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# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by Joan D. Wattles, is of Gunpowder Meetinghouse, near Sparks, Maryland. This building was erected about 1773. The previous building used by Gunpowder Friends had been built before 1739. Permission to hold an indulged meeting in the old Gunpowder Meetinghouse was granted in 1851. Gunpowder is the name of a nearby river.

Joan D. Wattles received her bachelor's degree from Cornell University and took courses in education at Temple University. She has taught elementary school and has four children. She is a member of Hartford Monthly Meeting, Connecticut. Her special concerns are urban education, family recreation, integrated urban living, and camping.

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STANLEY M. ASHTON, an American teacher in missionary schools in India, now retired, wrote at Christmas time: "Christ did come and comes again in his followers. They are the proof; their hearts are opened unto others; their gift at this time is made known."

MOSES BAILEY is professor emeritus in the Hartford Seminary Foundation and a member of Hartford Monthly Meeting, Connecticut. For thirty years he was on the faculty of the Hartford Seminary Foundation and has taught in the Friends Boys School, Ramallah, Jordan; Wellesley College; Pendle Hill; and Haverford College.

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# Today and Tomorrow

## Worship for Business

WE VISITED a meeting for business. It began with a moment of worshipful silence. Soon afterward, discussion of a controversial issue began. We could not hear much that was said for one point of view, because many Friends opposing it chatted among themselves when this viewpoint was voiced.

Subsequently, they complained that those who were expressing this viewpoint "were not communicating." But when a Friend gave expression to their own views, rapt attention was followed by applause, and this Friend was praised for having "communicated."

We went home and reread part of *Faith and Practice*:

"Are your meetings for business held in a spirit of love, understanding, and forbearance, and do you seek the right course of action in humble submission to the authority of truth and patient search for unity?"

## A Sacred Calling

FROM TIME TO TIME we have an opportunity to chat with the black, non-Quaker caretaker of a meetinghouse and reading room located on a busy street. We have tended to feel a bit sorry for him because he is a person with considerable intelligence and insight, and we have felt that he has probably been denied—because he is black—the education that might have qualified him for a more rewarding position.

Then, the other day, we were able to talk with him at some length. We discovered that in his leisure hours he was a conscientious student of the Bible and other religious literature. As a young man he had sown wild oats and pursued pleasure, and he felt these years had been a waste of time.

When he began his position with Friends, he found that passersby would come into the reading room to relax for a few minutes. Sometimes, when they had problems on their minds, they would talk to him. He developed a kind of "clientele" and for many was a father-confessor or psychiatrist without charge. He was able to listen sympathetically to all kinds of problems and offer advice, when asked for, from his own experience and reading.

We found out, as we chatted with him, that he feels that God meant him to come to this place and help these people—that he had a sacred calling and was grateful for this opportunity to be useful that had come to him as he approached middle age.

The moral of this tale is not that we should assume

that all blacks in menial positions derive a secret or religious satisfaction from their jobs. Surely most do not and have been denied opportunities because of their color. Rather, one should never be satisfied with a superficial evaluation of a person or a situation but should take time and interest to seek the truth.

## Miscellany

✓ "The nineteen-seventies absolutely must be the years when America pays its debt to the past by reclaiming the purity of its air, its waters and our living environment. It is literally now or never."—President Nixon

✓ Kingman Brewster, Jr., president of Yale University: "Let us say simply that our ability to keep the peace also requires that America once again become a symbol of decency and hope, fully deserving the trust and respect of mankind."

✓ Eleven states—Alaska, Hawaii, Iowa, Maine, Michigan, North Dakota, Minnesota, Oregon, Rhode Island, West Virginia, and Wisconsin—have abolished capital punishment. In three states—Vermont, New York, and New Mexico—capital punishment is sanctioned only in special instances, like the murder of a prison official. All western European countries except France have abolished the death penalty.

✓ Walter Lippmann, on his eightieth birthday: "The weather is better than it's ever been. Yesterday and today have been better than anyone can remember."

✓ We seek an America not so concerned with lowering or raising voices, as with speaking the truth. We do not make guesses about what the silent majority may be thinking; rather we heed the words of Emerson: "If a single man plant himself on his instincts and there abide, the huge world will come round to him." We seek an America that understands the power of gentleness—that would "tame the savageness of man and make gentle the life of the world." We say to those who would divide Americans against Americans by appeals to ignorance, passion and fear—"You do your worst, and we will do our best."

—Senator George McGovern, in a speech in Washington, November 15, 1969

✓ W. S. Merwin, quoted by R. W. Flint in The New York Times Book Review: "If a feeling of crisis goes on long enough, I suppose, one of two things happens—either a person or a society becomes numbed or they get interested in poetry."

✓ From Sports Illustrated: Monsignor Vincent J. MacKay, who leads the Kansas City Chiefs in prayer, on his Super Bowl efforts: "Jerry Mays asked me to say a prayer after the game no matter who won. To be safe, I had to wait until the fourth quarter to compose it in order to see what direction I should take."

# Loving Disagreement Among Friends

by C. LeRoy Jones

I ALWAYS GET HUNG UP by this query:

"Are you patient and considerate, even toward those whom you find it hard to like and those who seem to you unloving or ungrateful? Do you avoid and discourage hurtful criticism and unkind gossip? Do you respect that of God in each one, though it may be expressed in unfamiliar ways or may be difficult to discern?"

There can be a kind of satisfaction—if not real pleasure—in being mad at a person. That is where I have trouble—the part, "even toward those whom you find it hard to like." When it comes to "those who *seem* to you unloving or ungrateful," I am in real trouble. I can stand almost anything but ingratitude. If I do a favor, I want gratitude.

Anna Brinton's booklet, "The Wit and Wisdom of William Bacon Evans," tells of a fifth-day meeting at Haverford that he attended. Attendance was compulsory for Haverford students, and some of them hated it. This meeting was restless. It was obvious to William Bacon Evans that it was not a meeting at all.

As closing time approached, he rose and said, "Two skeletons were hanging in a closet. One said to the other, 'If we had any guts we would get out of here.'" It was his way of showing loving disagreement with the idea of compulsory meeting.

Some of us accept the fact of disagreement among "ordinary" folk but have great unease at the thought of disagreement among Friends. Perhaps we would like to share the fairly common view that Friends are beautiful people who are always going about doing good at every turn, with never a cross thought or word.

Many of us are quite ordinary, however; we have ordinary emotions and often ordinary behavior. We do disagree among ourselves, and once we recognize this fact we can handle it. To make our disagreement loving is the ideal.

There could be few advances without the light that comes from questioning and trying to do something differently. As soon as we think that something could be different, we are in disagreement with the way it is. Any improvement of a good thing is one result. This reveals one positive element—the new light it can shed.

In any meeting for business, the clerk must have expression of the variety of opinion within the group if right sense of the meeting is to be known. This takes time, and I often hear impatient ones say that Friends take too long to reach a decision. That often is a just criticism, for some of us have yet to see clearly the difference between weighty con-

sideration of a complex concern and time wasting in a simple item of business.

The time element is essential. Few of us can grasp instantly the full meaning of another's idea or desire. It takes time, patience, and prayer. Central to the whole point is the earnest desire to find the essence of truth. Loving disagreement among Friends requires time, imagination, understanding, sympathy, patient listening, the intent to understand and find the truth, and recognition of the possibility of error in one's own thoughts.

As we become sensitive to the Inner Light in others, we begin to appreciate their value and to hear and know the worth of their thoughts. Listening is hard at first, but we can learn the art of perception. Behavioral scientists use the term "empathy" to express the idea of putting yourself in the other person's place, and they use such methods as role playing to extend awareness of how it feels to wear the other fellow's shoes.

Can we agree that Friends should go beyond the mastering of the *techniques* of listening and of human relations? Some of us have learned to become part of each other and to find the joy and growth that come from spiritual unity. This is selfishness of the purest and highest order. They advise that we "seek to know one another in the things which are eternal." This converts from selfishness to a "selflessness" that can make us one with other Friends. In that condition, there can be a creative potential in loving disagreement.

Before we are carried away by these beautiful thoughts, let us see whether they really relate to us and our hang-ups. Our drive to reach goals quickly can scrub away any thought of patience with seeming or actual indifference from others.

Howard Brinton said that "controversies are more interesting than periods of peaceful coexistence." Anna Brinton added, "Like all crises, they prompt saintly concern as well as conflict." In those references we find cause for optimism. There is the better with the bitter.

It seems to be part of human nature to suspect or reject the unfamiliar. At times Quakers act so much like people that we can scarcely tell the difference. So we should expect our concerns to be ignored by those who learn of them for the first time. If we insist on their adoption before others get used to them, we may be disappointed and may never understand why other folk fail to support them.

To foster understanding, time and our attitude are central. Our attitude must admit the possibility that we may be mistaken. This is very hard if we are clearly convinced. Where can we go from there?

The story is told of John Woolman's efforts to persuade a Friend to free his slaves. The Friend was not agreeable, and, after repeated urgings, said, "I am fed up with thy notion, John. Shut up about it." So John sat in the corner for two days without saying anything. He did literally "shut up." Then the Friend said, "All right, John, I am per-





Painting by Gerard Negelspach

sualed." Time, patience, and prayer had done their part. The animosity and resistance were gone, and creative dialog could begin.

I cannot give you a rule to walk by. But you can, with faith and God's help, find the way out of your conflicts with others, if you are sensitive to his leadings toward the "saintly concern" that Anna Brinton mentioned.

Political scientists' experiments in decision-making in crises show that people usually react in an aggressive, hostile way when they are surprised by threat; as time passes, they tend to relax, become more moderate in their attitude toward the threat, and think of a greater number of possible responses.

This suggests a technique. We hope always to go beyond mere technique, as I have said, and to have the benefit of silent waiting upon the Lord.

I am convinced that a creative potential resides in loving disagreement among Friends—that creativity is much more than a simple adaptation or solution and extends to a recurring freshness of viewpoint and a strong growth of further belief in the inner light to be found in every person. Our impatience with others can change to unity of spirit and then to delight in the strength and support of our friends.

## Render Unto Caesar

### Letter from the Past—244

FOR SOME YEARS Friends have been aware of an anomaly in their traditional response to military requisitions. When they have been conscripted for military service, they have officially and in large numbers refused to go. Many governments have made provision for this expression of conscience. This has taken the form of allowing the payment for a substitute by the conscript, or some form of alternative service. Many Friends have accepted the latter.

But when our money is demanded, particularly as part of a more general tax, although we know its ultimate purpose is for war, only sporadically have Friends objected. Without recounting again all the data in our history in this matter, I inquire here why this curious contradictory situation has come to exist. Young men stubbornly refuse actual direct participation in war and do so with the sympathy of their parents, but the latter usually have contributed in money to the very cause to which their sons refused to contribute their bodies. And governments have usually provided no alternative to military payments.

A recent Yearly Meeting memorandum lists several of the reasons (excuses?) why Friends have abstained from refusing war taxes. Many of these reasons simply are practical considerations. But the first one on the list is the gospel phrase: "Render unto Caesar. . . ."

The context of these words of Jesus is precisely that of a general Federal tax. They are therefore not taken out of context when applied to modern Federal taxation. Compared with them, there is nothing in the Gospels so explicitly quotable for or against military service. In former times (see Letter 223) as well as today, this text has been repeatedly referred to by Friends in extenuation of their complicity by means of tax payment in the waging of war.

Why is this? Does it mean that Friends follow Jesus most readily when he seems to have left specific instructions, while where he is less specific they arrive at the stance of war resister in spite of this contrast? Undoubtedly, elsewhere in Quakerism we see evidence of Biblical literalism alongside of an almost contradictory dependence on the Spirit.

Or is the contrast between submitting to war taxes and refusal of war service due to the fact that the latter problem for a long time rarely arose, at least in England? While militia dues were refused as early as 1679, compulsory military service scarcely began there until our own time.

Another Quaker financial refusal was early and widespread. That was of tithes levied on agricultural produce for "priests' wages." No single ground of resistance and persecution was so durable in our history. The money was

for support of the official "hireling" ministers. Why was tax money to support war-making not equally obnoxious?

I wonder whether today "Render unto Caesar" can, as a saying of Jesus, bear the weight that we give it when without twinge of conscience we pay taxes of which so large a share finances war. At one time Friends—or at least some Friends—did refuse taxes levied exclusively for war costs. They distinguished them from what they called "mixed taxes." It is not like Jesus to legislate on explicit social problems—and if he did, are we to take his words as rules for our own late generation? His followers did not always or in other respects blindly obey the government. When Caesar ordered pagan sacrifice in the following centuries, Christians would not offer even the token pinch of incense. In those days, Christians also refused participation in war. Under some circumstances, obedience to "the powers that be" seemed commendable; under others, Christians knew they must obey God rather than man.

Indeed, neither historical scholarship nor grammar leaves the intention of the Gospel saying quite so sweeping in its bearing. According to Luke, Jesus was accused of *forbidding* to give tribute to Caesar. Some modern students of the Gospels suspect that behind their present portrait lies a much more politically nonconformist Jewish subject of Rome.

The saying I quoted ends "... and unto God the things that are God's." Was not this the real thrust of original injunction? Perhaps Jesus never really answered the question, "Is it lawful to give tribute to Caesar or not? Shall we give or shall we not give?" And the apparent command to give tribute to Caesar may be only an analogy or a conditional clause, vindicating the major obedience—obedience to God.

NOW AND THEN

### Same Old Annie

*I cared for Annie in Harriet Lane Dispensary in 1939. She had a medical history one-half inch thick by the time she was a year old. I went through her complete medical history and found a nurse's note about her last visit: "Same old Annie—same old ears."*

I hear her cry across the years—same old Annie, same old ears,  
For one so small, so weak, so black, she has a cry both loud and clear,  
For I was young with many hopes, for I was young with fewer fears,  
But always she can call me back—same old Annie, same old ears.  
Now I am old with fewer hopes, now I am old with many fears,  
But where I am there she is, too,  
Where she is there must I be,  
Until she is as white as I, until I am as black as she.

DEBORAH KAPLAN, M.D.



### Two Prayers

*Lord, Thou knowest better than I know myself that I am growing older, and will some day be old.*

*Keep me from getting talkative, and particularly from the fatal habit of thinking that I must say something on every subject discussed. Release me from craving to settle the world's problems, my way.*

*Keep my mind free from the recital of endless detail—give me wings to get to the point.*

*I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.*

*But seal my lips on my own aches and pains—they are increasing, and my love of rehearsing them becomes sweeter as the years go by.*

*Teach me the glorious lesson that occasionally it is possible that I may be mistaken.*

*Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old Friend is one of the crowning works of the devil.*

*Make me thoughtful but not moody; helpful, but not bossy.*

*With my vast store of wisdom it seems a pity not to use it all, but Thou knowest, Lord, that I want a few friends in the end.*

*(An Unuttered Prayer at Yearly Meeting, by S. McC. H. (Reprinted from Irish Young Friends Quarterly.)*

*Lord, in those days—for thus it is recorded—Thou Thyself caused fire to fall from heaven to destroy Sodom and Gomorrah because of the sins of their inhabitants. Today we see man causing fire to drop from the heavens, and we know that he has been doing so for years now. The earth is being scorched and made barren, people are being mutilated and are dying, and those who are still alive are never free from continual fear.*

*Lord, inasmuch as Thou hast promised Thy blessing to Abraham and his descendants and in them to all mankind upon the earth, inasmuch as Thou, in Jesus Christ, art He who loveth the world, grant now at last that the senseless slaughter and destruction in Vietnam be stopped. Not only the blood of those who are sacrificed but also the guilt of those who are responsible cry to Thee in heaven. And all we, too, cry out with them: Lord, have mercy and give us Peace!*

*We thank Thee that within the past few months we have received encouraging signs of a new spirit, particularly among the people of the United States. Grant that the growing protest of whites and blacks, of Christians and Jews and non-Christians against the war in Vietnam meet with success. Grant that in our own country and in our city as well, more and more people struggle passionately to end the slaughter and that all energies be enlisted in the cause of making reparations and reconstructing the ravaged country.*

*We cry out to Thee: Lord, have mercy and give us Peace.*

*(Sent by Irmgard Schuchardt, Berlin, and translated from the German by M. C. Morris.)*



# The Survival of Jesus

by George Emerson Haynes

THE APOSTLE PAUL, George Fox, William Penn, and other notable Christians since and before their times have testified to the presence of a spirit, which they identified as that of Jesus the Christ. This presence was real to them; according to their own testimony it was what gave their lives the motivation that distinguished them.

We today need as never before a spiritual resource that can do for us what the assurance of the presence of Jesus did for them. Yet many of us find it difficult to turn—or to return—to that kind of assurance. It may be that the economy of affluence (“the cares of the world and the deceitfulness of riches”), or the conclusions of a critical study of the New Testament, or absorption in the viewpoint of physical science, or our capture by the skeptical mood of our times—any of these factors or some combination of them has undermined our confidence in the validity of a spiritual resource such as the spirit of Jesus has given to others in times past.

I want to approach the problem of our unsatisfied spiritual need from the simple point of what happens in intimate relations between two persons. A classic example is that of the friendship of David and Jonathan.

In the Scriptural account it says: “And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.” This experience has been duplicated millions of times in close friendships. It is as if what might be called the mental membrane that separates one consciousness from the other becomes pervious, so that what one thinks and feels and desires flows through the membrane into the other and the two become in some degree intermingled. Even while each retains his own identity, he knows and feels much of what goes on in the other’s mind and heart.

It is a matter of common observation that the longer a loving and trustful association persists between two persons the better each knows the other and can even anticipate what the other will do in given situations, because he knows the bases on which action will be taken. As the regard in which each holds the other deepens, the mutual penetration and sharing become greater. When one personality is more vital and creative, the one who is less so inevitably draws from the other’s depths.

Such enrichment of life through association is what the first disciples experienced with Jesus while he was with them physically. From the records of the Gospels, imperfect as they are in giving a complete and consistent picture of his life, Jesus nevertheless emerges as a contagious personality with a genius for creative friendship

and a deep capacity for compassionate understanding not only for the physically ill in the multitudes who followed him but for the spiritually needy in high places who sought him out.

Idealistic yet realistic, composed and self-possessed yet vulnerable to emotional and physical suffering, his life and words grew luminous from an inner communion with that universal Creative Spirit that he called Father. Beyond that, he taught that his followers might have the same sort of relationship with the Father that they had in their relationship with him. Just as by associating with him, the membrane that separated one identity from another became pervious, so that they could know the thoughts and feelings of each other; in the same way, by communion with the unseen spirit of the Father, they could grow in understanding of his mind and heart and will, and be supported in carrying out his purpose in creative friendship with men.

Through all this experience, Jesus conveyed to them his own sense that their friendship with him and their communion with the universal Creative Spirit was not the sort of thing that could be destroyed by physical change. These relationships he taught were characteristics of a kind of living that would endure forever. That inner life which he and they and their Father shared could not be done away with by death.

Consistently with this view, when the shock of Jesus’ death had passed, there emerged in his disciples a growing conviction that the spirit of their great friend had survived and was still active.

To agree with them, one does not need to share any traditional theory of the Resurrection, although it is easy to understand how in that time and place theories of this kind arose and functioned helpfully. But let us of the twentieth century note that physical presence is not the only way that the impression of a personality can be given.

In the case of Jesus, after his death, his words and the incidents of his life were reported and repeated again and again by those who had been firsthand witnesses. Research indicates that it was about twenty years before these verbal accounts were set down in writing. Meanwhile, people kept telling all they knew about this beloved personality who had been among them. This was and still is perhaps the most effective vehicle or *body* outside of physical presence by which the spirit of a person can be conveyed. Primitive and illiterate storytellers *bring to life* for their hearers those who are no longer physically present. It was in this way—and I mean it literally—that the spirit of Jesus was embodied in the words of his followers and reached thousands of hearers in the Graeco-Roman world of the first century.

Among those so reached was Paul, the persecutor of the early Christians. He became so informed of the spirit

of Jesus through frequent hearing of Him that at last his consciousness of that spirit set up an inner conflict, which resulted in the dramatic transformation of his life.

But the day came when the transmission of the spirit of Jesus by word of mouth was to be supplemented by another means. Those who had been with Jesus in the flesh were dying off, and in time it became impossible for anyone to hear of him from a firsthand witness. To carry on this great personal drama, people like Mark, who had been a companion of Peter, began to compose written accounts. And so appeared the Gospels of Mark, Matthew, and Luke and later of John. The written word became another body for the spirit of Jesus.

No writer of a biography and in lesser degree no serious reader of such a biography can come to the end of his research or his reading without feeling that he has been living in the presence of the spirit of the one he has been centering his attention upon. The writer and the reader to a great degree have been sharing the thoughts, feelings, and attitudes and traveling as companion with their subject through the latter's struggles and conflicts, defeats and victories. Writer and reader in greater or less degree have been associated with the spirit of the subject and have been sharing his life with him and drawing life from him if he has been a great and noble nature.

John Milton pointed this out when he said, "Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are." So in time and in the centuries since, the written and the printed word proved its power in the thousands of lives inspired and transformed through its means, to convey as had the physical body and the spoken word the contagion of the living spirit of Jesus.

The case for the survival of Jesus is not closed. It is opened afresh with the rise in every consciousness of a sense of the need of inner strength to meet the buffeting of life. In his living presence, he offers to those who will take it a friendship that opens the doors to his heart and mind and will and also gives entrance into the heart and mind and will of the universal Father.

As one grows in the communion of that friendship with its moving urge to reach the consciousness of every man, one can taste the flavor of a life that cannot be destroyed by any accident of space or time but that will continue through the ages to breathe into the growing universe its own creative nature.

*Perhaps the chief effect of the organized church was to inoculate the great mass of Western mankind with such a mild dose of Christianity as to make them immune to the real thing.*

PAUL DOUGLAS

## Some Questions About Sharing Resources

by Keith Smiley

IF WE ARE TO SHARE the world's resources we need inward action. We need clearness.

I ask myself, what was the object of the answering that George Fox suggested when he said we should engage in while walking over the earth?

I think it is the inherent capacity for a fuller life and power, already there and waiting to be released. Individuals with talents, resourcefulness, integrity, and tenderness to change wait to be answered in all societies, including those in developing countries. Once answered and thus released, they become patterns and examples for the rest.

Important as oil and sugar and tin and technology and special skills are, especially the right sharing of them, clearness dictates a concern about material resources and their use and abuse and the total well-being of the people who depend on them.

As to sharing, visitation among Friends after the Fourth Friends World Conference has indicated that Friends, like other church groups, have questions that should encourage further pondering upon what we mean.

Let us suppose that we go to a country where people are poor in body and spirit and thus are in need of release into a fuller life. We say to them that we have more material possessions than we need and wish to share with them.

Have we thought about the effect on the recipients' sense of dignity?

If we go saying our technology is what they need most, have we given thought to the effect on the cultural life of those we would benefit?

Shall we turn to those who seem to have "answered" most wholesomely the potential that is already there among those they have helped and ask them what is true sharing?

I hear them saying that the first motions are consultations, the development of mutual respect in reaching partnership decisions about the total interrelationship of needs in the community, and the recognition that people from outside with special experience can help, but that people inside the community must do the job.

Thus sharing from without—in the form of material resources and also in the nature of encouragement, respect, teaching, and continuity—is matched by sharing from within, so that many field workers testify to having received as much as they have given.

In the words of the Committee for Specialized Assistance for Social Projects of the World Council of Churches:



"What is absolutely essential is partnership rather than paternalism—a partnership which acknowledges that both sides have something to offer."

Is it necessary to struggle with the well-defined phrase *the world*? When we speak of the world, do we refer to our spaceship earth? If so, do we form an image of our planet that includes the deepest reaches of the sea beds and the farthest extent of the biosphere? Should we not do so, if we are concerned with right use as well as sharing the resources of the earth?

Some Friends are thinking largely of lifting quantities of material resources from the developed part of the world and making them available in the less developed world. Is this comprehensive enough?

Others are urging the setting of an example to governments of rich countries to help set in motion the flow of more aid to the third world. Is that what we would wish to achieve as the major influence?

What about sharing some of the errors of abuse of natural and human resources committed by developed countries, with the hope that developing countries might avoid repeating some of these mistakes?

Do we include in the world, and its areas where help is needed, the poverty spots in developed countries, both rural and urban?

Does not this concern have relevance across the whole world and strike at the roots of social problems? Is it not reasonable to hope that the tested concepts of family welfare planning might be valid everywhere in the world?

I think it is wise to ponder these questions even though I, or we, cannot now draw specific conclusions from any of them. One conclusion we can reach easily is like the one expressed in a school paper of an eleven-year-old daughter of an American Peace Corps director in Micronesia: "There are new frontiers waiting to be discovered, problems to be solved, sorrowful to be comforted, sick to be cured, hungry people that can some day be well fed. Many of these things can be done if people have the spirit to do them. I want to be one of those people."

*We beg you not to let your souls sag. A dropping spirit does not become the Christian. Maintain a fierce belief in God, and don't be afraid to rest all of your weight on Him. Lay claim to His power over death, so that you may have the courage to live in the perspective of eternity. For he whose life is dominated by fear of suffering, persecution, or death is but a spiritual runt, unable to reach the higher nature of the mature man in Christ. May peace, such as the world cannot give, be yours.*

CLARENCE JORDAN

## A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

### My Name is Basil Allen, Sir

IN THE EARLY DAYS of the Children's Home at Jamshedpur, I received a letter from the chairman of Cheshire Homes, Incorporated, Calcutta, asking me to come down by road in the Land Rover so that Mother Teresa could give me milk powder, cooking oil, and other gifts.

It is a long trip, one hundred ninety miles of steady driving down the Grand Trunk Road, not unpleasant, but lonely by oneself. I thought that a day down, a day there, and a day back would be enough. I did not relish being away longer with only the Ayahs to look after the incurables. I arrived in the evening and bedded down in the office room at Bishop's College.

Next morning, I went to meet Mother Teresa and to collect her offerings: Fifty cartons of milk powder, two drums of cooking oil, bags of rice and wheat. Yes, the Land Rover could manage it all. Mother asked me when I proposed to depart for Jamshedpur. I told her I wished to get away about four A.M. before heavy traffic started.

"Please call at Shishu Bhavan," Mother said. "I have other gifts for you."

Surprised, I agreed. Next morning I went to collect the other gifts. Not at all what I expected—five boys in the eight to nine age group, ready and waiting, each with a small roll neatly made up, light blanket, towel, change of clothing. Mother was there.

"Here you are, they're yours."

Apprehensive looks from the boys. What was to happen to them? Where were they going? The little group made the graceful "Namaste" salute. I had to say something. All I could think of was to ask their names.

"Tumhara nam kya hai?"

"Mera nam Sunil hai," then Anil, Sudarson, Shankar, and the fifth—in clear, faultless English—"My name is Basil Allen, Sir."

In the morning I began to make acquaintance with the new arrivals. What would they like to do? This was their home. I suggested that they explore the forty acres. They could ask the malis (gardeners) anything. They could eat anything they found in the garden. I went in search of a retired schoolmaster who might teach them and some of the others; some incurables also would benefit.

But this story is about Basil Allen. Neat, clean, undernourished, he was particularly quiet, withdrawn—not a spare word above "please" and "thank you." Obedient

and respectful, he would do all that was requested. The wonderful garden cheered the other four considerably. They ate as many guavas and nuts as suited them, they swam in the tank, they laughed.

Basil remained so quiet. I thought it best not to press him but let him settle. He would open up in good time as he came to feel secure.

All that Mother had said was that they were all abandoned. What was I to think? The days went well. The little school progressed.

Again I had to go to Calcutta, this time for a committee, by train. I asked the boys for messages for Calcutta; the only item seemed to be salaams to Mother.

As I was about to leave, Basil opened the gate for me and very shyly said, "Will you please bring back my little brother with you?"

"Why, Basil," I replied, "I did not know you had a little brother. Certainly I'll bring him. Where is he?"

"At Mother's." Taking heart, he went on. "And would you please ask where Mabel and Edna are?"

I promised.

My business finished in Calcutta, I was able to get hold of Mother and ask for Henry Allen. Yes, I could have him. The little girls were awaiting admission to a convent school. Henry was tearful to leave Calcutta. Only the thought of seeing Basil saved me from a scene.

The reunion was something to behold. From that time, Basil changed. Once more he had someone to look after. Slowly, not wanting to hurt him, I learned his history. The father, an Anglo-Indian, had a fair position on the railways but took to drink, lost his job, abused and beat the mother and Basil (he has scars to this day). The father left them and could not be found. The mother, though frail, got a job as an ayah with a European family. Her knowing English helped. For some time they managed, but she eventually came down with tuberculosis and lost her job. The family ended up on the pavement around Sealdah station, a refugee spot. It was there that Mother Teresa found this family. The mother was taken to a hospital, and the children to Shishu Bhavan.

How had they existed? Basil, so young, earned only a little as a shoeblack, and the rest was "Tapor" (I wish everyone could learn that word—market refuse). The mother eventually passed away in the Home for the Dying. The four children were left alone. Basil was head of the family and, by sheer perseverance, completed tenth standard and a four-year apprenticeship in a mission workshop.

Now he is employed as a skilled welder. Henry is in training. Mabel is a typist. Edna is completing school.

Best of all, Mother found Basil a good girl to marry, and they have a little daughter. He is now able to smile. He keeps his eye on the others. He has done well against great odds.

## An Excuse

I RECEIVED the following excuse for absence from class:

"Dear Sir, I cannot come today as I suffer from Decency. Your pupil, Satish."

I hoped that he would never recover from such a fine complaint—may others suffer likewise. He has some spelling homework to suffer, also.

## Student Unrest

STUDENT UNREST is not unique in any one country. Throughout the world the younger generation is not in rapport with the older. To an extent, this is an age-old problem. The student grows and seeks maturity. He sees dire problems and longs to solve them. He senses insecurity. He wants to help toward a better world and feels that his opinion is worth hearing. This is right, although his opinion may not always be correct.

Let me tell what happened not long ago in this town. The Government of India wanted to have another steel plant, although they could not finance it at this time. Visakhapatnam was mentioned as a suitable site. Many states were in competition. Public feelings ran high. It became a political question. Agitators demanded the plant. There were processions, fiery speeches, and talk of widespread strikes to force a decision from the government.

Agitators persuaded university students to strike in sympathy. They in turn visited pre-university colleges and called out those students, who went to high schools and demanded that they be closed or else be wrecked. Even the elementary schools had to close. Shops and most business houses had to close or be looted or wrecked. No bus, lorry, or rickshaw was allowed to ply. Little children shepherded to sit on the railway lines stopped trains. As the police would chase the small boys away in one spot with canes, another group would take their place.

At length the military had to be called in, and there was some violence and shooting. A person who had undertaken a "fast unto death" gave it up with a gift of twenty thousand rupees and was spirited away. After about three months things quieted down.

What waste of time, what damage to public and private property, what new taxes to cover damage, what suffering to the common man unable to earn his daily bread, what imposition and lawlessness!

I talked with one or two students and asked what was gained. I suggested that if I said they were not cultured and educated young men they would be insulted. They agreed. What had been gained? Nothing. What had been lost? Study, examinations, many an academic year, many parents' resources, public favor.

It is good to have the willpower to bring about change for the good of all. It is necessary to have some "won't-be-led" power, too.



# Notes on Grammar and Vocabulary

by Moses Bailey

WORDS attending meeting, even though they conventionally are parsed as nouns, should regularly be interpreted as *verbs*, active voice, indicative mood, present tense. This dialect generally favors the present tense and eschews such words as "Quaker," "Friend," and "thee," lest any of the world's people consider them divisive, like a Masonic handshake or a Russian flag.

Good Quaker-talk is a tone language, like Chinese. Although Friends sometimes do not (or will not) sing, they cannot become tone deaf. The melody of words and sentences must have the tones of reason, pleasant but not loud. Devil-talk shares some of our vocabulary, but the tones are different.

Some Friends with enforced leisure, hospitalized, snow-bound, or on a long voyage with Thor Heyerdahl, should do a definitive study of meeting-going syntax.

A selected vocabulary, with translation, of gold-star First-day school attenders:

AFSC doing our thing

Bible Bowditch's first edition

Centering down getting head and shoulders up into Cloud 9

Christ radar on the bridge

Church heaped kindling for starting something

Concern corporate wave of fresh service (*not* a little bee in the bonnet)

Dead Meeting quaintly fading aristocracy near a burying ground

Death jumping out of the way so something started can keep growing

God see Life's meaning

Heaven where we live; cf. *Home address*

Inner Light present tense, active voice, of *Heaven*

Life's meaning gerund (life presumably has no meaning, unless we give it such)

Ministry, vocal something to be encouraged in others, strictly disciplined in self

Outreach euphemism for our failure

Plain dress something to be thought about before shopping, *not* to be worn

Plain language truth, brief, framed in silence

Practical religion see *Death*

Saved unhooked and going places

Seed TNT starter for fusion of persons

Sin burning the house to hunt a lost dime



Photograph by Chris Byeri,

"Quaintly fading aristocracy near a burying ground"

Testimonies the Quaker Bag

Theology exhaust from a service motor

(Caution: pollution common)

Troubles, my for improvement of the disposition

Troubles, others' something to be done, anonymously if possible

## A Lesson About Service

X WAS AN EXPERT. Y was a Young Person. X saw in Y, even in secondary school, talents that gave promise of great ability in X's line of work. X was head of his organization, not statistically the biggest, but very likely the one with the greatest prestige.

X helped get Y into a college where the best special training in this line was offered. When Y was a senior, X took Y to more than a dozen fine organizations, providing introductions to those who did the hiring and to the head of each one. He expressed great confidence in Y as a well-trained specialist and as a person.

Y got a job in one of the two firms that X thought the best.

Put yourself in X's place at this point: Ready for a three-cheers, backslapping, enthusiastic reception of the news? The fact: Y never reported the job to X. X found out about it by chance.

Back in X's place. What is your reaction? You can be astonished, if you like—but have you any justification for feeling aggrieved or even taking Y to task? Consider why X should help Y at all. Was it not because Y was a most promising person whose future lay in a field where others could be helped by excellent performance?

Here is a splendid test of the real motive behind help to others. Do you help so you can receive plaudits, expressions of gratitude, and all the rest? Or do you help for the sake of people and a person?

There is no *quid pro quo* in such matters. You do what you feel is right to do; that is sufficient.

JOHN F. GUMMERE

## Reviews of Books

**Making All Things Human.** By MELVIN E. SCHOONOVER. Holt, Rinehart and Winston, Inc., New York. 188 pages. \$4.95

MAKING ALL THINGS HUMAN tends to bring about the awareness of the conditions in East Harlem, where the Rev. Melvin E. Schoonover accepted the challenge and has become a symbol to the Puerto Ricans, blacks, and whites. His understanding and spirit showed the concern for his church and community. To become a white minister in a black community shows the willingness to be involved in the struggle that is taking place within this country today; if there were more like him, perhaps the breaking of bread together would become more of a reality.

FRANK BUNDY

**To End War: The Story of the National Council for Prevention of War.** By FREDERICK J. LIBBY. Fellowship Publications, Nyack, New York. 188 pages. \$5.00

FREDERICK LIBBY, now ninety-five, is the dean of America's militant peace workers and the inspiration of many who are now in the thick of the struggle. He organized the National Council for Prevention of War as a clearing house for American peace activities and served as executive secretary throughout three decades of intensive work (1922-54). Its purpose was to bring the substitution of law for war.

The initial efforts of NCPW were concentrated on public education for peace and disarmament, and it did a great service in combating militaristic propaganda and public hysteria. Its first big political effort in 1927—a David-and-Goliath story of the successful substitution of arbitration for an "inevitable" war with Mexico—was the first of a series of courageous campaigns to ease international tensions and to mitigate the war-breeding pressures constantly exerted upon government by short-sighted or selfish militarists and business interests. While, against these odds, NCPW could not prevent the second World War, the story is engrossing.

Frederick Libby gives full credit to the individuals and peace organizations that worked with him, but the reader is most struck by the book's revelation of Fred Libby himself. He suffered scurrilous attacks by his enemies, dis-

illusionment with men in high places, and the defection of many of his supporters as war pressures mounted. Yet he maintained an optimistic faith in God and man throughout his long crusade.

He seemed to find enough reward in being a coworker with God for an essential step in a social evolution whose time is still to come. He writes: "I can't recall a day when I would have swapped my job with anyone in the world."

DOROTHY HUTCHINSON

**Religion, Revolution and the Future.** By JURGEN MOLTSMANN. Charles Scribner's Sons, New York. 220 pages. \$5.95

THERE IS NOTHING in these pages for the individual who is not prepared to think deeply about religious matters. The book stands in the shadow of Auschwitz and thus maintains a mood of seriousness and probing investigation.

Moltmann's great theological contribution, *Theology of Hope*, appeared in 1967, a translation of the fifth edition of his *Theologie der Hoffnung*. This solid theological dialectic, responsive to all the crosscurrents of European thought and literature, appears in several chapters of the present book. Some Friends may be inclined to push this aside as "theologizing"; yet it represents a vigorous coming to grips with issues affecting man and his posture relative to the future.

Says Moltmann: "It is not out of the possibilities which we possess, but in the impossible situation which confronts us, that the new shows itself as God's creative act." Then he goes on in words reminiscent of George Fox: "When all hopes have died, there comes the wave of the future like a spirit of resurrection into the dead bones, creating hope against hope."

The many images or symbols for man confronting his future I find helpful in my own efforts to understand man as he readies himself for the future. Closely related is Moltmann's concern with the prophetic role in its aspect of profound criticism of social evil. He twice quotes Marx's categorical imperative: "to overthrow all circumstances in which man is a humiliated, an enslaved, a forsaken and a despised being." Here we see Marx in the role of prophet, akin to the prophets of Israel. This aspect of

Marx has made possible the fruitful dialogue between European Christians and Marxists, to which one chapter of the book is devoted. One of seven provocative "theses" is: "We live in a revolutionary situation. In the future we shall experience history more and more as revolution. We can be responsible for the future of man only in a revolutionary way."

HOWARD ALEXANDER

**Religious Television Programs: A Study of Relevances.** By A. WILLIAM BLUEM. Hastings House, New York. 211 pages. \$2.50

RELIGIOUS TELEVISION PROGRAMS is a report of a survey of religious programs broadcast in this country by local television stations, mostly commercial. The survey was under the auspices of the Television Office of Information, the public relations arm of commercial television.

Apparently all the descriptions of individual programs reported by the stations found their way into the listing. This may be of help to stations when they apply to the Federal Communications Commission for a renewal of their licenses, but the duplication is boring.

For those planning religious programs, the final chapter, "Guidelines for the Religious Program Planner," is valuable.

Dr. Bluem, a professor in Syracuse University, believes religious broadcasts should speak to the condition of man in today's world. He also raises questions about the value of telecasting traditional church services on Sunday morning. He fails, however, to challenge the refusal of commercial broadcasters to schedule religious broadcasts of any type (except the Billy Graham "specials," which are paid for at commercial rates) during prime evening viewing time. The reader is left with the impression that commercial television is doing an excellent job with religious programming and could do it even better if churches were more alert to its possibilities.

ROBERT GWYN

**School Prayers. Congress, The Courts, and the Public.** By JOHN HERBERT LAUBACH. Public Affairs Press, Washington, D. C. 154 pages. \$5

MANY RELIGIOUSLY ORIENTED persons were disturbed by court decisions on school prayers and regarded them as a step toward secularization of our society. The Supreme Court declared un-



constitutional New York mandated school prayer in the Engel case in 1962 and required Bible reading in Pennsylvania in the Schempp case the following year.

A poll indicated that seventy percent of the citizens opposed the decision. A movement started for a Constitutional amendment "clarifying" the First Amendment, which protects the free exercise of religion. Amendments proposed in the Congress started with widespread popular support. It seemed certain that one of them would be adopted, but an impressive array of able critics demonstrated at the hearings that behind these seemingly innocuous amendments lurked serious difficulties. The more the amendments were modified to meet objections, the closer they resembled the position of the Supreme Court. They failed of passage in the Congress.

Jefferson and Madison, closer historically to an era of religious persecution in otherwise enlightened countries, concluded that the only real safeguard is a "wall of separation" between Church and state. The great debate following the Supreme Court decisions brought us an appreciation of the wisdom of their position.

This book by an Otterbein College professor is a carefully researched and able analysis of the Congressional hearings and official response in various states to the Supreme Court Decisions. It is a valuable contribution to an understanding of this important and complex problem.

HENRY C. BEERITS

**A Dialogue with Today's Youth.** By MAURICE FRIEDMAN. Pendle Hill Pamphlet Number 168. 23 pages. 55¢

MAURICE FRIEDMAN, well-known to Friends Journal readers for his *Contemporary Images of Man, Martin Buber: The Road to "I and Thou,"* among others, has here given youth "and many of their elders along with them" an inviting overture.

Glad to be marching in the same direction with modern youth on the road to peace and freedom, he expresses the wish that they could converse openly together before certain crossroads are reached.

The word "openly" is important. It is a part of the theme of the conversation as well as of a hoped-for method of conducting it. It is the *sine qua non* of the type of communication he is concerned to bring about—before his companions get sidetracked on tangents alien to the real causes of alienation.



*"You will say,  
Christ saith this,  
and the apostles say this;  
but what canst thou say?  
Art thou a child of Light  
and hast walked in the Light,  
and what thou speakest,  
is it inwardly from God?"*

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It is their openness that he has most admired in today's rebellious youth and cannot bear to think of as receding into a mirage of self-conceived certainties to the detriment of the true image of man that lies at the end of the road.

Maurice Friedman writes: "Non-violence in fact, may be, and sometimes is, covert violence, congealed violence, suppressed violence, apocalyptic rage, perfectionist intolerance. When it is not this, it is because it is grounded in personal existence, in genuine relation to other persons, in the attempt to build real community in the face of alienation, hostility, and mistrust."

It is difficult not to be consumed by curiosity as to the outcome of the dialogue—when and if it takes place. Maurice Friedman has spoken. Who will reply?

**Quest for the New Moral World: Robert Owen and the Owenites in Britain and America.** By JOHN F. C. HARRISON. Charles Scribner's Sons, New York. 260 pages. \$7.95

DURING THE SECOND HALF of the eighteenth century, young children worked in mills from dawn to dusk. A poor widow with many children was an asset to the mill operator, since her situation permitted no bargaining.

A man of vision who confronted such inhumanities was the wealthy Quaker merchant and shipowner of New York, Robert Owen (1771-1858). He founded New Harmony, Indiana, a short-lived collective community, in 1825. He supported Nashoba, Tennessee, a community established by Frances Wright for the training of Negroes, which lasted from 1826 until 1828.

The memorial in Kendal Green burial ground in London states: "He originated and organized infant schools . . . secured a reduction of the hours of labor for women and children in factories. He was a liberal supporter of . . . national education. He laboured to promote international arbitration . . . He spent his life and large fortune in seeking to improve his fellow men by giving them education, self-reliance and moral worth. . . ."

In this readable book, John Harrison discusses Robert Owen's impact on many people on two continents. This reminds us that such progressive ideas as communal living and the promotion of birth control are not unique to this century.

SYLVAN E. WALLEN

**In This House of Brede.** By RUMER GODDEN. Viking Press, New York. 376 pages. \$6.95

THE SETTING of Miss Godden's new novel is a Benedictine monastery—a term used for a community of either men or women in solemn vows—overlooking an imaginary town on the English coast. Philippa Talbot becomes a postulant at the age of forty-two, a widow who has lost her only child and has attained a high position in government service. Her struggle to demonstrate that she has a true vocation by making the adjustment to the life of poverty and the unceasing round of prayer, praise, and work, "without sloth or haste," is the core of the book.

One would scarcely expect to find drama in a story about nuns, but drama there is, beginning with the sudden death of the abbess and the complications it brings. There is much more than plot, however, in the rich tapestry of life at Brede, whose activities include fine printing and the weaving of superior silk for vestments. The cycle of the liturgical year, with its daily and hourly observances, its celebrations and great feasts, is pictured along with the changing seasons in the author's matchless style. The variety of individuals shows that despite their devotion to the spiritual life and obedience to the Rule, pettiness and jealousy can exist among nuns. All of them are presented as real persons, changing and growing with the help of the community.

Friends share with Benedictines a concern for two qualities—simplicity and silence—and can learn much from this beautiful and absorbing book.

EDITH H. LEEDS

**The Master Game.** By ROBERT S. DEROPP. Delta Books. \$1.95

STARTING FROM GAME THEORY (since, by his definition, life without a game means life without purpose), Robert DeRopp dismisses the money game as "hog in trough," the pursuit of fame as "cock on dunghill," and so on. A special category, neither high nor low, is allowed for rearing a family, which lies outside his thesis.

The higher games, art and religion, receive respectful treatment as avenues toward increased consciousness.

The only life game that never pales is the *master game*—the process whereby a person becomes aware that he controls his physical body through emotions, then starts controlling his emotions through intellect, his intellect through intuition,



and on up into the higher (causal) planes, from which it is no longer necessary to be reborn on the physical plane unless one so chooses.

The master game involves detached meditation, but detachment is not the whole picture. The process is to raise consciousness—through any or all methods of concentration on oneself and objective reality—to levels at which objective love flows through one automatically and makes possible service to other human beings more extensive than is possible from the level of everyday consciousness.

F. P. SALSTROM

**A Fringe of Blue: An Autobiography.** By JOICE NANKIVELL LOCH. William Morrow & Company, Incorporated, New York. 243 pages. \$5.95

IF YOU ARE INTERESTED in Quaker relief work, do armchair traveling, and appreciate an amusing, adventurous biography, you may enjoy *A Fringe of Blue*.

The author spent her childhood in Australia. During many years in the outback, she developed qualities that enabled her to endure years of service with Friends in Poland, Russia, and Greece during and after the First World War. She and her husband rented a Byzantine

Tower near Mount Athos, which became their home until the beginning of the Second World War, when they were called to help their beloved Poles, this time in Rumania. They eventually returned to a Greece that was torn by strife that had brought tragedy even to their village. Finally we learn that a new road to the village will bring tourists and others to view the newly discovered underwater treasures. How will the villagers adapt to all that this entails?

Joice Nankivell Loch, a member of Wider Quaker Fellowship, has a gift for vivid description. The glimpses she gives of well-known Friends, Australian settlers, refugees, and Greek villagers and fishermen remain in one's memory.

PHYLLIS FIELDS

**Prelude to Dialogue.** By JAMES PARKES. Schocken Books, Incorporated, New York. 221 pages. \$5.95

HOW WOULD YOU delineate the relationship between Judaism and Christianity? One way is to draw two cones meeting at their points, with the point of meeting representing Christ upon the Cross. All Jewish history before Christ is to be interpreted as looking forward to the event of the Crucifixion; all subsequent history as looking back to it. Tradition-

ally, the action of God in history is to be regarded as christocentric.

But the action of God in history had two major peaks, not one, as the author, striking a blow at the christocentric view of history, points out. The peaks had definite locations—one at Mount Sinai, the other at Golgotha.

In the event at Sinai, a whole people, led by Moses, agreed to accept the will of God as guide for their lives. The event dramatizes the core of Judaism: The importance of man as social being.

In the event at Golgotha the core of Christianity is made evident: The importance of man as person. Just as man had to learn to act as a social being before he could learn to develop his separate individuality as a person, so the event at Sinai, with its emphasis on man in his natural community, preceded the event at Golgotha, with its emphasis on man as person.

With this view of God in history, the author takes the position that man needs both religions. After two world wars, it is difficult to say that man as a social being is less important to God than man as a person. To fulfill the Messianic hope of righteousness, justice, and peace in the community of people on earth, the thinking in both religions is essential.



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Jewish history reveals these basic facts: God works in the natural community as directly as He does in the church. The pattern of His revelation is not primarily a creed but a way of life. Each generation, led by its wisest representatives, must interpret this way of life for the community.

EDNA S. PULLINGER

**Philosophies of Existence.** *An Introduction to the Basic Thought of Kierkegaard, Heidegger, Jaspers, Marcel, Sartre.* By JEAN WAHL. Schocken Books, New York. 126 pages. \$4.95

PHILOSOPHY has moved in different directions in English-speaking countries and on the European continent. British and American philosophers have become increasingly empirical, analytic, and scientific, but the most influential thinkers in France and Germany have concerned themselves with the nature of man and problems of human existence. The philosophies of existence or existentialism have arisen as different men have offered answers to questions of this sort. Existentialism does not represent a consistent body of doctrine but a series of related tendencies and a concern with common problems.

In this volume, a distinguished French scholar deals with five of the most original and powerful thinkers known as existentialists. He finds the origins of this movement in the radically religious and Christian thought of Søren Kierkegaard.

The author then deals with two Germans, Martin Heidegger and Karl Jaspers, and two Frenchmen, Gabriel Marcel and Jean Paul Sartre. He tries to show what they have in common, how they have influenced or been influenced by one another, and the distinctive ideas and emphases of each.

The book is not a history of existentialism, however, but an inquiry into basic concepts, points of view, and resulting problems. It is not an easy book, but it is a penetrating one, and many will find it rewarding.

JOHN M. MOORE

**History as Myth: The Import for Modern Theology.** By W. TAYLOR STEVENSON. Seabury Press, New York. 158 pages. \$6.95

CERTAIN ASPECTS of the relationship among history, myth, and Christian theology present a difficulty: as the author says: "It is the reality of the myth of history, for all its lack of self-sufficiency, clarity, objectivity, etc., that has

captured the minds and imaginations of historians."

The strength of this work lies in its elucidation of the foundation of history as myth in the Covenant between God and His people, which swings between promise and fulfillment, and an explanation of the poles of historical thought—the historical categories of René Descartes and the eighteenth-century Neapolitan historian, Giambattista Vico.

Stevenson argues for a "fullness of history" resulting from a unification of the dichotomies of historical studies—form and content, fact and interpretation, word and faith, the historical Jesus and the kerygmatic Christ, history and myth. The spirit of affirmation, which is God, "the Yes, which is the word of all words," will accomplish this union. "The myth of history . . . brings the sacred and the profane together in loving union, but without denying the distinction between them. . . . It makes the word flesh."

SUE BOTTIGHEIMER

**These Rich Years. A Journal of Retirement.** By JEAN and ROBERT HERSEY. Charles Scribner's Sons, New York. 270 pages. \$5.95

THIS DEEPLY PERSONAL and sensitively written book is indeed a "journal of retirement," related by two persons facing together the transition from a life in which they were separated for the working part of every workday to a new one of being together all the time.

The book is in four parts. The first deals with the problems of adjustment and seems a bit too personal. Part two, "Mostly Practical," has helpful advice to the retired or the about-to-be-retired. There is good advice on such budget problems as how to earn the maximum without losing social security benefits and how to obtain extra income from a barn sale. Part three covers kitchen lore and includes a chapter on "He-cookery."

While sometimes practical, the book is not strictly a guide on how to plan for retirement. The chapter on "where to live" gives examples of what others have done, but provides little practical information. The most impractical account tells of a couple who rid themselves of worldly possessions (except money) and lived from four suitcases.

The most helpful material is in the final chapter, "Guides and Reminders." Samples: Keep in touch with people of all ages; be willing to let go and let younger people take over; do not hark back too often to the past.

ALLEN J. WHITE



**All to the Good. A Guide to Christian Ethics.** By ROBERT B. and HOMER D. MCLAREN, with a foreword by D. ELTON TRUEBLOOD. The World Publishing Company, New York and Cleveland. 203 pages. \$5.95

A FATHER-LAWYER and a minister-son investigate in eight well-written and documented chapters the core of the teachings of Christian ethics and its challenge to man in his present perilous situation. Theirs is an essentially optimistic stance. They call on Christians to act out the "good news" the Gospel message embodies.

Christian ethics is identified with "the ethic of the kingdom of God" as lived and taught by Jesus. It is an "ethic of love which must issue in service to one's fellow men at the level of their deepest needs." It stands for a life of "perfect brotherhood on earth" such as "God intended all men to share" from the "dawn of creation."

Thus the Church is described as the fellowship of those whose concern is service in a new cosmic relationship. Ultimately the Church aims at being "the incarnation of Christ's compassion for suffering humanity," "a fellowship of reconciliation." Every Christian then is understood as an agent in the ministry of reconciliation.

From the perspective of man's being called into such a service, the applications to his specific duties and responsibilities appear lofty but also charged with significance. The family is pictured as destined to be the closest approximation of the kingdom of God we can know on earth. Worship and service may make it, in the words of the Apostle, "a colony of heaven" or, as the authors express it, a Church in miniature. The marriage relationship brings to fruition "the most creative experience in love between two people in their cooperative striving for goals that transcend personal satisfaction."

Civil disobedience is spoken of as "the thorniest of all ethical problems." There are times, it is maintained, "where a Christian ought to break the law," but he must then also "be prepared to accept the consequence of his disobedience." Here, as elsewhere, "Christ's example is definitive for Christian ethics."

The study ends by defining man as a being "whose life is enriched or diminished by the quality of fellowship he is able to sustain with others."

I recommend the book as a basis for group inquiry and discussion.

E. HANS FREUND

## Cinema

by Robert Steele

ANYONE WHO ADMIRER the play, *The Mad Woman of Chailot*, as much as Brooks Atkinson and I did is going to haggle about the merits of the film. Despite its multistarred cast, much advance publicity, and lavishness in production, the film received bad notices.

Film has its poetry, but it is different from that of the theater. Poetry that works in the theater does not work in the cinema; consequently, the artistry of the theater may be lost when a poetic play is turned into a film.

A film that eschews the lyricism and language of a play has the chance of being a better film. But when that happens, many are dissatisfied, because they go to the film expecting to enjoy it in the same way they enjoyed the play.

Jean Giraudoux's play is fairly evaluated as a film if one confronts himself with the problem of what he would do to recreate this fantasy as a film. Every movie writer working with a play has an assignment that is called "opening out the play." The film of *The Mad Woman* has a ten-minute opening with Katherine Hepburn (Countess Aurelia), Margaret Leighton (Mme. Constance), Giulietta Masina (Mlle. Gabrielle), and Edith Evans (Mme. Josephine) walking in the parks and avenues of Paris. Then the talk of the play at the Café de Chez Francis gets underway. Powerful, wealthy men plot to remove the oil from beneath Paris; the result will be destruction of the city. Film and play styles are mixed, and the mixture does not satisfy.

Giraudoux's theme is that the poor, the "failures," and the lovers will inherit the world and will be the victors over the greedy who do not know the purpose of life. The film is expanded by adding the military and the church to the greedy businessmen. The churchman, played by John Gavin, is a biting addition. Most of the antagonists are French and speak an accented English, but the churchman has an American Southern accent. He is a clean-cut American. His mission is to hold evangelistic rallies; his audiences cheer him as if they were attending a sports event. He has nothing to say to the Countess, supposedly a mad woman, that makes sense to her; she deftly punctures his illogical theological and Biblical jargon.

Claude Renoir, the nephew of Jean, has no peers as a cameraman or director

of photography. His camera work is not so beautiful that it distracts from the story and characters, but he shows the beauty of people and Paris.

Katherine Hepburn is less humorous and not dippy like Martita Hunt, her stage predecessor in the role. Hepburn's countess makes sense. Her trouble is that no one has told her that the world is not the way it used to be and that some men do evil things. She plays with authority and grandeur, which reinforce the bigness that dominates the handling of the fragile play as a film.

With *The Mad Woman of Chailot*, the British director Bryan Forbes has made his finest film since *The Whisperers*. Location and studio work were done in France. The two-hour running time of the well-acted film seems like all of two hours, but it provides an entertaining and worthwhile sojourn at the cinema.

TICK . . TICK . . TICK will sharply awaken the rest of Hollywood and anyone else who has not caught up on developments in race relations. Unfortunately, the film suggests that our race problems are confined to the South, but white Southerners fare better than they did in *Easy Rider* and *In the Heat of the Night*, to which this film is generally superior. Many will like it because of its traditional qualities: It is an emotionally involving story that unfolds by way of fine character delineation, a tight plot, and mounting action.

A near-perfect Afro-American, Colusa County's Sheriff Price, played by Jim Brown, has won in a fair election over an admirable white man, beautifully played by George Kennedy (of *Cool Hand Luke* fame). Price administers the law impartially and wins over his wife, who feared he would be killed; his soul brothers, who expected him to lord it over the whites; and the usual KKK roughnecks. The ending is somewhat unexpected.

Loyal Griggs' cinematography is consistently clean and strong, although overslick in the conventional Hollywood tradition. Director Ralph Nelson shows that he has not been in a Hollywood slough because his transitions are similar to those in Alain Resnais' *La Guerre Est Fini*. The film is cemented by psychological and pictorial bridges. James Lee Barrett wrote and coproduced the film with Nelson.

Even though it will make the kids think poorly of the past ruling class of the South, this is a good film for the whole family.

## Letters to the Editor

### Reasons for Rage

IN HIS LETTER in Friends Journal (December 1), Mike Yarrow speaks of "the depth of rage and despair that exists in the congested misery of the urban black community." I know something about this rage and despair as a commissioner of public housing and as chairman of Hartford's neighborhood-based antipoverty program.

Like many of the young men and women of my acquaintance, I, too, am enraged by the American way of life: Spending far too much on moon trips and far too little on urban renewal; far too much on alcohol and cigarette advertising and far too little on the promotion of birth control at home and abroad; granting the military, with hardly a dissenting vote, all of its colossal requests (the true cause of the inflation that hurts so many so grievously); the awesome predominance of materialism in our society and the overriding power of the profit motive in our Federal, state, and local government by pressure groups; the banning of cyclamates to

please the sugar lobby; making a farce of tax reform to please the oil lobby (and a host of other special-interest groups); the cutting of the appropriation for cancer research on the very day that eight hundred million dollars was authorized as the Federal Government's share of the cost of supersonic transport to enrich the aircraft industry and carry the jet set faster.

You and I could add to this list for quite some time without even mentioning the unspeakable waste and inhumanity that goes on and on in our name in Vietnam.

But my rage and despair about all these things does not lead me to abandon the Christian and I hope Quaker way of love and nonviolence even when these seem ineffective. Even if it seems like sweeping at the tide of evil with a broom, the Christ still calls us to continue to work with the tools of love for a racially integrated society; for an economy, government, and tax structure that benefits the consumer and all mankind; for a community of nations

based on mutual help and cooperation.

These should be our goals. And our methods of working toward them should always be consistent with them. Only God can help us if our rage and our despair should lead us into actions that compound the evils we deplore!

THOMAS R. BODINE  
Hartford, Connecticut

### Taxes for War

DURING THE CIVIL WAR many Friends found it more convenient to pay war taxes than to uphold their testimony against war. Many other Friends, however, refused to compromise themselves. Here is an excerpt from a statement by Joshua Maule, published in 1863:

"On this ground [the Scriptures] we believe the testimony stands and our discipline is established, which is clear against 'paying taxes for the express purpose of war.' For war destroys that which is God's, and invades the things which have not been committed to Caesar. And when the civil government commands us to co-operate in this work, either by personal service or payment of money for that express purpose, if we render unto God the things that are His, we should decline all

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voluntary payment of money demanded for the direct support of war, and be willing to suffer and bear whatever may be permitted to come upon us; rendering ourselves into the hands of the Lord, and trusting in him."

I was impressed by the resemblance of this situation to ours today. The only significant difference seems to be that in 1863 the backsliders were in the minority and today few Friends have the courage to refuse to pay a tax intended expressly for the war effort, such as the present ten percent surtax.

I ask that Friends give this concern the solemn consideration it deserves and seek the will of the Lord in regard to future actions.

DAVID NAGLE  
Richmond, Indiana

#### Read Henry George

DAVID B. PERRY'S "Black Men and the Quaker Bag" (Friends Journal, January 1) caused me great concern. It is true that there is hardly a group that has not at some time felt man's inhumanity to man.

If we read history carefully, we find that revolution has not secured freedom and justice but leads to a situation in which a dictator takes advantage of the turmoil.

David Perry asks, "Do we accept responsibility for the evils of the past?" Of greater importance is the question, "What caused the situation, and what can be done to rectify it?"

We do not import slaves and have immigration quotas. Instead, we keep millions in our armed forces and other millions supplying them. Young people go to school whether they want to or not. Senior citizens are forced into a life of idleness at sixty-two to sixty-five years of age. We have "make work" programs. Even in prosperous times, millions are unemployed.

Unemployment isn't a black problem, but a human one. Is charity a substitute for justice and opportunity?

The power of love is great and can "diffuse the danger of violence" if that love is great enough to move us to seek the cause of and remedy for the great economic injustices that cause unemployment.

Thoughtless love substitutes charity and paternalism for justice and the opportunity for self-development. Until now all suggestions for economic remedy have been paternalistic. The black man has had too much of that.

One economist, Henry George, suggests a remedy that is just, that will

open opportunity for self-development, and break down personal and national barriers. His philosophy is the only answer.

ANDREW P. CHRISTIANSON  
Chester, Connecticut

#### An Inaccurate Quotation

THE STRONG and interesting article, "Black Men and the Quaker Bag," in Friend Journal for January 1, (with much of which I agree) contains an inaccuracy in the quotation from the Declaration of Independence.

The author quotes Dick Gregory's reading of the Declaration: "That whenever any form of government becomes destructive of these ends . . . it is the right of the people to *destroy* it!"

In the actual words of the Declaration of Independence, the first recourse offered is to alter the government, the second to abolish it—but with the institution of a new government immediately following. It does not urge or sanction destruction without a plan for something constructive to follow.

The Declaration of Independence ought not to be quoted inaccurately to inflame emotion.

ELIZABETH GRAY VINING  
Philadelphia

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## Good Christians, We Quakers

THE DISCUSSION in Friends Journal concerning Quakerism and Christ is absorbing and thought provoking. The thinking seems to turn on the Quaker treatment of Jesus—the founders of our faith being far more Christ-centered than we Friends are today. In the seventeenth and eighteenth centuries, the world came under the influence of the evangelism and fundamentalism of that era. But this is a thinking age, and modern trends in attitudes have had a strong influence on Protestantism.

Quakers are unique in that they no longer go in for the Christology of earlier times, a characteristic still prevailing in many churches. And yet we strongly possess the Christlike qualities

of kindness, thoughtfulness, generosity, and love and toleration to members of all the faiths in the world.

Good Christians, we Quakers.

ESTHER HAYES REED  
Great Falls, Montana

## Irrevocable Evil

FRIENDS WHO PLAN to visit Alaska and others should read the January issue of Ramparts on what oil interests are doing to that unfortunate state.

I returned recently from Hawaii. I found that state an impregnable fortress.

Weep for our two new states. Weep even more for ourselves, wreckers of irrevocable evil.

IRENE M. KOCH  
Chicago

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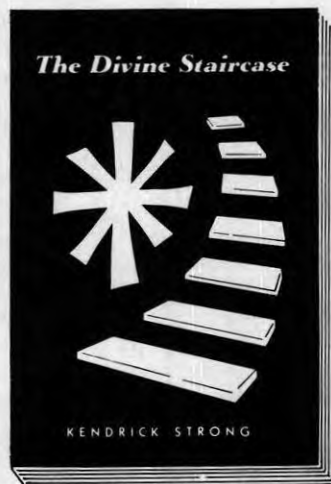
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## Communicate!

I HAVE EXPERIENCED feelings similar to those of which Arthur Kincaid writes in "Criteria for Judging Humanity" (Friends Journal, November 1), not because of apparent youthfulness, but possibly as a result of a difference of background or experience, or the fact that I never have become a "weighty Friend." (Maybe there is a place for feather-weight Friends.)

Persons who look past, through a veil, or down the nose at one may simply not be listening—they may be too involved with saving face, thinking what they are going to say next, or resenting the fact that one's answers are not what they would like to hear—but it may also be that what one has managed to say to such persons will return to haunt them later, when they no longer are in public or on their good behavior.

Humanity judges humanity in many ways. According to Vernon Noble, George Fox was "taken seriously by some and merely offered advice by those who considered him nothing more than a bewildered, impertinent and annoying young man."

From a bit of verse sent me by a European friend: "You cannot set an example except this: Always honest, frank, and open."

M. C. MORRIS  
Moorestown, New Jersey

## Attitudes about Controversy

SOME FORTY YEARS ago, Jane Rushmore wrote: "Disputes can prosper only as they produce division. There are two sides to every controversy. Undue desire to prevail over the opposition can lead to actions and bitterness of feeling most unbecoming to Friends. It could weaken their influence in the world."

Friends today would do well to keep those words in mind as they seek divine guidance in this time of violence, injustice, and discord.

ELIZABETH A. WOODMAN  
Newtown, Pennsylvania

## Perspective on War

I WOULD LIKE TO EXPRESS my enthusiastic agreement with Edward Bruder's views on Paths to Peace (Friends Journal, December 1) and suggest one further step: That in industries selling war material to the government executives should be placed on officers' pay and workers on soldiers' pay—whether a war is in progress or not!

GERTRUDE B. COFFIN  
Duxbury, Massachusetts



# Friends and Their Friends Around the World



Muhammad Kenyatta addresses a called session of Philadelphia Yearly Meeting.

## Philadelphia Yearly Meeting

PHILADELPHIA YEARLY MEETING, in a third special session called to respond to the challenge of the Black Manifesto, failed to reach a consensus.

More than a thousand persons were present for the six-and-a-half-hour session January 31. Several black non-Quaker leaders spoke to the concern. Twenty-seven members of the Pennsylvania Black Economic Development Conference stood before the assembly and defended the request for support the organization sent in September to the Yearly Meeting office. So moving was this presentation that nearly everyone rose, and many sang "The Battle Hymn of the Republic."

Philadelphia Yearly Meeting will again attempt to unite on an approach to its responsibility to the poor—blacks and others—on its doorstep during the regularly scheduled sessions in March.

## Another Friend in Politics

THE FIRST DEMOCRATIC MAYOR in the two hundred eighty-five-year history of Newtown, Pennsylvania, is a Quaker. Kingdon Swayne, a member of Newtown Monthly Meeting, is professor of political science in Bucks County Community College.

Mayor Kingdon Swayne, in his very first official remarks, said that he would emphasize "creative cooperation" and that he looks forward to a new era that will require "a politics of innovation, a politics of open, creative debate, a politics of effective communication between citizen and official."

## Friends and Expo '70

by Sarah Swan

A SPECIAL MEETING, cosponsored by Tokyo Monthly Meeting, Friends Center, and the Japan unit of American Friends Service Committee, was held at Tokyo Friends Center to discuss the relationship of Japanese Friends to Expo '70.

It is felt that American Friends, especially those who plan to visit Japan this year, should be aware of current conditions and the mood of Japanese Friends, who are few in number—fewer than three hundred—and not very affluent.

The response of Japan Yearly Meeting to an invitation from the National Christian Council of Japan to contribute money and offer suggestions for exhibits and programs in a Christian pavilion at the fair was:

"As a Yearly Meeting or as Monthly Meetings of the Religious Society of Friends in Japan, we cannot participate in Expo '70. The opinions of Japanese Friends are too diverse for unity on this matter. As a group, we will not deny the right of individual Friends to contribute financially or otherwise to Expo '70, of course."

Despite the theme of Expo '70, that it is for "The unknown people, the mainstay of the world today" and "Progress and Harmony for Mankind," there is a feeling among Japanese Friends (and many other Christians and non-Christians in Japan) that the fair is a big public relations project of the ruling party and big businessmen to di-

vert attention from such issues as: Renewal of the United States-Japan Mutual Security Treaty; reversion of Okinawa to Japan; threats to Japan's peace constitution; rising Japanese nationalism and militarism; and student unrest and disarray of the educational system.

The Japanese people have to sacrifice a lot because the government has budgeted huge sums to back the fair and so diverts money and labor from more essential building. All of this contributes to the increasing rise in the cost of living.

Confirmed, advance reservations are essential—hotel or otherwise—for any visitor to Japan in 1970. Hotel accommodations in the Osaka area will be difficult to get. Transportation to and from the fair probably will present problems. The cost of living is high in Japan. The practice of offering home hospitality is not customary or convenient in Japan and should not be expected. Visitors are encouraged to include places other than Expo in their travel plans, such as Hiroshima, Nagasaki, and Okinawa.

Tokyo Friends Center's limited facilities and small staff are not equipped to accommodate many visitors (none, without definite arrangements made well in advance).

The staff of Friends Girls School would be hard-pressed to respond to visitors April through June. August would be the best time to meet them or other Japanese Friends connected with the academic community.

Japanese Friends would like to meet Quaker visitors to exchange ideas, feelings, and experiences, but stress the necessity of advance and mutually-understood planning—preferably scheduling group meetings rather than surprise visits by individuals.

Suggestions and questions as to how Japanese Friends may be of assistance to Expo '70 Quaker visitors would be welcomed now from Friends abroad. Such communications may be sent to Friends Center, 4-8-19 Mita, Minato-ku, Tokyo (108) Japan; AFSC Japan Unit, 12-7, 4 Chome, Minami Azabu, Minato-ku, Tokyo; or Friends School, 4-14-16, Mita, Minato-ku, Tokyo (108).

*(Sarah Swan is executive secretary of the Philadelphia Yearly Meeting Japan Committee and has been a longtime member of the Committee. She has spent a year in Japan and often entertains Japanese visitors. Sarah Swan is a member of Westtown Monthly Meeting, Pennsylvania.)*

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—Albert Schweitzer

### Conditions in Nigeria

KALE WILLIAMS, field director of the refugee, relief, and reconstruction program of American Friends Service Committee, reported on his return in January from a two-week visit to the former secessionist territories of Nigeria that steps have been taken to expand Quaker efforts there.

"Relief agencies appear to be coping well," he said. "There is adequate food in the area to deal with the immediate situation. Transport is presently the greatest need."

"The Federal government has done a number of positive things to encourage reconciliation and to deal promptly with the emergency food and medical needs. They have not been detaining people, but have been encouraging them to go home, and in some instances they have been putting former Biafran officials on the federal payrolls."

AFSC medical workers have been based in Awgu, Aba, Ikot Ekpene, Ikot Usen, and Arochuku, which was formerly in the secessionist area. Some of them have done emergency feeding of refugees on the road.

Reconstruction projects have been started in Ibusa and Asaba.

AFSC has had a relief program in the war-affected areas of Nigeria since 1968, staffed by eleven American and British workers and eight Nigerians. The project is in cooperation with British Friends Service Council and the Mennonite Central Committee.

### Outreach in the Ghetto

THE MARK CLARK Medical Center, a diagnostic and emergency treatment facility organized and administered by the Black Panthers, has designated Charles Vaclavik, a young Quaker osteopath, as medical director. The Center is in a building in North Philadelphia that is owned by Philadelphia Yearly Meeting.

Volunteer physicians, nurses, laboratory technicians, and receptionists are needed. Black and white are welcome. Contributions of medical equipment and drugs of all kinds also would be appreciated. Write to Dr. Charles Vaclavik at the Center, 1609 W. Susquehanna Avenue, Philadelphia 19121.

### Friends Journal Index

REPRINTS of the Friends Journal Index for 1969 are available on request. Please send twenty-five cents in stamps or coin to Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102. Indices for previous years also can be obtained.





Two pieces of plywood interlock for base.



A slab of plywood rests on top.

## My Tax Refusal Furniture

by Robert E. Dickinson

LIKE SOME OTHER FRIENDS, for several years I have refused to pay the war tax part of my telephone bills. After notices and visits from representatives of the Internal Revenue Service, I was served with a notice for seizure of my property, including my furniture.

This was all the inspiration I needed to design a basic set of furnishings that easily could be moved or disposed of.

The basic plan is simple: Two notched pieces of three-quarter-inch plywood interlock to form cross-shaped bases, and a slab of plywood that rests on top is attached with clip angles. The furniture can be built with a circular saw, chisel, and hammer. I found it easier, however, to lay out the patterns for cutting on the plywood and take it to a shop for milling.

When the authorities are at the door, the furniture can be demounted to flat slabs of plywood for ease in moving and storage. It may be useful also when the wolf is not far from the door.

*(Robert E. Dickinson, a member of the American Institute of Architects, works with a firm of architects in Philadelphia. He received a bachelor's degree in architecture from the University of Southern California. He belongs to Los Angeles Monthly Meeting.)*



The furniture can be demounted to flat slabs of plywood for ease in moving and storage.

## Letter from Europe

by Douglas and Dorothy Steere

WE TOOK A TRAIN to Konstanz. Its Council House, where John Hus was judged and condemned, still stands almost on the shore of Lake Constance. The ancient Gasthof where we stayed was only minutes away.

We made the trip to Konstanz because it is the site of a new type of university in Germany and because we wanted to see Ekkehart Stein, a professor of law and the dean of the social sciences faculty, and Rudolf Cohen, a professor of social psychiatry.

Ekkehart Stein is a member of Germany Yearly Meeting and one in whom they have great trust. His wife is a daughter of Gerhard Ockel, a well-known German Friend of a highly original sort. They came to dinner with us the night we arrived.

The evening was mainly given to talk about the future of the Religious Society of Friends in a country like Germany and the kind of contribution it might make in the period that lies ahead.

At this stage of their lives now, the Steins hunger for family experiences and for times of fellowship with others of their age and persons who share their social and spiritual concerns. They find the Easter Week gatherings at Bad Pyrmont (the Quaker House near Han-

nover where the Yearly Meetings are held) of more inspiration and help to them than the more official occasions.

A group of German Friends and friends of the Friends assemble for a week and discuss some theme. Usually there is a special guest as a resource person. They feel that the future of the Society may depend more for its renewal and outreach upon occasions such as this than on any other means.

Most German Friends live in lonely posts where they have their personal witness to make but where they seldom have the opportunity of weekly worship together. Some way must be found to rekindle and encourage them and to reach out toward the younger generation.

We talked of the local use of this kind of worship-sharing group that Margaret Gibbins described in *Break The New Ground* as something that could spring up anywhere and of its service to prepare the way for the meeting for worship.

We talked also of the use of day retreats and weekend retreats that could be carried out regionally. They would use a theme or a text and have two or three periods of silent waiting each day, out of which the theme or text might be illuminated by insights that came to the group.

Rudolf Cohen is a wonderfully tender and perceptive human being. At thirty-eight, he is the kind of doctor

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and social psychiatrist whom you are thankful to find working with the problems of the mind and the spirit. His mother is a German Friend; her courage and work for Jews during the war was known by all. He has been a consultant at four of the Quaker seminars for diplomats. He is now setting up a clinic of his own at the University in Konstanz and is carrying out a project with twenty-seven patients that may push back some frontiers in the use of behavioral therapy.

## A Second Quaker Venture in the British Virgin Islands

by Kenneth B. Webb

IN THE NEAR CORNER of the British West Indies, opposite the American Virgins, is a relatively undeveloped area of largely unspoiled beauty, the British Virgin Islands. The rugged mountain slopes of its principal island, Tortola, once waved green and gold with sugar cane in a tremendous system of terracing, which cost untold hours of labor by hordes of captive black people. Travelers who came to know the local people often remark on their outstanding friendliness, self-respect, industry, and seriousness of purpose.

Some of us fondly believe that this distinction traces back to the Quaker contact with these islands. In the early 1700's Friends from Philadelphia visited Tortola and Virgin Gorda at the request of Governor Pickering for help in starting a Friends Meeting. This romantic and tragic story is told in Charles Jenkins' monograph, "Tortola, a Quaker Experiment of Long Ago in the Tropics."

It seems to be time now to acquaint other Friends with an effort which after some five years seems to give promise of becoming a second Quaker experiment in the islands. This is not to compare it in degree of dedication and sacrifice to the valiant band who braved the then formidable "fevers" of that tropical region at a time when it was practically unknown to the outside world.

But something of the earlier sense of mission must be stirring in modern Friends and like-minded people to attract them to this at times disheartening and exhausting enterprise. The project is to set up a Friends school of about a hundred students, approximately half chosen from the most promising local youngsters and the other half from the States and, we hope, the United Kingdom.

If our major problem in America is that of racial conflict, it should be important to expose some of the most promising of our future leaders to a culture of black people that is gracious, friendly, and at present relatively free of the understandable bitterness that is making friendly communication between the two groups increasingly difficult.

The project has attracted several Peace Corps graduates, who worked in Africa and returned frustrated at the sense of the great need and their own inadequate efforts. Here they express themselves as finding a sphere of action where their efforts can make a real difference; where they can hope to see results, perhaps to foster in the area enterprises that will be effective beyond the bounds of the Territory itself, at any rate, a conviction that makes the venture worthwhile, that sees in every setback just a temporary obstacle to be surmounted through persistence, love, and the diverse skills that can be brought to bear.

As with every idealistic, innovative educational enterprise, the basic obstacle is money. In our chosen location it happens that the islands themselves can generate the capital to fund the building of such a school and to operate it after it is set up. The Farm and Wilderness Camps and Friends School of the British Virgin Islands have been leasing a plot, one-hundred-forty-seven acres—the so-called "Quaker Lease"—on the north-west coast of Virgin Gorda.

The more we study and work on this land, the more grateful we are to the government of the British Virgin Islands for granting us this remarkable piece of forest, farmland, and shoreline. It has great potential for siting a fine boarding school for students in grades eight through twelve and possibilities of developing a farming operation to give its students practical experience and to produce locally much of the food now imported at great expense. It also offers—and these possibilities are written into the ninety-nine year lease of this best tract of crown land in the Islands—some fifty acres termed "developmental land," including a site for a small family camping facility of some thirty units. People of modest means and quiet tastes should be able to enjoy the Caribbean, too!

For the capital funds of the school, the government has given its sanction to the selling of some thirty subleases in two tracts. One, of open forest, overlooks an ancient sugar mill and the fields and pastures of the farm. The other is



high above the entrance to Gorda Sound and an island-studded sea.

Each of several projects will serve at least two purposes. One is to provide a steady income for the school, large enough, we hope, to cover all or nearly all of its scholarship needs. Another is to provide the students with opportunities for practical experience in farming and in building (then servicing) several housekeeping cottages and the units of the family camping facility and a small inn and institute, which will develop as way opens.

It is a fact that when people with special talents are needed to fill a specific function they appear. So it was last summer with the leadership of Camp Seaforth, whose twenty-five boys had adventures that make an exciting story in itself. So it seems to be with the farm, which has attracted an able young farm manager with ample training, background, and an idealistic drive to help in an area of such promise in race relations. So, likewise, with the young business manager of the whole enterprise, a man who has already won the confidence and the loving respect of a cautious, proud, local citizenry.

Another illustration of this is the present group of incorporators, who will become the nucleus of the board of directors, approximately half of whom will be leaders from the territory itself. The five who are necessary for signing the memorandum of association (the charter, in our terminology) and who have agreed to be incorporators, are Thomas Brown, Friends Council on Education; Donald Burgess, professor of education in McGill University and former head of Happy Valley Friends School, Jamaica; Barclay Jones, of Philadelphia and Hanover, New Hampshire, Meeting; John Stevens, Miami Meeting, professor of engineering in the University of Miami; and Kenneth B. Webb.

The legend on the seal of Friends School of the British Virgin Islands is *Life in Abundance*. Here is one place where Friends and like-minded persons may be able to help realize the ideal in a school motto.

(Kenneth B. Webb, a member of Hanover Monthly Meeting, New Hampshire, has for many years operated Farm and Wilderness Camps in Vermont. At an age when many people retire, he has become involved in the Virgin Island project because of "the lure of being able now to bring to bear on a definite need the experience and the ability to satisfy that need with, hopefully, a distinguished answer.")

### The Floating Meeting

FLOATING FRIENDS MEETING has no meetinghouse. It meets in such places as canoes on the Schuylkill River, the North Philadelphia office of a young Quaker doctor who works with the residents of a low-income urban area, and outside the detention center where a resister was being held to await Federal imprisonment. It has twenty to thirty regular participants. About eighty persons have participated at times.

Barbara Norcross wrote: "This Friends Meeting is a radical new form of worship and community in the manner of early Friends. In seeking new forms of worship relevant today and unfettered by outdated formal structure, the Meeting is reminiscent of the spirit and vitality that early followers of George Fox must have experienced."

### A Warning

FRIENDS in California, Florida, and Indiana have received identical letters from Seoul, Korea, appealing for money. The writer claims his 'poor health will not permit him to earn money needed to complete his high school education. Friends World Committee has advised against sending money in response to the appeal, which gave as a return address, Friends Church, 45 Manri-dong, 1-Ka, Seoul.

The clerk of Seoul Friends Meeting went to the address and says it is a "timber shop" and not a Friends Church.

Friends receiving letters of appeal that claim to arise from Quaker sources in Korea are urged to send them promptly to Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

### Friendship Study Tour

FRIENDS AND OTHERS who would like to participate in a Friendship Study Tour in the Soviet Union and East Germany, with an opportunity to meet important government officials, should write to Jerome Davis, Friends House, Sandy Spring, Maryland 20860. The tour, sponsored by Promoting Enduring Peace, is planned for July 16 through August 6.

### Switzerland Yearly Meeting

SWITZERLAND YEARLY MEETING is scheduled for May 16 to 18 at the Reformierte Heimstatte, 3645 Gwatt (near Thun). Friends who plan to attend may obtain information from the clerk, John Ward, Essigstrasse 46, 4125 Riehen, Switzerland.

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## CREMATION

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

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## Counseling Service

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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.  
MI 6-3338.

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## Studytravel Plans for 1970

FRIENDS WORLD COLLEGE again this summer will offer opportunities for high school students and adults to travel abroad. An Around-the-World trip is planned for adults, with stays in South and East Asia and Expo '70-Japan. A four-week journey to the Soviet Union also will continue around the world to Expo and Hawaii. An African Safari will include West, East, and South Africa and Quaker projects.

A Mexican Seminar-in-depth will have varied activities with headquarters in Mexico City. For the second year, a group will visit Cuba.

Trips for high school students are for seven to eight weeks. The choices include a camping and ecology tour of Alaska, Yukon, and British Columbia, and two opportunities in Mexico: A language and travel program with home stays, and an archeology and anthropology tour for those with some knowledge of Spanish. Students may also visit the Soviet Union and Poland, or Scandinavia, the Soviet Union, and Expo '70.

Itineraries and applications may be obtained by writing to Director of Studytravel, Friends World College, Westbury, New York 11590.

## Dramatic Outreach

BEING DISCUSSED at Stamford-Greenwich Monthly Meeting (Connecticut), according to its monthly Newsletter, is an intriguing proposal presented by Romola Allrud on behalf of the Advancement Committee for arranging a program of "Plays for Living." These short dramatizations of current family and community problems are presented by professional actors from New York. "The whole program is run by a distinguished committee of leading stage personalities, including Peggy Wood Walling. Each play is followed by a discussion period in which the audience participates, a period which is frequently more interesting than the play itself. Romola felt that these plays could be an excellent medium for bringing our Quaker testimonies to life both for ourselves and for others, as a method of outreach."

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# MEETING ANNOUNCEMENTS



Meetinghouse at Camp Nee-kau-nis, Ontario, Canada

## 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 Prevo, 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 second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

**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.

**VISTA**—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

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

**WHITTIER**—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.

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

## Florida

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

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

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone WO 8-3861 or WO 8-2040.

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

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

**PEORIA-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., Programmed 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 Metzert 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 267-8415 or 268-2469.

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

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

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

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

**UNION BRIDGE**—Meeting 11 a.m.

### Massachusetts

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

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

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

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

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

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

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

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

### Michigan

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

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

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

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

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

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

### Minnesota

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

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

### Missouri

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

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

### Nebraska

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

### Nevada

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

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

### New Hampshire

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

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

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

### New Jersey

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

**CROWPELL**—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, Pittstown, N. J. Phone 735-7784.

**RANOCAS**—First-day School, 10 a.m., meeting for worship, 11 a.m.

**RIDGEWOOD**—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

**TRENTON**—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**WOODSTOWN**—First-day School, 9:45 a.m. Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

### New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. 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 SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline 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, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

**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.

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

**HORSHAM**—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

**LANCASTER**—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

Fair Hill, Germantown and Cambria, 10:15 a.m. Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

**WILKES-BARRE**—Lackawanna-Wyoming Meeting, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday school, 10:15 a.m.; Meeting, 11:00, through May.

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

**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, 11 a.m.; discussion period and First-day School, 10 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.

## Calendar of Yearly Meetings

THE ANNUAL CALENDAR OF YEARLY MEETINGS, 1970 edition, provides dates, location, and address for correspondence of each of the Yearly Meetings around the world. Addresses of more than fifty Quaker Centers and information about the major conferences of Friends in 1970 also are included. Copies are available free on request to Friends World Committee (152-A North Fifteenth Street, Philadelphia 19102, and 203 South East Street, Plainfield, Indiana 46168).

## 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.*

## Positions Vacant

**PENDLE HILL STAFF OPENINGS:** Resident (hostess-housekeeper); Cook; Secretary; Bookkeeper; Librarian; Maintenance Assistant. Salary plus living arrangements plus vacation plus hospitalization. Write L. W. Lewis, Pendle Hill, Wallingford, Pennsylvania 19086.

**OPENING, JUNE 1970, for a Friend, preferably with library training or experience. Write to: Director, Friends Historical Library, Swarthmore College, Swarthmore, Pennsylvania 19081.**

**CONCERNED PERSON** wanted as live-in resident manager of small half-way house for women. Salary generous. Convenient to Friends meeting-house, New York City suburb. For details write Mrs. H. Gordon, P. O. Box 41, North Station, White Plains, New York 10603, or telephone collect, after 6:30 p.m., 914-949-2579.

**DIRECTOR FOR WESTBURY FRIENDS SCHOOL** (128 students, nursery through third grade). Experience supervising and teaching at early childhood level desirable. Friend or someone familiar with and sympathetic to Friends beliefs preferred. Salary: \$8,500. per year. For further information, write E. Hicks, 61 Drexel Avenue, Westbury, New York 11590.

**REGISTERED NURSE** for July and/or August, preferably both; **SECRETARY** for the entire summer at Camp Choconut, 180 miles north of Philadelphia (see ad this issue). Private lake and other recreation. May exchange services for son's tuition. Other children welcome. A working vacation. **ASSISTANT DIRECTOR** also needed. (215) MI 9-3548. S. Hamill Horne, Box 33F, Gladwyne, Pennsylvania 19035.

**FULL-TIME SECRETARY** for Wilmington Friends Meeting. Office and general church work—typing, filing, etc. Write to Wilmington Friends Meeting, Fourth and West Streets, Wilmington, Delaware 19801 (phone 302-652-4491) or Charles B. Paschall, Jr., 1813 Foulk Road, Wilmington, Delaware 19803 (phone: day, 302-475-4930; evening, 302-798-6841).

**RESIDENT FRIENDS COUPLE.** Live in University Friends Meeting, Seattle, Washington. Free Accommodations in return for some duties and interest in the Meeting. Write for further information to Hertha Atkinson, Upkeep Committee, University Friends Meeting, 4001-9th Avenue N. E., Seattle, Washington 98105.

**IS THERE A SENSITIVE PERSON,** preferably experienced in chronic illness, who would find challenge trying to help a youth rebuild his shattered personality? Would exchange part-time service for room and board in country. Friends Journal, Box N-473.

**HOUSEPARENTS: PHILADELPHIA INTERNATIONAL YOUTH HOSTEL.** Married couple to host and supervise hostlers at restored mansion in city park. Private apartment, modest salary, commission. Husband may be employed elsewhere. Write Box E-474, Friends Journal.

## Services Offered

**RE-UPHOLSTERY** and pinfitted slip covers. Please see my display advertisement. Seremba. LUDlow 6-7592.

## Position Wanted

**CULTURED, MATURE, female Friend** desires employment, preferably foreign, school or other. Background in art, crafts, botany; extensive civic and organizational work; good at meeting and listening to people. Reply to Box K-472, Friends Journal.

## Travel

**FRIENDS WORLD COLLEGE** invites you to join Leslie & Wini Barrett in an Around-the-World Adventure. 35 days, July-August, in Middle East, India, East Asia, and Japan-Expo. Other trips to East & South Africa, Mexico, Cuba, USSR. Itineraries: Studytravel, Dept. F, Friends World College, Westbury, New York 11590.

**THE COBBLESTONES EXPERIENCE.** Ages 14-18. Travel Spain, France, Britain in uniquely small groups led by teacher couples. Brochure: Cobblestones International, Ltd., 321 South Broadway, South Nyack, New York 10960 (914) 358-7899. Directors: Samuel F. Beardsley, former Westtown faculty member; Jean Boardman Beardsley, George School '62, former Media Friends faculty.

## Opportunities

**HELP A HOMELESS CHILD.** Pledge ten dollars a month to the Child-A-Month Club, dramatic plan to increase adoptive placements of children with all the odds against them. For information, write to Spaulding for Children, 3660 Waltrous Road, Chelsea, Michigan 48118.

## Books and Publications

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

## SECOND PRINTING

### Barclay's Apology

IN MODERN ENGLISH

\$3.50 paper \$7.50 cloth

AT FRIENDS BOOK STORES

## Coming Events

### March

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

6—Philadelphia Quaker Women, 10:30 a.m., Arch Street Meetinghouse. "A Nurse Views the Emotional Basis of Hostility." Dorothy Brown, speaker. Please bring lunch.

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. Powell House, Old Chatham, New York 12136.

13-15—Western Yearly Meeting, Union Street Meetinghouse, Kokomo, Indiana. Write to Lowell E. Mills, 6525 Mills Road, Indianapolis 46241.

17-19—United Nations Seminar to acquaint Friends with the work of the U. N. and the Quaker U. N. Program. Registra-



tion, 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. For information, please write to: Friends World Committee, 203 South East St., Plainfield, Indiana 46168.

24—"King: a Filmed Record . . . Montgomery to Memphis," to be shown in theaters throughout the United States for the benefit of Southern Christian Leadership Conference, to continue the work begun by Martin Luther King, Jr. Tickets, five dollars, from local support committees.

26-29—Southeastern Yearly Meeting, Lake Byrd Conference Center, Avon Park, Florida. Write to J. William Greenleaf, 1375 Talbot Avenue, Jacksonville, Florida 32205.

27-31, April 3, 4—Philadelphia Yearly Meeting, Arch Street Meetinghouse. For schedule, write to PYM Office, 1515 Cherry Street, Philadelphia 19102.

28—Annual Dinner-Meeting, Friends Journal Associates, 5:30 P.M., Arch Street Meetinghouse, Philadelphia.

## April

2-5—Nebraska Yearly Meeting, Council House Meetinghouse, Wyandotte, Oklahoma. For information, write to Don Reeves, R. 1, Box 68, Central City, Nebraska 68826.

5—Lecture by Scott Nearing, Frankford Friends Meetinghouse, Unity and Waln Streets, Philadelphia, 3 P.M., "Europe—East and West."

*For your calendar:*

June 22 to 27, General Conference for Friends, Ocean Grove, New Jersey. For program and information about accommodations, write to Friends General Conference, 1520 Race Street, Philadelphia 19102.

## Announcements

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

## Births

POST—On January 13, a daughter, REBECCA SUZANNE POST, to R. Willis and Suzanne Reke Post, of Middletown, New Jersey. The father and paternal grandparents, Richard and Helen Shilcock Post, are members of Germantown Monthly Meeting, Philadelphia. The paternal great-grandmother, Ethel Albertson Post, belongs to Westbury Monthly Meeting, Long Island.

URION—On January 5, a daughter, SANDRA COLEEN URION, to Earl and Eileen Urion, of Anchorage, Alaska. The father, paternal grandparents, Howard, Sr., and Alice Buzby Urion, and the paternal great-grandmother, Mary K. Urion, are members of Woodstown Monthly Meeting, New Jersey.

WALTON—On December 30, a daughter, KRISTIN POST WALTON, to Edmund and Barbara Post Walton, of Falls Church, Virginia. The mother and maternal grandparents, Richard and Helen Shilcock Post, are members of Germantown Monthly Meeting, Philadelphia. The maternal great-grandmother, Ethel Albertson Post, is a member of Westbury Monthly Meeting, Long Island.

## Marriages

DEWEES-CANN—On October 9, in Whitby, Ontario, Canada, KATHIE CARLSON CANN, daughter of Mr. and Mrs. Gilbert Cann, of West Chester, Pennsylvania, and HERBERT BARKER DEWEES, son of Joseph H. and Florence B. Dewees, of West Chester, Pennsylvania. The bridegroom and his parents are members of Middletown Monthly Meeting, Lima, Pennsylvania.

FOX-HAGNER—On January 17, in the home of the bride in Philadelphia, JOSEPHINE BENBOW HAGNER, daughter of Joan and George W. Hagner, Jr., and JEREMY BURK FOX, son of Mrs. Kenneth Hassrick, of Los Angeles. The bride, her parents, and paternal grandparents, George and Evelyn Hagner, are members of Chestnut Hill Monthly Meeting, Philadelphia.

MAGRAW-TITTERUD—On December 20, in Minneapolis Meetinghouse, SUSAN MAGRAW, daughter of Dr. and Mrs. Magraw, of Oak Park, Illinois, and STEVEN TITTERUD. The bride is an associate member of Minneapolis Friends Meeting. The parents of the bride are members of the Friends Meeting of Washington.

MCGINNIS-PAYNE—On January 3, in Wrightstown Meetinghouse, Pennsylvania, KATHRYN PAYNE, daughter of Irene Fisher and the late Ralph E. Payne, and THOMAS MCGINNIS, son of Stephen and Margaret McGinnis, of Lincoln, Nebraska. The bride and her mother are members of Wrightstown Monthly Meeting.

TRIMBLE-MCCALLEY—On September 6, in Lutherville, Maryland, JANET RUTH MCCALLEY, daughter of Mr. and Mrs. Herbert Owen McCalley, and DAVID BROWN TRIMBLE, son of Stephen and Ruth Trimble, of West Chester, Pennsylvania. The bridegroom and his parents are members of Middletown Monthly Meeting, Lima, Pennsylvania.

THOMPSON-MATTHEISS—On August 23, in Stony Run Meetinghouse, Baltimore, Maryland, JOAN ELIZABETH MATTHEISS and ERIC EASTBURN THOMPSON. The bride and her parents are members of Stony Run Monthly Meeting; the bridegroom and his parents of Germantown Monthly Meeting, Philadelphia.

WHITE-GIFFORD—On December 27, in Providence Meetinghouse, Rhode Island, PATRICIA JANE GIFFORD, daughter of Mr. and Mrs. Seth Kelley Gifford II, and CHARLES HOWARD WHITE II, son of Mr. and Mrs. Kenneth Broughton White.

## Deaths

CAMPBELL—On January 8, in her home in Bronxville, New York, GERTRUDE H. CAMPBELL, aged 91. She was a founding member of Scarsdale Monthly Meeting

New York. She has helped strengthen the spiritual life of her Meeting with her gentle wisdom, her deep concern for the human race, her search for truth. Her ministry was filled with insight, and she reached all. Most significantly, she was in harmony with the young people, who responded with love and felt privileged when she spoke to them. Memories of her loving presence continue to enrich the Meeting. She is survived by two sons, John and Walter; a daughter, Rachel Reinstein; seven grandchildren; and five great-grandchildren.

CLEVELAND—Suddenly, on January 26, WILLIAM H. CLEVELAND, JR., director of theatre arts and for many years director of religious studies in George School. He was a member of Newtown Monthly Meeting, Pennsylvania. He is survived by his widow, Lorraine; a daughter, Rhoda; and a son, Cha. He was director of the Secondary School Theatre Conference and audited the Symposium on Aesthetic Education, sponsored by the Pennsylvania Department of Public Instruction.

DAVIS—On January 5, in Salem County Memorial Hospital, New Jersey, ALLEN H. DAVIS, a lifelong member of Woodstown Monthly Meeting, New Jersey. He was a farmer and a useful citizen of Salem County and will be missed in the community. He is survived by his widow, Dorothy B., three sons, and one grandchild.

KIRKNER—On January 11, after a long illness, PHOEBE S. KIRKNER, a member of Minneapolis Friends Meeting. She is survived by a daughter, Janice K. Anderson, a grandson, and several sisters.

SATTERTHWAITE—On January 4, J. PAUL SATTERTHWAITE, of Foulkeways, Gwynedd, Pennsylvania, aged 82, a member of Hershams Monthly Meeting, Pennsylvania. He was formerly a member of Rahway and Plainfield Monthly Meeting, New Jersey. He is survived by two sons: Franklin E., of Wellesley, Massachusetts, and J. Paul, Jr., of Kernersville, North Carolina; a daughter, Ann S. Killen; and eight grandchildren.

WHITE—On October 28, in Bloomsburg Hospital, Pennsylvania, ELISABETH WHITE, aged 76, a member of Millville Monthly Meeting, Pennsylvania. Elisabeth White was active in work with young people and opened her home and her heart to many college students. She also was interested in current affairs and was concerned about preserving our national resources and historical heritage. She belonged to the Columbia County Historical Society.

HUTTON—On January 27, in the Friends Home, Kennett Square, Pennsylvania, after a long illness, LAURA DOAN HUTTON, aged 81, a member of West Grove Monthly Meeting, Pennsylvania. She attended Friends Central Academy (Indiana), Guilford College, and was graduated from Earlham College. She is survived by her husband, Sidney B. Hutton, Sr.; three sons: Sidney, Jr., Richard, and Robert; ten grandchildren; and a brother, Horace Doan. She was active in many community activities. On the fifty-eighth anniversary of her marriage, September 6, 1969, the House of Meiland, France, named one of their roses in her honor on Red Rose Rent Day in West Grove.

FRIENDS YEARLY MEETING LIBRARY  
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# Who Shall Live?

WHO SHALL LIVE?	WHO SHALL LIVE?	
		Man's Control over Birth and Death

A thoughtful compendium by a Working Party of concerned Quakers on the religious and moral issues raised by scientific advances in the control of birth and death. The thorough discussion of ethical considerations relative to abortion reflects the original focus of the report, but an extension of scope has brought explorations into the problems of population control, contraception, prolongation of life in the dying, definitions of death, and euthanasia. The different sides of these issues are duly presented, but just when the reader begins to feel left in the lurch with a host of weighty question marks, the Working Party steps carefully but firmly off the fence to provide "Some Answers for Today." Animated by their religion's reverence for the human personality and regard for the quality of life (they assail the values ensconced in our national budget), these Friends favor sex education, unrestricted access to contraceptives and abortions, education to encourage voluntary (but not mandatory) family limitation, genetic counseling but no genetic manipulation, and wider discretion for physicians handling the hopelessly unconscious and painfully dying (though they don't take a position on euthanasia). Excellent as a summary of the challenges, conscientious in its proposals, with informative appendices and bibliography.

— Kirkus Reviews

WHO SHALL LIVE? is published by Hill and Wang, Inc., 72 Fifth Avenue, New York. Paperback edition \$1.75, hardback, \$3.95.

Available from bookstores and . . .

**AMERICAN FRIENDS SERVICE COMMITTEE**

NATIONAL OFFICE: 160 NORTH 15TH STREET, PHILADELPHIA, PA. 19102 or ANY AFSC REGIONAL OFFICES

**Who Shall Live?** explores scientific advances in the control of birth and death, their effect on the quality of life of the individual, the family, and society, and the moral and ethical dilemmas they are creating.

The consequences of man's conquest over many of the causes of death, his failure to control his fertility, and the threat to the future of mankind posed by the resultant imbalance between resources and population are examined.

Written from the perspective of a Quaker concern for the quality of human life, this report recognizes the relationship among a variety of urgent problems (abortion, contraception, genetic counselling, genetic manipulation, and prolongation of life in the dying) and treats them as several aspects of a single question: How to deal with these problems so that individuals do not merely survive but are able to participate in society in a satisfying and productive manner?

The authors set forth their position on many of the questions which are posed, describe some of the choices before mankind, and stress the urgency of choosing priorities wisely and carefully if man is to survive.

#### Members of the Working Party on Who Shall Live?

**Henry J. Cadbury, Ph.D.** Emeritus Professor of Divinity, Harvard University

**Lorraine K. Cleveland, M.S.W.** Director of the AFSC Family Planning and Population Education Program

**John C. Cobb, M.D., M.P.H.** Professor and Chairman, Department of Preventive Medicine and Comprehensive Health Care, University of Colorado

**Elizabeth Conard Corkey, M.D., M.P.H.** Family Planning Consultant, Mecklenburg County Health Department, Charlotte, North Carolina

**Richard L. Day, M.D.** Professor of Pediatrics, Mount Sinai School of Medicine, City University of New York

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**J. Russell Elkinton, M.D.** Editor of the *Annals of Internal Medicine*; Professor of Medicine, University of Pennsylvania School of Medicine

**Joseph Stokes, Jr., M.D.** Emeritus Professor of Pediatrics, University of Pennsylvania

The editors of this report are **Harry and Julia Abrahamson**

