of Magnolia, Illinois; and eight grandchildren.

Margaret M. Cary

MARGARET M. CARY, a lifelong member of the Society of Friends, died January 6 at Friends Hall, Fox Chase, Pennsylvania, at the age of 87. She was the widow of C. Reed Cary.

Margaret Cary studied biology at the Wistar Institute of the University of Pennsylvania and was a lifelong student of botany and entomology. Her collection of sphingidae and catocalas was one of the finest in the country and is now housed at Yale University Peabody Museum. For many years she used her scientific training to stimulate a love of nature in generation after generation of young people, both at First-day School and in after-school outings. She was a member of the Germantown Friends School Committee and was active in religious education in Germantown Monthly Meeting. She also served on Worship and Ministry.

She is survived by a sister, Rachel R. Cadbury, of Moorestown, New Jersey; a son, Stephen G. Cary, of Philadelphia; two daughters: Barbara L. Curtis, of Philadelphia, and Comfort C. Richardson, of Clinton, New York; and ten grandchildren.

Courtney Craig Smith

COURTNEY CRAIG SMITH, president of Swarthmore College and member of Swarthmore Monthly Meeting, Pennsylvania, died of a heart attack in his office on the morning of January 16. He was fifty-two years old and had been head of the college since 1953.

A native of Winterset, Iowa, Courtney Smith received his undergraduate and doctorate degrees in the course of a distinguished career at Harvard University in which he combined academic honors with athletic prowess. He was a Rhodes scholar in 1938-1939. His field of concentration was seventeenth century English literature and American literature.

After a two-year period in the Navy as a liaison officer for Negro personnel, Courtney Smith joined the faculty of Princeton University and remained there as assistant professor of English until called to become ninth president of Swarthmore College. At the age of thirty-six he was one of the nation's youngest college presidents.

Earlier in that same year, 1953, Courtney Smith had been named American secretary of the Rhodes Scholarship Trust, a post in which he directed the selection of American college students to receive scholarships to Oxford University. He was also a trustee of the University of Pennsylvania and an Overseer of Harvard University.

In July, 1968, Courtney Smith had been named president of the John and Mary R. Markle Foundation, a New York institution dispensing grants for scientific research, of which he had been a director. In accepting the new appointment, he had announced his resignation from Swarthmore, to take effect next September 1.

Courtney Smith is survived by his widow, Elizabeth B. Smith; a son, Courtney C. Smith, Jr.; and two daughters, Mrs. Gregory K. Ingram and Carol D. Smith.



Oakwood School is a coeducational boarding and day school founded (in 1796) and maintained by the New York Yearly Meeting of the Religious Society of Friends.

Oakwood seeks to practice what it considers to be the underlying beliefs of Quakerism.

Oakwood values the spirit of inquiry stresses trust and individual responsibility encourages community interaction prepares for college as a way of life believes self-expression is important in learning and growing.

Its flexible curriculum and schedule are designed to meet the needs of each of its two hundred students in grades 9-12.

John D. Jennings, Headmaster
Oakwood School
Poughkeepsie, New York 12601