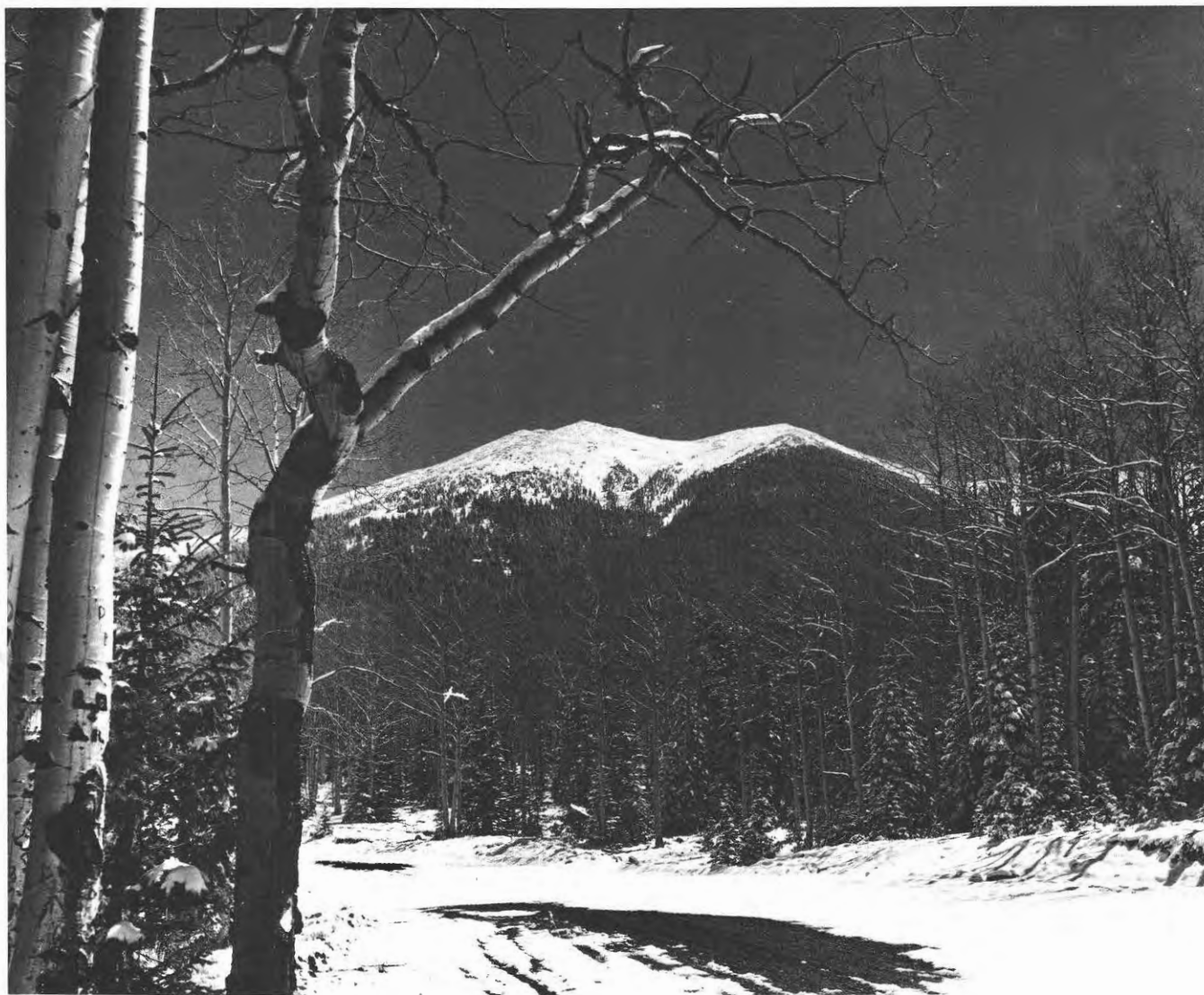


*February 1, 1970*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Humphrey's Peak, in the San Francisco Mountains, Coconino National Forest, Arizona, as seen from the Snow Bowl Road.

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# Today and Tomorrow

## The Jerusalem Bible

GETTING A NEW COPY of the Bible or a copy of a new Bible is one of life's pleasures. Collecting—buttons, first editions, stamps, autographs, old coins, dolls—can be rewarding because of the excitement in the seeking and finding and the beauty, associations, extension of knowledge, and new friendships the collector experiences.

Collecting Bibles brings those rewards and more but without the expense, say, of acquiring antique furniture, the hard work of making a plantation of hollies, the limits imposed by the rarity of first folios, or the uncertainties of modern art. One does not need much money to collect Bibles. There are many of them, and collecting them is not a matter merely of competing in the marketplace for an object whose rarity determines its cost.

A new Bible sparks the intellect, renews the spirit, encourages comparisons and questions, deepens awareness of the problems of type and paper, intensifies appreciation for scholarship, revivifies history, illuminates the difficulties of translation, and, more than any of those, re-emphasizes that the Bible is a living, changing, growing part of man's search.

The newest Bible in our collection is a delight, a pleasure in its physical distinction, usability, modernness, and invitation to read, explore, learn, and to be thankful. It is *The Old Testament of The Jerusalem Bible*. Doubleday & Company, Inc., brought it out in late 1969 as a companion to *The Jerusalem Bible* in various editions, *The New Testament of the Jerusalem Bible*, and *The Psalms of The Jerusalem Bible*. Its 1,587 pages are a picture window through which one gets a new view of the universality (*ecumenicism* means almost the same) of man's struggle and God's struggle (*kingdom* is a common word for that).

We have read a good deal of it and have put slips of paper in many places to indicate passages we should like to quote.

One passage, from Ecclesiasticus:

A faithful friend is a sure shelter,  
whoever finds one has found a rare treasure.  
A faithful friend is something beyond price,  
there is no measuring his worth.  
A faithful friend is the elixir of life,  
and those who fear the Lord will find one.  
Whoever fears the Lord makes true friends,  
for as a man is, so is his friend.

Alexander Jones, the general editor, in his foreword writes of two of the principal dangers that face the Christian religion today:

"The first is the reduction of Christianity to the status

of a relic—affectionately regarded, it is true, but considered irrelevant to our times. The second is its rejection as a mythology, born and cherished in emotion with nothing at all to say to the mind . . . The Bible . . . is of its nature a written charter guaranteed (as Christians believe) by the Spirit of God, crystallised in antiquity, never to be changed—and what is crystallised may be thought by some to be fossilised. Now for Christian thinking in the twentieth century two slogans have been widely adopted: *aggiornamento*, or keeping abreast of the times, and *approfondimento*, or deepening of theological thought. This double program must be for the Bible, too."

Keeping abreast is another reason for collecting Bibles. Deepening our theological thought is a reason for reading them.

## Report from Conscience Bay

TO WRITERS OF REPORTS on the State of the Meeting: Greetings. To the hopeful who try to inventory items that cannot be inventoried: Good luck and all good wishes. To all chairmen of Committees on Worship and Ministry: Blessings; may you have wisdom and understanding in your precious labors.

To Helen Pettengill, Clerk of Ministry and Counsel of Conscience Bay Meeting, St. James, New York, who invited members of the committee to submit their thoughts on what should go into the annual soul-searching: Cordial thanks for sending us the thoughts of George Parzen submitted to thee:

The state of the Society is  
Nothing to rave about,  
Nothing to get upset about.  
The State of the Society is.

The Society is what the Society wants to be—  
A group of loosely connected people  
Getting together on Sundays.  
A pat of caring, a dash of concern—  
All there is time for on a Sunday morning.

Still, a pat and a dash  
Is that much more than most other groups have.  
Some ideas get talked about  
That never get mentioned elsewhere.  
And those who are moved to act  
Are supported, up to a point.

The Meeting has its place, has its function.  
Take from it what you can,  
The Meeting will not mind.  
Give a little in return,  
The Meeting will not mind.  
It's OK  
Nothing to rave about  
Nothing to get upset about.  
The Meeting is what it wants to be.

To George Parzen: Gratitude. May thee submit, sometime, poetic thoughts for a Yearly Meeting Epistle.



# George A. Walton

## 1883-1969

by William Hubben

THE EDUCATOR, more than most of us, lives in the realm of imperfection. That is especially true of life in a boarding school, where drafts from the windy corridors of the adolescent mind are unceasing. What, or who, could be more unfinished than the adolescent—so painfully conscious of his, or her, resentments and longings?

Yet the tensions in a school community are also full of promise. An educator has to live with the young in the future while moulding with them the present for the goals of maturity. His students project themselves forward. What in later life is vaguely called hope tends for them to be certainty. And theirs is a faith beyond personal reaches. It encompasses nothing less than human totality. Faith, for the young, is a habit of the heart. That is no small matter in a world as unauthentic as ours.

George Walton spent his entire life in this exciting climate. There were moments of discouragement, but the focus on growth was never absent. Each year at commencement when he called each one of the one-hundred thirty or more graduates by his full name the audience and the students became once more aware of the symbolism in this gesture: The principal of George School knew them as well as he had known many of their parents or even grandparents.

He came to their homes, attended weddings and funerals, shared their meals at Quarterly Meetings, and was truly the "pope" (father) to the generations. His leadership in Philadelphia Yearly Meeting and in Friends General Conference injected a note of spirituality into these assemblies that was the fruit of silent contemplation. The authority that carried George Walton's presence never created the pontifical aloofness often associated with high office. He loved nothing more than a spirited discussion to which others might give more than he pretended to contribute. His vocabulary employed the question mark more frequently than the exclamation point.

The most significant period of George Walton's headmastership of George School (1912-1948) was, I believe, the eight-year experiment from 1932 to 1940, when a large group of independent and a few public high schools embarked on the attempt to explore the needs of academic life beyond the confines of college requirements. A group of colleges collaborated, and there was a stimulating interchange of experiences and experiments; there were successes, failures, and hopes. It was a mind-stretching exercise for all participants; it also was a season demanding pa-



George Arthur Walton  
Photograph by Paul Evans

tience, labor, and tolerance. Freedom, this concept so dear to Americans, was there—the freedom to teach and learn. But it was harnessed to self-discipline and devotion. Energy and time were made accountable, and teachers and students worked as much as ever.

George Walton, too, never tired of new jobs to be done. Only those who knew that the realm of imperfection is at the same time also the promise of growth were able to move forward on the rough terrain of this enterprise. The kids loved it, although many were as bewildered as some of their teachers. George Walton had to interpret again and again methods and objectives to a board unaccustomed to the lingo of change. He succeeded.

This demand of always "remembering the future" dominated most of George Walton's years. When he took the risk of inviting a sizable number of foreign teachers from Europe to his faculty, it was more than the calculated risk of which he used to speak. It was an act of faith to give an opening to untried strangers, and his vision of the unity of all men everywhere moved him to do so. We who came from disturbed conditions must have been as awkward in speech and action as some of the students. George Walton and his wife Emily were tactful and sensitive guides in this strange milieu, and we newcomers soon realized that we could not have found a better school community to let us grow into American life.

When George Walton died in an accident, he had set out to attend an ecumenical meeting and lost his way. The unity



of all churches was a concern close to his heart. Here, again, he lived in the realm of faith and made many converts to the ecumenical cause.

One more facet of his personality must be mentioned: His sense of planning and timing, both of which are the fruit of psychological economy. We saw it functioning over the years when curriculum changes were initiated and on other occasions as well; finally, we saw it at his retirement. There have been headmasters of rare virtue, but resignation was not always one of their virtues. George Walton could have stayed on in service, yet he knew when it was right to retire.

He felt his remaining years should be given to other concerns. He remained close to the school where life was holding its vigorous sway.

As long as he had been in service, he had the happy faculty of switching off school worries when going home to join his wife, Emily. After her death, he lived alone in his apartment in the Newtown Friends Home with a few of his books, his photographs, visitors, and the rich memories of the past. There, on his desk, his daughters found after his death the Christmas cards ready to go that some of his friends received almost like a greeting from the great beyond.

Critical though he could be at times, George Walton had little patience with fault-finders. There was so much to be thankful for; so much to be done; and new life always rushed by like a view from a train window. There was beauty and truth, and the intimations of the higher life were abundant for those willing to perceive them. George Walton invested his faith in the young and those who served them. He knew that faith must aim at more than insurance and safety. Faith implies the taking of risks. Faith lives in the realm of tomorrow and of a future whose ultimate design is eternity itself.

George Walton had a richer vision of it than is granted to most of us.

*I was hungry, and you did not feed me.  
"But, Lord, they said, 'We demand.'"*

*I was thirsty, and you did not give me drink.  
"But, Lord, 'reparations' was not an appropriate word."*

*I was naked, and you did not clothe me.  
"But, Lord, the rhetoric was all wrong, was Communist."*

*I was in prison, and you did not visit me.  
"But, Lord, they spoke of violence."*

*I was a stranger in the land, but you would not take me in.  
"But, Lord, they were black."*

THOMAS ABRAMS

## Black Reparations— How and To Whom?

by Charles A. Wells

THE CHALLENGE of the Black Manifesto and black demands for reparations to the churches has caused considerable confused thinking, unnecessary tension, and distress. Some of the thinking is so historically unsound it may retard rather than advance racial justice.

Let it be said now that the great wealth of the churches and the teaching of the Gospel require sacrificial giving to aid all who have suffered by our neglect and indifference.

But how and to whom?

Particularly unsound and dangerous is the theme expressed in the prologue of the Black Manifesto and echoed by many of its advocates that a violent black revolution will erupt if the demand for reparations is not met. This is irrational on several counts.

First, the situation in this country is in no way comparable to that described as the prerequisite to revolution by Marx, Lenin, or Mao and confirmed by the record of revolutions.

The American "proletariat masses" are very nearly all gainfully employed. Some may be about to strike for higher wages—so they can keep up payments on a second car and on a new split-level home. And the post-Marxist revolutionary thesis of Marcuse does not apply here, for that requires a mass movement at the base of our economic pyramid, involving all races.

Negroes have been cruelly exploited and many still are. But approximately half of them have now joined the prosperous "bourgeoisie," the middle class, leaving hardly five percent of our population exploited and deprived. These deserve all our sympathy, and their very presence should command every possible assistance from us. But to say that they, this deprived five percent, will rise up and take to the streets in attempts to seize power through armed violence is like having Johnny Carson threatening to flatten Muhammad Ali—an illustration used by the champ himself in a TV broadcast to illustrate this same point. The gunning down of the Black Panthers by the police in several cities, barbarous and unjustified as such attacks were, provides a bloody example of what might happen on a larger scale.

To the deprived Negro and Puerto Rican minorities, the language of the Manifesto's Marxist proposals doubtless seem altogether fitting. But our economy, for all its glaring faults, is still more fluid and is changing faster than any in history.

Literally millions of the Negroes who were impoverished a decade or so ago have become part of our pros-

pering middle class. This is the great American revolution, which still continues.

The black militants in the forefront of the reparations movement boldly state that the millions thus acquired would be used to establish black publishing and broadcasting centers to promote "the revolution." These statements only compound their dangerous miscalculations. To promulgate inflammatory revolutionary propaganda on a large scale, written and spoken by blacks who themselves have acquired few skills beyond rabble-rousing, is not what the American Negro needs today in our technological society. This is why nearly all the civil rights organizations—the NAACP, the Urban League, and others that have won respect for their fruitfulness—now strongly oppose the reparations demands. Each of these has leadership of experience and programs of merit that could be greatly enlarged. And consider the job-training and job-getting miracles that were wrought for Negro youth by Dr. Leon Sullivan in Philadelphia.

Fortunately, there are many able and responsible Negro churchmen, along with sympathetic whites, who are associated with the Black Economic Development Conference, which stands in the background of the Manifesto and reparations movement. So far, however, they have failed to wrest the reparations confrontation out of irresponsible hands, just as they failed to exert sufficient influence on the writing of the Black Manifesto to make it worthy of its name.

Unless these responsible members of the BEDC, in cooperation with the caucuses of Negro pastors in the major denominations, act to remove some of the more absurd and potentially harmful aspects of the reparations drive and give it the able guidance deserved, it will be remembered only as one of the paroxysms of our national scene during the drive for racial justice.

This hope for better leadership in the reparations movement is an admission that we really believe in the whole idea, despite the serious drawbacks I mentioned. For if its Christian leadership and aims were adjusted to more promising and rational purposes, not only would the BEDC, the black churches, the NAACP, and others give it meaning and unity, but this would then open the way for a great outpouring of aid from all the denominations. Leaders of the twelve million Methodists anticipated James Forman two or three years ago by starting a reconciliation fund of more than twenty million dollars to advance racial justice. The Presbyterians and others have done likewise. Out of our own history, the Society of Friends can do no less than others in terms of their responsibility and possessions.

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*To act is to annex to our thoughts  
vaster fields of experience.*

MAURICE BARRÈS

## Religion and the Inductive Mind

by Howard G. Platt

IN A GREAT American game it is sometimes necessary for a player to go back and touch base. The base is always there, and that is the way it should be.

It is just as necessary, too, for all of us to go back on occasion and touch some base. The base here is that body of concepts from which all of our thinking and action stems. This base, however, may have shifted its position. That, also, is the way it should be.

How do we find the base? That may not be hard, even without an umpire.

From pulpits one hears lamentations concerning the lack of concern on the part of communicants for what might be called Christian theology. They may feel that the preacher has to say some things and goes for his sanctions to the offerings of a Hebrew prophet.

This ancient prophet was a poet, mystic, and seer—details that generally elude the congregation. They know nothing about the man, great as he was, and politely listen and then go their way.

Some preachers, to gain more interest among certain groups in the congregation, offer supporting quotations from such moderns as Kunkel, Buber, or Jung, to mention a few. This adds interest and is to be commended.

There is a case, too, for the individual. More of us than will ever be suspected have seen a rift in the curtain—a rift that has shown us more than we hoped to know. But there it was, and it was real. And now we know there is more to come, and come it will. No preacher speaks of this, though here is where we live. The mystic will have the last word.

The great question remains: Are the preachers supporting a "closed book" theology, in which truly the last word has been said? If that is the case, it is certainly a situation in which the status quo reigns. Theology too often expresses a fact accomplished, and there is no room for that all-important next step. In short, if there is no place to go, how is one to be involved?

People generally hate to be told; they want to be part of the telling. My thesis is that man at his best is an inductive creature. He wants to have a part in the pattern making. Scientists, who seem to reign in our culture, use induction as part of the so-called scientific method.

The use of induction starts from the particular and works up to the general. Here, certainly, the individual is involved, as he has had a real part to play and often does not know what pattern will emerge. The possibility is al-

ways present that new spiritual frontiers will be disclosed.

To agree to such an approach, one must accept that religion, like everything else in life, is subject to growth and evolution.

If we are really seeking that ever-renewing pattern of the spiritual world to be, the inductive thinkers will show us the way. They will continue to lead us to the divine synthesis, which must grow day by day.

Much of this approach is followed in the unstructured Quaker meeting for worship. The degree of its vitality depends on the importance given to seeking. This is not a new idea, but it does suggest that we all might profit by trying to go back and find that original base to touch.

Possibly that spot in time, even if lost, serves to remind us that the finding may not be so great. Man, the seeker, must cast about, and in the long run he will expose new dimensions. How can he do better?

---

### Thoughts on Leaving Boston Airport

As we ascend  
the water goldened by the dying sun,  
surrounding clean lighthouses set on pleasant islands,  
I remember New England's gentle country,  
quiet lanes, houses built for winters  
and gracious living long ago.

I cannot help  
but notice the fingers of smoke reaching  
up from the bowels of Boston industry  
that built those sturdy, venerable houses  
with life-sweat of men and children;  
industry whose wastes now fog my horizon,  
coming between me and the sun,  
making me doubt the water.

Changes contrasting  
our quiet procedures, pacing life  
in customary cadences, manageable dimensions  
suddenly cracked by fateful moments  
or demands of the angry dispossessed  
now possessed; unwilling to wait,  
impatient with courtesies,  
untrusting and unbelieving.

We know our  
little gaieties, conventional pleasures,  
our pursuit of business as usual  
all conspire to lock our minds so tight  
thoughts of the war can't penetrate;  
ears closed to the cries of the innocent,  
breath held against the poisons  
corrupting the once-green jungle.  
Must love, too,  
always come in contrast? kin of pain,  
caught in a world of death and violence,  
mixed indelibly with some form of  
passion boding good or ill;  
surprising us, blessing us, saving us,  
using us for purposes  
beyond our knowing.

ANNE MORRISON BEIDLER

### An Achievement of Gandhi

IT WAS A GREAT SADNESS to Gandhi that on the eve of independence Muslims and Hindus were still in conflict. Since he always believed in practising what he preached, he persisted in going into the centre of disturbance regardless of his own safety.

I was in Calcutta in August 1947 when the attainment of independence by India was imminent. There had been serious rioting between the two communities in the city, and Gandhi had persuaded the then Muslim Chief Minister to stay with him in a house at the centre of the disturbances.

I called on Gandhi at this time and found him in a bare room in a house owned by a Muslim. He was seated on a piece of cloth laid on the floor with a long cushion, commonly used in Indian houses, to rest against. He wore only a loincloth made out of homespun cotton. The Chief Minister, also seated on the floor, was dressed in a richly embroidered silk and gold costume because it was the occasion of a Muslim festival.

Gandhi was observing a day of silence, which he did one day a week, and he communicated with us by writing notes in reply to our spoken questions. Each man saw all callers in the presence of the other, and endeavored to bring about a spirit of reconciliation by insisting that all men are brothers and that differences of religion should not divide them.

Some Hindus took exception to this, and a few days later many of their supporters congregated around the house shouting, "Gandhi go back," and throwing stones and brickbats. Horace Alexander, who was staying with Gandhi, had broken glass down his neck. Gandhi went to the upper floor of the house with the Chief Minister, threw open the windows, and stood there in silence, the kind of silence that speaks much louder than words.

Gradually a great calm descended on the crowd. He spoke to them, calmly and simply, words of peace. Such was the power of his words that peace did descend on the multitude, and many of them handed in their weapons.

The atmosphere spread through the city with such effect that the next morning, Independence Day, there were Muslims and Hindus walking arm in arm in the streets where for a whole year before they had been killing each other.

ESTHER MUIRHEAD

---

*Religion is expressed in an attitude of mind to all we see around us—to men and women, to children, to animals and all things which grow. . . . A religious person shows a loving respect for the whole of God's creation of which man is only a part.*

HORACE BAMFORD



# A Harmony of Spirit That Surpasses Words

by Harold Myers

THE NOBLEST ASPECTS of trust were revealed by three great teachers who mistrusted written discourse and prevented their exact ideas from being embalmed in written form: Socrates, Jesus, and Epictetus.

Their truths were kept liquid, as words with tonal inflections would allow. Aristodemus and others passed along the embalmed discourses of Socrates, especially the Symposium, the content of which tests the inquiring mind and the enlightened heart. Jesus' followers succeeded in giving us a graphic account of what he said and did. They conveyed one remarkable idea—that the Kingdom of Heaven was at hand and we mortals are its inheritors. Arrian followed Epictetus about, recording as best he could the living, vibrant truth that fell from his master's lips, that he himself might be reminded of what the wise man had said.

My rebellious spirit cries out against attempts to confine powerful truths into non-momentous form or to mould them into patterns no longer cogent and motivating. The "instructional," the didactic, the explanatory, the expository, the prosaic terminology of current journalism betrays the inherent nature of truth. It tries, but fails unmercifully for the most part. So much is neither hot nor cold, but lukewarm, to be spewed from one's mouth.

It is not strange that the ultimate "medium," the final seat of authority, the remaining substance when all else fails, is neglected and forgotten, because it is elusive and ethereal, about as uncontainable as the moonbeams themselves. After the wind, the birth and breath; the earthquake, quake, this tumultuous life; the fire, the cruel termination of life, the succumbing, the transpiring—yet there remains the silence of the still, small voice, the true seat of motivation and a radiant hope to which the properly initiated aspire and revel in contemplation.

How sad that so many present-day Quakers sold their patrimony for this mess of pottage, this spillage of words, this incessant flow of words, which are not really moving, relevant, inspiring, or convincing. Many of these prophets of a more enlightened Quakerism scorn this radiant "way of wonder." Word-bound, stifled in mind and spirit, untuned to the ineffable, stubbing-toed, they miss the many splendored thing, out where words are nonexistent and only spirit prevails.

The fellowship we seek and find is a wordless fellowship, a populous solitude, a contagion and an awareness the word-bound will never know. So long as our motivation is word-imposed, just so long will we be word-bound.

Our genius as Friends is untrammelled. Our uniqueness is silence-structured. Our findings are limitless, the domain of spirit, where spirit seeks its own, free-born, free-flown, freedom from words and their tireless idiom.

Such preoccupations become imperative obsessions, especially if there are follow-ups, frequent meetings where this larger vision is beheld, an experience we share twice weekly, once at midweek in a small group and on First-days in a large group, which is silent-oriented, and attenders are reluctant to break the silence, realizing the harmony of spirit surpasses the most eloquent verbalizations.

The mystic's way is the appropriate way for Friends. Anything else is subterfuge, a blind alley, a misguided course, for Friends a weak form of Protestant Christianity, a desertion of the intended way, a following instead of a leading, grazing in a fenced, guarded pasture rather than spreading our wings in magnificent flight in exploration of the far reaches of the soul, unhampered by anything maiming, stifling, confining, confusing, or crippling. It is not a vague rhapsody into emptiness; rather, a tasting of the tidbits of the spirit as natural to our needs and desires as meat and bread are to our physical selves.

We shall probably never succeed in divesting ourselves of our physical selves as completely as Socrates on several recorded occasions, as he stood enraptured, wrapt in thought from midday to the following sunrise, when he offered a prayer to the sun and went about his regular business instructing the youth of Athens. That is possibly beyond our attainment, but there might be an approximation at the proper time if circumstances warranted.

Strangely, on second thought, this is akin to what happens when we collect our thoughts and allow them to simmer in communion in our silent assemblies. Each divests himself of his accustomed, routine self and faces another, strikingly different from what he so much as presumed he had, a self as different as the opposite poles of a magnet, or creatures harmonious or non-harmonious, adequate or inadequate, fulfilled or unfulfilled.

How inconsistent can one be? Condemn the verbal, then use it in such profusion! All of it is intended, however, to stress the point that words are relevant and appropriate only in pointing to that which is beyond words or that the merely word-oriented is helpless and hopeless, a persistent danger hounding us with peculiar ferocity.

My plea is this: The drab necessity of engendering a brand of fellowship and a concerted effort directed to the realms of worship, our silent meetings, enabling us collectively to pierce the heights so accessible and attainable and to distill this into a communicable form that leaves no doubt about our direction, our distinction, our destiny, and our provocations.

This wordless advance should be the seedbed and the humus from which our words stem, without which we are voices in the wilderness and messengers without a message.

# Progress Through Pain

by Elizabeth Cattell

SORROW AND PAIN have an indispensable function, but we must open ourselves to the lesson they can teach us. The impact of crisis, including the crisis of guilt, can make instead of break us.

Martin Buber, whose philosophy of the I-Thou was built on what he learned from a shattering experience of guilt, wrote about a strange young man who came for help when Buber was in a state of mystical elation. Buber's condition kept the young man from asking many questions. Shortly afterward, the youth committed suicide. Buber's conscience told him his self-absorption had contributed to the tragedy: We are guilty when the concrete reality entrusted to us and for which we are responsible is violated.

In every moment of our lives, the concrete situation speaks to us, and we must answer it. "A dog has looked at you, and you answer for its glance; a child has clutched your hand, you answer for its touch; a host of men move about you, you answer for their need."

In my own life, the man I loved offered me his love. I did not love myself enough to believe it could be true, and on one critical occasion I failed myself and him. Through conscience, disaster can become a decisive hour in which guilt points a direction.

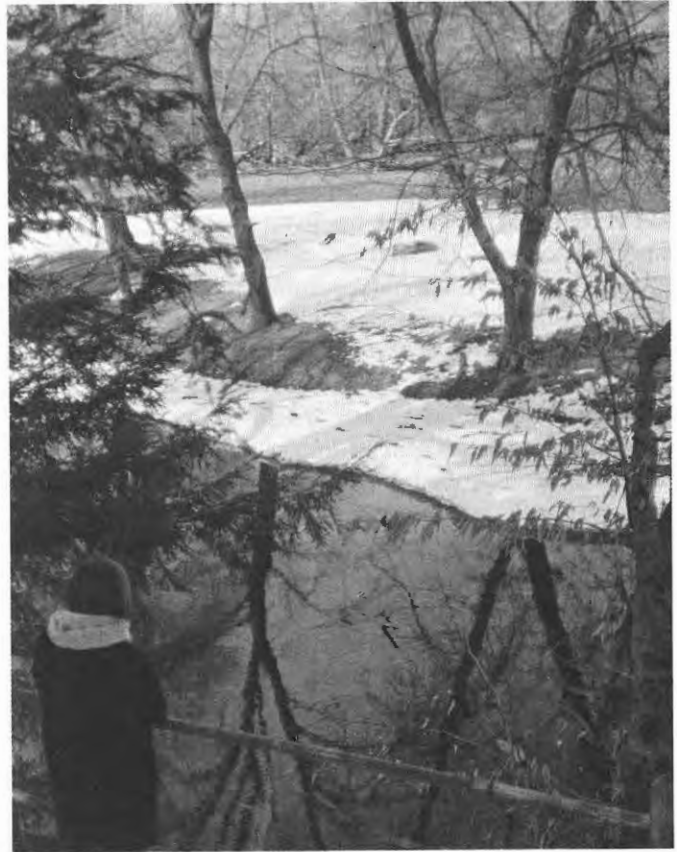
The first step of creative guilt is self-recognition, self-illumination. Tendered by pain, in this fateful hour we see that something in us has played a part. We must reject extenuating circumstances, rationalizations, or concern over what others may think. We must recognize and accept our complicity.

Sometimes, as with Buber, our fault may be self-centeredness; sometimes, doubt of self or another; sometimes, an adolescent possibility surviving in us. We alone are really aware of the way we have contributed to events that plunge us into the dark night of the soul.

After we recognize the extent and origin of our fault, we must make right. Always the wound is double. We cannot injure another without injuring ourselves.

We make right to ourselves by authenticating something, which we know we were meant to be, from which we were turned aside, and to which we are resummoned. At the same time, we will be making right to others by offering a more responsive and responsible devotion to the world. Often we cannot make restitution to the person we have injured.

As Martin Buber says, "The wounds of the order of being can be healed in infinitely many other places than those at which they are inflicted."



Photograph by Ron Raitt

The experience of guilt is religious in the deepest sense, but simply going to a priest or for forgiveness to a loving God would be irrelevant. In dynamic guilt, we are not children to be forgiven but children called on to become men. There is no extraneous punishment; the punishment is the agony of irrevocable time. Actually, the recognition of good and evil comes after the punishment. There is no extraneous forgiveness; the awakening is our forgiveness. The judgment and the freeing are not two events, but one.

When the walls crash around us, and we face the question, "Adam, where were you?" we have to answer as solitary beings, alone. Only our own Inner Light can reveal to us how we have missed the mark and how we must adjust our sights henceforth. Neither productivity nor the narcotism of action can help us negotiate the turning point of guilt.

Hope, which we must build on, is obstructed by the carryover of once adequate behavior patterns. These familiar patterns set up a kind of tunnel vision, and sometimes only disaster explodes the tunnel so that we gain a vision that includes the requirements we will have to meet to turn new possibilities into actualities.

It is in the fullness of our contact with what is real that we actualize our hopes. The inner and outer journeys are related.

# Conservationetum

by Francis D. Hole

PUBLIC CONCERN for environment is growing. Could we but restore the Eden that we have spoiled! This involves inner restoration as well as outward. To the interior "garden" we give special attention at private devotions and at meetings for worship with like-spirited seekers. The vaster company of persons concerned about external environment is not similarly oriented and unified.

One valuable effort in outward environmentalism is the widespread establishment of natural sanctuaries. Some of these are called by the term "arboretum." Its inappropriateness as a title for preserves that have come to include expanses of flowers and grasses native to the American prairie has precipitated this discussion.

Over the breakfast table several of us devised a list of possible terms to express what a preserve of forest and prairie means to people. Some of the results are these: Bioretum, biorama, biotia, bioplaza, naturetum, ecostead, ecoscape, ecosystemarium, ecorama, symbiosarium, integratum, restoretum, homofuge, and survivetarium.

If we think of a natural sanctuary as a place where the Spirit bloweth where it listeth, we can refer to those acres as a spiritlistaretum. Belfrilderness connotes a wilderness that is beautiful and free. Noahtrespassetum is a somewhat facetious characterization of a guarded landscape where fruits of creation are protected from trampling by machines, people, and farm animals.

In view of the seasoned work of the conservation movement, the happiest term may be conservationetum, a place of practice of conservation of all natural resources—plants, animals, terrain, soil, rock, water, air, people, peace of mind, and spiritual well-being. The people must not overwhelm the environment. Shy nature talks best to small groups.

Except God build the conservationetum, they labor in vain that build it. Experienced worshipers seated on a circle of benches in the heart of a forest or prairie rediscover a precious dimension of the religious life. It is not fruitful to rivet our attention on the rigid concept that man is the goal of creation and the ruler of the earth unless we can clothe the phrase with meanings new to us and unless we can take practical steps to liberate the planet from human blight.

If before the year 2001 we succeed in limiting the population of our cities, then green areas surely will re-deploy themselves as a better matrix for life than pavement and sterile rooftops. And the Inner Light, that Sun of an invisible solar system, can be better known as the center of all being.

# Let Not the Salt Lose Its Savour

by Katherine T. Paxson

I ask: Have we lost our savour as individuals or as a meeting group?

Is this what our young people are concerned about?

Have we become so verbal and moralistic that our sense of individual rights shuts out God's spirit waiting to speak through us?

What would happen today if the members of meeting for worship lost themselves so completely in the Presence

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*Ye are the salt of the earth: but if the salt has lost his savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Matthew V: 13.*

---

of the Inner Light that the silence and the ministry became vibrantly alive?

More than ever in this world of strident voices we need to take time aside each day for inspirational reading, prayer, and meditation so the salt can keep its savour. We need to take this inspiration along with us on the streets, buses, businesses, meetings.

It is good that friends and other Christian bodies across the country are trying new ways to answer the spiritual needs of members, such as small groups meeting together, but unless we individuals spend more time becoming intimate with God, our group sharing will not attain the heights, depths, or breadths we seek.

Those who have traveled the road of awareness of the Presence know it takes time to cultivate a vital relationship with it—time to stop and listen inwardly and upwardly. We know God is not out there, but within, when we turn closed eyes upward, the spirit rises out of the daily presences into the Presence.

We have examples, if we need examples, in spiritual leaders among Friends who have waited on the Lord. Their salt has not lost its savour. We are drawn to them, to listen to them, and be guided by them.

To keep our own salt strong, I suggest that we need to work ourselves into spiritual fitness, to set priorities so that we have time for prayer and meditation, and continuously to seek His guidance and work hard toward the goal that has been set through us.

If we really want a better world, let not our salt—our spirit—lose its savour. Let it retain its zest through more intimate, honest, obedient relationship with the Inner Light.



# A Ground for Durable Hope

by George Emerson Haynes

RELIGION offers many solutions to the problem of an evil world.

Men and women have retreated to the supposed safety of monasteries and nunneries. Prophets have called their people to repentance and reformation under threat of impending catastrophe. Some have turned to the teaching that history will be invaded by a Messiah, who will crush the enemies of the righteous and reward the virtuous. Others have hoped for a compensatory afterlife without benefit of a miraculous intervention in this world.

No religious escape route has been more impressive than that given by apocalyptic teaching, such as that we find in the last six chapters of the book of Daniel, in the book of Revelation, and especially in some ten writings that appeared between 400 B.C. and A.D. 100.

Most present-day Christians are unaware of these works and others dealing with Jewish history of that period because they were excluded from the canon of the English Bible—the King James version.

The ideas of the millenium, the first and second coming of a Messiah, the end of the world, the general resurrection, the judgment, heaven, and hell, and the Messianic kingdom of God—ideas that later were reflected in the words of Jesus and Paul in the Gospels and Epistles—are derived from this body of literature. These apocalyptic ideas have furnished the elements for every millennial and Messianic scheme sponsored by various Christian sects from the time of the early church to the present.

Many Christians in the modern world find it difficult to accept apocalyptic concepts because the oriental figures and symbols used are unscientific. If taken literally, they demand either an unschooled credulity or a division between religious and secular realities in life.

Could the mind of Jesus have been limited by the concepts involved in this literature?

Some students of his teachings have theorized that the apocalyptic elements were edited into the early manuscripts that reported the sayings of Jesus as they were translated from one language to another. It is possible that some of the apocalyptic elements ascribed to Jesus were not genuinely his. I find it impossible, however, to separate out all these elements. I am compelled to admit that apocalyptic language undoubtedly was used by Jesus.

But it also is apparent that he used such terms as "Mes-



Transcribed and embellished by Mary Lou Goertzen, Berkeley Meeting

siah" and "the kingdom of God" with different meaning than did his contemporaries and that these differences formed the basis of much of his conflict with them. In fact, the crises of his career undoubtedly lay in his repeated refusal to go along with the prevailing theory that the Messiah would bring in the kingdom of God by supernatural or human force.

He proclaimed, rather, that the kingdom of God was a present possibility that could be realized in creative attitudes of his followers toward their fellow men. The kingdom, he said, was "at hand" and "within," to be manifested by free and joyful obedience to a God who had an absorbing concern for all men. When they discovered the spiritual initiative in themselves and others, they might realize life to the full.

Although he became a physical victim of an evil world, he was not spiritually defeated by it but trusted in the persistence and contagion of the fellowship he had kindled.

His treatment of life suggested that *it was not an evil world* but rather the ground of an experiment in living that could give unique opportunity for the emergence of a continuing creative consciousness and will.

His first concern was not with the past of individuals with whom he came in contact or their morally questionable background but with the awakening of their capacity to initiate creative action in beginning a new kind of relationship with their fellows.

In this fellowship without physical form or institutional structure, Jesus saw a "salt" and a "leaven" always working its way redemptively into the yet unresponsive mass of humanity. One by one, as they were ready, spirits could be awakened and kindled into membership in this contagiously vital society of mutual ministry.

Today, perhaps, we might refer to the movement Jesus had in mind as the evolution of consciousness of the universal creative process involving an identification with its initiating Spirit. Possibly, with Teilhard de Chardin, we might call it the development of the "noosphere."

But, however named, those who participate in this consciousness can gain an inherent conviction that it will persist and grow beyond all the accidents of space and time.

Such a conviction offers ground for durable hope.

# The Discouraging Example of Elizabeth Fry

by Rothwell Bishop

I AM NOT a weighty Friend. I sit not in the councils of the godly nor, I hope (vainly, I fear), in the seats of the scornful. The world does not beat a path to my door, because, Mr. Copperfield, I am a very 'umble person, and one of the great disappointments of my life is that, although humility is one of the hallmarks of the Great Man, I constantly have to point out to my family just how 'umble I am. Their blindness makes me sad.

Other things make me sad, too. Me, for example. I smoke a pipe and sin in other ways. I do not always listen to Le Bon Père and have even been known to have words with Him on occasions about this and that request.

As an ardent Arminian, I know that He surrounds me with his love, which propels me gently along the paths of righteousness, if I do not rebel against it. But after His latest suggestion, He leaves the first move to me, and only after I have then made an effort to obey of my own free will does He help.

If I refuse—and all too often I do—then the work is left undone or Le Bon Père must find someone else to do what is to be done. No punishment follows my refusal to obey, except the diminution of my own personality and consequently the capacity to respond to love in whatever form it appears. As you can see, I am a staunch Armenian.

Because I am what I am, my concerns always have been small concerns. A chief one has been to create a warm fellowship among Friends in Slough, out of which has grown in the last twenty years a membership of just over forty (we numbered eleven when I joined) and a meetinghouse of our own. That seems to be all.

I did at one point think of devoting more time to the affairs of the Society, but, oddly enough, the experience of Elizabeth Fry deterred me. She did great things for God, but none of her children remained anything more than nominal Friends and finally, if I recollect rightly, they all left the Society. I had three small girls then, and I did not want them to grow up estranged from God through my preoccupation with what I thought was God's work. It happens, you know.

And now that they are grown up I find that my daily work takes up so much of my time that I can do little more than attend meeting on Sunday morning. So I am turning over in my mind the Quakerly injunction to consider whether I ought to pursue my present occupation (fairly well paid) if by changing to a post with less salary I could devote more time to the things of the spirit.

For instance, there was Pierre Lacout (if I have spelt his name correctly) who was at one time a Dominican monk and who now lives in the workaday world with a wife and family. I was myself theologically trained and once lived for six years in a college where we had almost all things in common. I have never been quite the same since. He hinted in his address that he could take Le Bon Père with him into the street and the marketplace and the office. I should very much like to know how he does it.

## Science and Spirit

The older I get and the more knowledge I acquire, the less I seem to understand.

Take three common things: The airplane, the telephone, and the snowstorm. We have studied all of them in science courses. They are all readily explained. The explanation makes sense, and still I don't really understand them.

I would think this very desk at which I sit could rise and sail away more easily than a machine many times its size. Yet I placidly board an airplane and expect to reach my destination.

And how on earth can I dial a number here and within seconds talk to a person there? Someone a thousand miles away? How can they do it so fast? The teachers explain it in the early grades, and Bell Telephone could give the reasons again, but still I am amazed. The explanation means little to me.

A storm system above us affected miles and states and people beyond comprehension. The President got wet in Florida. A bulkhead was damaged at Hereford's Inlet. Pittsburghers were late to work because of slippery streets. We know condensation makes snow, but why did the snow turn to rain in one state and wind in another? Was it one storm or three? Did it blow in from the South or out of the West?

I take heart from these perplexities. Since foolish mortals cannot understand but can still accept these wonders (we have little choice in the case of the storm), it is easy to see how we can accept, without understanding, the concept of the Holy Spirit. It hovers high and close, above untold areas at the same time. It is just as real as the storm system; it touches just as many people. If there is someone we know in Florida, and someone in New Jersey, we can reach them through the Holy Spirit as miraculously and quickly as by telephone. Think about them, and they are here. Furthermore, we may be in their thoughts at the very same moment, both of us re-created in another's mind.

We are covered by a spirit of concern similar to the same blowing winds, and we take comfort in the fact that we can believe in this love without necessarily understanding it, without a diagram being flashed on TV, and without an explanation from scientists.

NAOMI H. YARNALL

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## Friends Journal

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## Reviews of Books

**What Is Religion?** By PAUL TILlich. Harper and Row, New York. 191 pages. \$5.95

JAMES LUTHER ADAMS has done a useful thing in translating, with the help of several colleagues, and in editing these early pieces of Tillich's writing. They originally appeared soon after the First World War with all of the thrust of the German Youth Movement, of the political and social ferment of this period of disillusionment, and with a great hunger for cultural synthesis in the midst of shocking fragmentation.

They have a startling timeliness. For him, true religion can best be formulated in terms of man's relation to the Unconditional. It must be seen as the depth dimension of all enduring culture: All art, all political and social institutions, all economic systems, and all science. He insists that the Unconditional is forever saying both yes and no to them, luring them on and yet shattering the autonomous pretensions into which each forever is prone to sink.

James Adams wrote: "The Unconditional is not only support, it is also negation; it is both ground and abyss, grace and judgment. This means that every synthesis must be provisional. Where it is not so considered we encounter the demonic, a bloated dynamic self-sufficiency, an aggressive driving power that is the manifestation of the opposite of grace, 'possession.' A mortal god is pitted against God."

For Paul Tillich, the Godhead was the source and the support for the activities of creation and sustaining, of disclosure and redemption, and of communion and continuous transformation. Yet he never ceased to tell me that he found the witness of the Society of Friends to the mystical experience of this transforming touch with the Unconditional a grace for which he never could adequately express his thankfulness.

DOUGLAS V. STEERE

**Jordans: The Making of a Community. A History of the Early Years.** By ARTHUR L. HAYWARD. Friends Home Service Committee, London. 186 pages. \$4.95

THE VILLAGE OF JORDANS is in the parish of Chalfont St. Giles, near Beaconsfield, in the Hundred of Burnham, the Diocese of Oxford, the Rural District of Amersham, with the characteristic charm of south Buckinghamshire.

Jordans derives its name from an ancient farmstead and the Quaker farmers who lived in it in the seventeenth century. Its large kitchen was the room in which early Quakers held meetings for worship.

Soon after issuance of the Declaration of Indulgence in 1687, a new Jordans Meetinghouse was started and was ready for registration the following year in accordance with the Act of Toleration. In the burying ground alongside the Meetinghouse are the graves of William Penn, his family, and the Penningtons.

Old Jordans Hostel is the farmhouse which has been modernized and rebuilt into a guesthouse. With its gardens, cherry orchard, legendary Mayflower Barn, and refectory, Jordans Village has become one of Britain's well-known centers of Quaker pilgrimage.

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The present village community is fifty years old. As part of the jubilee commemoration, Arthur Hayward's account of Jordans Village Limited is issued posthumously. John Macmurray has contributed a biographical memoir about the author and added his own comments on the present village.

RICHMOND P. MILLER

**Freedom from the Known.** By J. KRISHNAMURTI. Edited by MARY LUTYENS. Harper and Row, New York. 124 pages. \$3.95

KRISHNAMURTI brings mysticism and Oriental modes of thought to the eternal problem of man's efforts to adjust to a world he did not make. The book discusses the individual and his inner life and attempts to show how he may be freed from the known by exercising complete negation through which "that thing which is love comes into being." He suggests that one must be free from "memory, knowledge, the past, faith, and religion," all of which he summarily dismisses.

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"anxious, guilty, fearful, competitive, monstrously brutal, violent world." Man's only hope lies in freedom of the mind and the ability to stop being a "spoon-fed second-hand creature."

Freedom of the mind means being able to "learn to look at life, which is a vast movement, without the bondage of time." This is attained through silence and meditation in which there is no friction, no conflict. Meditation, he says, demands an alert mind and is one of the greatest arts.

The reader will not find answers to the problems of Western society, and the concept of negation is difficult to understand. The negation of all values that we have connected with philosophy and religion leaves us in a hazy sort of nirvana in which all traditional modes of Western thought seem to have been tried and found wanting. Even in the chapter on love we are given no reason to hope for the creation of the Kingdom of Heaven. The reader is left wondering if it is possible or desirable to be free from the known.

CHRISTINA H. JONES

**Children's Reading in the Home.** By MAY HILL ARBUTHNOT. Scott, Foresman and Company, Glenview, Illinois. 374 pages. \$6.95

MAY HILL ARBUTHNOT includes in her parental guide to children's reading annotations for about six hundred titles that follow chapters dealing with categories such as picture books, fiction, folklore and fantasy, poetry, biography, and other nonfiction. She also discusses family reading, aids to book selection, children's emotional and psychological needs, and reading aloud and storytelling.

The annotations are good and lively, although there is a tendency to overpraise some books, but the remainder of the text is rather pedantic and dull.

The book is beautifully packaged and includes various typesets and an excellent selection of illustrations from current children's books. For the excitement and fun of family reading, however, the older *Bequest of Wings* by Annis Duff is far better.

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# Letters to the Editor

## The Golden Rule

A SHORT PIECE in *Friends Journal* (November 1) said the Golden Rule, as generally quoted, was taken out of context and was, in fact, an incomplete statement of the requirement for a Christian or "good" life. The contention was that besides doing unto others we needed to *think about* others as we would be *thought about*.

Now, while no one would claim that we should strive to think black thoughts about our neighbors, I should like to submit that such well-meant extensions of this fundamental ethical standard, far from adding anything to the capacity of the Christian churches to improve the human condition, merely provide discouraging hurdles for some honest souls who would like to *act* as Christians, while at the same time encouraging certain of the more mystically inclined to concentrate on the purity of their own love and thought to the exclusion of their actual relationships with other people.

A world in which all people acted always by the Golden Rule and yet har-

bored any number of "unchristian" thoughts would be observationally indistinguishable from one in which the same actions were linked to only the purest of motives.

Why, then, should we worry about the content of the private thoughts of others or feel guilty about our own? The point, it seems to me, is to strive to make our world a better place to live, and the task is for each to overcome his own greed, fear, and jealousy in the sense of *acting* under the stricture of the Golden Rule *as though* he did not have these emotional millstones.

How does the introduction of purity of thought as well as of action as a requirement for the good life tend to do harm? I would suggest that it does so in two ways.

First, casual observation indicates that there are many persons who develop urgent and even more debilitating senses of guilt over their inability to conquer "bad" thoughts and desires. For some, these problems center on sex; for others, on violence; and for still others, simply on the small actions of social intercourse. At an extreme,

one finds an obsession with motive and a lack of perspective about action. It is interesting that so-called "reality therapy" speaks rather directly to this situation.

A second danger in stressing the necessity of "good" thoughts is that it leads some of us to feel a kind of smugness about the excellence of our thoughts and the largeness of our love. It further seems to encourage us to look on other people as the objects of our love, which is really only a step from condescension. (How many of us have ever felt that some in our Meetings were striving to "out-love" us? How easily is love confused with pity, so that only those who are pitied are loved?) Self-righteousness is always a problem in any organization that rewards righteousness. Stressing righteous thoughts seems to me to exacerbate the situation.

CLIFFORD S. RUSSELL  
Washington, D. C.

## Openness and Amity

THANK YOU, Lisa Bieberman, for your letter (*Friends Journal*, November 15), which reminded me of the falsely condescending "tolerance" that too often afflicts my "humanistic and universalis-

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| February 8     | Fourth Sunday afternoon session of films and discussion<br>Subject: Amateur Films — How Do We See?         |
| February 13-15 | Pendle Hill Conference on Gandhi and Quakerism, led by Amiya Chakravarty, Hugh Barbour, and Charles Walker |
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tic" liberalism in relation to persons of Christocentric faith, whether Friends or whatever.

I see no way in which my personal beliefs are able to return to the solidly Christocentric faith in which I was bred—and whose nutriment I gratefully acknowledge. But when I contemplate that "mystery which is incapable of being encompassed by any one name, even the name of God" (as Rachel Fort Weller says in the same issue), I know I have no business being merely "tolerant" of any form in which the search for reality is experienced by any person.

Perhaps this kind of openness can become the place where we all stand together in amity, no matter what the terms of our search?

MARGARET SNYDER  
Arlington, Virginia

### Ho Chi Minh

I WAS STUNNED by the article, "A Message to North Vietnam" (November 1). For the benefit of any readers who may have overlooked this article, it reports that Gilbert F. White, chairman of the AFSC board, sent a cablegram of condolence to the people of North Vietnam on the death of Ho Chi Minh.

This cablegram I regard as having

been extremely inappropriate, whether sent by Gilbert White as an individual or on behalf of AFSC, for it ascribes to Ho a stature and virtues hitherto unknown to many of us, and it overlooks completely the fact that he was an arch Communist bent on imposing his will and rule over millions who had fled his tyranny and who trembled for years over the prospect of its being reimposed on them. Ho's prodigality with the lives of his young men, spent in the effort to fasten his rule over South Vietnam and neighbouring states, hardly commands the admiration of anyone willing to view the record of what Gilbert White chooses to call "this remarkable man."

CHARLES F. PRESTON  
Washington, D. C.

### Priorities

IN REFERENCE to Euell Gibbon's letter, "Reverence for Life" (Friends Journal, November 15), "thou shalt not kill" includes all life that moves. With other words, we shall not get our food in the butcher shops.

Plants, bushes, and trees offer their products by dropping their products when they are ripe and the vegetables before they rot. On the other hand, microorganisms of cheese pass through

our system without murder. Some vegetarians differentiate between the permissible eating of the egg of a chicken—an unborn embryo—and the caviar, the egg of a sturgeon, obtained when the belly of the fish is opened.

Let us not worry about the healthy balance of nature, but about the unhealthy balance of consumers caused by wars, erosion, and pollution. The potential food supplies of the future lie in kelp (a protein) and other untouched plants of ocean beds.

EUGENE VAYDA  
Teaneck, New Jersey

### Fustiness—In or Out?

BEFORE we agree that fustiness is out, we might consider a minor modification of the quatrain by e. e. cummings:

Since feeling is first,  
Who pays any attention  
To the syntax of things  
Will never really kill you.

BEN RASMUSEN  
Urbana, Illinois

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## Friends and Their Friends Around the World



Winchester Centre Meetinghouse

### New-Old Monthly Meeting in the Shenandoah Valley

by Arnold B. Vaught

A NEW MONTHLY MEETING—Winchester Centre Friends Meeting—came into existence in Winchester, Virginia, January 1, by action of Hopewell Monthly Meeting and Potomac Quarterly Meeting of Baltimore Yearly Meeting.

Centre Preparative Meeting was established by Hopewell Monthly Meeting during the Revolutionary War on Valley Road just south of town. Hopewell, seven miles north of Winchester,

had established a number of preparative and allowed meetings in the lower Shenandoah Valley (until 1790 within Philadelphia Yearly Meeting), but only Hopewell and Centre remain today. Centre moved into town about 1819 to the 600 block of South Washington Street, but its building was destroyed during the Civil War, when Winchester changed hands some seventy times.

The present meetinghouse was erected in 1871 on a new site downtown, and the bright-red structure has been a familiar landmark at the corner of Washington and Piccadilly Streets. The color now is Williamsburg green. Old shutters were brought up from the basement, painted a dark green, and rehung. The new appearance has elicited many compliments from townspeople, and the Meeting received a letter of commendation from Preservation of Historic Winchester, Inc. Much renovation also has taken place inside—lowered ceilings, new light fixtures, new heating plant, and redecoration throughout.

The new Monthly Meeting, of which S. Roger Koontz is clerk, has an initial

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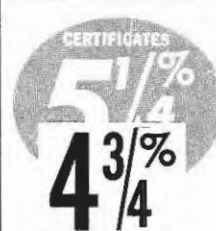
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Photograph by Richard Ennis

A YOUNG MAN, one of eight who turned in draft documents, including draft cards and discharge papers, "de-registers" in a Called Meeting for Worship and Declarations of Freedom from Conscription, held in Arch Street Meetinghouse, Philadelphia, December 28, sponsored by Friends Peace Committee, and attended by eighteen overseers officially appointed by Monthly Meetings. Eight individuals expressed their intentions to refuse the payment of war taxes, and sixty-two signed a statement of support and complicity. One hundred fifteen persons attended the meeting for worship that lasted two hours and thirty-five minutes. George C. Hardin, executive secretary of FPC, remarked, "A number of those who attended commented on the unusually high level of worship on this occasion and expressed their appreciation for this opportunity."

membership of thirty. Worship is held on Sundays at 10:15; classes follow. The meetinghouse was open November 13 for a three-hour evening period for any who wished to come in and pray for peace. Thirty-seven came, twenty of them non-Friends. The annual World Day of Prayer service of the Winchester-Frederick County Church Women United will be held in the meetinghouse.

**Discrimination by Builders**

TO COMBAT DISCRIMINATION in the construction industry, six black leaders visited Washington in December under the sponsorship of Friends Committee on National Legislation for interviews with Department of Labor officials and members of Congress.

The Rev. C. T. Vivian, chief negotiator and spokesman for the Chicago Coalition for United Community Action, noted that "there is a shortage of sixty thousand journeymen right now. Sixty percent of the white journeymen don't go through any training program. We're saying we're willing to train for two years before becoming journeymen."

The black leaders oppose a "trade-off" in which the Office of Federal Contract Compliance would be shifted from the Department of Labor to a new agency without cabinet-level powers and more vulnerable to fund and staff cuts in exchange for cease and desist powers for the Equal Employment Opportunity Commission.

**Needed: Creative Responses  
to Natural Disasters**

THE FEDERAL RESPONSE to Hurricane Camille was inadequate, and it reinforced old patterns of discrimination and inequality, according to investigations by the Southern Regional Council and American Friends Service Committee.

The Department of Justice did little to combat racial discrimination in Mississippi after the disaster. No attempts were made by the Corps of Engineers to assure fair hiring among the contractors for physical cleanup work.

No effort has been made to involve the poor and the black in planning either for emergency relief or long-term reconstruction. Responsibility for individual human care rests with private agencies, and the aid was distributed according to previous living standards, thus largely bypassing the poor and the black. Not until two months after the hurricane were the terms made clear under which the public could obtain emergency housing provided by the Housing and Urban Affairs Department. A Senatorial inquiry is in progress.

The Southern Regional Council and AFSC concluded that the Executive branch should cease funding programs that discriminate by race and economic status and that responsibility for dealing with natural disasters should rest with a Federal agency concerned with human as well as material aspects of reconstruction.

### Friends and Resistance

FRIENDS COORDINATING COMMITTEE ON PEACE (1520 Race Street, Philadelphia 19102) published "The Meetinghouse as Resistance Sanctuary," in which are lists of Friends Meetings that have announced their readiness to offer community support for men who have refused to participate in the draft system or the war in Vietnam.

The sheet also tells how some Meetings have resolved questions of discipline and procedure connected with providing sanctuary. The committee will furnish supplementary material on request and wishes to receive minutes on the subject approved by other Meetings and reports of actions taken by Friends in opposition to conscription.

### Bridging the Veneration Gap

THE YELLOW SPRINGS, Ohio, Meeting instituted an experimental type of worship service to help young people obtain the full value of silent worship. It is called a transitional meeting and is intended to facilitate the transition from more programmed service to an unprogrammed silent meeting. One of the members shares an experience, book, or thought at the beginning. A period of silent worship and a discussion period follow.

### Blanche W. Shaffer to Retire

WILLIAM E. BARTON, associate secretary of Friends World Committee for Consultation, has been recommended by the Interim Committee to succeed Blanche W. Shaffer, who retires at the end of 1970, as general secretary. FWCC is looking for a new associate secretary.

The Eleventh Triennial Meeting of FWCC will be held in Sigtuna, Sweden, next August.

### Counseling Service

#### Family Relations Committee of Philadelphia Yearly Meeting

For appointments call counselors  
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Christopher Nicholson, A.C.S.W.,  
Philadelphia, Pa. 19144, call VI  
4-7076 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.  
S.W., 154 N. 15th St., Philadelphia,  
GE 8-2329 between 8 and 10 p.m.

Holland McSwain, Jr., A.C.S.W.,  
SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler,  
Pa., call between 7 and 9 p.m.  
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## News of Meetings

THE CLEVELAND FRIENDS Meeting Tatler published a poignant and timely "memo" signed by "a welfare mother" and handed by her to people who replied affirmatively to her question: "Do you believe in God?"

She was one of some four hundred who had gone to the offices of the Cuyahoga County Welfare Department to ask (unsuccessfully) for more adequate clothing allowances for their school children. Ninety-two of them, mostly mothers receiving Aid to Dependent Children, were arrested, held in jail for six hours, and then released on personal bail bond of two hundred dollars.

After calling attention to the fact that the defense department spends "over three quarters of your tax dollar to kill people," the memo continues (in part): "Many of you who say you believe in God have objected to the demands and actions of the welfare mothers but few of you have stood up and objected to our children being killed . . . Two of God's commandments are 'Love thy neighbor as thyself' and 'Thou shalt not kill.' By refusing our children what they need and letting the war continue, you have gone against God's laws. Those mothers are not accused of going against man's law. . . . You must understand that we mothers are not asking for money for ourselves but for a better future for our children." The memo concludes: "As a poor welfare mother, I pray for you, for you are much poorer than I."

LANCASTER MONTHLY MEETING (Pennsylvania) scheduled a "meeting with eating, but this time—frugally" for one First-day. Rice and tea were served. Everyone brought a bowl and the price of his regular Sunday dinner. The money paid for the meal and a donation to American Friends Service Committee.

PRINCETON MONTHLY MEETING, New Jersey, has organized a series of social gatherings, which meet once a month in homes. Called "Friendly Eight's" because approximately that number of interested members participate, the groups help members and attenders of the Meeting to become better acquainted.

ELMIRA FRIENDS MEETING, New York, "determined to have a meetinghouse of its very own," now has one at 714 North Main Street, Elmira. It welcomes everyone and the thoughts they bring.

## In Pursuit of Progress

RICHARD A. BAER, JR., conservationist and chairman of the Earlham College Department of Religion, has been awarded a grant by the National Council of Churches to organize an ecumenical Environmental Stewardship Conference in 1970.

The conference will draw on the skills of ethicists, scientists, and theologians concerned about the ecological crisis to combat public apathy and ignorance regarding the right use of one's natural environment and harmonious living within it.

An Environmental Stewardship Action Team formed by the National Council of Churches will, through action conferences like this, challenge outmoded but entrenched beliefs such as that "efficiency" per se is synonymous with progress, that property rights take precedence over human rights, that the military can contaminate natural resources with impunity, or that even responsible use of contraceptives is somehow "un-Christian." The ESAT believes the greatest enemy to real progress is apathy and inaction.

## A Voice from the Past

LETTER TO A DRAFTEE, a manuscript by Leo Tolstoy discovered a few years ago, is being printed in a limited edition, with illustrations by Leonard Baskin and a foreword by Henry J. Cadbury. Leonard Baskin, a sculptor and wood engraver, designed the postage stamp honoring Henry David Thoreau. Tolstoy's *Letter* originally appeared in *The Atlantic Monthly* in February 1958.

Two thousand handsewn copies are available at ten dollars each. One hundred copies signed by the artist are being sold for fifty dollars each. The proceeds will benefit American Friends Service Committee draft counseling and peace education programs. Copies may be ordered from AFSC, 48 Inman St., Cambridge, Massachusetts 02139.

## Sex Education Film

SEVERAL CLASSES in Germantown Friends School were filmed by National Educational Television in the preparation of a two-hour documentary on sex education. The program will be available for audio-visual exhibition and non-commercial broadcast in the United States and abroad. Eric W. Johnson, eighth grade English teacher at the school and author of several books, including *Love and Sex in Plain Language*, made arrangements and was consultant.

## 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.

ASSISTANT SECRETARY, Friends General Conference. Responsibility for Religious Education Committee programs, FGC publications, and promotion. Write for job description: Friends General Conference, 1520 Race Street, Philadelphia 19102.

BUILDINGS AND GROUNDS SUPERINTENDENT for coeducational day school in Washington, D.C. area. Responsible for large physical plant, transportation program. Supervision of staff of 30. Salary open. Send résumé to Box S-471, Friends Journal.

QUALIFIED FRIEND to direct two-year-old Friends residential community for the elderly, 140 members, in Maryland countryside between Baltimore and Washington. Overall responsibility for finances, management, construction, and welfare of residents. Under Quaker trustees. Apply with statement of training and experience, business and personal references to: Chairman of Personnel, Friends House, 17401 Norwood Road, Sandy Spring, Maryland 20860.

## Positions Wanted

COLLEGE FRESHMAN AND HIGH SCHOOL SENIOR desire work June-July, Virginia Beach area. Babysitters, mothers' helpers, and/or tutors. Experienced! Call 703-868-6501.

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

**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.

## California

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

**CLAREMONT**—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

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

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have potluck 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 Corica, 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.



Photograph by Marjorie Williams  
*Poughkeepsie Meetinghouse, New York*

**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 Mrs. Charles Wright, 877-2914, for meeting location.

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lombard 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-GALESBURG**—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

**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 964-0716.

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

## Indiana

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

**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. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## 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**—Meeting each Sunday, 10 a.m., in Friends' homes. 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).



**PORTLAND**—Forest Avenue Meeting. Unprogrammed. First-days 10:00 a.m. 1837 Forest Avenue. Call 799-7225 or 839-3288.

### Maryland

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

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

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

**BETHESDA**—Sidwell Friends Lower School, Edgemore 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 Melior, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

**WELLESLEY**—Meeting 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.

**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, Pitts-town, 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. Richard Hicks, Clerk. Phone 877-0735.

**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.

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

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

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

**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 SPring 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, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

**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.

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

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

## Ohio

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

## 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.

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

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

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

**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 Pennsylvania, 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.

**HAVERTOWN**—Buck Lane, between Lancaster Pike and Havertown 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.

**LANSDOWNE**—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 Pennsdales—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 HAVERTOWN 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, HO 5-6378.

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

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

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

## Vermont

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

**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.

## "Separate Togetherness" and loving the distance between

This theme of the German poet Rilke is explored in modern terms by David R. Mace in the Friends General Conference (Quaker) pamphlet, *Marriage As Vocation* (60¢)

David Mace is Professor of Family Sociology, Bowman Gray School of Medicine, Wake Forest University. He represents the Society of Friends on the working committee of the Division of Ecumenical Action of the World Council of Churches. He and his wife, Vera Mace, have written: *Marriage: East and West*; and *The Soviet Family*.

For a copy of *Marriage As Vocation* send 60 cents in stamps or money order or buy in lots of 10 or more at discount prices.

This is an invitation to Relationship-in-depth.



**Friends General Conference**  
1520 Race Street  
Philadelphia, Pa. 19102

## 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.

RICHARD BOARDMAN, Acton Preparative Meeting, Massachusetts, may appeal his conviction for refusal to accept alternative service. (New listing)

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, Orange Grove Meeting, Pasadena, California, three-year sentence in Federal Prison, Safford, Arizona 85546 for destruction of Selective Service records.

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 SQUIRE, Morgantown Meeting, West Virginia, has been transferred to the Federal Prison for youth offenders, Morgantown, West Virginia 26505.

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Amherst, Massachusetts, has been released from prison.

## Coming Events

### February

1—Discussion on youth protests. Adult resource leaders: Granville Lash, of Robert Wade Neighborhood House, Chester; and the Rev. David M. Gracie. Youth protestors from the Resistance, SDS, YAF, AQAG, CORE, and the Fortune Society. Moderator: Spencer Cox, executive director, Philadelphia Branch, American Civil Liberties Union. 3 P.M. at Frankford Friends Meeting, Unity and Waln Streets, Philadelphia.

At Powell House, Old Chatham, New York 12136:

February 6-8 — Workshop Apprentice Session offering experience in draft counseling, led by James Niss. (Time and place subject to change.)

February 13-14—Search-Session, Woolman Hill, Deerfield, Massachusetts, Friday supper, 6:15, through afternoon tea, Saturday: "Toward a Quaker Ethic of Ownership." Register with Andrew Engval, telephone 413-772-0453.

February 20-22—"Renewal"—A search and a celebration.

February 20-22—Senior High Conference, led by Bob and Betty Bacon.

February 27—Workshop: Facing the changing ethics, faith, and structure of society. Led by Elizabeth Ellis and James Toothacker.

At Pendle Hill, Wallingford, Pennsylvania 19086

February 6-8—Retreat, led by Douglas Steere.

February 13-15—Conference on Gandhi and Quakerism, led by Horace Alexander, Amiya Chakravarty, Hugh Barbour, and Charles Walker.

February 20-22—Marathon in Honesty—Responsibility—Involvement, led by Keith Irwin of Kirkridge.

Sunday sessions begin at 3 P.M., with supper (\$1.50) at 6 and an evening session at 7. Please let us know if you plan to come. January 18: Ecology and Pollution; 25: Drugs; February 1: Violence in Our Suburbs; 8: Amateur Films—How Do We See?

### March

1—"Can Persons be Rehabilitated in the Community?" Panel discussion. 3 P.M. at Frankford Friends Meeting, Unity and Waln Streets, Philadelphia.

6-8—Involving the Whole Man in Ways of Worship—an experimental occasion for Friends and Catholics interested in new forms and meaning in worship. Led by Joseph and Teresina Havens. At Powell House, Old Chatham, New York 12136.

17-19—United Nations Seminar to ac-

quaint Friends with the work of the U.N. and the Quaker U. N. Program. Registration, two dollars. Scholarship assistance and economical YMCA housing available. Friends may come to Philadelphia as guests of Friends World Committee and stay at the homes of Friends in that area on March 19. Before February 20, write to: Friends World Committee, 203 South East St., Plainfield, Indiana 46168.

## Announcements

### Birth

UFFORD—On August 21, a daughter, ALISON WISTER UFFORD, to Charles Wister and Isabele Letetia Wheeler Ufford. The father is a member of Haverford Monthly Meeting, Pennsylvania.

### Adoption

WARNER—A son, BRIAN ALLEN WARNER, born December 26, 1965, by Robert and Malinda Warner, members of Ann Arbor Monthly Meeting, Michigan.

### Marriages

HEARNE-RIBLEY—On December 28, in Warren Wilson College Chapel, Swannanoa, North Carolina, under the care of Asheville Monthly Meeting, JANE ARLENE RIBLEY, daughter of Lyle J. and Arlene J. Ribley of Kissimmee, Florida, and CHARLES EUGENE HEARNE, son of Charles S. and Miriam L. Hearne, of Leicester, North Carolina. The bridegroom is a member of Asheville Monthly Meeting.

JENKS-VARNER—On December 21, at and under the care of State College Monthly Meeting, Pennsylvania, JANET ANN VARNER, daughter of Guy and Ruth Varner, and BARTON HAROLD JENKS, son of Barton and Jane Jenks. The bridegroom and his parents are members of State College Monthly Meeting.

WALLACE-NICHOLSON—On December 13, at and under the care of Lansdowne Monthly Meeting, Pennsylvania, CAROL JEAN NICHOLSON, daughter of Francis T. and Jean Michener Nicholson of Poquoson, Virginia, and JAMES DARREL WALLACE, son of Alfred D. and Ruth Scott Wallace of Princeton, Iowa. The bride and her parents are members of Lansdowne Meeting.

### Deaths

GUMMERE—On December 3, RICHARD M. GUMMERE, author, administrator, and emeritus dean of admissions in Harvard University. He was credited with extending Harvard's admissions program nationwide. Before moving to Harvard, he was a professor in Haverford College and a headmaster in William Penn Charter School, Philadelphia.

PANCOAST—On December 19, in Winchester, Virginia, MARY E. PANCOAST, aged 81, a birthright member of Lincoln (now Goose Creek) Monthly Meeting, Virginia, and for the past twenty years a member of Hopewell Monthly Meeting, Clearbrook, Virginia. During the first World War, she served as a Red Cross nurse in France. After the war, she was superintendent of nursing in the hospitals of the New Jersey Zinc Company.



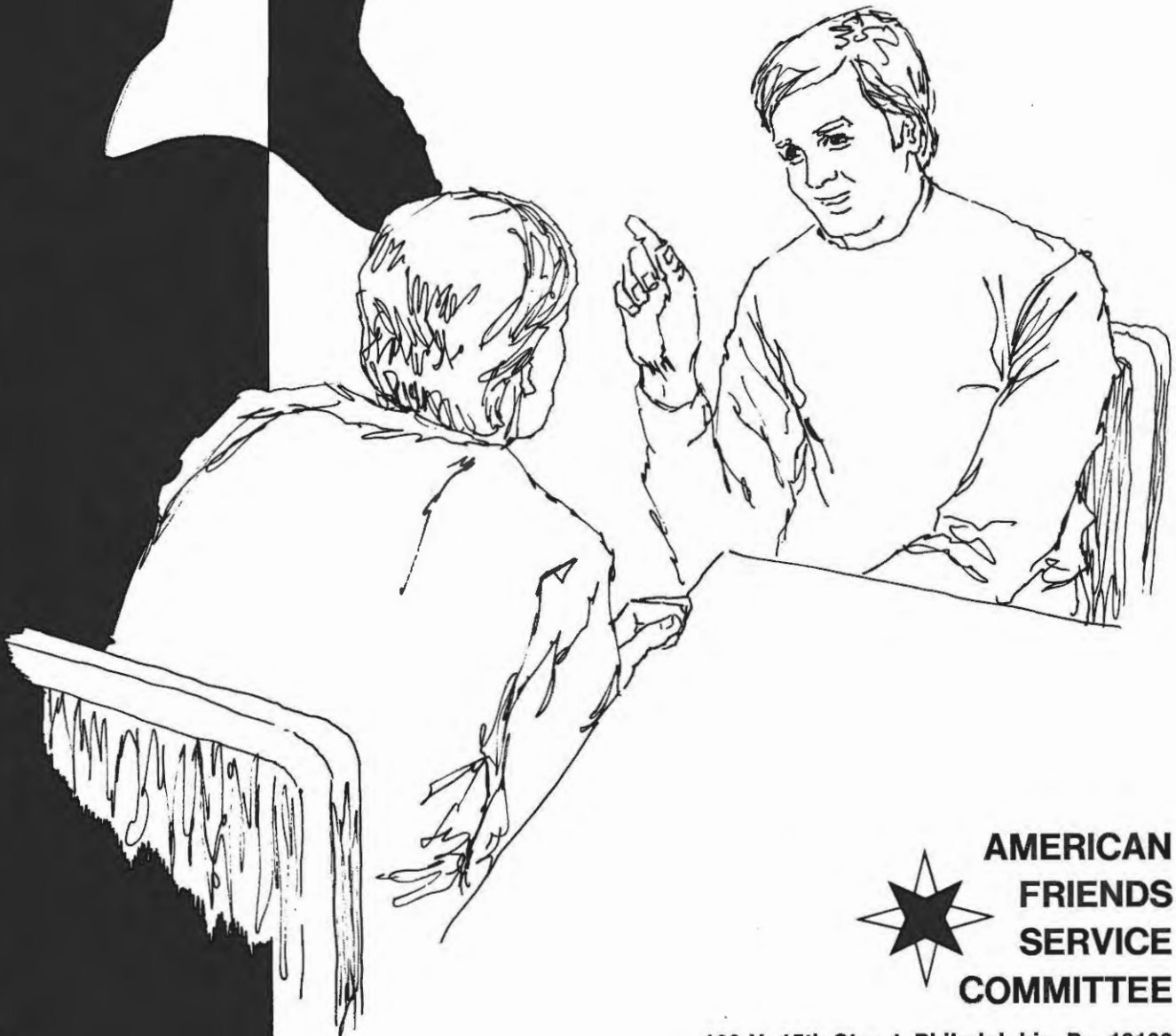
MRS. GLADYS LINDES  
211 S. HENDERSON RD.  
KING OF PRUSSIA, PA.  
19406

**1757**

John Woolman counsels young men  
with a tender scruple against all wars.

**1970**

The American Friends Service  
Committee trains draft counsellors  
throughout the United States to aid  
all young men with draft problems.



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FRIENDS  
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COMMITTEE**

160 N. 15th Street, Philadelphia, Pa. 19102