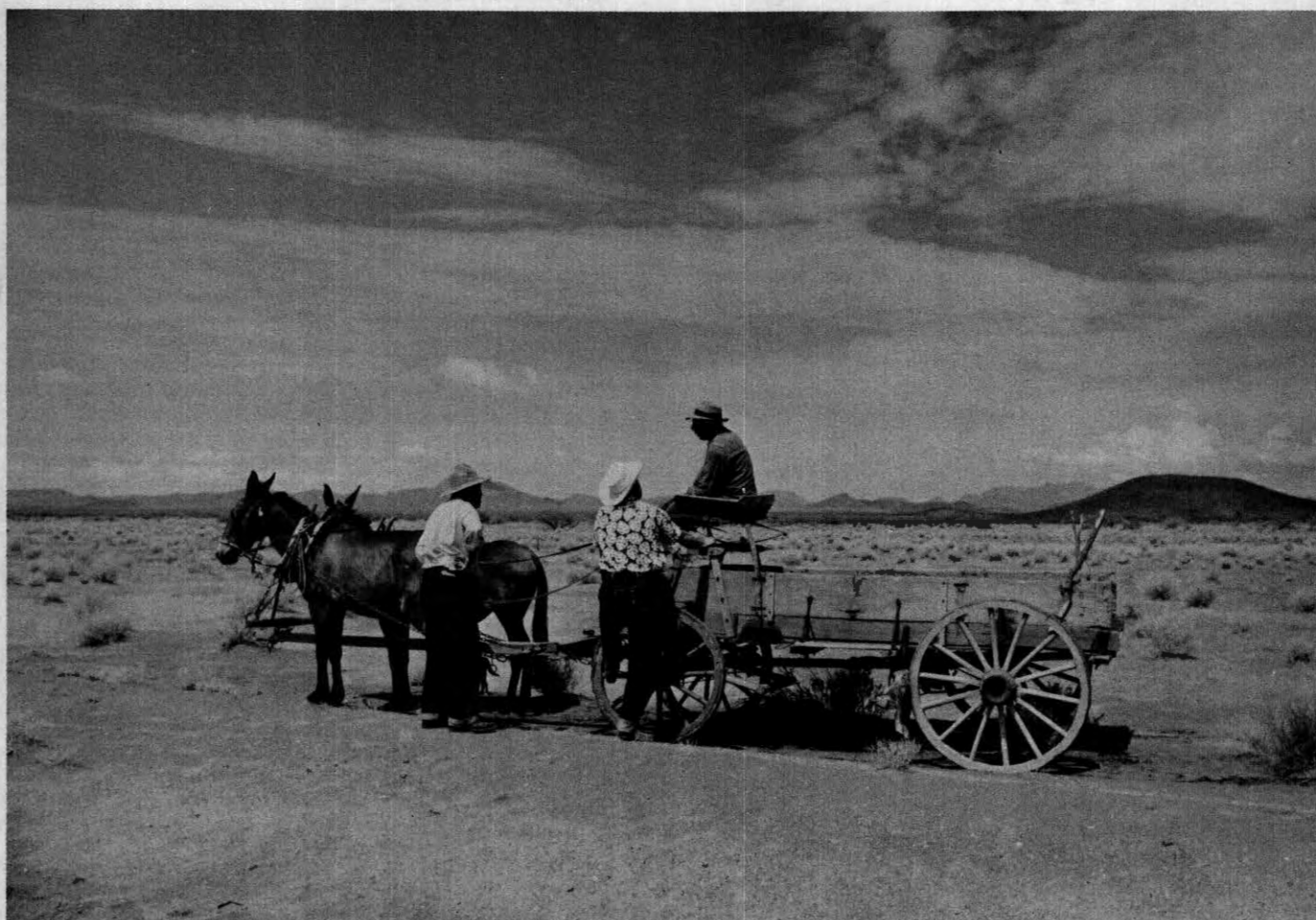


*November 15, 1969*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*





## FRIENDS JOURNAL

November 15, 1969  
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### Contents

That Thy Days May Be Long in the Land—Rachel Fort Weller	644
The Family and the Christian Hope—Richard P. Newby	645
Industry and the Military—Charles A. Wells	646
Medical Problems of the Ghetto—Joan E. Thomas, M.D.	647
Getting Rid of Some of the Fat—Rothwell Bishop	649
A Quaker Teacher in Visakhapatnam—Stanley M. Ashton	650
Poetry by Merle Perry, Isobel Cerney, Roberta R. Bailey, Frank Ankenbrand, Jr., Toussaint King, Esther Fox, Alice Mackenzie Swaim, and Pollyanna Sedziol	
Reviews of Books by Nancy A. Bender and M. C. Morris	652
Letters to the Editor	656
Friends and Their Friends Around the World	658
Reports by Elizabeth Moses, Margaret W. Webster, Ruth Miner, David C. Elkinton, Edward B. Fiske, and Harold E. and Betty L. Snyder.	
Sufferings	671
Coming Events and Announcements	671

## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Papago Indians on their reservation in Arizona. It is by Theodore B. Hetzel, who also took the photograph for the advertisement on the back cover. His Meeting is Haverford Monthly Meeting, Pennsylvania. He is head of the engineering department in Haverford College. Ted Hetzel is a member of the Council on Indian Affairs and the Indian Rights Association and has been adopted by the Senecas.

Front and back, then, and early and soon, our concern is great for American Indians, a minority we often forget. Friends Journal plans to consider in later issues their life and needs.

For now, this quotation from a speech by Louis R. Bruce, Commissioner of Indian Affairs: "I want to get Indians fully involved in the decisions affecting their lives; then to get the Bureau of Indian Affairs to be totally responsive to Indian needs; and to develop a climate of understanding throughout the United States which will permit the full development of Indian people and their communities without the threat of termination."

### The contributors to this issue:

RACHEL FORT WELLER, a member of Urbana-Champaign Monthly Meeting, Illinois, received her bachelor's and master's degrees in Romance languages from the University of Chicago. She is interested in mysticism and the universality of living religion, as well as writing and the fine arts.

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ROTHWELL BISHOP writes: "Le Bon Père has to make what use of us He can, but I often feel that He must sigh and say, 'All right, go ahead. What you are doing at the moment is not without merit, but it is not what I should like and not what you might be doing if you could hear what I am saying.'" He lives in Slough, Bucks, England.

STANLEY M. ASHTON began teaching in a mission school in India many years ago. He is a member of Central Philadelphia Monthly Meeting.

# Today and Tomorrow

## Sunday Morning Survey

ONE RARE MORNING when we were free of First-day school commitments we walked to a neighboring meetinghouse to attend meeting for worship and arrived just in time to be stopped at the entrance to the driveway by the Great Exodus. First-day School had been dismissed, and out onto the main road came the station wagons and cars, each one filled with parents and children in their Sunday best. Certainly a great deal of organization and many clean shirts had to be invested in that one hour per week. Barely an hour. Was it enough? Or, in view of all the effort involved for so short a period of time, would a leisurely morning at home be a better contribution to spiritual health?

What an appropriate time, we thought, to conduct a poll! If only we had been supplied with clipboard and pencil and a cloak of anonymity, we could have stopped each vehicle and tried to satisfy our curiosity:

What is your family going to do now?

Do you feel that meeting for worship is a nonessential?

Do you ever attend meeting for worship?

Why? Why not?

Have you ever tried to make arrangements so that at least some of your family could attend meeting?

Do you feel that this one hour per week does the job for Quakerism?

As we conducted our imaginary inquiries, we were well aware that in the meetinghouse a new group of Friends was beginning to assemble for worship. Separate and equal?

## Abbreviations

AN ESTEEMED CORRESPONDENT reproved us for omitting "Pennsylvania" after "Philadelphia" in our letterheads. He implied we were indifferent, or ignorant, or unappreciative of that lovely name and its associations with Penn and his forests. Our reply was a weak one. We try to keep things simple, we said. We do not want to clutter anything needlessly, and everyone knows where the City of Brotherly Love is. We have changed our mind; we take it all back.

The reason for our about-face is the new practice of the Post Office Department of reducing "Michigan" to "MI," "Minnesota" to "MN," "Mississippi" to "MS," and so on, oblivious of the history, folklore, and tradition bound up in those mellifluous homewords. That we decry.

We hold Minnesota dear as a word and for what the word conveys: The land of sky-blue waters, the land of Hiawatha, the land where Giants Lived in the Earth.

Let the Post Office Department call it efficiency and let us welcome anything legitimate that the bureaucracy can do to speed mail delivery, but at *AL*, *AK*, *AZ*, and *AR* we draw the line.

We cannot cope with the powers that be when we prepare our address labels, but in everything else, our letterheads, in our magazine, we shall cope: No abbreviations, no *PA*, *TX*, or *IL*. Henceforth it will be Pennsylvania, Texas, Illinois.

## Fox Wore Long Hair

TO JAMES NISS, of New York, we are indebted for an item that, he writes, "may counteract complaints of over-thirty Friends regarding the degeneration of youth." It is an excerpt from *The History Of The Rise, Increase And Progress Of The Christian People Called Quakers* by William Sewel, published in New York in 1844, and reads:

"A priest being present there, found fault with his hair, which then was pretty long, and asked to have it cut; but G. Fox told him, he had no pride in it. It happened also at other times, that because of his long hair he was spoken to, as I have seen myself; but of this I am fully persuaded, that he had not the least pride in it; but it seems to me not improbable, that he, seeing how some would make it a kind of holiness to wear short hair, did the contrary to show that, in some things, there was a Christian liberty, for which we ought not to judge one another."

The incident occurred in 1656.

## Jesus in the Desert

THE TEMPTATIONS OF JESUS do not exhaust the possible list of temptations: They do not tell the full story of the battle within the soul which has seized us. Perhaps, though, they symbolize it—the influence of natural needs, the longing for glory, the desire to manipulate destiny; perhaps they are, in fact, the principal motives in the activity of the human spirit. Jesus certainly had them all. But he recognized something else as well. That mysterious God of which he so often spoke. What is God, if not the satisfaction of needs, if not glory, if not life itself? Something in us, we answer. Jesus was "filled with the Holy Spirit," when he was led into the desert to be tempted there. In him was the "that of God." If in him, then in us. But what? We easily find the devil in us, daily. Where is the god?

But this question itself, this question is asked by the god. And the search is a divine search. Even Jesus himself did not end the search. Even he, at the end of his life, complained that he could not find God. But, paradoxically, the story tells us that with this complaint he proved that he had found his goal.

DONALD BROADRIBB  
in *The Australian Friend*

# That Thy Days May Be Long in the Land

by Rachel Fort Weller

IN THE BOOK OF EXODUS is written:

"Honor thy father and thy mother that thy days may be long in the land the Lord thy God giveth thee."

Who is our father? Who is our mother? Who is the Lord our God?

The source and cause of our being is a mystery, known only to itself, limited and diminished by all names, even by the ancient name of God. Out of this most hidden secret proceeds all that is most manifest—the whole of the formed universe, material and psychological. We, as phenomena within this manifestation, experience in a fragmented, phenomenal way the divisible multiplicity of its indivisible wholeness.

Because we are formed we attempt to give form to the formless, personality to that which is more than person, and to speak of the unspeakable by many names—even "The Lord our God." So we shall use this phrase, but let us remember that it cannot encompass the reality which remains indefinable. Out of this unknowable, indescribable mystery emanate energies, principles, thoughts, feelings, and matter. The mystery moves in and through them weaving all into one tapestry so that not a single thread may be drawn without effect upon the whole fabric.

Into the manifested universe, "The Lord our God" has expressed a mother principle and a father principle. They are inseparable from each other and from their source, yet each functions in its own way. These great primary forces we may name "divine Mother" and "divine Father."

Protestant Christianity has almost eliminated the Mother from its theology and long has imposed upon its adherents literal interpretations which limit or obscure the deeper meanings of living religion which we find timelessly embodied in myth and symbol as well as in the reality of the direct experience of the mystic. Hence it becomes difficult, even for the unorthodox, not to anthropomorphize an image of God, the Father. Furthermore, for Protestants it is strange to think of God as Mother. But if there is a divine Father, by the laws of opposites and complements prevailing in the apparent universe, there also must be a divine Mother. The one cannot operate without the other.

Since, as inheritors of the tradition of Judaism and Christianity, we are familiar with the concept of God as Father, let us consider first the aspects of God as Mother.

We speak of the forces of energy and life operative in our environment as "Mother Nature," yet this is merely a figure of speech, for we human beings erroneously separate ourselves from Mother Nature as though a child were

not flesh and bone of the mother who bore it. Man cannot be other than a part of nature, even as nature cannot be other than an aspect of the divine whole. If man ignores this truth and believes himself to belong to a special order, he commits the primary sin of dishonoring his mother.

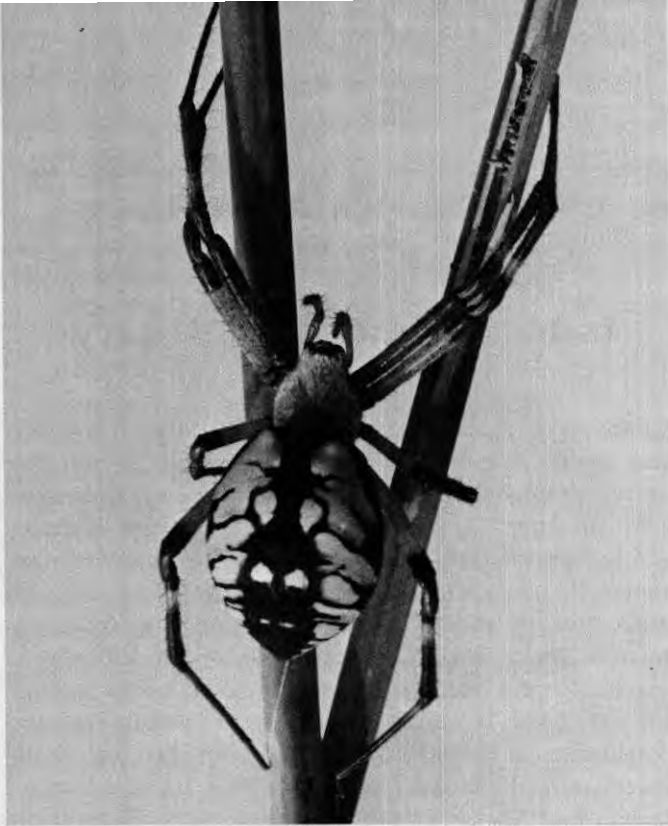
It is through the divine Mother that all forms are brought into existence. By her they are nourished and sustained from the abundance of her body that they may grow and mature. And when the long earth-day comes to an end, it is the Mother who undresses her children by removing their bodily garments and puts them to sleep until their awakening at a new dawn whose time and place cannot now be told.

Once forms have been born, the Mother continues to operate through them with infinite variety. When seeds sprout and flowers bloom, the Mother is giving birth. When young life feeds, the Mother is nursing it. When youth matures and age accepts its own blessings along with the coming night, the Mother is nurturing growth and fulfillment. When lives care for and serve other lives, it is the Mother's love at work.

All life in some way helps support other life, but it is to her human child that the Mother has given the ability to express consciously her nurturing, sustaining love. If we repudiate our relationship to her, the length of our days in the land are grievously threatened. "The Lord our God" has given us a beautiful home—this planet earth—with the Mother to keep it and all of her children to be her interdependent, cooperative housekeepers and gardeners. Shall her child, man, refuse to accept his responsibilities? Shall he disfigure the furnishings, pull up the garden, injure or destroy his brothers in the plant and animal realms? If he so dishonor the Mother, let him look to his fate!

But the Mother does not function without the Father. He always comes to her support. She loves unconditionally the children she bears and nurtures them lavishly, as Erich Fromm explains in *The Art of Loving*. On the other hand, as Fromm suggests in the same book, the Father restrains, instructs, and disciplines his children, and the children must win his approval. The divine Father plants the seeds of life forms within the divine Mother that she may bring them forth with exuberant joy. When the children, then, forget to honor their universal parents, the Father reminds them of their dependence through earthquake, hurricane, flood, and fire. Even so, the human child still may defy his parents with carelessness for the consequences. And so the Father, while leaving his children free to choose their acts, nevertheless subjects them to the disciplines of trial and error until countless lessons bring to them at last the discovery of the inexorable law that most certainly do we reap what we sow.

We members of twentieth century humanity are the children of today. In the careless selfishness of our racial childhood we may have enjoyed breaking the paternal law



Photograph by William Bliss

### Miracle Enough

The mind is dulled with wonders. Mountains move  
And seas are parted. Metal brains can flick  
Stupendous answers, but the heart is sick  
And rigid in a calibrated groove,  
Sick for the small and simple things like rain  
That woos with silver dance the gentle snail,  
Or dragonflies so blue that sapphires pale,  
And pennyroyal, spicy in the lane,  
Behind the barn, where dandelion fluff  
Drifting like smoke is miracle enough.

MERLE PERRY

with the delightful feeling of "getting away with it." In the rebellious self-assertiveness of our racial adolescence we even may have believed we could disprove it. But we stand now on the threshold of our racial adulthood and, as our home grows increasingly uninhabitable through our own blindness and willfulness, we awaken to the justice of the Father's inescapable discipline. We are grown-up now and the need is desperate that we assume the responsibilities of our full maturity. The time is dangerously late and the peril is real that we may not accept our burden—that we may continue out of ignorance and greed to ravage the land "The Lord our God" has given us.

We are all bound together in this threat, but if we can exactly *now* read "the handwriting on the wall," understand what it says, and speedily gather our forces to speak and act with wise passion and far-stretching vision, it need not be too late for all the children of earth, in their new manhood, to bestow full honor with humble gratitude upon their divine Parents to the end that our days yet may be long in the land.

## The Family and the Christian Hope

by Richard P. Newby

IN THE FAMILY a child may learn the principles of community, the skills with which to meet life, acquire a meaning for existence, and gain a faith in what abides.

Home is where we express our true selves and gain new resources for living. Home is a haven where we bring our resentments, seek healing for our bruises from the world of competitive living, and express our longings to be secure, to belong, to be needed.

Once the family was the center of a person's life. It combined the functions of school and Meeting. The members lived together and shared most of life's experiences.

Today other institutions have taken over many of the functions that once belonged primarily to the family, and most leisure time is spent outside the home. Home thus is often only a way station.

I still believe, however, that the family must be considered a basic unit in society and a focal point for sharing the Christian hope.

The life of the world is being determined by what parents do or fail to do with their children. Parents pass on the heritage of their present and their religious convictions to affect the future lives of their children.

Religion has been defined as the basic beliefs, attitudes, and values by which individuals determine their actions. The better the religion, the stronger and healthier one's spirit, the wiser one's decisions. We must give our children a better religion if we want them to have larger spirits, better behavior, and the ability to make wiser decisions.

Some parents think they can preserve their children's individuality and responsibility for choice by not identifying them with any religion. When their children grow up, some parents think, they will be able to make their choice of religious faith. Parents who think they are right in not giving their children a religion are giving their children a religion, but an inferior one. For parents give their children the attitudes, values, and beliefs by which they live, and that is what religion is.

It may be a poor religion, centered on material possessions and expressed in the faith that money and gadgets will bring peace and happiness. It may be a conceited religion, centered on the individual himself, committed to personal desires, and characterized by scornful indifference to others. It may be an ethical religion, centered on law, Biblical and civil, and expressed in honesty, integrity, and responsibility. Or it may be the Christian religion as shown in the life, teaching, death, and resurrection of Jesus Christ

and expressed in the testimonies and concerns of our denominational heritage.

I do not want to discredit First-day programs, which I consider essential. But the home is and always has been more basic than the Meeting, and every parent is a better teacher of religion than any Sunday School teacher ever can be.

I do not deny the value of Meeting and Sunday School,

---

HAPPY will that house be in which the relations are formed from character.

EMERSON

---

but we need to put them in perspective. The home is primary. The Meeting is secondary. The home does not exist to support the Meeting. The Meeting is a helping arm to the parents in the job of rearing children "in the nurture and admonition of the Lord."

Every family should decide what values must be preserved in the home. Does God really count in your home life? Can you talk about religion in your home in a frank and open way?

We can retain Christian values in the home in many ways. One is to have at least one meal together each day and to return thanks before eating. Children thus over the weeks and years find built into their lives an appreciation that will stay with them as long as they live.

I believe children are more ready for public worship than we think. As Albert Schweitzer wrote in his *Memoirs of Childhood and Youth*:

"From the service in which I joined as a child, I have taken with me into life a feeling for what is solemn and a need for quiet and self-recollection without which I cannot realize the meaning of my life. I cannot therefore support the opinion of those who could not let the children take part in grownup people's services until they to some extent understand them. The important thing is not what they shall understand but that they shall feel something of what is serious and solemn. The fact that the child sees his parents full of devotion and has to feel something of devotion himself, that is what gives the service its meaning to him."

A home is held together by healthy knowledge of sex and wise action in sexual affairs. We need frankness and understanding, for the problem is not merely physical. It has spiritual repercussions, because if physical needs are not satisfied, a spiritual separation may develop.

I say to parents: Try to live in the same world as your children. Make the home such a jolly place by your fun and good fellowship that no other place is nearly so attractive for all members of the family. You have no right to expect your children to respect or love you just because you are to be their father or mother. You have no right to demand respect. You must win respect and affection; you do that by giving both.

by Charles A. Wells

## Industry and the Military

EXPRESSIONS of doubt are sometimes heard as to whether there really is a military-industrial complex or not, the overtones implying that such charges might be exaggerated.

We all know that Western Electric, General Electric, AT&T, General Dynamics, and the leading auto and steel manufacturers, along with the aerospace industries, all handle billions in defense contracts annually, funneling much of their business to thousands of subcontractors.

But is there a direct tie between these industries and the military? There is—through the hiring of retired military commanders as executives in the defense industries. These officers often have had association with the same companies while they were in the Pentagon and so can provide "channels" between the industry and the military. The channels have become so suspect that there is now legislation forbidding military officers from being so employed until two years after retirement.

Senator McGovern's Joint Economic Subcommittee reports that at present two thousand seventy-two retired generals, admirals, colonels, and Navy captains have executive positions with defense contractors at salaries much larger than their pay scale while in the Armed Services. This compares with only seven hundred twenty-one ten years ago, "a shocking development" according to Senator McGovern. General Dynamics, for instance, has one hundred thirteen retired officers, McDonnell Douglas one hundred forty-one, Boeing one hundred sixty-nine, Lockheed two hundred ten—and so it goes.

How does the defense industry relate to Congress? According to the Congressional Quarterly, twenty Congressmen who serve on committees dealing with defense questions are stockholders in the defense industries. The key members of the Defense and Appropriations Committees all own stock in General Dynamics, AT&T, and so on, and leading members of the Science and Astronautics Committee own stocks in AT&T, Sperry Rand, and other space corporations.

It is not uncommon for former ranking military officers employed by a defense industry, accompanied by uniformed officers with whom they had formerly served, to appear before Congressional committees to urge new weapons projects with leading members of the committee who are stockholders in the selfsame industry!

We do have a military-industrial complex. Furthermore, it has become so interlocked with the legislative branches of the government that there has been almost no check or

impartial evaluation of new arms projects costing and wasting billions. To be exact, twenty-three billion dollars have been spent on certain missile projects that were abandoned in the past decade, according to recent studies.

Qualified critics attribute this enormous waste to the rush to develop new weapons in response to Soviet threats that later were conceded *never to have existed*—the “bomber gap,” the “missile gap,” et cetera. This destructive waste of our resources will not stop until we elect men to represent us who possess a nobler brand of patriotism and who will not be subverted by fear or personal gain. Patriotism without genuine spiritual roots bends easily.

### On Going to Jail Again

They are all there, waiting, my dark or pale  
Sisters flung from the poverty jungles,  
Whose children have the wrong name and address.

Once you take off your shoes, and clean latrines,  
They forgive your college education,  
Forgive your teaching three generations  
And never, No! Not once saving one child  
of theirs from Murder, Incorporated.

“You a peacenik? They call you terrible  
Names. We think you love kids, all kids. Here’s mine.”  
From her worn, colored, photo young eyes gaze:  
Hoping, wanting, seeking. They kindle our eyes.

I am a coward. I dare not count,  
Dare not add up the total of children  
Robbed, robbed of their Mothers I meet in jail.

Worse! From early childhood I am trained, skilled  
To recognize the human potential:  
That nineteen-year-old black imp, mocking, gay,  
Asked for my wedding ring—“a souvenir”—  
And grabbed my special orange, saved for her,  
Dancing away before I could give it.

This was because I had caught her playing  
Both chess and Scrabble at once  
And made her promise somehow to survive  
Jail’s stupefactions, and somehow go on  
To magnify black genius that is hers.

Someone like Jeannie, Queen of Hell’s Angels,  
May sulk there in muscle-bound fury:  
Each day, in beautiful calligraphy,  
Jeannie wrote out my scrawls and petitions  
And got them past the prison censor’s glare.  
I should have memorized her poem for us—  
green, green savannahs, rhythmic, sunny winds!  
“To prevent conspiracy in future”  
This song she gave me was confiscated.  
I said, “You are a motorized gypsy!”  
While I rub your back, I’ll enlist your aid.  
Ride, ride to our next demonstration.  
Set your cycles between us and the cops!”  
Next month in L.A. Hell’s Angels rode in  
And saved our peaceable assembly there.

ISOBEL CERNEY

## Medical Problems of the Ghetto

by Joan E. Thomas, M.D.

AS A GENERAL PRACTITIONER in a slum in Louisville, Kentucky, I have had interesting and tragic experiences with the special problems of the poor.

My office is between two poverty areas in which about forty percent of the families, or more than eight thousand persons, live on annual family incomes of less than three thousand dollars a year. Nearly all my patients are poor. Nearly all are black. They are of all ages. About one-fourth of them are children.

They have the same illnesses as the more affluent for the most part, but in some respects their medical problems are different. For example, about ten percent are treated for gonorrhea. I probably have more than my share of drifters and other irresponsibles, but I have been astonished at the frequency of this disease in stable, respectable persons. While I live in fear of penicillin reactions, many of them treat the whole subject with less concern than they do the common cold.

Most members of my patient population have characteristics that would be considered mentally unhealthy in some other groups. For example, nearly all are pathologically sensitive and suspicious in their perception of the thoughts and feelings of others. Obviously, knowing what “whitey” is thinking has survival value. That excess which we call paranoid handicaps them in dealing with white society and is at least one root of black separatism, but can anybody honestly say that our social climate has improved to the point that correction of this trait is practical?

The diagnosis and treatment of psychiatric, and, indeed, all, health problems is handicapped by poor communication. Many of my patients have a hard time with words, a vague sense of time, and bizarre ideas of anatomy, physiology, and causation. Apparently the “strain” is no mere euphemism for gonorrhea, but is sincerely attributed to the effects of heavy lifting. One woman told me she had been overtreated for “low blood” (anemia) at a hospital, with the result that she had acquired “high blood” (hypertension). Patients with surgical scars frequently cannot tell what organ was removed or why. Even for a current illness, many are unable to give the details of timing, quality, and progression of symptoms that are essential to intelligent diagnosis. By the time that one young woman with acute gonorrhea complained that her womb was falling out, I was so weary of trying to make medical sense from nonsense histories that I failed to recognize her schizophrenia until the Mental Health Clinic got in touch with me.

If this is the quality of information coming my way, I wonder what goes back to the patient. How can patients who eat irregularly and ignore appointments be trusted with a potentially lethal drug like insulin, that requires measurement and timing? How can patients who share plumbing with other families effectively perform warm soaks or exercises that are beyond many middle-class patients? The poor frequently require more instruction time, more followups, and longer treatment periods than middle-class patients.

I suspect malnutrition is commonplace. I have many cases of anemia, poor healing, and infections, possibly related to protein deficiencies. Blood analysis of similar populations has demonstrated such deficiencies, and I do know that many of my people subsist largely on potatoes, macaroni, and bread. What can my instructions or medicines do for a nearly blind, toothless, illiterate seventy-year-old woman who lives on a pension of one hundred dollars a month, of which sixty dollars go for rent?

Recommendations of medical school faculties or lawyers for diagnosis and treatment sometimes seem irrelevant. Most of my patients expect even the most subtle problems to be managed by an off-the-cuff diagnosis and a "penicillium" shot. They fail to report for followup; they frequently go to some other doctor or General Hospital if my office is closed and then back to me when next they have a cold or some other discomfort entirely apart from their serious medical problems. The duplication of efforts and confusion of treatments increase expense and decrease effectiveness.

Many cannot afford the X-rays and tests required for scientific medicine. Only about twenty-eight per cent of my patients have private hospitalization insurance or Medicare. They are my rich patients. They are eligible for hospitalization and specialist referrals and I hope can afford the expenses of ordinary care.

About forty percent of my patients have no hospitalization or medical insurance at all. Their incomes are above the Medicaid level but are not steady enough or in the right field to include insurance in the pay package. They range from the family of four trying to make ends meet on thirty-five hundred dollars a year to the young cat with genuine lizard shoes and a fat roll of twenty-dollar bills, but none of them can afford current hospital rates and few of them can scrape up the two hundred dollars or more required as a deposit for uninsured admissions. For people like these, the only recourse in serious or complicated illness is the clinic.

Many people who badly need service would prefer to die in a corner rather than go to a public clinic. At General Hospital, physical facilities are crowded, shabby, hard to sit on, even dirty. Overworked personnel are unable or unwilling to answer questions or arrange assistance. Appointments are not scheduled, so that even sick people have to wait for hours. Even the reduced fees of clinics may be formidable

to patients who have no financial assistance from insurance or Medicaid.

Moreover, if I think the patient needs specialized General Hospital services, all I can do for him is to suggest that he go to a certain clinic; I have no way of arranging that he will actually be seen there. If he does not already have a hospital card, he has to be seen in the emergency room and take his chances of persuading a tired, harassed house officer that he is sick enough to bother with. Under such conditions acute fracture or hemorrhage is well handled; a possible heart attack or cancer is likely to be sent home with some pills. The medical school likes to sneer at general practitioners, but I feel that if they really cared about the quality of community medical practice they would permit private physicians to make specific referrals and be informed of the results.

The reason given for the poor performance of the clinics is lack of money. Up to a point this is true, but the large amounts of additional money from Medicaid and Medicare for clinic fees were used not to improve services but to reduce local government support. For example, the city-county share of the Louisville General Hospital budget has shrunk from eighty-three percent to fifty per cent. I wonder how many other programs designed to help the poor result in hiring clerks and exchanging papers and money but no visible benefit to the client.

About thirty-three percent of my patients are on Medicaid. These are the poorest. In Kentucky, the state will pay on their behalf for specifically listed services in a doctor's office, certain drugs, certain hospital expenses, and extended care services. The patient pays nothing; that I think is a mistake, since he then has no incentive to limit his demands to the necessary or to invest his own effort in therapy.

For some services, payments equal private fees; for others, especially doctors' services in hospitals, they are far less. The list of covered items is arbitrary and omits many services that I consider important, such as penicillin injections and children's immunizations, but covers such exotics as total removal of a lung or internal repair of a heart. The drug list contains such duplications as four tetracyclines, four narcotics, and three oral penicillins, but no eye drops for glaucoma, no mood elevators for depression, no pediatric preparations for anemia or vomiting, nothing for local vaginal infections or ringworm. Payment to the doctor for a hospitalized patient covers three to five days of care, even if the patient requires weeks or months in the hospital.

In short, the frustrations of the Medicaid program are such that most specialists are cool to referrals from a doctor who cannot balance the impositions with a suitable quota of middle-class patients. So it is back to the clinics for these people as soon as they require more than routine care.

The converse of the fact that the poor cannot afford to pay for more than the most minimal services is that doc-

tors in poor areas cannot afford to perform more than the minimum. Both government and private payment programs limit their support to the "usual and customary" fees in the locality. In a poor area, this level is set by what patients with tiny incomes and no insurance can afford—that is far less than among the affluent. So who is to pay for the services I perform for nothing or at half price?

Historically, the slum doctor has managed by seeing a tremendous number of patients, offering a lick and a promise to each. Money can be made this way, but the quality is such that most doctors find it neither professionally nor personally satisfying. Except for a federally supported Neighborhood Health Center and myself, no new doctors have entered the poorest areas of Louisville for years. This is more serious than it would be in more affluent areas, because poor people frequently cannot afford carfare or are afraid to go to office buildings or hospitals for services. Even in lower-middle-class sections, a doctor may see two hundred to three hundred patients a week; several of the younger doctors have left or plan to leave for specialist training, not because they are so interested in the specialty but to reduce their patient load. So far, all the publicity given Medicaid payments has not enticed doctors into the ghetto.

It is hard to quantify the deficit of doctors in a limited area because of lack of information on movements of patients into or out of the area, rates of utilization of services, and proportions of hospitalized or chronically ill patients. I believe, however (after allowing for populations probably served by the Neighborhood Health Center and General Hospital), that about ninety-nine thousand persons in the poorest areas of Louisville are served by about thirty physicians. This means a ratio of thirty-three hundred patients per doctor. The national ratio of patients per doctor involved in patient care is 715:1; the Kentucky ratio is 1020:1; the Neighborhood Health Center 900:1.

The problems surrounding the training, distribution, duties, and organization of doctors are beyond the scope of this article, but I think it is apparent that improvement of the health care of the poor is tremendously more difficult than political rhetoric suggests. Not only is it foolish to make promises and appropriations without regard to the supply of services, but it is necessary to recognize that substandard socioeconomic conditions cause unusual illness, hinder effective treatment, and obstruct the delivery of quality service.

Change is in the wind for private and public health programs, but let us study and plan these changes carefully. We need to experiment with efforts to improve the effectiveness and reduce the waste of health services at all social levels before we can unconditionally back or blame any single program.

## Getting Rid of Some of the Fat

By Rothwell Bishop

IT WOULD NOT BE a bad idea if we could boil down the Society a little and get some of the fat off it. We are adrift, I think.

Too many of us have forgotten that the center of the Society is Christ, so much so that you can attend meeting sometimes in England for months and never hear his name mentioned.

Several unhappy consequences follow. If Christ is not your man for all seasons, who is? It is too easy, propped by the affection of the group to which you belong, to think that you live the good life with no more assistance than that.

Frankly, I doubt whether you ever reach the full potential of good that is in you, if Christ means almost nothing. Do not ask me why this should be so. I do not know. The divine alchemy of love is beyond my comprehension, but not, thank God, my apprehension, and I feel (with two thousand years of evidence to support the view) that the Cross did make some change in the relationship between God and man that would not have and could not have happened otherwise. Friends seldom mention the Cross.

We quote George Fox's phrase, "Walk cheerfully over the earth" with a great deal of self-satisfaction, thinking that the capacity to remain calm in the face of difficulties is all but the supreme good and forgetting that George Fox walked cheerfully over the earth only because he took seriously the one request in the Lord's Prayer that few of us really mean: "Thy will be done."

Few of us are prepared to submit ourselves wholeheartedly, because we are afraid of taking the consequences, which are not always painful. Instead, too many of us tend to follow Pelagius, who was, as I recollect, the only Briton to be numbered among the early Church fathers and was, alas, a heretic. Not only that, but he was a dangerous heretic, since he propagated the beguiling notion that it is possible to live the good life merely by the exercise of one's own will.

Those who have a social conscience find a home in the Society, and it does seem very often that if we produce good works we must be living under God's guidance. Sometimes I doubt it. We are so very sure of ourselves.

Do not think that I despair of the Society—far from it. There will always be a remnant to whom Christ is more important than anyone else, and though they may not be the weightiest of Friends, they will always be the more influential.

## **A Quaker Teacher in Visakhapatnam**

by Stanley M. Ashton

### **Of Poverty and Riches**

I CAN BE CLASSIFIED as poor, but very rich in content and the loyalty of friends. In the early days before independence, teaching in mission schools in India was not a lucrative appointment. Often some sacrifice and patience were needed. Independence brought about many amalgamations and the Indianization of staff (rightly so), but salaries did improve. For myself, I have with care, from my small savings, probably enough to tide my days.

In this way I find myself living among the poor, as with a splendid family. Hence, I have an open door to many an opportunity often closed to those of secure means or those who just "come and see" and go. You can imagine how long I could exist in the homeland, apart from this. I hold that a missionary should be prepared to live his days in the country of his adoption.

### **The Nature of God**

IT WAS MY CUSTOM to allow the students of the senior class (seventy percent Hindu, twenty-five percent Christian, five percent Muslim and others) in turn to suggest the subject for essay writing.

Milton, who evidently had been to church or chapel that week, one day suggested the topic, "Why do we think of God as personal?"

No comment was made. The boys set to work. On reading and correcting, I found that in the main the subject had been rather above them.

The gem came from a Hindu boy. He wrote: "Since God is my Father, and I am His son, what could be more personal?"

I felt I could award only a B plus with the remark, "Good," but I would have liked to give him a little more. Perhaps he really deserved an A. He certainly reached the heart of the matter.

### **A Contrast**

LIFE is certainly different here. For myself it is simple and contented, no hurried way, no TV, no radio, living almost like the Indian people among whom I dwell, mainly dawn to dusk. I will explain the name of my village, Thatichetula Palam—Garden of the Palmyra Trees—a good place to live in quiet.

Often I have had a nostalgia to see my homeland, the United States, again, but on reflection I have two thoughts. How would I react to the grave problems which beset the

nation, of which I have only a scant idea? Coverage in the news of happenings abroad is rather meager, but this I do know: Drugs, unseemly sex behaviour, and racism are prevalent at "home." The churches and societies find much difficulty in reaching the younger people. The Administration faces divided opinions. All this in the land so greatly blessed by God. How great the responsibility!

Then my thought turns to myself. It is, to my way of thinking, a duty to my concern to remain with the people with whom I have worked so many years and have come to respect. Although they are different in manner and custom, there are many things I could commend: Toleration, family obedience, modesty, and a smiling countenance, even though they have little enough to smile about.

### **A Curious Vegetarian**

NOT LONG AGO I visited an officer acquaintance aboard a British ship in harbour. With me went Sharma, a Hindu boy of fifteen years, a Brahmin of high caste, my pupil in IX grade, and a strict vegetarian.

I enjoyed a good European meal. He settled for bread and butter, cheese, and milk. Before we left, the purser gave me a goodly portion of surplus stores to distribute to needy children.

Seeing the picture and colourful label on an oval tin of herrings in tomato sauce, Sharma asked, "Are they alive in there?"

### **Of Prayer**

I AM ONE OF THOSE who can tell of the power and wonder of prayer, but I would not presume to suggest how to pray. This communication in prayer with God works both ways and grows as it is used. I am certain that my prayers are answered, be they strong in needs or supplications or as simple as a "Thank you, God, for a lovely day." Many times I have prayed a concern through. Many times I have prayed a concern and not received the answer desired or expected, yet an answer there was.

Years ago I had the vision of being able to help the deprived but deserving boys of this land. It first had to be a matter of prayer. Out of that grew the possibility of a project and I hoped to open up the idea to others who could with their position and experience make good and wise suggestions. A draughtsman, for instance, drew practical and simple plans for a boys' home. Another, a civil engineer, gave estimates of the cost. Some suggestions were made to approach suitable foundations for assistance.

Yet of all this, to my mind, God said, "No, just do what you can in your profession if it be only the cup of cold water." But I should be false to my conviction if I let this prayer lapse. If not I, then God, will provide a better servant in His good time. Not what I want, but what shall be better and lasting. I may suggest the basic scheme. Perhaps others will bring it to full fruit.



Photograph by James D. Keighton

### To a Quaker

(A tribute to Clara Shaw)

The long  
Shore of your spirit  
Meets the eternal breakers  
Of the wide sea—  
Sharing,

Smiling,  
Sharing.

The coast  
Tastes the kiss of the  
Shining breakers  
Unlulled by the sea roar—  
Sharing,

Smiling,  
Sharing.

All  
The creative treasure of your  
Growing soul;  
With the daily, always  
Daily

Tide of your shared strong  
Hopes for a peaceful world  
Whose shores will  
Meet the wide sea—  
Sharing,

Smiling,  
Sharing. . .

ROBERTA R. BAILEY

### Eternally the Tides

God let my heart be beach,  
where eternally the tides  
wash my sands  
with Thy all-consuming love.

FRANK ANKENBRAND, JR.

### Appraisal

To sit naked on a rock  
and watch eternity's reflections  
in a pool of blood—

To breathe deep of the breath  
of the world

and shudder at its chill—

To mark days by saber flesh-wounds  
'til what freedom there be after—

To pass at birth  
into the darkness of a kind  
unbearable—

To live.

TOUSSAINT KING

### Change

The winds of time forever shift,  
And ever shall it be,  
And I a leaf who longs to drift,  
And yet would hold the tree.

ESTHER FOX

### Stand Proud upon Your Being

Stand proud upon your being.

Ask no pardon,  
for grace of pose or awkward attitude,  
unique, untampered with,  
is beautiful,  
much coveted by those constrained  
and bent.

Stand proud above the muddled underbrush;  
feel the wind below and count the  
tangled stars.

ALICE MACKENZIE SWAIM

### Affluent Enigma

Just suppose  
when we're all gathered  
for the Great Divide  
we learn that He meant it  
when He said  
"sell what you have,  
give all to the poor,  
then come and follow Me."

A straight and narrow gate  
is all that will be needed  
to enter the few  
who will qualify.

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## Reviews of Books

### Bibliography on Black Life For Young Readers

by Nancy A. Bender

PAUL HAZARD wrote in his *Books, Children and Men*: "I like books that remain faithful to the very essence of art; those that offer to children an intuitive and direct way of knowledge, a simple beauty capable of being perceived immediately, arousing in their souls a vibration which will endure all their lives. . . . I like them especially when they distill from all the different kinds of knowledge the most difficult and the most necessary—that of the human heart."

These books about black history, biography, fact, and fiction have been chosen with the teacher and parent in mind, and with an ear to materials appropriate and interesting for two groups of children: Those relatively unfamiliar with the black race in America, and black children—whose faces light up just seeing pictures like themselves on the printed page.

The books are separated generally into reading levels to aid choice, but many of the books read aloud are intriguing for young and old alike. Four illustrators capture the essence of their subjects with unusually sensitive artistry: John Steptoe, John Downs, Nancy Grossman, and Symeon Shimin. They are noted under individual titles.

#### *Fiction for the Young*

TWO IS A TEAM, *Lorraine and Jerrold Beim*. Harcourt, Brace and World, 1945. Two little boys, one black, one white, enjoy adventures together.

THE CASE OF THE CAT'S MEOW, *Crosby N. Bonsall*. Harper and Row, 1965. Excellent interracial illustrations illuminate the search of four young detectives for Snitch's cat, Mildred.

THE LOOKING-DOWN GAME, *Leigh Dean*. Illustrated by *Paul Giovanopoulos*. Funk & Wagnalls, 1968. Shy in a new neighborhood, this little black boy invents the looking-down game and discovers a funny world around his feet and new friends.

WHO'S IN CHARGE OF LINCOLN?, *Dale Fife*. Coward-McCann, 1965. Small and dark, Lincoln tells tall tales

to everybody until he visits the Lincoln Memorial and discovers truth to be bigger than his tallest tales.

EVERYBODY HAS A NAME, *MARIA, Dorothy Haas*. Whitman, 1966. This is a book about a very shy Spanish girl who cannot even say her name.

A SPECIAL PLACE FOR JONNY, by the same author, takes place in the same integrated city classroom, and tells how Jonny finally comes to school. Both are done with refreshing straightforwardness and charming illustrations, and both are found in Woolworth's for twenty-nine cents each.

EVAN'S CORNER, *Elizabeth Starr Hill*. Illustrated by *Nancy Grossman*. Holt, Rinehart and Winston, 1967. A wistful city lad gets a corner all his own and makes it something special. Nancy Grossman captures the warmth and color of his city in an affectionate portrait.

THE SNOWY DAY, *Ezra Jack Keats*. The Viking Press, 1962. Delightfully illustrated tale of the magic of a snowy day for one small black boy. Told with simplicity, highlighted with vibrant colors, it makes a welcome gift for pre-schoolers.

MY DOG IS LOST, *Keats and P. Cherr*. Thomas Y. Crowell, 1960. Japanese, Negro, and Spanish children search through a very large, confusing city for a very large, very red shaggy lost dog. Spanish and English words mingle through the text.

SAM, *Ann Herbert Scott*. McGraw-Hill, 1967. A lucid lesson in everyday family friction etched with superb artistry by Symeon Shimin and the unusual sensitivity of the author.

STEVIE, *John Steptoe*. Harper & Row, 1969. The author is nineteen and black, and excels in art. The book is thinkin' it out loud like it is. A small boy has to put up with another small boy whose mother works. Refreshing and funny.

#### *Science for the Young*

Often we forget how intrigued the young are by the unknown, so we boil materials down to the familiar and wring them dry of interest. YOUR SKIN AND MINE is an exception. One of a series of "Let's-Read-and-Find-Out"

Science Books, published by Thomas Crowell and written by Paul Showers, it deals imaginatively with facts. "The hair on your arm sticks out of a follicle the way a flower sticks out of a vase." Fine for reading out loud to the young, or for older self-readers.

LOOK AT YOUR EYES is another in the series and equally good.

#### *Fiction for the Older Child*

PATRICIA CROSSES TOWN, *Betty Baum*, Alfred A. Knopf, 1965. A fifth grade girl faces integration in a northern city when she enrolls in an all-white school. Pertinent presentation of an all too frequent experience.

THE OUTNUMBERED, Edited by *Charlotte Brooks*. Dell. A fine collection of short stories pictures minority life through individual experiences and adventures—Indian, Puerto Rican, Negro, Armenian, and others. Authors include Langston Hughes, John Steinbeck, and Bernard Malamud.

CLASSMATES BY REQUEST, *Hila Colman*. William Morrow and Company, 1964. Carla and her white friends enroll in an all-Negro school to support integration. A switch from the usual, this story of teenage racial tensions highlights basic issues sometimes hidden under emotional turmoil. Particularly recommended for junior high ages.

GABRIELLE AND SELENA, *P. Desbarats*. Illustrated by *Nancy Grossman*. Harcourt, Brace and World. Two older girls find friendship and a community of interests above racial divisions.

AFRICAN VILLAGE FOLKTALES, *Edna M. Kaula*. World, 1965. Outstanding illustrations enhance the telling of folktales which parallel those of the West and help bridge a sundered world.

I WILL TRY, *Legson Kayira*. Doubleday and Company, 1965. A young African man hikes twenty-five hundred miles from Nyasaland to Sudan in search of a college education. Life in the African bush, courage, and dogged persistence blend in an unusual, absorbing book, particularly appealing for older boys.

ROOSEVELT GRADY, *Louisa R. Shotwell*. The World Publishing Company; Tempo, 1963. An immigrant black boy struggles to find a "stay-put-place" where his weary family can settle and he can attend real school to finally

learn how to "put-into." A moving, often funny story skillfully wrought by a sympathetic author.

TITUBA OF SALEM VILLAGE, *Ann H. Petry*. Thomas Y. Crowell, 1964. A young slave remains faithfully by the side of her mistress through the terrors of the Salem witch trials.

LIONS IN THE WAY, *B. Rodman*. Camelot; Avon Books. Segregation and its effects on Southern teenage life today presented with sometimes painful directness, but not without the hope that new generations will somehow manage "to overcome."

#### *Biography and Reference*

MY LORD, WHAT A MORNING, *Marian Anderson*. Avon Books. The lasting beauty of a wise and warm woman shines through her autobiography as clearly as her famous contralto voice lifted the hearts of her countrymen for decades.

MARTIN LUTHER KING, PEACEFUL WARRIOR, *Ed Clayton*. Prentice-Hall, 1964. Of the many biographies of this American leader, this stands out for its excellent writing.

This well-written book seeks neither to create a myth, nor to rob the world-renowned apostle of peace of his greatness. It presents his life with the excitement, dangers, moments of elation, and despair which he survived for thirty-nine years.

PIONEER AND PATRIOTS, *L. Dobler and E. A. Toppin*. Zenith; Doubleday and Company, 1964. Stories for younger children of six Negroes at the time of the American Revolution.

FREDERICK DOUGLAS, *Mildred Bargher Herschler*. Follet, 1969. An intense and superb portrait of the life of one of antislavery's most eloquent spokesmen who survived to escape from Southern slavery himself.

THE WAY IT IS, edited by *John Holland*. Harcourt, Brace and World, 1969. A collection of pictures and texts by boys in a ghetto school that tells the truth about slum life much more effectively than do most sociological tomes. Especially recommended for suburbanites.

MARY MCLEOD BETHUNE, *Reckham Holt*. Doubleday and Company, 1964. This portrait of the well-known Negro educator who sought to establish good schools for blacks long before our na-

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tion awakened to its responsibilities does justice to the author and her subject.

DR. GEORGE WASHINGTON CARVER, *Lipscomb and Graham*. Archway; Washington Square Press, 1965. A good book, well-written about the famed man and his many talents and accomplishments.

DARK COMPANION, *Bradley Robinson*. Excitement is the hallmark of this outstanding story of Matt Henson, the only black man who accompanied Admiral Peary in his explorations to the pole. An often gripping, always interesting book which appeals to those young men over twelve who are often hard to hold down.

THEY SHOWED THE WAY, *Charlemae Rollins*. Thomas Y. Crowell, 1964. Biographies of forty Afro-Americans who pioneered in medicine, education, science, literature, and the arts. Solid proof that black is not only beautiful, but talented, courageous, and wise.

NEGROES WHO HELPED BUILD AMERICA, *Madeline Robinson Stratton*. Ginn and Company, 1965. Reference materials on fourteen outstanding Negroes. So limited to facts that the excitement of these lives is lost. A useful reference volume for secondary schools.

#### For the Library

THE AMERICAN NEGRO REFERENCE BOOK. Prentice-Hall, 970 pages. \$19.95. THE NEGRO ALMANAC—HIS PART IN AMERICA. Bellwether Publishing Company. \$22.00. These two references are invaluable for teachers and would make excellent gifts to school libraries, especially where materials and space are limited.

#### Further References

The following three groups publish seasonal reviews of children's books. Horn Book covers all areas; American Friends Service Committee and the Anti-Defamation League's Books for Friendship emphasizes interracial, international publications. AFSC, 160 North 15th Street, Philadelphia 19102; Anti-Defamation League, 315 Lexington Ave., New York 10016; Horn Book Magazine, 585 Boylston Street, Boston 02116.

(Nancy A. Bender, a member of Dover Monthly Meeting, New Jersey, is a

mother of four who has devoted her spare time for the past several years to studying for a degree in Urban Affairs. She hopes to work as a liaison "between the education and government worlds which are still far removed from each other in understanding and cooperation." She is also interested in music and entertaining foreign students. She and her family recently moved to Wellesley, Massachusetts, and attend Wellesley Monthly Meeting.)

### Pamphlets by M. C. Morris

The Friends Quarterly, April, 1969. "A New Look at the Quaker Peace Testimony." Vol. xvi, No. 6. Pp. 241-344. 3/6. Headley Bros. Ltd., Ashford, Kent, England.

THIS "SPECIAL DOUBLE NUMBER" of *The Friends Quarterly* is well worth a second look. Not only because a veritable galaxy of well-known Friends contributes thought and experience to this "new look," but also because the thirteen articles (and one poem) complement each other in providing a fairly comprehensive symposium on what our "peace testimony" has been, is, might be.

What is most welcome about it is the directness with which each contributor seems concerned to penetrate to the heart of the matter, as viewed from his particular point of vantage, and to indicate such future directions as he is able.

Another problem of general concern is the use of violence and nonviolence, and the challenge which each poses the other. Tony Clay, drawing upon his experience with the student revolts in Paris, stresses the necessity of taking the long-range view and of "witnessing to the oppressor rather than to the oppressed." And Diderich H. Lund, out of his World War II experience in Norway, cites the non-military defense (NMD) slogan of those difficult years: "More friendliness to the individual German soldier, less obedience to his orders."

What of the future? All are unanimous that the peace testimony dare not remain "historic"—that it must keep pace with the times and their changes. Yet each in his own terms insists that we not allow ourselves to be pulled away from the "wholeness of the Quaker way." (Ranjit M. Chetsingh.) The editor, Richenda C. Scott, has judiciously placed last Cecil R. Evans' article on "The United Nations as a Keeper of the

Peace," so as to underline the "reflections" that Sydney D. Bailey had already made "on the use of force": the U.N., although a force, defensively armed, is a peace force for which "there is no enemy to be defeated." Furthermore, it operates with consent, and, though it may fall short of the Quaker ideal in keeping the peace, it may yet be (in Adlai Stevenson's words) "our last and best hope."

Wolf Mendl sums up, as well as could be done in a single sentence: "We should therefore be concerned not with the impossible task of abolishing conflict but with the need to create an environment in which there can be conflict without resort to murder and wanton physical destruction."

Toward a Multi-racial Society. By A. BARRIE PITTOCK (The 1969 James Backhouse Lecture). 34 pages. 40 cents Australian.

WHETHER IT IS CALLED "assimilation" or "integration"; whether of Australian aborigines or American Indians or Negroes; whether the process has, or ever had, more than an unrealistic, short-sighted and basically racist objective, the subject is treated in this carefully organized analysis from a point of view that anticipates the reader's own inclination to draw the same comparisons between the two continents as does the author.

Black Power, in the sense of an indigenous, ethnocultural base of communal solidarity, was, according to the author, anticipated by the American Indian tribes, whose situation, more pertinently even than that of the black American, is compared to the one in which the Australian Aborigine finds himself—a situation that would not be tolerated for one moment if the black-white roles were reversed.

One might welcome the delineation of some specific guidelines as to how the problem can more effectively be dealt with at this late date and in a society which is already multiracial, although insufficiently conscious of the fact. Occasional references to some of the specific situations in Australia are enlightening. And the point is well taken that before bona fide assimilation (integration) can be expected in either continent, group identities must be achieved among minorities, which will then automatically, if gradually, lower defensive barriers on their part and thus permit a healthy cultural pluralism to develop in which the values of diverse traditions can be kept and also made mutually profitable.

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# Letters to the Editor

## The Black Sheep

"I'VE ALWAYS SUPPORTED NEGROES, BUT . . ."

"I think it's good for blacks to have a say in how programs for their benefit are run, but . . ."

At the adjourned session of Philadelphia Yearly Meeting October 11, I heard the "I'm all for . . . but . . ." syntax used by almost everyone who spoke. The desire to qualify everything said about the Black Manifesto led me to realize how arrogant we Friends have become.

We have lost touch with "the last, the lost, and the least." We, who have made it, now have something to lose—and are scared to death.

We make contributions to the NAACP and SCLC, and this is commendable. But most of us write our checks while sitting in comfortable suburban homes. Even if we become physically involved (as Head Start volunteers, for example), we know that we can leave the noise, the dirt, and the close quarters of a ghetto whenever we wish.

The Manifesto does not speak for all black people; neither does the NAACP. Does President Nixon speak for all Americans?

The Manifesto is not phrased in language full of kindness and light; neither was Cold War rhetoric. Friends in the fifties and early sixties refused to be put off by language abusive to our ears. We knew we must set aside differences and look for common ground if the world was to survive.

Judge William Maness, of the National Council of Churches, said:

"[The Manifesto] strikes the church where it is most vulnerable. It demonstrates, or forces the churches to demonstrate, that the commitment of the religious community of America is no greater, if as great, as the nonreligious folks who live and move and have their being in this country. Mr. Forman has asked the last question the church wanted asked, 'Do you love Him enough to feed the total needs of these other sheep?'"

LEN CADWALLADER  
Philadelphia

## Essentials of Christian Quakerism

NOBODY could be more Christocentric than the founders of Quakerism, as

you can see by reading Fox, Barclay, or Penn. The Society of Friends remained Christian for more than two hundred years and it is still quite explicitly Christian in many parts of the United States and in most foreign countries. In the northeastern United States, however, humanistic and universalistic trends have become dominant in recent years, so that those of the traditional persuasion are now a small minority here.

You can still maintain a Christian witness in Pennsylvania—if you don't mind being patronized a little and "tolerated" a lot; if the Lord renews your patience when you have been told for the hundredth time that "Christ" is merely another name for Buddha or Che Guevara; if you don't mind being called a fundamentalist, whether you are one or not; if you can bear with those who persist in referring to your faith as your "terminology"; if you can accept the fact that many in your Meeting will regard you as a spiritual slow-learner who has yet to attain to their degree of enlightenment.

You will meet well-intentioned Friends who will tell you that it doesn't matter what you believe about theological questions if you believe there is a God who hears your prayers. Those who say these questions don't matter are not neutral or "open"; they have already implicitly answered them in the negative.

Friends who regard their religion as "liberal" regard yours as "conservative," and they associate it with intolerance, lack of social concern, and a reactionary political outlook. Liberals do not always realize that they are themselves being intolerant when they apply this caricature to all who hold a Christocentric theology.

LISA BIEBERMAN  
Cambridge, Massachusetts

## Quakerism's Christian Origin

MAY I give a reply to Geoffrey Kaiser's request (Friends Journal, September 1) for comments from readers on the statements made to him that a Quaker cannot be a Christian?

I take the opposing view, that a person who is not a Christian cannot be a true Quaker. The historical fact is that Quakerism began as an attempt to recall the Church to its primary responsibility: Everyday loyalty to the God of

Jesus. Therefore, Quakers should put their Christianity ahead of their Quakerism.

I believe George Fox's statement that, "There is one, even Christ Jesus that can speak to thy condition," to be as true now as ever—and that it applies not only to my condition but to the condition of the whole world.

GRACE LUDER  
Cambridge, Massachusetts

### Christianity and Quakerism

A YOUNG FRIEND, Geoffrey Kaiser, in *Friends Journal* for September 1, invites readers to express their reactions to the thought which perplexes him: That, because of the openness of Quakerism, a Quaker cannot call himself a Christian. This is a matter that concerns me, also, and the open nature of the Society of Friends is one of the factors which attracted me to membership.

I had been troubled by an attitude of superiority in organized Christianity implied in such phrases as "Christian love," which seemed to suggest that Hindus, Buddhists, and other non-Christians are excluded from a true understanding of the real nature of love. It was in pursuing the philosophies of the far East that I began gradually to rid myself of hostility toward Christian theology and came to appreciate the simple essence of universal spirituality as expressed in the Sermon on the Mount.

Certainly George Fox claimed to be a Christian, and most Friends probably insist they are seekers in the same category.

Although I, myself, have official membership in our Religious Society, I cannot call myself *exclusively* Christian or Quaker. I feel myself to be an inexplicable embodiment of self-awareness, a part of and utterly dependent upon a mystery which is unknowable, indefinable, and incapable of being encompassed by any one name, even by the name God.

So, I should say that a Quaker need never deny the Christian identity he feels, but that each of us is in actuality more than Christian. The same is true of every Hindu, Buddhist, Jew, Muslim, or other religious seeker. Not a one of us can define the ultimate nature of that "more than what we seem," yet it is the most real of all realities.

RACHEL FORT WELLER  
Urbana, Illinois

### Essence of Quakerism and Christianity

GEOFFREY KAISER (*Friends Journal*, September 1) asks to hear from Friends in comment on the statement "I do not see how a person can possibly be a Quaker and call himself a Christian." I would say I don't see how one can call himself a Quaker if he is not a Christian.

George Fox was a Christ-centered person. The most effective Quakers I know are devoted Christians. What is a Christian? One who follows the teaching of Christ; that is, who is kind, generous, just, merciful, forgiving, and full of good will toward others. I find such qualities the essence of both Quakerism and Christianity.

HOWARD E. KERSHNER  
Los Angeles

### Reverence for Life

VEGETARIANS are downgrading the life that exists in plants. I have long considered plants just as much alive as animals and felt that vegetarians were setting up a false dichotomy and were failing to play their natural role.

Life, both plant and animal life, produces a surplus which we are not only free to eat, but which *must be eaten* if nature is to remain in a healthy balance. We are nourished, physically, by life below us, and spiritually by life above.

I consider myself both a predator and protector, eating part of the beauty that nature produces but, also, consciously being selective in order to help nature maintain the best balance possible.

Ideally, man should not only be a consumer of life, but the caretaker of creation. Few will argue that he has been a poor steward, but I don't think the attitude of the vegetarian will help. If we can't reverence that which we eat, then we will never develop a true and all-inclusive reverence for life.

EUELL GIBBONS  
Beavertown, Pennsylvania

### The Infinite Power

THE ARTIST and The Crucifixion" (*Friends Journal*, September 1) prompts these observations. As long as people use such references toward their Creator there is little hope for a better world. The words "crucifixion" and "resurrection" both lower the desired meaning of the infinite power behind all Creation.

JOSEPH D. LEUTY  
Whittier, California

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# Friends and Their Friends Around the World



Children watching a Green Circle demonstration.

Photograph by Ira Gay Sealey

## The Green Circle Continues to Grow

THE PUBLICATION in Woman's Day for September of an article on the Green Circle Program has brought letters of inquiry to the Program from readers in thirty-five states and four Canadian provinces.

Green Circle, which interprets human relations through stories, flannelboard demonstrations, songs, and followup craft kits, began as a project of the Race Relations Committee of Philadelphia Yearly Meeting and now is an independent unit with a board of Friends and non-Friends.

Wilmot R. Jones, chairman of its finance committee, is seeking wider community support for the program which, he says, "is a broad educational effort, not a mild palliative, in the field of race relations. There never was a time when there was greater need to develop positive social attitudes in children of elementary school age."

Ten organizations have become sponsors, but more are needed.

An Allentown child wrote to the Philadelphia office, 1515 Cherry Street: "Dear People at the Green Circle Program, Thank you for coming to are

class. Nobody calls me names any more. I am very glad. Thank you again. Your friend, P. . . . Z. . . ."

The Green Circle presentation has been translated into Spanish.

## More on T'ai Chi Ch'uan

READERS of the article, "T'ai Chi Ch'uan and the Dialectics of Peace," by Teresina Havens (Friends Journal, July 1/15) will be interested in these books: *T'ai Chi*, The "Supreme Ultimate" Exercise for Health, Sport, and Self-Defense, by Cheng Man-ch'ing and Robert W. Smith (Charles E. Tuttle Company, Rutland, Vermont, 1967); *Body and Mind in Harmony*, T'ai Chi Ch'uan (Wu Style) An Ancient Chinese Way of Exercise, by Sophia Delza (David McKay Company, Incorporated, New York, 1961); and *T'ai Chi for Health*, by Edward Maisel (Prentice Hall, Incorporated, Englewood Cliffs, New Jersey, 1963).

Another article by Teresina Havens, "Modern Living and the Healing Process," appeared in the Spring, 1968 issue (Volume XXXI, Number 73, pages 39-43) of *Inward Light*, available from 3518 Bradley Lane, Washington, D. C.

## Missouri Valley Friends Conference

by Elizabeth Moses

THE THEME of Missouri Valley Friends Conference was "The Quaker Quest for Corporate Witness." Speakers urged that Friends take a more active part in protest against war and social injustice and that Meetings take action as Meetings rather than just on an individual basis. Friends who avoid corporate witness because of fear of conflict among themselves may be evading their responsibility.

Representatives of Friends Committee on National Legislation, American Friends Service Committee, Friends World Committee, and Young Friends of North America discussed the work of their organizations and asked for support from the Meetings.

The Conference approved minutes on the need for a clearer focus on the social and peace concerns of our Society; a greater commitment of our resources in support of those concerns; endorsement of the Friends World Committee One Percent More project; and opposition to militarism and military conscription. Friends were urged to re-explore the actions that can be taken to witness to this concern, such as providing sanctuary, turning in draft cards, withholding taxes for military purposes, and exploring the possibility of a peace tax beyond the One Percent More program.

Most participants left the sessions, September 26-28, held near Junction City, Kansas, with a feeling of enthusiasm and community.

(Elizabeth Moses is recording clerk of Missouri Valley Friends Conference.)

## One Hundred Active Years

VICTORIA ALLISON CHAPPELL CAREY, a birthright member of Piney Woods Meeting, North Carolina and a member of Media Monthly Meeting, Pennsylvania, celebrated her one-hundredth birthday September 23. She has lived in and near Philadelphia since she was nineteen and now resides at the Harned Home in Moylan.

At her centenary birthday party, a certificate was signed by more than one hundred Friends and others. The Pennsylvania Medical Society presented her with an award for a century of healthful living. She received two hundred fifty birthday cards.

## Indiana Friends Encounter Themselves and the World

by Margaret W. Webster

THE WEATHER in Pendleton was unbelievably cool and most delightful during the sessions of Indiana Yearly Meeting August 21-24. Preprints of committee reports were in hand and the business moved along well.

The young people had a relaxed, lightly scheduled, enjoyable time that included a trip to Connor Prairie Farm and many discussions among themselves and with visitors.

The most unusual session came on Saturday evening. Peggy Palmer Champney, chairman of Junior Yearly Meeting, suggested several "situations." Twenty young people, from eight to sixteen years of age, sat on the facing benches and suggested ways to respond to these situations. Then the adults had a turn, but there was not much to add to the sound ideas already expressed by the young people.

We learned from leaders in Quaker organizations that if we would be successful revolutionaries we must be mindful of the minds and souls of men, as well as their physical needs. This mission requires the same dedication, cooperation, and funds that put man on the moon.

Provocative questions emerged in the discussions. Possible answers were found for some of them.

What gives a Meeting vitality?

How are people moved from apathy into action? They may be moved by loving concern, respect, and dialogue and encounter in this spirit. Threat and arousal of fear or guilt are not effective and may inhibit or close minds or arouse defensiveness.

What do we know about getting people to listen?

Do we know how to feel our way into situations with love and understanding? "This requires a good bit of listening."

Two criteria of success were defined. Success is dissolving all barriers between two people. If only one person decides he will try to remove barriers, this also is success.

Indiana Yearly Meeting Friends are convinced that: "We cannot conserve what we have if there is no change, and if we change without conserving what is good, there is no stability."

(Margaret L. Webster lives in West Lafayette, Indiana.)

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Adults are only too partial to the sorry task of warning youth that some day they will view most of the things that now inspire their hearts and minds as mere illusions. But those who have a deeper experience of life take another tone. They exhort youth to try to preserve throughout their lives the ideas that inspire them. In youthful idealism man perceives the truth. In youthful idealism he possesses riches that should not be bartered for anything on earth.

—Albert Schweitzer

## A Yearly Meeting Faced by its Testimonies

by Ruth Miner

OPPRESSION and how to deal with it—oppression of nonwhites by whites—was the subject of two called sessions of Philadelphia Yearly Meeting October 4. Neither session reached a consensus.

In the morning, Friends considered tax refusal as a possible form of corporate witness against the war in Vietnam.

Friends suggested several techniques. One was a refund claim, such as the one filed by American Friends Service Committee in the First District Court of Philadelphia against the Internal Revenue Service. It is based on an alleged violation by IRS of the First Amendment in its imposition of an involuntary withholding tax. In the AFSC case, Philadelphia Yearly Meeting will be a "friend of the court." The Meeting, awaiting the outcome of this suit, at the request of three of its employees, is holding in escrow in a savings account income taxes withheld from their salaries. The Meeting also has refused to pay levies imposed by IRS on the salaries of employees who have not paid the telephone tax.

Young Friends pleaded for sharing and sacrifice instead of trying to find ingenious ways of evading the payment of income taxes. "Americans would rather be dead than poor," one of them said.

In the afternoon, some twelve to fifteen hundred—a record number— assembled to respond to a request for an initial sum of five hundred thousand dollars in reparations presented to the Yearly Meeting in a letter from the Rev. Vaughn Eason, chairman, and Muhammad Kenyatta, coordinator, of the Greater Philadelphia Black Economic Development Conference.

"We who have been silent on the violence of the status quo should have little to say on the violence of rhetoric," remarked one of the speakers in a presentation that opened the session and had been planned by the Meeting on Social Concerns. She called for a "leap of faith" in urging a positive response to the request of the black group, who asked for the gift with no strings attached. But letters from several Monthly Meetings and some Friends speaking from the floor insisted that Quaker money not be given away without some assurance of control by the donors.

Muhammad Kenyatta, who had been invited to the session by the Meeting on

Social Concerns, told of the program and personnel of BEDC and answered questions of Friends. He said his people are speaking truth to power—Quaker power—but "here, once again, the question of white convenience is put side by side with the question of black liberation. I suggest that the two are not equitable." He reminded us of the words of Jesus, "I came not to bring peace but a sword." Muhammad Kenyatta, who has studied at Pendle Hill, also stated that he would fast until Friends could respond positively to the demands of the BEDC.

After six hours of discussion, the Friends agreed to meet in another called session in two weeks and to continue meeting in called sessions until a consensus could be reached.

### Staff Changes at FCNL

FRIENDS COMMITTEE on National Legislation has announced several staff changes. Edward F. Snyder returned as executive secretary after a two-year leave of absence with American Friends Service Committee in southeastern Asia. Paul E. Brink, an experienced journalist and reporter, is the new publications secretary. Frances Neely, associate secretary, joined the Quaker United Nations Program during a two-months' leave.

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## Inheritors of a Courageous Struggle

by David C. Elkinton

I ATTENDED the All-Canada Russian Festival in Verigin and Kamsack, Saskatchewan, that celebrated the seventieth anniversary of the arrival of the Doukhobors in Canada. It was a privilege to serve, as a representative of Philadelphia Yearly Meeting, as one more link between the Society of Friends and this dedicated group of Christian pacifists, whose history and beliefs are similar in many ways to those of Friends.

To understand the significance of this festival, a brief account of Doukhobor history may be helpful. The name "Doukhobor" means "spirit wrestler" and was applied in derision by Russian Orthodox Archbishop Ambrosius in 1785 to a group of dissenters who believed it wrong to worship ikons. Ever since, the name has stood for the continuous struggle against all evil in man, church, and society.

During the early 19th Century, Doukhobors were granted asylum in the Crimea under Czar Alexander I, and many people from all over Russia came to join them. Here they developed the form of prayer service still practiced in Canada; it includes singing and reciting hymns. After each hymn, the choir bows once, to signify that God's spirit dwells in each individual, not in ikons.

Here also, the Doukhobors developed their successful communal life, where property was owned by the community, which provided for the needs of each member. An authoritarian type of leadership evolved and usually was passed down in one family, by acclamation of the assembled community, six weeks after the death of a leader.

Under Nicholas I, however, the Doukhobors were again persecuted, and thousands were driven into exile in the Caucasus during the 1840's. Here, in 1864, a remarkable woman, Luker'ia Kalmykova, became leader at the age of twenty-eight, following the death of her husband, Peter. She was a good leader in many ways and was beloved, but she was not able to lead the Doukhobors out of their compromising position of supplying the Czar's armies with food and transport and sometimes serving in the army.

She trained a young man, Peter V.

Verigin, to become leader. Soon after he succeeded her in 1887, he found himself exiled to Siberia for his dissenting views, but he still was able to provide leadership to his people through emissaries.

Many Doukhobors became uneasy with the decline of their traditional pacifism. Finally, in 1895, Verigin urged all Doukhobors who were serving in the army to lay down their arms and refuse further service. Many did and suffered severe punishment. As a dramatic demonstration of their resistance to militarism, all arms in the Doukhobor villages were collected, piled high, and set afire at midnight, on June 25. This action involved several thousands and brought immediate persecution: Exile to Siberia for the leaders, prison for several hundreds, and another forced migration for the others, this time over the mountains to the Transcaucasus at the eastern end of the Black Sea. Under brutal conditions, hundreds died, either on the march or from disease after their arrival.

These sufferings of the Doukhobors came to the attention of Count Leo Tolstoy, who investigated their condition and wrote to the London Times to urge relief for these victims of oppression.

London Yearly Meeting, through its Meeting for Sufferings, furnished considerable assistance and helped some two thousand Doukhobors to settle in Cyprus in 1898. After urgent pleas from the Doukhobors, the Czar finally granted permission for those who wished to leave Russia to emigrate if they promised never to return. After much searching in many countries for suitable land, arrangements were made with the Canadian government, by which ships were provided that eventually brought over about seventy-four thousand Doukhobors, including those who had first settled on Cyprus (where the climate had proved unsuitable). About twelve thousand chose to remain in Russia.

Through contacts with English Friends, Philadelphia Yearly Meeting soon was pressed into service. Its Meeting for Sufferings (now Representative Meeting) appointed a Doukhobor Committee, of which my great-grandfather, Joseph S. Elkinton, was chairman. (For much of my historical information I have drawn on *Selections from the Diary of Joseph S. Elkinton*, which Leeds & Biddle Co., Philadel-

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phia, published in 1913, and on *The Doukhobors*, by George Woodcock and Ivan Avakumovic, Oxford University Press, 1968.)

At nearly seventy years of age, Joseph S. Elkinton made four trips to Halifax in 1899, with various companions from the Yearly Meeting, to meet each boatload of Doukhobors.

The Doukhobors were helped through customs and onto the trains to Assiniboia (which became Saskatchewan in 1905), where the government had set aside large tracts of open prairie for their use.

Arriving in the middle of winter, they were housed and fed in large immigration halls in various towns along the railroad until the pioneer working parties had prepared log houses on the prairies for them, some forty miles or more beyond the end of the railroad. The men took jobs building the railroad to earn cash wages, leaving to the women the heavy plowing of the unbroken prairie sod. And they did it, forty to a "team," in the first year, before they had acquired any horses.

By hard work and struggle, more than sixty Doukhobor villages had been established by 1907, plus factories and mills to serve their needs.

But their principles would not allow them to develop the land as individual homesteaders or to swear the oath of allegiance to become citizens. So the government, under some pressure from the other settlers, took back more than

half of the land they had offered the Doukhobors and allowed others to homestead it. This development led Peter Verigin, who had meanwhile completed his fifteen years of exile in Siberia and had arrived in Canada, to purchase several thousand acres of fruit-farming land in southern British Columbia. This avoided the homesteading problem. It also provided a new home for about four thousand Doukhobors over a period of several years. As leader of the Doukhobor communities in Saskatchewan and British Columbia, Verigin managed their communal society, now incorporated under the title of the Christian Community of Universal Brotherhood, Limited.

Prairie wheat was exchanged for British Columbia jams and fruit. A brick factory and various mills supplied their various needs. The community thrived until depression days, when the banks foreclosed their mortgages. The government, however, stepped in and bought all the community's property, allowing individuals to continue living there. Not until 1963, after many years of negotiation, were these properties purchased by individual Doukhobors.

Today, consumer co-ops and other forms of community life exist, but not on the grand scale formerly enjoyed before the depression. In recent years, the "community" Doukhobors have adhered to the Union of Spiritual Communities of Christ, whose leader is

John J. Verigin, great-grandson of Peter V. Verigin.

A small, radical group of Doukhobors, known as the "Sons of Freedom," have had a turbulent and divisive effect both on other Doukhobors and their Canadian neighbors, for forty years.

As a protest against the government and its schools, which they felt would lead to militaristic training, they began to parade in the nude and also to commit arson, especially on school buildings. Finally, in 1953, the government placed the adults in jail and their children in special boarding schools, where during the six years following, one hundred seventy received some education. There have been no serious outbreaks from this group since 1962, although one can never be positive that this form of protest may not appear again.

A third group, the Independents, broke away from the community soon after their arrival in Canada and have never acknowledged the leadership of the Verigin family. Many of them have been educated and now are farmers or fill responsible positions in the professions and civil service.

Pacifism is still the central tenet of faith of all Doukhobors. With each new generation, young Doukhobors become more like their Canadian neighbors; They dance, play musical instruments, and are much freer than only a few years ago. More and more are going to college.

Thus, all Doukhobors are becoming assimilated into Canadian society, following the trend set by the Independents. But there still is a strong desire to preserve their Doukhobor and Russian cultural traditions and customs. To accomplish this, John J. Verigin and other Doukhobors joined leaders of the Federation of Russian Canadians in forming the Association of Canadians of Russian Descent at the time of the 1967 celebration of Canada's Centennial. To celebrate the seventieth anniversary of the arrival of the Doukhobors in Canada, this association sponsored the All-Canada Russian Festival at Verigin and Kamsack, Saskatchewan (eight miles apart), the site of the Doukhobor settlements.

My pleasure in attending the festival was greatly increased by staying in the same motel with Peter G. Makaroff, who, as a boy of ten, had attended Media Friends School, along with several other Doukhobor children. This

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*Members of Taghum-Nelson, British Columbia, Mixed Choir—participants in the All-Canada Russian Festival.*

was one result of the concern of Philadelphia Yearly Meeting to help educate the children of these recent immigrants from Russia, Peter later became the first Doukhobor to graduate from a university. He has served his people, community, and province in many ways and when he retired, was chairman of the Labor Board for the Province of Saskatchewan.

The festival began on a Sunday morning in July with a mass prayer service on the grounds of the large white house at Verigin, where Peter V. Verigin had lived after his arrival from Siberia. John J. Verigin, Chairman of the A.C.R.D., welcomed about two thousand persons and made a strong plea for the building of bridges of peace and understanding among all nations. The program included choral numbers by various choirs from all parts of Canada, including such non-Doukhobor groups as the Federation of Russian Canadians of Toronto-Winnipeg.

Premier Ross Thatcher of Saskatchewan thanked the Doukhobors for their contributions to the life of Canada, where they had sought and found peace and freedom. Other government officials shared the platform with Doukhobor leaders and guests from peace societies and religious groups. Present from Russia were the chairman of the Committee on Cultural Relations with Russians Abroad, the Second Secretary of the Russian Embassy, and Mr. and Mrs. V. M. Chutskov, representing Doukhobors living in the Soviet Union. Later that day, a con-

cert was given in the Kamsack Arena by choirs, who sang their favorite hymns and folksongs. Highlights of Doukhobor history were dramatized.

At a Doukhobor Youth Rally the next day, Peter Makaroff and I were invited to meet with a group of high school students from Castlegar, British Columbia. I enjoyed exchanging ideas with them on current problems. Though not affected directly by the draft, they were interested in the dilemmas this creates for young Americans.

I felt quite at home. This seemed like a Young Friends conference, where the young were searching for peace, trying to preserve the best of their traditions, and appealing for funds to support intervisitation among their groups (scattered two thousand miles from Saskatchewan to British Columbia). They also are trying to bridge the misunderstandings of prior generations and achieve unity among all Doukhobors.

Thus, Doukhobors and Quakers alike are the inheritors of a courageous struggle against great odds to establish religious freedom in a new land. Today both groups face continuing challenge in trying to apply the tenets of their faith in a modern world, so different from that of earlier generations.

*(David C. Elkinton, a cost accountant, is a member of Media Monthly Meeting, Pennsylvania, and is clerk of Representative Meeting of Philadelphia Yearly Meeting. In 1967, he was treasurer to Fourth World Conference of Friends. He is a graduate of Haverford College.)*

## Services in the White House

by Edward B. Fiske

THE MOST THRIVING "underground" church services these days are taking place not in the living rooms of dissident Roman Catholics but in the East Room of the White House where President Nixon has been holding private church services for members of the official family and other invited guests.

The services have attracted little comment in religious circles, largely because of their informal style and low key.

The preachers, who have ranged from Billy Graham, a close friend of Mr. Nixon, to Terrence Cardinal Cooke of New York, have generally stuck to non-controversial themes like "The Loss of Religious Certainty." The nondescript nature of the liturgy that is followed was evident when no one saw any contradiction in asking Rabbi Louis Finkelstein, chancellor of Jewish Theological Seminary and preacher on June 29, to stand by while the congregation sang the Doxology in praise of the Christian Trinity.

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### CREMATION

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

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### WANTED—YOUTH WORKER

POWELL HOUSE will have a challenging opening—the directorship of its Youth Center and Program—for a person gifted in working with young people, both high school and college-age. For particulars write:

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Old Chatham, N. Y. 12136

Last week, however, the services came under attack from perhaps the most prestigious voice in present-day Protestantism, precisely because of this blandness.

Writing in the liberal journal *Christianity and Crisis*, social philosopher and theologian Reinhold Niebuhr charged that Mr. Nixon was undermining the principle of separation of church and state by giving "semi-official status" to religious rites without social criticism.

"By a curious combination of innocence and guile, he has circumvented the Bill of Rights first article," said the 77-year-old theologian. "Thus, he has established a conforming religion by semi-officially inviting representatives of all the disestablished religions, of whose moral criticism we were naturally so proud."

For Dr. Niebuhr, the problem lies not only with Mr. Nixon's religious tastes but with the way preachers thus far have reacted. "It is wonderful what a simple White House invitation will do to dull the critical faculties, thereby confirming the fears of the Founding Fathers," he declared.

Mr. Nixon has several reasons for initiating regular services in his home, the most obvious of which was security.

Another is Mr. Nixon's own religious upbringing. As a Quaker, the President is known to conceive of religion as largely a private and internal matter, and friends say he is reluctant to place himself in a context of worship where he himself would be a source of distraction.

Finally, his own California Quaker tradition is much closer to the Methodist or Baptist traditions than it is to the liberal pacifism of Eastern Quakerism, so he feels quite at home in interdenominational Protestant worship services.

The White House reports that mail has been overwhelmingly sympathetic to the new services, and warm support has come also from conservative Protestant groups.

Some public fears were voiced by liberals last April, however, when the President, in remarks following one of the services, lamented the materialistic style of the nation's youth and urged them to turn to religion.

"I'm afraid the President is talking about a religion of social control where Christian worship is explicitly linked to national values," said the Rev. Harvey Cox, the prominent theologian from Harvard. He added, "Frankly, we have enough problems persuading young people to become interested in religion without having Nixon support it."

Dr. Niebuhr's criticism last week took

a similar tack. He noted that since Old Testament times a conflict has existed between those who see religion as reinforcing existing social, political, and economic conditions and those who see it as an independent critic.

He argued that the founding fathers separated church and state in order to prevent an alliance of "religious sanctity and political power" and that Mr. Nixon has undermined this by parading an emasculated and "teamed" religion before the public eye.

If so, though, Mr. Nixon is doing nothing original. Writing last week in the *National Catholic Reporter* on the President's disinterment of the "corpse of civic religion," Catholic lay theologian Daniel Callahan wrote that in times of rapid social change, people always demonstrate a "desperate desire to see some ultimate meaning and to discern some permanent stability."

"What the underclasses — students, blacks, jaded intellectuals—seek in sexual liberation, drugs, revolution, the overclasses seek in a return to the old sources," he wrote. "The former want to create new gods, labeled freedom, self-fulfillment, liberation, while the latter are willing to propitiate and invoke the old ones: Law, order, discipline."

For Mr. Callahan the issue goes beyond social criticism to the question of whether the liberal religious thought that is capable of judging society is also capable of answering the profound questions about the meaning of modern life.

"One thing is certain," he wrote. "The old-time religion has not been able to answer that question; it is staging a comeback because nothing else is available to take its place. Known absurdities are more tolerable than the unknown kind."

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#### FGC Committee Meeting

MEMBERS of the Central Committee of Friends General Conference met in Ann Arbor, Michigan, October 4 and 5.

Martin Cobin, a professor in the University of Colorado, was the tenth Rufus Jones lecturer. His topic was, "Preparing for a Creative Role in History Making." Many Friends from nearby Michigan Meetings were present. Martin

Cobin also conducted a workshop-discussion on "What Kind of Quakers Are We?"

The Central Committee adopted this minute: "We commit ourselves to full support of Quaker concern for the right sharing of the world's resources and urge Friends to participate in these highly important matters. We approve in principle the One Percent Fund of Friends World Committee as a start in implementing more adequately our convictions on these tremendous long range needs. We have heard of the Partnership for Productivity Project . . . and we commend it to the attention of Friends as an example of projects that deserve support."

#### Defense Fund Established

MARIANN G. VIZARD, widow of George Vizard, who was murdered in Austin, Texas, two years ago, has written in appreciation of condolences sent to her at that time. In the same letter, she makes an appeal for support for a legal defense fund for Larry H. Jackson, a SNCC worker, arrested on June 10, 1969, on charges of violating probation. Her letter continues: "He had been serving a two-year probated jail sentence which he received (along with a five-hundred-dollar fine) for an alleged assault on a police officer during demonstrations last year against a well-known and virulently racist Austin businessman. Now the police intend to revoke his probation and put him in the state penitentiary for two years. The chances for his release are slim. It seems highly probable that he will join Lee Otis Johnson, of Houston, the Texas Southern University five, and other SNCC workers in Dallas and San Antonio as a black political prisoner of the State of Texas."

Checks should be made payable to Mariann G. Vizard and sent to her at 1915 Cliff Street, Austin, Texas 78705.

#### Fellowship for Quaker Research

HAVERFORD COLLEGE awards annually the T. Wistar Brown Fellowship to a scholar working on the history and thought of Friends. The recipient is expected to work in the Quaker Collection of the college library. The fellowship usually is awarded to postdoctoral candidates and carries a stipend of six thousand dollars. Inquiries may be directed to Edwin B. Bronner, librarian and curator of the Quaker Collection, or to the office of the provost, Haverford College, Haverford, Pennsylvania.

## Busman's Holiday in Tananarive

by Harold E. and Betty L. Snyder

AFTER THREE YEARS as Quaker International Affairs Representatives for South Asia, we decided to take a detour on our way home. We visited Friends in East and Central Africa and attended the International Conference of Friends at Tananarive International Centre, August 4-12.

Much of our time in Asia, and during the two preceding decades, was spent in organizing international conferences and seminars. Still another during our vacation might seem a busman's holiday. But the invitation to observe a conference so unusual and potentially significant, held in so unique a setting, proved irresistible.

Madagascar was settled several centuries ago by daring seafarers from southeastern and southern Asia, Arabia, and Africa, and largely escaped colonization by the Europeans until the French arrived in the nineteenth century. Its nearly eight million people share a common language related to Malay and Indonesian, but speak many dialects. It is largely agricultural, a poor country, but its standard of living has long been slightly higher than that of the region as a whole.

In 1867, Joseph S. Sewell, an English Quaker, went to Madagascar to work with the London Missionary Society. Many others followed, including a martyred family—William Johnson, his wife, and their five-year-old daughter—killed by rebels against French authority. The Mission prospered. Churches, schools, and social services developed rapidly and soon were run by Malagasy Christians. By 1967, the Friends Church on the island could report three hundred three Meetings with more than eight thousand members and nearly sixty thousand attenders. Several years ago it merged with two other Protestant denominations in the northern part of the country to form the United Church of Jesus Christ in Madagascar (Fiangonan'i Jesosy Kristy eto Madagarsikara), which was officially launched in August, 1968.

We found ourselves among delightfully hospitable, dedicated Malagasy hosts and hostesses. While wholly committed to their new United Church, they continue to share Quaker concerns for peace, international understanding,



*Friends who attended the International Conference of Friends held in Tananarive, Madagascar, in August.*

and better human and interfaith relations. The International Centre is one of their recent projects, though still unfinished because of shortage of funds.

In common with most of their compatriots, a majority of the Malagasy Friends came from a farming background, though many are now in the professions, especially teaching, and some are also in business and government. In addition to their own language, nearly all speak fluent French and several speak excellent English.

There were thirteen Malagasy participants, two Swiss Friends (representing Friends Service Council), and fourteen representatives of East Africa Yearly Meeting: Four from Kenya, five from South Africa, two from Rhodesia, and one each from Malawi and Zambia. The Associate Secretary of Friends World Committee for Consultation, Harold Barton, and two observers from the United States rounded out the group.

It was hoped that the next such event might include the Yearly Meetings in Pemba (Tanzania), and Burundi, as well as the small Meetings in Ghana, Nigeria, Ethiopia, Uganda, and other parts of Africa.

The rich eight-day fare set before us included daily worship (both programmed and unprogrammed), discussions, reports, lectures, excursions, and much fellowship.

As Friends from each country reported progress and difficulties, this became an occasion for soul-searching. We were urged by our lecturers and participant-speakers to constantly re-

think our basic values and priorities as Quakers and as citizens. It was repeatedly suggested that we strive to widen the scope of our thinking about the interrelationship of religious and secular concerns. One called for a "continuing reformation" to permit religious bodies to cope with all aspects of life.

The assembled Friends, of widely different racial, social, and political backgrounds, coming from East, Central and Southern Africa and Madagascar, found no difficulty in accepting the challenges of the courageous steps which many Friends are taking to meet them, in an effort to show that the barriers between us are negligible. We all felt a remarkable consensus on the responsibilities of Friends in this region for working together to build a more Christian society. Political obstacles to the removal of injustices based on race came out particularly clearly and were faced with encouraging candor.

The two observers from America, where Friends also have many crosses to bear, were deeply impressed by the way in which Friends in Africa are upholding our Quaker testimonies against overwhelming odds. They deserve our prayers, our understanding, and our generous support.

*(Harold E. and Betty L. Snyder are members of the Friends Meeting of Washington. They attended the conference in Madagascar as observers, not as representatives of American Friends Service Committee. Harold Snyder, in January, will be director of International Affairs Seminars of Washington, his position before going to Asia.)*

### **A Scholarship Fund For Africans**

ALMA AND JOHN HARDING, on behalf of Salisbury, Rhodesia, Friends Meeting, administer a scholarship fund that helps African boys and girls meet their fees in secondary schools.

Government scholarships and private trust funds are inadequate to assist in all cases of hardship, and it is here that Salisbury Meeting has been able to assist through the generosity of concerned people, mostly in the United States.

The individual amounts that are required may not seem large, but even small amounts make possible the continuance of a child's education. If fees in African schools are not paid on the due date, the child is expelled or sent home to look for the fees. The Salisbury Meeting may be called on to help when the desperate stage has been reached—when the parents cannot find funds.

The fees at African secondary schools are one hundred twenty dollars a year. That is a sizable sum to the many Africans who are on subsistence levels. Funds for a particular student may fall short by only a few dollars—few, but enough to end his education.

The scholarship fund is one of the projects that receives support from the International Quaker Aid Program of Friends World Committee.

Gervase Machiha wrote this letter of appreciation for the help he received from the fund:

"Only God knows how to express the joy I felt on the 10th of July. Will you please accept a very big thank you.

"We are four children in our family. I am the eldest then there is Doreen, Agnes and Nibiot. Father died in 1957. I was so young that I don't remember him. I grew up a fatherless boy.

"My Mother was left badly off, never the less she worked very hard to get me through my Primary education. This she did by hook and by crook, she moulded earthenware pots and jugs and sold these. Every morning before I went to school I had to weed a rich man's fields so that we could earn more money.

"However my Mother being helped by friendly women and her willingness to labour, helped me to complete my Standard 6 with a grade I certificate. I came to this school seeking a place in Form I. Luckily my transport to the school was paid for by the Headmaster of my Primary School.

"I put my sad case before the Headmaster of this school and after a period of silence, I was allowed to stay. Then

the question of school fees arose. The Headmaster and his deputy sympathized with me over my plight. They asked me: How many acres have you. I answered three. Then they said how many cows have you, again I answered three.

"The two men looked me up and down, I was barefoot and without a jersey. I was filled with apprehension. Then the Headmaster opened his mouth to speak, he spoke the sweetest words of love to a miserable boy like me: 'Well my boy, I will take you, and try to help you out of your trouble, be happy and be cheerful.'

"Although I was hungry, I felt intensely satisfied. Heaven knows how I walked to Ruwa praising God. The Headmaster helped me by giving me £27.00 Bursary during 1968 and again £24.00 for 1969. It was the other fraction which worried me. I hate to see my beloved Mother in patches, and trying to save ten shillings to help with my fees. Moreover there are the younger ones who need clothes and food. I must admit my family is having a very hard time. Here at school I don't consider myself a full member because of the lack of necessary equipment.

"Mother says she cannot thank you enough and pours out her gratitude to the Lord and Comforter. May God bless you all."

BAINBRIDGE DAVIS

### **Development Fund For Blacks**

AS A RESPONSE to the Black Manifesto, New York Yearly Meeting approved last summer the establishment of an annual "Development Fund for Blacks" of fifty thousand dollars for the "housing, education, job training, community organization, and legal aid of black people in the Yearly Meeting Area."

A Yearly Meeting committee, in which black members are to be in the majority, will dispense the funds raised by the Race Relations Committee. In a letter sent to members of New York Yearly Meeting, the Race Relations Committee stated: "Look afresh and with sensitivity at what you must do toward full acceptance of our black brothers and sisters in our society and in our hearts. At the same time, hold your money in the light—your income, bank accounts, investments, possessions—to see if you have allocated your resources consistently with the deeper movings of your spirit."

Pledges and contributions totaled

nearly three thousand dollars by early October. Those who wish to make a contribution can send it to New York Yearly Meeting, 15 Rutherford Place, New York 10003. Make checks payable to "N.Y.Y.M. Development Fund for Blacks."

### **An "In-tents" Experience**

AMERICAN FRIENDS Service Committee held a family camp—its first in tents—in cooperation with Friends Lake Community, near Chelsea, Michigan. FLC is an interfaith recreational community begun by some Ann Arbor Friends, and twelve families who participated in the program in August were of several faiths.

While the children painted, played, and explored a bog, the teens and adults pursued the topic, "Seeking to be a Nonviolent Family in a Violent World." Art projects and discussions made possible a valuable exchange of ideas, while recreational times made the week more enjoyable.

MALINDA WARNER

### **A Step Forward in Baroda**

IN LINE with American Friends Service Committee policy, the five-year-old community development project in Baroda, India, has been handed over to the Baroda Citizens Council. The council, originally brought together by AFSC staff members, led by Harry and Julia Abrahamson, represents industry, labor, the municipal corporation, the university, and the city's leading voluntary agencies.

Lowell Wright, who has headed the program for the past two years, has returned to the United States. Dr. Jesse Kavoori, a social scientist on leave from the University of Baroda, who spent three months visiting community development projects in the United States, has taken over the direction of the project.

### **The Friendly Way**

FRIENDS in southern and southeastern Asia will be interested in the newsletter, *The Friendly Way*, designed to facilitate the interchange of news and views among Friends in that part of the world. The editor, Marjorie Sykes, would like to hear from all persons who have been workers and volunteers in India: "Our files hold so many names which call up warm memories—and alas we have lost touch!" Her address is Kotagiri P. O., Nilgiri Hills, South India.



*Rose and Crown Inn, Godmanchester*

### Meetinghouse On the River Ouse

FRIENDS in Huntingdonshire are stirring again. Several Meetings, small in the eighteenth century, dwindled to almost nothing by 1920. Meetings for worship were revived in the forties twice a month in private homes or school classrooms. In 1967 came recognition as a Preparative Meeting, and a weekly schedule began.

The Rose and Crown Inn has been purchased for use as a meetinghouse. It is in Godmanchester, which once was a Roman camp and received its first charter from King John in A.D. 1212. The Inn, to be known as Rose and Crown Quaker Center, dates from the time of George Fox and is across Old North Road (once the main London-York post route) from the lovely River Ouse.

Meeting facilities will include a good-sized room for worship, a children's room, kitchen, and cloakrooms. Two rooms on the ground floor and three rooms and a bathroom upstairs will be available to residents, while a loft may become available to young Friends. Future disposition of the beer cellar has not been determined.

For purchase and alterations, Huntingdonshire Friends are soliciting contributions. Their address: Huntingdonshire Friends Meeting, Philip Tebbutt, treasurer, The Walnut Trees, Bluntisham, Huntingdon, England.

### More About Phoenix

A REPORT of the voyage of Phoenix to China, written by Jonathan Mirsky, one of the participants, appeared in the New York Review of Books August 21.

Jonathan Mirsky includes excerpts from nine hours of "exchanges," taken down verbatim, which, he comments, "may arouse in Americans seeking to understand China a desperation similar to that which propelled me into the East China Sea."

## MEETING ANNOUNCEMENTS

### 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, 129 N. Warren, Sunday School, 10 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

### 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**—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have pot-luck on second First-day in the month.

**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 454-7459.

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

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

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

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

**REDLANDS**—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

**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 776-5584.

**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.

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

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

### 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**—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

**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 Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

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

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

### Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phone 355-8761.

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

## Hawaii

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

## Illinois

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

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

**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). Phone 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 Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

**PEORIA**—In Peoria, contact Cecil Smith Dunlap 243-7821.

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

**ROCKFORD**—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 194-0716.

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

## Indiana

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

**WEST LAFAYETTE**—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

## Iowa

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 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. Phone AM 2-0471.

## Kentucky

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

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

## Louisiana

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

## Maine

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

## Maryland

**ADELPHI**—Near University of Maryland, 2303 Metzgerott Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk. Phone 277-5138.

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 263-5332 or 268-0494.

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

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

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

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

**UNION BRIDGE**—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 Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

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

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

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

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

## Michigan

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

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

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

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

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

**MINNEAPOLIS**—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

## Missouri

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

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

## Nebraska

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

## Nevada

**LAS VEGAS**—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

**RENO**—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

## New Hampshire

**DOVER**—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

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

## New Jersey

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

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

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

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

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

**HADDONFIELD**—Friends Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

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

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

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

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

**QUAKERTOWN**—Meeting for worship, 11:00 a.m., every First-day. Clerk, 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, 282 Morris Avenue. 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.

## New York

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

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

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

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

**CLINTONDALE**—Pastoral Friends Meeting—"In McIntosh Country," near the New Paltz exit of the New York Thruway. Worship 11 a.m. Fellowship Hour. Gerald Sutch, Minister, Crescent Avenue, 914-TU 2-6456.

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

**ELMIRA**—10:30 a.m. Sundays. For location, 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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

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  
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**POUGHKEEPSIE**—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

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

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

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

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

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

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

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

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

## North Carolina

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

**CHAPEL HILL**—Meeting for worship 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. Phone 525-2501.

**DURHAM**—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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



*Ann Arbor, Michigan, Meetinghouse*

**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 and First-day School, 10 a.m., 120 Woodburn Rd. Clerk, Lloyd Tyler, 782-1717.

## 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, 932-2752; 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. Phone 673-5336.

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

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

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

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

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

## Oklahoma

**OKLAHOMA CITY**—Friends Meeting House, 1115 S. W. 47th. Meeting for worship 10:30 a.m. Visitors welcome.

**STILLWATER**—Correspondent, Clarence Cunningham, 924 Lakeridge Drive.

## Oregon

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

## Pennsylvania

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

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

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

**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, 10:30 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.

**LANSLOWNE**—Lansdowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and 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.

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

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

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

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

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Fair Hill, Germantown and Cambria, 10:15 a.m.  
Fourth and Arch Sts. First- and Fifth-days.  
Frankford, Penn and Orthodox Sts., 11 a.m.  
Frankford, Unity and Wain Streets, 11 a.m.  
Germantown Meeting, Coulter Street and Germantown Avenue.  
Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 a.m.  
University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

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

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

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

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

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

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

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

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

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

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

**WILKES-BARRE**—Lackawanna-Wyoming Meeting, Parlor, Weckesser Hall, 170 S. Franklin Street. First-day School, 10:15 a.m.; Meeting 11:00.

**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. Phone 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, HD 5-6378.

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

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

**LUBBOCK**—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

## 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, 11 a.m., Hope House, 201 E. Garrett Street.

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

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

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

**ROANOKE**—Blacksburg—Meeting for worship 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 MEIrose 2-7006.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

## Classified Advertisements

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

*The rate is 13 cents a word for at least 12 words: discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.*

## Positions Vacant

**IS THERE A FRIEND ANYWHERE**—mature woman, unencumbered, good health—who would like a live-in job at New England Friends Home (retirement home) assisting the Director? Applicants should be willing to take responsibility and do some domestic work, cooking, etc. Also enjoy fellowship with older people. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Massachusetts 02043.

**COUPLE** to be houseparents for school year 1970-71. Teaching skills sought in algebra, chemistry and physics. Contact The Meeting School, Rindge, New Hampshire 03461.

## Services Offered

**RE-UPHOLSTERY** and pinfitted slip covers—over forty years experience—serving Philadelphia and suburbs (except Lower Bucks County). Seremba. LUdlow 6-7592.

**YOUR CHRISTMAS GREETING** can help us find adoptive homes for children with special needs. Your purchase of handsome cards designed by noted American artists (ten and fifteen cents per card) benefits Spaulding for Children, 3660 Waltrous Road, Chelsea, Michigan 48118. Samples sent on request.

## Wanted

**THE FRIEND** (Philadelphia). Quaker Collection, Wilmington College, needs bound volumes of THE FRIEND (Philadelphia) 1898-1955. Before sending, write Willis Hall, Wilmington College Library, Wilmington, Ohio 45177.

## Books and Publications

**THE CRUCIAL POINT** and other poems by William R. Lamppa, Special pre-publication \$3.95, plus 30¢ for postage & handling. Order from: Windfall Press, 1814 E. Norwood Street, Chicago, Illinois 60626.

**BRAIN BRUSHING**—25¢. Robert L. James will help you brush, anyway, in his "Friends for the Next 300 Years." This Rufus Jones Lecture is designed to help Friends and groups of Friends overcome their "resistance" to mental growth and to taking an active part in the "public world." In pamphlet form it outlines a five-year program of study of the topic: How can Friends play a creative role in the next 30(0) years? Write: Friends General Conference, 1520 Race Street, Philadelphia 19102.



Within Reach of Infinity, Peter Fingesten

## Sufferings

Meetings, families, or friends may wish to send to *Friends Journal* the names of Friends and attenders who are in jail and prison or face hearings or other action for their beliefs. Information about writing, visiting, and otherwise supporting imprisoned Friends is available from Friends Coordinating Committee on Peace, 1520 Race Street, Philadelphia 19102.

### Friends who currently are imprisoned:

VICTOR BELL, 57th Street Meeting, Chicago: Disciplinary Barracks, Drawer A, Fort Leavenworth, Kansas 66027, for his "resignation" from the armed forces.

DAN BROMLEY, Community Monthly Meeting, Cincinnati: Three-year sentence in Federal Prison, Ashland, Kentucky 41101, for nonregistration.

ROBERT W. EATON, Annapolis Friends Meeting, Maryland: Three-year sentence in Federal Prison, Allenwood, Pennsylvania 17810, for his refusal to perform mandatory civilian work under the draft.

TODD FRIEND III, a member of Orange Grove Meeting, Pasadena, California: Three years for destruction of Selective Service records. In Los Angeles County Jail, awaiting reassignment to a Federal prison.

JAY HARKER, Adelphi Monthly Meeting, Maryland: Federal Prison, Petersburg, Virginia 23803, for refusal to register for the draft.

THOMAS KELLOGG, Rogue Valley Worship Group and Eugene Monthly Meeting, Oregon: Federal Prison, Lompoc, California 93436, for refusing induction.

WALTER SKINNER, an attender at Orange Grove Monthly Meeting, Pasadena: Three years in Federal Prison, Lompoc, California 93436, for refusal to be inducted.

RALPH SQUARE, Morgantown Monthly Meeting, West Virginia: Three-year sentence in Federal Prison, Ashland, Kentucky 41101, for nonregistration.

SUZANNE WILLIAMS, an attender at Mount Toby Meeting, Amherst, Massachusetts, will be released from Federal Women's Reformatory, Alderson, West Virginia November 23.

## Coming Events

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

### November

15—Mass March, Washington, D. C. 9 A.M. Assembly at Mall between 3rd and 6th Streets. 10 A.M. Memorial Service. 11 A.M. March. 2 P.M. rally at Ellipse behind White House.

(Further details: New Mobilization Committee to End the War in Vietnam, 1029 Vermont Ave., N.W., Suite 900, Washington, D. C. 20005. Phone 202/737-8600)

23—Open House for inspection of new facilities at Jeanes Hospital, Hasbrook and Hartel Avenues, Philadelphia, 12:30 to 2:30 P.M.

27-30—Seventh Consultation with International Students, Mohonk Mountain House, New Paltz, New York.

27-30—South Central Yearly Meeting, at Austin, Texas. For information write: Warner Kloepfer, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

28-30—Pendle Hill Weekend Retreat, Wallingford, Pennsylvania, led by Chris Downing.

### December

31—January 3—Midwinter Institute. For details and reservations, write to Pendle Hill, Wallingford, Pennsylvania 19086.

## Announcements

### Births

PERRY—On July 20, in Newton, Massachusetts, a daughter, EVELYN MOOAR PERRY, to John Douglas, Jr., and Carol Ramsey Perry. The father is a member of Haverford Monthly Meeting, Pennsylvania.

TERRELL—On August 17, a daughter, LOUISE MCKAY TERRELL, to Allen M., Jr., and Diana Terrell. The father is a member of Haverford Monthly Meeting, Pennsylvania.

WILLIAMS—On August 8, in Boulder, Colorado, a son, GEOFFREY FAIN WILLIAMS, to Stephen F. and Faith Williams. The parents are attenders of Boulder Friends Meeting. The maternal grandfather, Dwight W. Morrow, Jr., is a member of Wrightstown Monthly Meeting, Pennsylvania.

WOODWARD—On August 16, in St. Louis, Missouri, a son, CHRISTOPHER THOMAS WOODWARD, to Robert S. IV and Mary Woodward. The father is a member of Haverford Monthly Meeting, Pennsylvania.

### Engagement

THE ENGAGEMENT IS ANNOUNCED OF MARION V. HEACOCK, member of Central Philadelphia Monthly Meeting, daughter of Marieluise and the late Roger L. Heacock, and LARRY R. SIMMONS, of Lancaster,

Pennsylvania. Both teach in Germantown Friends School.

## Marriages

CLEVER-LESIEUR—On August 5, 1968, at Cherry Hill, New Jersey, LILIANE LESIEUR, daughter of Marcel and Yvette Lesieur of Chaville, France, and Eric Conrad Clever, son of Fred and Elaine Clever. The bridegroom and his parents are members of Haddonfield Monthly Meeting, New Jersey.

GEYELIN-HILLES—On September 6, at the Church of the Redeemer, Bryn Mawr, Pennsylvania, SUSAN HILLES, daughter of R. Webster, Jr., and Margaret P. Hilles, and ANTONY ALLEN GEYELIN, son of Mrs. Antony Laussat Geyelin. The bride is a member of Haverford Monthly Meeting, Pennsylvania.

PRINCE-ATKINS—On August 30, at Albuquerque, ANITA ATKINS, of Albuquerque, and RICHARD PRINCE, son of Vinton and Emma Prince. The bridegroom is a member of Mullica Hill Monthly Meeting, New Jersey.

SILCOX-SHILCOCK—On July 26, at Bryn Mawr Presbyterian Church, Pennsylvania, JANICE SHILCOCK, daughter of Mr. and Mrs. James Shilcock, and LOUIS EDWARD SILCOX, son of Louis and Ruth Silcox. The bridegroom is a member of Haverford Monthly Meeting, Pennsylvania.

### Deaths

BROWN—On October 2, after a long illness, DORIS GORDON BROWN, a member of Haverford Monthly Meeting, Pennsylvania. She is survived by her husband, Norman Brown, and six children: Scott, Hollis, Regina, Norman, Jonathan, and Edmund.

HOYLE—On September 25, after a long illness, ELEANORE M. HOYLE, a member of Monthly Meeting of Friends of Philadelphia. She is survived by a sister, Dorothy Hoyle.

HUDSON—On August 15, JAMES GLENN HUDSON, of Geneva, New York, a member of Rochester Monthly Meeting. He is survived by his widow, Ruth Grafflin Hudson; a son, Samuel W. G. Hudson, of Germany; a daughter, Dorothy Hudson Densk; and four grandchildren.

KAMINESTER—On October 2, NEYSA STOKES KAMINESTER, a member of Brooklyn Preparative Meeting, New York. She is survived by her husband, Dr. Sanford Kaminester; her daughter, Mrs. Nancy Laurence; one grandson, William Andrew Laurence; and her sister, Harmina W. Stokes.

TOWE—On September 11, at LaPorte City, Iowa, CORA TEST TOWE, aged 89, a member of Whittier Monthly Meeting, Iowa. She is survived by four daughters, two sons, sixteen grandchildren, and twenty-six great-grandchildren.

EWING—On October 1, in Greenwich, New Jersey, GRACE B. EWING, aged 86, a member of Greenwich Monthly Meeting. She is survived by her husband, Robert P. Ewing; two sons, Samuel W. Ewing and Charles M. Ewing; a daughter, Jean Ewing Erbaugh; six grandchildren; and one great-grandchild. She was clerk of her Meeting for many years and was active on many of its committees. She was a trustee of Cumberland County Historical Society.

ALFRED STEFFERUD  
1203 WAVERLY WALK  
PHILA., PA. 19147

F

# Indian Rights Association

1505 Race Street, Philadelphia, Pennsylvania 19102

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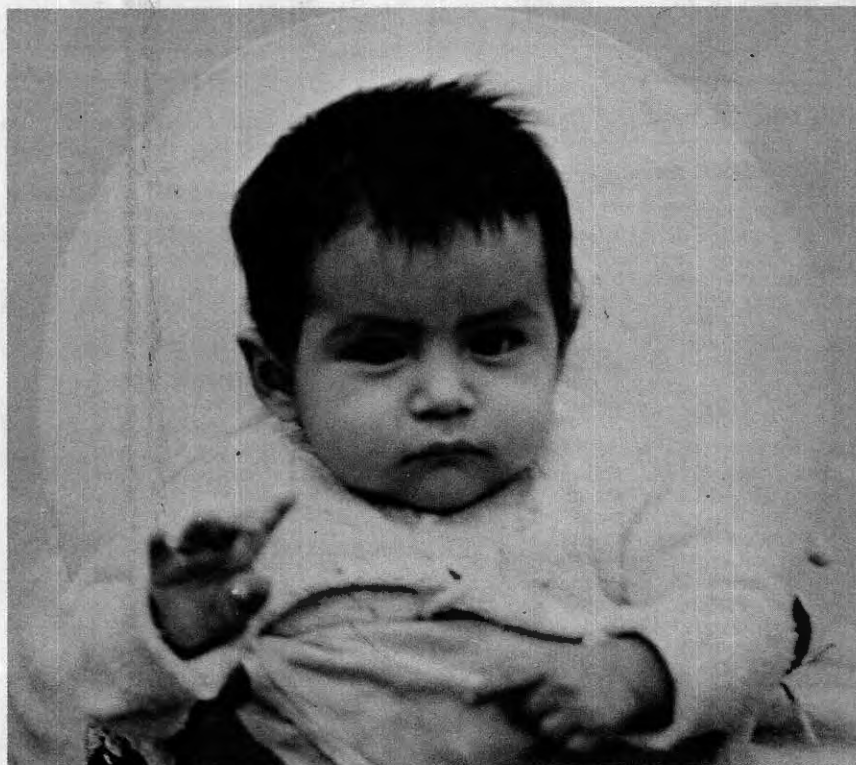
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*Photograph by Theodore B. Hetzel*

Indian Rights Association  
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*Additional information on request.*

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